

Preface.

The majority of this issue deals with *Christendom*. Have we, sinners saved out of this present evil age, been sufficiently manifest as such? Has there been a marked separation from the religions of to-day, and unto the Lord of "*that day*"? The twentieth century, and the closing years of this dispensation, are like the final period of the dispensation before—there is a form of godliness, but the power of it is lacking. The name of Christ is popular, but His precepts are unpopular. Accommodating evangelicalism flourishes, and some get the reputation of spirituality, because their convention fringes are enlarged, and their prayers are long. Synagogues were well frequented in the days of our Lord. The tares, or rather darnel, is *like* the wheat, and in the East bread has sometimes been made of it. But the disguise is to be brought to an end. The nearness of that which is of God and that which is of Satan, will not be for ever. It is easier now to be separate than it was ten years ago, for professing Christians are more plainly un-christian. Those who enter a quarantined Christendom may not be infected, but there is a danger of being treated as such. To shake hands indirectly with any error is to recognise it. If we knowingly approve *one* false doctrine we logically admit all. The Scripture, as the Law, is one whole. We must be aloof from Christendom, or we shall be aloof from Christ.

Christendom.

Religious—yet rejecting still
The Word of God, His holy Will!
Religious—in the creature's way,
Led by the spirit of to-day.

Christendom builds its "churches" well,
It plans its schemes man's word to tell,
It makes its missions, great in zeal,
But God's rebukes it will not feel.

Beware, dear friends, lest ye're enticed
To take the side of man 'gainst Christ,
Take heed lest Christendom ensnare,
And lead to "work" instead of prayer.

Dear Christian friend, boast not of power,
Your glory is as nature's flower,
Beware lest you are led aside,
Keep to the Word though men deride.

What is Christendom?

Christ is the One Who for our sakes lived and died and rose; a *Christian* is one upon whom His worthy name is called by God. *Christianity* is more than a religion, it is the doctrine and practice according to Christ—but what is Christendom? The term suggests “Christ’s Kingdom.” In Matt. xiii. 41 we are told of the gathering out of His Kingdom of that which offends. Israel were the Lord’s house *professedly* (Luke xvi. 1, the word “steward” indicates this, John viii. 35). The “great house” of 2 Tim. ii. 20 is comparable. Those who use the name of the Lord Jesus often fail to show forth union with, and corresponding likeness to Himself. But perhaps the term *implies* more fully “Any attempt to bring in man’s religious millennium.” Certain it is that the majority in Christendom have either anticipated that day in a sinful manner by applying Zion-prophecies to themselves (Romanism and its daughters), or by endeavouring an educational or social reform (Nonconformity). But *anything* that is not of God, although assuming to serve Him, is *Christendom*.

Let the Lord’s people be told that 2 Tim. iii. speaks of “perilous times” in the professing church. Let there be a clear testimony that tradition apart from the Word, including the opinions and actions of godly men, has no value. Let there be a definite showing forth that everything, which by its omissions or insertions attacks the positive precepts or the more comprehensive principle precepts of the Word—that such is Christendom. Modern arrangements to secure the people, pleasing man, are *not* the service of Christ (Gal. i. 10). The federations of the divergent “churches” denying the importance of the beliefs which have occasioned separation, are against the sanctity of *truth*, and are as such uncommanded by Christ, and condemned by Him. Satan’s substitute of false for true union, and of fleshly for spiritual energy are parallel, and alike disastrous.

While Christians refuse to come out from some “little thing” they *see* to be of the world or the flesh, they adopt the principle, “Let us do evil that good may come,” and explain where Christendom can be found in its manifestations and methods, although by grace their *persons* may be outside it and inside Christ. Hence there are more *acts* than *individuals* in Christendom. We must avoid fellowship in the former while living and *showing* our love to those who are not among the latter, being redeemed out of this age, yet apparently identified with its spirit, which in effect says, “My will be done: I love thoughts and opinions, but Thy Law do I doubt.”

Where shall I Draw the Line?

All saints are “placed” in the world to represent Christ, and in the Body to help one another. We all have necessary connections with the saved and unsaved. What lines are to be drawn? There must be a holy consistency. If *one* error is seen and yet permitted, the *whole* of error is allowed in principle. *Quantity* does not affect

the question. A grain of preserved leaven would have involved cutting off from Israel. The sin would be the keeping and excusing. If I can sink one conviction to have fellowship with one man, I can sink twenty without further inconsistency. My conscience needs right information, and I must never oppose that which I feel to be right, or do that as to which I have a lurking sense of sin (Rom. xiv. 22, 23).

As to the unsaved. All *religious* fellowship with them is plainly forbidden. The table of demons would necessarily result. And we are taken *out of* the world to be sent *into* it (as John xvii. 15-18), Christ, Who was “holy, harmless, undefiled,” Who was hated because He testified against evil works therein. Any compromise as to this would be sin. We must never fraternize with, or find complacency in, those that are unsaved, even to secure business, or reputation, or “opportunity for service” (Rom. iii. 8). Our pleasures and methods are, and must be, necessarily distinct (1 John ii. 16). We must not, however, misapply the Word to steal an employer’s time for what we call witness (Rom. iii. 8—a passage like to “Do nothing whereby thy brother stumbleth”—full of present day, forgotten teaching and application).

But how about our relation to believers? We must *study* the Word, to *know* God’s will, and then draw the line *at once* as to any realised participation in that which appears to *any* extent against the Word. We may welcome all saints to the Lord’s Table, but cannot go to theirs, if the table rests on human arrangements and is part of a human system. We welcome their new natures, but to go to them (Jer. xv. 19) we should acknowledge an action of the flesh. I may welcome a Christian friend to my house without going everywhere he may suggest to meet him. “Fellowship” and “love” are not winking at evil. Where shall I draw the line otherwise, without excusing sin, compromising self, and losing consistency and peace?

So as to speaking publicly. To stand on *any* platform, without *manifest* disassociation, and before-expressed determination to warn the Lord’s people of errors, is to approve of that platform.

Is some truth unimportant? If not, why not draw the line as to fellowship thus:—“With all saints, with no systems, no seen errors”?

Notes on Service.

Every name suggests something right or something wrong, if not both, and if it is not the Lord’s appointment, we are responsible for results. “Notanda and Propaganda” sounded grandiose, obtrusive, and affected to some, and the truth that *might* be suggested (*viz.*, that we must *note* and then *spread* the Word, or that gospel enterprise must be with the *living* Scriptures, and *holily energetic*)—this truth was not apparent. Hence the change—but, as with the deleting of the words “B.T.C.,” not an alteration of object, wish, or earnestness. “Do *all* in the name of the Lord Jesus.” “Do *all* to the glory of God.”

"All unrighteousness is sin." The absence of "names" from many of the books of the Bible is striking. There is nothing of the catchword.

What is service? Not *merely* foreign work; not *much* foreign work. Anything done to please God is service. He looks on the heart, but a *right* heart cannot be the source of a *wrong* action, hence all who use this statement to excuse sin misuse the Word. The words used for servant mean "One who tills," "One who ministers," "One possessed and bound," "One who attends," "One in the house," "One who rows on a ship in subjection to authority." A servant is not independent, self-pleasing, self-commanded. His duty is clearly marked, and the intensity of Psalm cxxiii. must mark him (service and watching together, as in Matt. xxiv.). Daily details may be service, and public preaching iniquity. Many dear brethren wanting to give their time to the Lord's work (for them) really arrange to take it away. Service is not prominence. Service is not merely by voice, "Ye serve the Lord Christ." "By love, serve one another."

By Grace Sustained. By grace our witness has been upheld, and thus the Word has been held forth. "These are dark days," says one, and goes to hear those who encourage darkness. "These are dark days," says another, and refuses the lamp of the prophetic Scripture. "These are dark days," says a third, and yet there is an attempt to get on, a denial of the solemnity of every doctrinal error. Let us be consistent. In measure we have sought to be separate. Hence a little suffering. But even now many do not believe the witness real, hence they are friendly. Let us realize that grace sustains amid trials, and let us not be afraid to venture.

"Fundamental Truths." Truth is one. Never do we read of God's doctrines. Who is to decide what is fundamental? What does *unfundamental* mean? Shall we disparage a portion of the Word because *we* have only just seen it, because its denial seems attended with less sinful departure from the Lord, because of personal whims and friendships, because we have made up our mind that saints will never be joined together in the same mind. Because *real* fellowship seems an impossibility, shall we make an *imitation*? Because we *think* something beyond us, shall we refuse the first "inconvenient" step there?

"If the Lord will." The work will continue and extend as openings that seem Scripturally to be of Him are granted. Among forthcoming meetings we would mention the frequent conferences — outside Christendom, around Christ. All who are concerned should *try* and keep *the* unity. Any carelessness as to this is carelessness as to His Word, and fellowship and service on *that* basis are hardly likely to be to His glory, or to prepare for the Coming of the Lord.

God's Principles and Man's Arrangements.

It is well to contrast—and to be humbled. If any came to us saying that Christ was only a good martyr, we should oppose to them the Scriptures: "God over all, blessed for ever"; "Jehovah Tsidkenu"; "Christ died instead of us"; "When Thou shalt make His soul a guilt-offering." If any came to us affirming the non-eternity of punishment, we should refer to the "eternal punishing" of Matt. xxv., the "tormenting" of Rev. xiv., and the continued hopeless condition indicated in many passages. Why should "Church organization" be a matter of difference? Is the Word undecided? Did not Paul command the same thing in every assembly (1 Cor. iv. 17, vii. 17, xiv. 33)? Was there not a definite discipline as much as a definite doctrine? Why should we decide the unimportance of this? Is it not the exaltation of convenience which leads to the degradation of the Word? Christians know nothing of, and care nothing for, God's order in the Church. "Teachers" are sent forth ignorant of this, and the same society patronizes those who differ. Was the Word of God given for amusement, for division into fundamental and unfundamental, or for authority? If we let go the Lord's laws in this, how can we consistently object to Romanism and Rationalism? What is our attitude towards *all* Scripture? 2 Tim. iii. 16 exhorts to the recognition of the whole. If any command has not a dispensational limitation to something else, or an application to some special officer which I am not, how can I consistently reject it, and assume I obey and love the Word?

THE SCRIPTURE.

Assemblies welcoming all recognised saints to the glory of God (Rom. xv. 7, Acts ii. 47—the excluded are as heathen, Matt. xviii. 17, see 3 John 9).

Similar arrangements in all assemblies (1 Cor. iv. 17, 1 Tim. iii. 15).

Weekly breaking of bread in the evening, with the commanded and symbolic absence of leaven and ferment (Acts xx. 7, 1 Cor. xi.).

Deacons holding the mystery of the faith fully (1 Tim. iii. 9—equally the bishop or public teacher—Titus i. 9).

Officers in every way exemplary, certain requisites being given (1 Tim. iii., Titus i.).

MAN'S OPINION.

"Churches," either national or denominational, excluding often those who are treated as saints *elsewhere*.

Federation of diverging communities, and *different* disciplines.

The sacrament as "appointed," or [at least a Lord's Day morning supper *without* the bread and wine *authorised*.

Teachers differing in many things, yet equally acknowledged with a view to peace.

College trained men or uneducated men—it matters not—who have not these prerequisites.

Open ministry only when Open ministry to-day.
 "prophecy" existent (1 Cor. xiv.)

Not all companies have *all* these errors. But those who are on the "look-out" for *Scriptural* fellowship will find *some* in all parts. Wherefore, be separated, and then the Lord will grant *Scriptural* unity and blessing, and the understanding and accompaniments of *obedience*.

"Christmas Day."

By the time this little witness and herald reaches many dear saints of God, "Christmas," with its festivities and declensions, will be past.

The *pagan* origin of the day, and the compromise idea involved in its acceptance by professing Christians long after Christ, lest they should appear singular and outside the world—need to be known. As a religious "observance" we are not to add "days" of our own. To call December 25th Christ's birthday is to pass on a *lie*, and *attach* oneself to a compromise. This is not a time for minimizing the line of demarcation from the world, or to stand aloof from *protests* against false brotherhoods. If we are not of the world, let us realize we have been separated to be separate. Let us be faithful to our beloved Lord amid all. If we are "in Christ" let us show this forth. Is it a time for jovial unsolemnity? Can we mix up with the pleasures of sin for a season, and enjoy the season's attractions? What would be our attitude toward a converted heathen, choosing old companions and going to unholy feasts and festivals?

Notes for the People of God.

"That which is common to man" should be 1 Cor. x. 13. "that which belongs to man." The question then comes, "Do we fear *man* when we have *God*?" Trials are promised, but *God* will not send the trial and withdraw the aid. He permits *and* gives strength. Never can we say that the power against us is greater. There will be a "way out." We must not run away from persecution; we must not step into it. We must be "taken" by trials, and pray God that we may not be "overtaken" in a fault thereby. We must endure first: then step out. If we do not light upon *variegated* temptations, we lose a strengthening of character, a spiritual building up, and a source of joy.

"Greet at once," saith the apostle. The Holy Phil. iv. 21, 22. Spirit leads to affection. The message is to all the saints, and every saint is to be greeted. And everything is to be in Christ Jesus. The fellowship of the Body, and the limits thereof, and the line of demarcation were not theories then. The shading off of the Church and Christendom is the

greatest hindrance to Christian love. There is no definiteness, and the love of fellowship is given where there should be the love of pity. These things ought not to be. Every saint is in Christ Jesus, and this action was commanded to be *in Him*. "There greet you the brethren with me." Thus Jewish and Gentile believers were linked, and the salutation was not merely an outward thing; it was possible at a distance. The brethren were apparently Paul's accompanying helps, for the Scripture adds—giving a threefold greeting to all, reminiscent of the threefold blessing of Num. vi.—"There greet you all the saints (holy ones), but especially the ones out of the house of Caesar." The epistle started with love to the saints *and their leaders*; ministry was not exalted—nor denied. In like way it ends. "All the saints" were outwardly unofficial, but their affection was needed; and even the slaves—*born of* and spiritually *out of* the royal servants—were prominent. Thus the Word of God unites. Mark the holy greetings of *all saints*; Rome and Philippi, the Roman colony, joined in the Lord.

Oh, how blessed will it be when Scriptural arrangements will make it possible to send a messenger with such information to other Scriptural assemblies. Meanwhile, we will gladly correspond with any who seek, like Apollos, to understand the way of God more accurately, and who are willing, unlike him, not to rush into public service. There should be an illustration of the binding together of the peace in these days. Are not our hearts knit in Christ, and should we not love one another with a love passing that which is the climax of human love, even as our own soul? By grace we continue and look up. The Lord liveth. We desire to be ready to die daily, because alive in Him, and expecting the Blessed Hope.

"Man or God?"

Which shall I follow—man or God?
 Whom shall I disobey?
 Of whom shall I now risk the rod?
 Whose precepts cast away?

Myself *and* Christ I cannot heed,
 My sinful sin *and* Him,
 If I please self, and let self lead,
 My sight of Christ is dim.

Man tells me I can get to heaven
 Without the precious blood,
 Without the Saviour be forgiven!
 I trust the Word of God.

Man tells me I my church can choose,
 And leave the Scripture-plan,
 Shall I the Scriptures dare abuse,
 To follow after man?

The schemes of men attract indeed,
 They promise pride and ease;
 But saints must God's own precepts heed,
 And seek Himself to please.

In life, in service, heart and soul,
 What shall my action be?
 Shall man or God my life control?
 To sin am I set free?

Nay, Lord, I want to follow now
 Thy precious Word and Will,
 Before Thyself to humbly bow,
 And sins by grace to kill.

Words of Advice for Tried Saints.

DEAR FELLOW CHRISTIANS,

Some of you are by grace ready to ask, "What shall I do?" "If any one will to do, he shall know." "If any one of you lack wisdom, let him ask." Beware of asking the Lord without intending to *obey* AT ONCE. Are you ready to follow out His precepts because He gives them? Abraham obeyed and he went out, *not knowing* whither he went, but he knew Whom he believed. When Paul, in the Spirit, commanded Timothy's separation from errorists, how did he meet possible objections? Some might have said, "But thus I shall leave ignorant Christians exposed to dangers," or "But we cannot expect a perfect Church," or "We shall always find something wrong," or "We must not be too quick." Paul said, "The Lord recognised them that are His" (He will see to His people) and "let everyone naming the name of Christ, stand *at once* from *unrighteousness*." It is not enough to hold away from false systems and false teachers. There must be *no* recognised sin. If any fellowship involves the acknowledgement of non-Christians, or the non-acknowledgement of Christians, or the approval of unscripural ministry, or the prevention of return to primitiveness, that fellowship must be shunned. What love to brethren is displayed by making them feel their errors are not serious, and that the Lord's Word in John xvii. and 1 Cor. i. 10 is unimportant? Take one step, and receive further guidance.

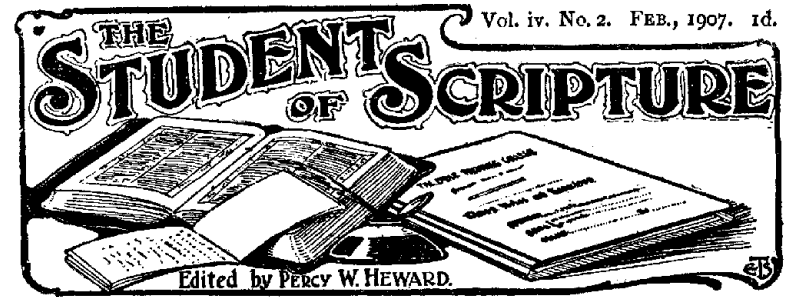
Yours in Christ,

A FELLOW-SERVANT.

Regarding the Accounts.

We praise God for any testimony through the last page of last issue. We do not want to be always reminding the Lord's people of 2 Cor. viii., 9, or to be asking those who approve not to pretend they approve by gifts. "Unto the Lord" must be our motto, and the only fellowship we can recommend is "unto Him," consistently, conscientiously, and lovingly. Particulars of the work and expenditure will always be given to any who wish to see how God leads and blesses, whether for strengthening in faith, or for guidance in their affairs, or for criticism. Spiritual correspondence is not, and should not be a burden, but overstrain physically must not be forgotten. We *like* to write, but cannot always write at length. The receiving of a spiritual letter is ever a help, even physically. It may just be added that the Lady Superintendent's salary, included with Housekeeping Expenses at Romford Road, was only for *seven* months. The other ten or eleven months there was *no* monetary remuneration, through Miss Welsh's kind fellowship in this direction.

PUBLISHED AT 340 ROMFORD ROAD, FOREST GATE.
A centre for Scriptural Testimony in dark days.



Vol. iv. No. 2. FEB., 1907. 1d.

Preface.

Holiness is much forgotten to-day. It does not save, any more than breathing gives life—but it *shows* salvation. To assume oneself or another is saved, while there is no manifest holiness, is to deny scripture. See Eph. iv. 24; Heb. xii. 14. Imputed sanctification does not deny progressive sanctification of the complex individual as distinct from that of the unaltered old nature. How can that be *holiness* which denies the *words* of God's holiness? Modern holiness movements put aside *God's* will for Scriptural assemblies, obedience in baptism, pilgrim separation, and discernment of *all* false doctrine. Acknowledged therein we find supporters of a "Constantine-church," and nonconformist confusers with the world. *Obedience* is holiness. How can the lack of commanded separation be sanctification? (1 Tim. ii. 20-22.) Brotherly love and the assembling together of ourselves according to Heb. x., are *alike* perverted. Christ's precept, "Love one another," is not the *only* explanation of His will. The sins of fellow-saints are not part of the "one another," nor are those who manifest no *disciple* spirit included, although they may be presidents of Baptist and other unions. Holiness is hatred of evil. See Ps. cxix.

The failure of many must not make us imagine that the seeking after *real* spirituality is a delusion, or, *in itself*, a danger. Satan will argue ruinous pride from all true progress; but what is there by which he takes no occasion? A true, continued longing after the right imitation of Christ, by His saved ones, even in *daily* and *home* details, and the allowance or excusing of *no* seen leaven, must be dear to the growing people of God. They belong to the *Most Holy* Place, and only there can union be found, or prayer be accepted. The Atonement is not sin-permitting, but sin-condemning. As we walk in *that* light we confess. "Become ye holy" is God's command. "Ye were sealed with that Holy Spirit of promise," is God's statement. The presentation of a holy, blemishless Church, is God's promise. Shall we *refuse* to pray for, hasten toward, and anticipate "that day"?

"Thy way, O God, is in the Sanctuary."—Psa. lxxvii.

"I went into the Sanctuary."—Psa. lxxiii.

Man's Way of Salvation and Sanctification.

Man travesties the Divine methods. Salvation by grace he acknowledges verbally, but denies actually. The absolute inability of man to present anything but an abomination to his Creator and Judge is too humbling for the flesh. Man builds up his doctrine of salvation on such "foundations" as these:—

- (a) "Believe in the Lord Jesus and you will receive new life" (in return)—as if there could be unregenerated faith.
- (b) "Christ died for all sinners, therefore all who choose to apply His work are saved"—as if there were *indefinite* merit and *uncovenant* mercy.
- (c) "Do your best and God will excuse the rest"—as if there were no law unbroken and unsatisfied outside Christ.
- (d) "Baptism brings salvation."
- (e) "Believe you are saved, and you are."

Some who repudiate one theory accept another. In majestic opposition stands the Divine Word, that everyone who believeth Jesus is the Christ *hath been* begotten of God (1 John v. 1).

So it is with sanctification. Some imagine there is a "complete sanctification" on earth of a different kind from that possessed by all believers, and consequent on the eradication of the flesh. But Paul knew nothing of this when he cried out in holy anguish under the oppression of the world, *the flesh*, and the devil (see Rom. vii.). The height of revealed experience is *painful conflict*. Others imagine holiness by outward devotion, and though such ideas are condemned in Protestantism, there is a great deal of merit-seeking by so-called givings up for Christ and by "Christian work." Public preaching is supposed to be spiritual, and background work in the home is despised. Others seek holiness in conventions on lines of man's appointment, denying *churches* of God's arrangement, and substituting a new uniting with unscriptural speakers. Others again imagine that holiness is increased by a continual "feeling led," and the declaration of it. Doubtless the sons of God should be always led by the Spirit. But a spiritual fellowship with Him, and a continued victory over the flesh, are necessary preludes. A mature Christian can discern good and evil. Not so an immature, carnal one.

Beloved friends, God's way of holiness is *via* chastisement—acknowledged (Heb. xii. 5-10). Holiness is prominent in Rom. vi.—a chapter that begins with a reference to believer's *baptism*—to show that it results from implicit obedience, and leads to the keen anguish of Rom. vii. It is a *correspondence* to the Divine mould of the Divine Word (Rom. vi. 17, marg.). It involves a separation from unbelievers and Christendom (2 Cor. vii. 1, see verses before). It is connected with the cleansing of the Word (Eph. v. 26, 27). Every reference in 1 Peter is striking.

"In which will, ones who have been Sanctified are we, through the Offering of the Body of Jesus Christ once for all."—Heb. x. 10.

In both the perfected and the progressive sense of the word, the will of God is our sanctification. And *in* His will are we made partakers of a *thus*-limited atonement. A standing covenant (Heb. x. 9) ensures our standing in the evil day and in the day of Jesus Christ. Amid the tumult of opinions and the unspirituality of professing saints, it is refreshing to find a resting place in the completed, and therefore complete, work of the Lord Jesus. But the allusion to Psal. xl. adds further teaching. Christ came to do the Father's will. His obedience could not have been more, and could not have come short of this. He *alone* lived before Jehovah as the Judge and the Father at the same time. But sin *was made to meet* on Him: no flaw or defect was in Him at any period of His spotless life. An obedience, unsullied by one defection of thought or wish, has been rendered to the changeless Law by the only true "Son of the Law." Man has always proved a failure, and Christ is the adorable Contrast. Thus is the will of God magnified, and *in* that will, which was *law*, and the fulfilment of it, which was *righteousness*, we have been set apart. But obedience cannot be transferred, except disobedience be also transferred. A righteous patch on unrighteousness is an impossibility. If a sacrifice implies imputed righteousness, the latter equally demands the former—for the *two* acts are *one*. Hence all is ours "through the offering of the body of Jesus Christ once for all." Cf. Col. i. 22.

Now, dear fellow-Christian, enjoy this fact. You are legally justified and spiritually set apart once and for ever. You *are* a saint because in Christ. You can draw near because no guilt is yours in Christ. The throne was the sanctuary in the typical tabernacle. Hence Justification and this aspect of sanctification are linked. No Divine law can view you *with the world*. Christ came to *finish* doing (*ποιῆσαι*) the Father's will (cf. *ὁ ποιῶν* in Gal. iii.) And both these aspects of a complete work lead to present obedience—practical righteousness and a being sanctified; the one urging obedience, and the other the devotion linked to marked separation from the things of earth. God has called us saints, that we may be saintly. The blood of Christ has given us a priestly right to the sanctuary, its food, fellowship, and worship. Hence we have no more a legal conscience of sins. We cannot be looked at as unholy in Christ.

And the union of regeneration with justification should be clearly seen. Christ's *righteousness* involved *life*. "The man who hath *done* these things shall *live* in them," was the Divine statement. Sin brought unrighteousness, death, moral separation. Grace reigning through His finished work has brought the exact opposite. We are set apart *once for all*. Christ has been made unto us righteousness and sanctification. His holiness and acceptableness in the *law court* and *temple* of heaven are ours.

Progressive Sanctification.

We have been sanctified. No legal acceptance can be fuller than that of a perfectly righteous one. No saintliness can excel that which is called ours. The new nature, moreover, cannot be improved or ruined. The old nature cannot be made spiritual. The conflict of Gal. v. 17 remains.

But if we were only old nature before salvation, where were *personality* and *responsibility*? "Ah, then," some will say, "You acknowledge an unfallen *ego* which may believe before regeneration." Nay. The Lord shows that the *redeemed person* is, prior to His inworking, unchangingly linked to the flesh. These things may be mysterious, but it is our wisdom to accept Scripture, and to act accordingly. When, by the grace of God, we are quickened, there is a *new creation*, and the responsible "I" can join itself with the flesh or the Spirit. By the grace of God, it is often constrained to the latter. But sometimes He permits choosing for oneself. Oh, for the conquering of *free will*! Surely this is the wish of God's people; yet actions often suggest a delight in self-choosing. Therefore, though *nature* cannot be altered, the tending of the person toward the new life is progress, and the inclination otherwise, backsliding. Hence there may be progressive sanctification or retrogressive worldliness, and these are in accord with the results of the conflict between evil and good, through the decision of the "I." Thus a believer having two natures appears to be two persons (see Rom. vii.). To this sanctification Heb. x. 14 refers, and the succeeding verses show the works of "those who are being sanctified." They love the laws of God (16), and draw near with covenant confidence.

It is one of Satan's schemes to take the eyes of God's people off one part of God's truth. Hence some forget their perfection in Christ, and others the holy pressing forward of Phil. iii. If there be not more holiness of character and of action than there were in January, 1906, we may well ask whence we have fallen, and if we ever really knew Him Who *expects* growth (Heb. v. 12) and Who has likened His people to plants and trees (Psa. i.; Col. i., etc.).

"Disobedient Holiness."

"Blessed; because thou hast obeyed My voice." Such is the concordance first reference in Scripture to *obey*, and then one turns to Josh. v. 6. "The children of Israel walked forty years in the wilderness . . . because they obeyed not the voice of the Lord." "Ye have not obeyed My voice" was the heart-searching message of Jud. ii. 2, and *then* the people wept, and sacrificed. "Wherefore then didst thou not obey the voice of the Lord?" is the solemn question of 1 Sam. xv. 19. Jeremiah has the same rebuke, "Ye have not obeyed My voice, saith the Lord" (iii. 13). Christ is the Author of salvation to all who are in Him, but they are known as those who obey Him (Heb. v. 9).

We, dear friends, are *children* of God, not authorised to think for ourselves, or to command Him. Disobedience cannot bring bless-

ing or illustrate salvation or tend to the glory of God. There is on *holiness in disobedience*. Yet, alas, many think there is. The *connexions* of obeying not the voice are found in Zeph. iii. 2. The treatment of those who obey not, in loving, non-excluding discipline, is seen in 2 Thess. iii. *Exclusion* follows manifest wilfulness, suggesting absence of salvation to a competent observer and reprover. Alas, there is much disobedience from evident saved ones. Rom. vi. joins obedience and holiness. Then let it be asked—can we be holy in life if the Word is neglected? If we disobey the ordinances of Christ? Yet rejection or mutilation of these is the basis of the modern movement after unity—so different from the unity for which He prayed after saying, "Ye will keep My commandments," and after the breaking of bread *rightly* observed.

It is a mock holiness which is "too spiritual" to go into details of obedience. Everything is important in the Word of God. A false step involves many others. How is it that much modern holiness denies the Lord's church institutions, aye, and the very gospel of His *grace* to helpless, dead ones, aye, and the solemnity of holding the true and full inspiration of Scripture.

Notes on Meetings, &c.

By the grace of God, the Conference has been held, and the people of God have been built up. But the absence of many to whom invitations were sent showed lack of enthusiasm, and in some cases there was no acknowledgment. Where is brotherly love? Where is a real concern to get to scriptural manifested unity, and to a true understanding of the unrescinded primitive church arrangements?

We would earnestly invite Christian friends in the country, who are graciously exercised as to affairs of to-day, to consider the Lord's will concerning their 1907 "holiday." Should it not be in London, *around the Word*? Those with families should remember there will be Holiday Bible Schools for the young folks during August (if the Lord will).

But we must beware lest *looking ahead* involves lack of diligence as to the present, and of dependence on the Lord. What can be done *now* to awaken and show Christian love, and to seek after the fulfilment of 1 Cor. i. 10? All communications will be welcome. All saints are welcome at the Lord's Day Meetings, 6.30, Palmerstone Road Hall (behind Clark's College, Romford Road), and 16a, Aldgate Avenue. Only those who are *known* as saints, but *all such*, are admitted to break bread, although the responsibilities in mutual discipline, and the sinfulness of occasional communion, and return to Christendom, will be affectionately shown.

Prayerful consideration of the Lord's will as to the circulation of this paper, and His supply for a "printing press," are earnestly suggested.

The Editor will be glad to hear from *saints* (340, Romford Road, Forest Gate). Gatherings around the Word: Wed. 8, Thur. 8.30, Sat. 7, D.V., also at Aldgate, Mon. and Fri. 7.45 p.m.

Notings.

A graceless knowledge of the truth is, in one sense, an impossibility, and in another a sad hindrance. Especially is this *manifest* in connection with *sanctification*.

Many there are who seem, if their actions be heard, to glory in unholiness. Others exalt themselves against these on a counterfeit without foundation.

Spirituality is holiness. Unspirituality is the right name for that pseudo-spirituality which refuses the Scriptures of the *Spirit* of God.

We cannot learn about sanctification merely from a human text book. We need to be, like the science student, practising that which is commanded, and such practising is not merely—"experiments."

Obedience to the Lord makes light of none of His words. When there is a tendency to exalt only some parts of Scripture, there is an evidence of some much-developed sin, and a comparative distance from the Lord. We must avoid the showing off of spirituality. True sanctity is not sanctimonious or obtrusive. Moses wist not that the skin of his face shone.

The True Missionary.

Would the Lord have sent forth as missionaries those who were ignorant of His authority, and doubtful as to their message? Would He have authorised to go and disciple all nations those who knew not *all* things that He commanded them? (Matt. xxviii. 19, 20.) Would he have encouraged *sectarianism*? Everything that makes a division *contrary to the teaching*, though it appear to be the opposite of schism by reason of the numbers attached to it, is a very serious opposition to *the word of God*.

The true missionary must be an evangelist, full of *the gospel*, and competent to establish churches on the lines of the Lord's appointment. Verily, in emergencies, He may call to temporary unusual prominence, ordinary men of Cyprus and Cyrene, and they may, with semi-publicity, preach Christ. But there must be a willing acknowledgment of those who can bind the saints together more manifestly, and rule them according to the will of the Lord, *otherwise pride will make a sect*. Any isolation of Christian workers, any service on different lines, any existence of churches, any attempt to make *another* union, while this disunion is approved, cannot bring God glory. We should all work together. And what is the first step towards this? The consideration of *our ways* before the Lord, and the avoidance of any aggressive work on modern lines or any identification therewith.

The true missionary must keep to Matt. xxviii. 19, 20. He must be a man of zeal, and self-denial: ready for the care of all the churches—heart-broken by sin, heart-strengthened by the Lord.

"To Teach that ye might Do."

Deut. vi. 1.

Mere head knowledge of the Word of God is a dangerous thing. It is easy to learn that we may appear clever, or look spiritual, or satisfy ourselves time is well spent, or increase mental information. The Word of God must not be thus insulted. Josh. i. 8 is full of warning. The Book of the Law calls for meditation, that there may be *observance to do*. The "learners" were called "Christians." "If any man will to do . . . he shall know." Ignorance is fed by disobedience, and disobedience is encouraged by ignorance. Unspiritual ability to explain the Word is the most harmful thing possible. "They say, and do not," might be written across the lives, and parts of the lives, of many.

The added words in Deut. vi. 1, "In the land," deserve prayerful consideration. In the glory of that day we shall do more fully, aye, quite fully, that which we have but partially done in these days. But the parallel of the Book of *Joshua* with *Acts* is not forced. We are to anticipate future triumphs, future fellowship, future service, future nearness to the Lord and distance from iniquity. Sin in Canaan was more complex than that of the wilderness. Increased privileges mean increased responsibilities. Let us take our *position* in Christ experimentally, and then seek to *obey*, with a right heart condition.

"Sanctified."

Sanctified—how great the kindness
Of Jehovah unto me,
Strange indeed was all my blindness,
To the love that now I see.

"Strange," yet natural! More than *dying*,
I was *dead* in sin and shame;
Life and righteousness supplying,
He hath glorified *His* name.

And to make the truth yet clearer,
He hath called me *sanctified*!
Yes, in Him! Could I be nearer
To the Throne than Christ Who died?

"Sanctified," a saint for ever,
All His holiness is mine;
Vain then is my "best" endeavour,
To "complete" *this* work Divine.

"Saint" I am, and none can alter
This surprising gift of God;
May my praises never falter,
When I think of Jesu's blood!

And the life which He hath given,
Never does one act of sin!
Why then am I *still* forgiven?
Why oft fail to "enter in"?

Let my heart His truth be learning—
THOUGH His saintliness is mine,
THOUGH new life will ne'er be turning,
Oft the flesh would still entwine.

And though I am adding never
To His saintliness complete;
It must be my heart's endeavour,
Sin's allurements to defeat.

If I join me to the leading
Of the flesh, I soon shall fall;
May I ever Christ be heeding,
Ever on my Saviour call!

On Feeling Led.

Many dear brethren in Christ use this expression glibly, as to things they have never prayerfully considered in the full light of the sanctuary. Impulse is not Divine guidance. If we have often mistaken His will there is need for cautiousness, lest we attribute sin to Him. "Satisfactory circumstances" do not prove Divine direction. Jonah found a ship going to Tarsus. Paul had a large audience on Mar's Hill. Satan can open doors. And feelings oft depend on circumstances, and are in accord with spiritual health, or *the reverse*. Real perception is rare, and the result of *much* progress (Phil. i. 9).

Beloved children of God will say that they do not feel led to do what *He* has commanded. They *expect* something more than His bare word. His *leading* is when that word is general, and particular applications are needed. Leading is connected with mortifying the flesh in Rom. viii. 13, 14 (*cf.* Gal. v. 17, 18)—and thus the advanced experience of Rom. vii. is required. A keen sense of sin, and real *repentance*, are unpopular among Christians.

Paul "felt led" to do many things against Christ, and he records error in this way after salvation (1 Cor. ii. 13), see 1 Cor. xi. 16, xiv. 37.

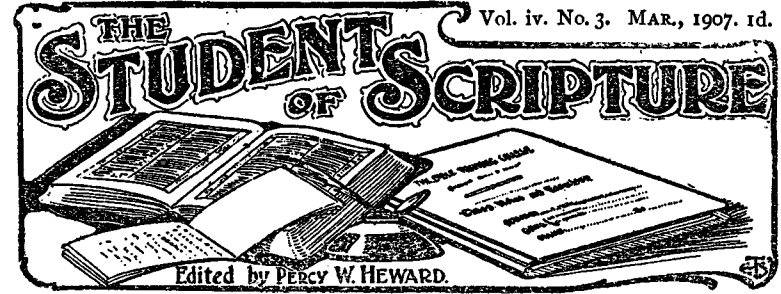
Yet we *ought* to "feel led" in everything. His bare Word should always occasion this "feeling." Spirituality is of quick understanding.

Some dear fellow saint may remark, "I don't know these; what shall I do?" The Lord's arrangements for unwitting ignorance are distinct from His dealings with laziness and pride. If you cannot learn, and will not seek out Scriptural teachers, you are sinning in exalting the A.V. and virtually denying inspiration. The possession of the new life causes a real love for the Word, and this will not be an idle *contentment* with imperfect knowledge. But we are all, and always, ignorant. Those who know Greek and Hebrew, err in *less* measure, if they have the presence of the Lord in *like* measure. Spirituality is more important than mere learning. But the new heart cannot show itself without the mind and mental powers while in this body. To despise learning to save oneself time and reputation is to attack the Scriptures as originally given, and to put translators on the Lord's level.

Publishing Offices { 340, Romford Road, Forest Gate.
16A, Aldgate Avenue, Aldgate.

If the Lord will—*March* issue will contain a record of the Lord's work in connection with the testimony known, till recently, as The Bible Training College, and *audited accounts* for 1906.

PUBLISHED AT 340, ROMFORD ROAD, FOREST GATE.
A centre for Scriptural Testimony in dark days.



Vol. iv. No. 3. MAR., 1907. 1d.

Preface.

The readers of "The Student of Scripture" are earnestly urged not to peruse carelessly, refusing *Scriptural* investigation. Authority and infallibility are *in the Word*. Most of this issue concerns "the Church." Many dear saints use the term for a law-established society, others for a company of Christians to which all saints are *not* welcome, and in which the rules are contrary to the simplicity of the Word. Some even imagine that a material building is a *church*. Not a few who, by grace, acknowledge something of the ruin and absence of churches, conceive that the assembly of God still exists as a whole, and that the *visible* Body of Christ, united and gifted, has become invisible. Many, by the Lord's in-working, feel that circumstances are surprisingly sad, and conditions anomalous. The only thing that can be done is to accept the absolute authority of God's Word, to go back to its arrangements with simple childlikeness, and to follow its plans with the measure of strength given. To boast of a false gift would be wrong, but we do get in Scripture assemblies without local *gift*, merely with *officers*, yet *churches of God*. Such a position is difficult, but not impossible; though the more usual thing seems the possession of one with the gift of an evangelist.

Definitions.

We all have our own dictionaries, and many confusions are increased through the ambiguous use of words. To help the Lord's people to understand the messages herewith, and to set forth truth that the writer has found spiritually stimulating, a few definitions may be given.

The Church. A visible company of God's people baptized in one Spirit into one Body, and capable of acting as His executive (past and future, its existence). A *Church* is a local miniature of this, or a rightly regulated local assembly of believers, in the present dispensation, albeit without supernatural gifts implied by baptism in the Spirit, but not without gifts or officers within reach.

The People of God. A name by which all saints may be

known, but in a special sense applied to God's gathered ones, the Bride, the House of the Lord Jesus in the unruined days of the present era (see 1 Peter ii.).

Believers or Saints or Brethren. Titles applicable to children of God in all dispensations, but more forcibly to those connected with the display of grace and power in primitive days.

Apostles. Gifts of a risen Christ, including the prophetic gift, and able to preach, organize, and discipline as representatives of the Lord Jesus in the Spirit. *Apostles of Churches* (2 Cor. viii. 23; Phil. ii. 25), brethren without apostolic "gifts," advanced in *grace*, and probably possessing certain "gifts," having *officership* as local evangelists, or representatives of churches in financial service.

Evangelists. Gifts of a risen Christ, including the gift of teaching, and able to serve instead of apostles (in measure) without manifestly supernatural accompaniments. *Angels of Churches*, brethren appointed as officers to a local authority like to that possessed by an evangelist.

Teachers. Gifts of a risen Christ, able to explain the Word accurately and powerfully, convincing or silencing gainsayers. *Elders of Churches*, brethren appointed as officers, because of gracious growth, to local authority, with opportunities for teaching in the Lord's name.

Sept. A company, small or large, officially disallowing any portion of the Word, or failing to carry out His church arrangements, or omitting to seek to get back to His plans.

Sin. Any departure from the Lord and His Word, whether doctrinal or practical, resultful or seemingly harmless.

Baptism in the Spirit. The receiving of power from the Holy Spirit, in a manifest way, unto membership of the "One Body."

Ordinances. All Divine commandments, Scriptural principles and all precepts and precedents, not expressly taken from the Lord's people *now*, to be applied *now*. Typical *ordinances*—in the present period, baptism and the Lord's Supper, as appointed.

"The Church."

By grace there *was* the Church of God,
By grace, the Church *shall be*—
Redeemed ones by the precious blood
Shall this assembly see.

By grace the Spirit came of old,
And unity was found;
By grace, in *that* day we are told
Such union shall abound.

By sin, the Church itself unmade,
Though altering not God's grace;
The "Gifts" were boastfully displayed,
And all was out of place.

By sin, the Church is absent now
And ruin we can see!
Shall we not in confession bow,
And pray unitedly?

By sin, the Church is lost awhile,
The "Gifts" withdrawn or veiled,
And yet we still ourselves defile,
The loss is not bewailed.

Corporate testimony gone!
And unity removed!
The Saints are of their glory shorn!
Shall we not be reprov'd?

Our Lord's Prophecies of the Church.

In the Gentilized region of Cæsarea Philippi the Lord first spake, so far as the record goes, concerning His Church. To trustful believers, discarding human opinions, He made the revelation. He does not here view the Church as the redeemed of all ages in *earthly* condition, but speaks of a dispensational unity in, yet not of (*ék*) this world, linked to Himself in resurrection glory. The figure of a foundation, the words Petros and Petra and the term "My" alike suggest nearness.

The words "gates of hell shall not prevail against it," have been made the basis of theories as to the indefectibility of a visible Church between the two advents. But if we render aright, "gates of Hades," we have a reference to resurrection. The Lord's people are not now going down to *Hades* when they fall asleep, but into Paradise. David ascended not into the heaven, but now the redeemed depart and are with Christ. Satan had the power of death, and ever strove to retain it. But when the work of Christ was finished He moved to another place those who all their lifetime had been subject to bondage, thus setting forth their unity with believers now, and He established an organised Church. By this was there made known to principalities and powers the wisdom of God. Against this double attack on his kingdom, in connexion with the unseen world and "the heavenlies," Satan was enraged, and his efforts were crowned with success, except where the Lord worked resistlessly. Hence this passage has nothing to do with the continued manifestation of the assembly, but its Pentecost establishment and its final glory. Verse 19 shows that the church universal cannot exist without competent discipline. Have we this?

And *likewise* is it in Matt. xviii. 15-20 (the only other passage in which the Lord mentions a church). The local assembly cannot exist without discipline. A called out company must be capable to act as the executive of the whole church, or of the Lord if the world-wide church be removed (17, 18). Both these passages provide us with tests! Does the Kingdom exist? Where are the keys that tell of a gate and line of demarcation? Do local churches exist? By the latter must we reach the former.

How shall we Deal with Circumstances?

Everywhere around us ruin is found, we live in the midst of wholesale departure from the Word, and inability on the part of many to see its extent and nature. There are Christians in sectarian positions, and holding serious errors, who cannot be *convinced* and made self-condemned as in early days. There are companies of really well-meaning believers which cannot be called churches. Such circumstances distress and paralyse witness and discipline alike, yet the Word of God is unchanged. It was given for a day of failure and departure. His principles are the same. To refuse to recognize a believer is iniquity, and there is no *wider*

acknowledgement than the Breaking of Bread. To recognize a believer's false connexion or sin is very serious. Hence the pathway is narrow, and hard to see, in the comparative absence of gift and power. Circumstances have not altered God's grace or Word. They have changed its *manifestation*, and the ability to carry out certain portions of the Epistles (e.g., 1 Cor. xiv.) is gone. But let us not murmur against God. Confession befits us. Are we using the powers we have? Are we seeking for lost ones? Are we realizing our share in Christendom? Are we seeking by growth in grace to reach the unity first connected with "spiritual gifts?"

"A Church Position."

The majority of God's saints are (a) "naturally" connected with an organization in which they have been brought up, (b) associated with an arrangement which they think as near to the truth "as possible" (although deviations are realized), (c) joined to an assembly acknowledging ruin and denying the possibility of primitive reconstruction, or (d) outside all systems and alliances and assemblies in sorrowful loneliness. A few feel they have reached the condition of churches of God. A few are outside all things, and longing for light, revival, and reorganization in spiritual power. The last two positions alone seem Scriptural. But when we test the claims of professing churches of God, we find the exclusion of real believers, a humanly arranged table, and the teaching of prophetic and other error. Hence we look for those who confess the absence of gifts, and sorrow with hope of awakening. But, alas, how few are thus. But what is our own state? Do we profess to be a church, as at Corinth, with wonderful powers? Nay. Do we claim to be a local expression of the Body of Christ, or to include all who may be said to be in *the* Church in our neighbourhood? Nay. We imagine not a universal invisible Church. What then? Do we take a church position at all, seeking to follow the example of Philadelphia and of 2 Timothy? Yes, so far as we can see, this must be our action. But we are only the *minimum* of an assembly, with much to learn, and only an assembly because by grace ready to learn. But do we claim ability to exclude with the power of Christ, so that those excluded will be unto us as heathen men and publicans? By the grace of God we have been spared any extreme case of discipline, but not to have faith for this would be wrong, although presumption is sadly possible. *God only legislates for Churches, and approves of nothing less.* Hence we must take a church position, if by grace we have the grace-growth or gifts that are necessary to ministry or executive. If we have not these, our claim is vain and presumptuous, but to *settle down* in the absence thereof is to trifle with Heb. v. 11-14. It is easy to accuse of false pretensions: it is hard to see that the absence of the power to take a church position, and the absence of willingness to seek after it, and the absence of humbly taking it (subsequent to necessary preliminaries) are grievous sins in the sight of God.

Does the Church Exist?

To suggest to many dear saints that churches have not been *perpetual* through the ages is to provoke an indignant reply. "How about all the godly men who lived and suffered?" 2 Chron. xxxv. 18 needs emphasis in this connexion (see, too, Neh. viii. 17). To suggest that the Lord's Supper is not rightly observed, is to make many reply, "Are you the only one to find this? You have little experience. Would God have kept such teaching from godly men who searched the Bible?" This seems to force *retracting*, or to compel the appearance of *pride*, and then to justify condemnation. In one sense, we have never heard of any who searched all the Bible. In another sense, we find many, who read and study much, and who seek much obedience, who differ much from one another. But diversity of opinion is not from God. *Comparative* holiness is no guarantee against *all* error. It took early Jewish saints years to grasp the admission of Gentile saints, and *then* they perpetrated Judaism inside the Church, for the decree of Acts xv. made *two circles*. Timothy needed to be urged to pray for kings; Jewish determination against this still remained. Paul took a vow. The arguments against which we write are unworthy of beloved brethren. They deny the *utter* ruin of to-day, and suggest man-exaltation. Are they not often prompted by an unwillingness to own oneself wrong? Is it not easier to condemn than to give up? But in this essay we seek to consider the absence, not only of the churches, but of the Church. Saints known as "Exclusive Brethren" acknowledge the failure of churches, but they meet on the basis of, and assume the gifts of the *One Body*. Does the Body, does the Church exist?

It is easy to answer, "There *is* one Body"; the verb does not occur, and that which was *present* may not be present. *Usually* the word "Church" means "a local company of saints scripturally organized," but sometimes it means the building made up of all these buildings. Christ *will* build His Church, He shall present to Himself a glorious Church; we have come unto the general assembly and Church of the Firstborn (but only as we have come to the heavenly Jerusalem). Are any of the dispensational collectives of the New Testament (e.g., church, body, house, bride) applicable in the full sense to a disordered mass of believers without unity or the gifts of 1 Cor. xii.? The *hid* treasure is the *kingdom* in mystery, Christ is acknowledged among His people as Lord, but a body demands functional activity. A church implies an established and arranged city. Both suggest visibility and manifest fellowship of parts. The Lord has not used these universal terms in contexts predicting failure, but has only spoken of local churches and houses. The Lord give us grace to adopt His language.

We do well to acknowledge failure even though it be unpleasant. The non-recognition of the fact that we ought to be, and are not the Church, now has led us to dispensational claims that are not warranted by facts. We should have gifts beyond those of the

mere "individual" servants of the Old Testament. We should have the baptism in the Spirit. We should have the fulfilment of John vii. 39. But we have not! To place the present dispensation beyond others, while ignoring this is to lead astray. Let this be grasped, and it will at once be seen that Abraham and such were not, but will be, members of the Church, and that the outpouring of the Holy Spirit, which most expect upon Jewish saints ere the revelation of the Lord, belongs to the present dispensation, and Pentecost.

Individual Responsibilities.

All of us have received influence, time, and money from the Lord. We may not have the "gifts" of the early church, but we have tremendous responsibilities without these. The Lord has brought before us truth that fifteenth century saints knew not. We have the studies of nineteenth century believers in that movement after unity which looked so well at first, and we have the example of their failures. We have an open Bible. We have opportunities for fellowship, conversation, and meetings which few saints in early ages possessed. Yet we often show less gratitude and earnestness. If it shall be more tolerable for Sodom and Gomorrah than for Christ-rejecting Capernaum or London, it shall be more glorious, in the way of personal rewards, for young believers, and for weak saints snatched from heathendom, and for ignorant believers of earlier centuries than for us—unless we are much more faithful.

Every one, we are told, shall receive the reward according to his own labor. We serve the Lord Christ, and of Him shall receive the reward, when He cometh to give to all His people according as their work shall be. If any man be building on the foundation hay and stubble, how much loss will he suffer in that day. We are each responsible for light and blessing given; the failures of others afford no excuse, and none can say we are only blessed as much as they are. Perhaps we have far more "advantages."

If we forget the emphatic "thou" of 2 Tim., and the repeated "he that overcometh" of Rev. ii., iii., we shall sin grievously. Let us beware lest we make church-ruin or physical weakness an excuse for sin. We have responsibilities, and to whom men entrust much of him they ask the more. We are stewards of the manifold grace of God, and if we adulterate His Word, or merge ourselves in the majority, we shall bring dishonor to His name. "If any one," is a striking, personal word, concerning salvation and service alike.

But though we realise our individual position, let us grasp the added responsibility of saints collectively. As Daniel, we must confess our partnership with saved ones who encourage disorder and fail to plead for primitive obedience. There are certain things that are (a) individual, others (b) the joint product of a local assembly, others (c) of a universal visible assembly as of old. We must seek to get to (b) *via* (a), and to (c) through (b), confessing our sins while so doing, and seeking to remove every sin that brought our Lord to death for us.

"Christ loved the Church and gave Himself for it."

Eph. v. is full of Christ's past, present and future love for His beloved people. His mercy to them is marked out. His people are indeed cherished by Him. But the manifestation of His affection is often lost through sin, and the Church unity that there should be was surrendered because of pride which broke the fellowship, and restrained the gifts. This verse, however, brings before us an important truth. Christ loved the Church before it was the Church. He gave Himself for sinners who were destined by grace to be His redeemed Bride. And may we not find here an encouragement. The Lord still loves us in spite of individual and incorporate failure. Our losses have not entailed the loss of His eternal affection. Grace reigns though we sin. Covenant plans cannot be altered. Therefore in the same way that He *will* have an Israelite nation though the grace failed at the Exodus, so He will have a glorious Church, for He loved us, not because we were an assembly, but to make us such.

His love indeed *gives*, and has a glorious object. All His people will be manifestly His called out company with power and sinlessness, and exact representation of His will "in that day." These shall be a Church. Christ's love cannot fail. If the sin of man could do anything more than be permitted to delay the manifestation of His will, all our hopes would be lost. Christ's Blood was not shed in vain. Christ loved rebels to make them a Church. This is His object, and He shall see of the travail of His soul, and be satisfied. Meanwhile, shall we not pray for prayer concerning His purposes, and the measurable anticipation, even as the partial fulfilment of the High Priestly prayer of John xvii., as the earnest of the inheritance?

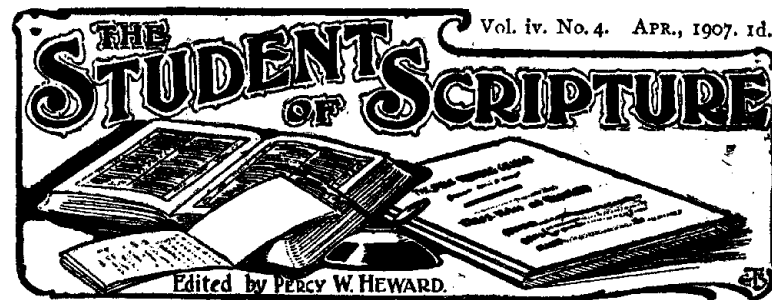
Notes on Service.

In the Lord's grace many meetings have been held around the Word. The chief needs seem to be—more clearness as to position, more earnest and united prayer for unity, more readiness to give up financially, more evidence of worship, concern, and quietness before the Lord, more expectation of blessing, and more manifest separation in emergencies. The Lord does answer prayer, yet oft we are like the missing nine. Gratitude is rare, and unmarked. "With thanksgiving" is an integral part of Phil. iv. 6.

The testimony to the children causes encouragement while there is humility and the subduing of confidence in the flesh. But how terrible it will be if we only lead the children near to Christ, and they grow up without Him, though conversant with much truth.

Brief Jottings on Recent Background "Church History" in Connexion with the Work "Unto the Lord" known till recently as "The Bible Training College."

Nineteen hundred and six was indeed eventful. It started with three centres, City Offices and Classes at Commercial St. Baptist Chapel. Two centres have been given up; one for conscience' sake through further "requirements"; the other for Scriptural consolidation, with the full agreement of the brother in charge. The offices were surrendered to save the Lord's money. Commercial St. has been left and 16a, Aldgate Avenue opened, for manifest unsectarianism, and Scriptural witness to Israel. Some have gone back; some have been graciously added to the Lord and His people, and fellowship in His Truth. Clearer ecclesiastical and prophetic teaching has been granted. For most of the year "outside teachers" have not been invited. The idea of improving existing organisations has been abandoned. Obedience has been urged, and become more united. "Supplies" have been considerably "cut off," but the Lord has sustained. 340, Romford Road is no longer an intended training home for missionaries, as further collective preliminaries and individual qualifications seem necessary. The "Student of Scripture" has become a "topical magazine," working out neglected subjects. Various ones of the Lord's people have been approached with a view to unity. Some dear servants of God have been partly identified for a few months, and then have felt unable to take further steps together towards Scriptural arrangements. Trials of all kinds, painful discipline, awakenings, helpful conferences, progress in outspokenness have been among the things that work together for good. What shall 1907 be used to bring?



Preface.

The writer hardly knows whether to describe this issue as "Cherished Errors Considered," or "Hindrances to Union and Revival weighed in the Balances of the Sanctuary." It is certain that there are many dear saints who diverge much, and with comparative intelligence and conscientiousness. To regard this as inevitable, and to avoid seeking the removal, must be a serious denial of the Holy Spirit. All of us are *used* to *certain* traditions. We cannot see a *fractional* basis for *others*, but those to which we have become bound seem Scriptural and beautiful (Acts x. 14). To draw away the saints from their unwarranted customs is an aim of this messenger. Fallible is its author, incomplete is its testimony, but a humble attempt to show why we sorrowfully differ from others whom we love as fellow-saints, and what are "the first points" of difference, may be used to the glory of God. If, in any way, those with whom this periodical is associated, are following a man or a theory, loving warning will be welcome (Heb. iii. 13). The mist of union with Christendom still hinders clear vision. The flesh seeks to prevent thorough investigation and practical obedience. Mutual prayer is needed, and this issue is sent forth with earnest supplication that the one Lord may lead His exercised servants to one faith and one discipline, and to this end grant subjection to His law, godly sorrow working repentance, lowliness of mind, love of the brethren, perception and wisdom from above, jealousy for His people's welfare, true confession of sin, and willingness to receive one's cross daily.

The Authority of the Word of God.

Men want authority. Some choose a pope, others a learned man, others a majority, others self. In the Word of God is authority, the authority of its Author. Here is a rebuke to pride, here is an encouragement to faith, here is a stimulus to study. "All Scripture is God breathed, and is profitable *for*." "If anyone obey not our word by this epistle, note that man, and have no *mingling* with him, that he may be ashamed" (2 Thes. iii. 14). "If anyone teach otherwise and consent not to wholesome words, the words of our Lord Jesus Christ. . . ." (1 Tim. vi. 3). "If any one. . . ." (Rev. xxii. 18, 19). Solemn, forgotten words, not forgotten by God.

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Open Ministry.

Many dear Christians meet under the laws of 1 Cor. xiv., and this would be well if *they* had inspired speakers, or if uninspired ones were mentioned in that chapter.

In 1 Tim. ii. iii. we have a *second* picture of the assembly in days of ruin, and *thus* prominent elderhood. *All* brethren are mentioned in the section concerning prayer, but not as to teaching.

It is sinful to assume "*manifestation* of the Spirit." It is pleasant to have a "free" meeting, and many like to hear *their* voices. A deep study is more painful. To such, James was inspired to write, "My brethren, be not many *teachers*." "Whosoever shall break one of these least commandments, and shall *teach* men so, he shall be called the least in the kingdom of heaven."

It will be said that the ministry is only "open" to a few—even that the Holy Spirit alone has the right to speak, and therefore the "liberty of ministry" is not mere democracy. The question is—what chapter is the basis? Are not the gifts of the body *assumed*? And as to the "semi-openness," may there not be some casuistry in this? Is there not a veiled *arrangement* before? And why should it be judged unlikely for the Spirit of God to use one man (1 Tim. iv. 13), or to *indicate* His plan beforehand? Are other weekly meetings confessedly without His guidance? *They* are arranged. It is better to meet without a word of teaching, "merely" with the *reading* of the Word, prayer and exhortation, than to "play" at primitive Churches. "Open ministry" boasts of a false gift—present-day *prophecy*. Where the Lord's Table is mentioned there is no *immediate* reference to teaching, as necessary at the Supper. But if there is speaking, it must be with authority. How graciously is this arranged for *isolated* saints.

"He shall suffer loss."—1 Cor. iii. 10-15.

These solemn words have been much impressed on my mind since they were read by the Editor at a meeting here recently. All saints will be with Christ during His glorious reign for a thousand years. But of some these heart-searching words will be true—"He shall suffer loss."

All saved by grace with Christ shall reign, Yet suffer loss through earthly gain, Because of labour which is vain— "He shall suffer loss."	Works will be tried by fire, we read, Tested will be each thought and deed; Then let us to these words take heed— "He shall suffer loss."
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These solemn words, I oftentimes fear, Are not remembered in our sphere, Nor do they in their depths appear— "He shall suffer loss."	When in the air our Lord we meet, Together at His judgment seat, These solemn words He will repeat— "He shall suffer loss."
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Saints, if unfaithful to the Lord, Will surely lose from their reward, The Spirit doth these words record— "He shall suffer loss."	May we, in view of that great day, Do all, by grace, in God's own way, That unto us He may not say— "He shall suffer loss."
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S.A.H.

"As the Lord Commanded."

Behold, to obey is better than sacrifice. But how can we obey? "And to *hearken* than the fat of rams." If ye be *willing and obedient* ye shall eat the good of the land. The spiritual poverty of the Lord's people, instead of the Word of Christ dwelling in them richly, and the loss of reward, instead of entrance into the kingdom richly, are connected with disobedience. It is a pleasant thing to the flesh to feel that self has the authority, and can do what seemeth best, but independence is Antichrist-like.

At the end of Exodus (xl.) the words, "as the LORD commanded Moses," recur. That great man of God dared not to trust his own genius or learning. And what saith the Scriptures? "Moses was faithful in all His house, as a servant" (Heb. iii. 5). The Lord does not ask for our revision of His arrangements, or our advice. Truly we have dispensation-privileges beyond those of O.T. saints. They knew little of sonship except *via* service, and we know service *via* sonship. But the Lord still says, "Ye are my friends, if ye do whatsoever I command you." The majority of believers are not in this position, and therefore they fail to know the truth (John xv. 15).

God does not permit variations in details. Many dear brethren are afraid of ritual, and therefore shun implicit obedience to what the Lord commanded. He has given *Church* arrangements, yet few study them. He has appointed symbolic ordinances, and modification and omission are alike *sin*. Some dear children of God may err very ignorantly and unwittingly, but when the truth is brought before them there should be a humble and humbling acknowledgement of past guiltiness, although, blessed be God, *we* do not have to bring a sin-offering as under law. But how precious is the blood of Christ, and how valuable the cleansing Word to those who feel their wanderings. And if we cannot see grievous heart-rending sins in time gone by, it is doubtful if we are growing in grace and discernment.

The words of 1 Chron. xv. 13 are solemn. The alteration was well patronized and seemingly trivial. Blessing had attended it before (1 Sam. vi. 7). But it is doubly serious to sin *when* in a right position. Iniquity may have the appearance of reverence. God may not manifest His displeasure at once. Not till Uzzah touched the Ark was his chastisement seen, and unbelief would have said that the *abuse* of the action alone was condemned. But faith went back to *the Word*, and faith confessed *sin*—the underlying sin. "Because ye did it not at the first, the Lord our God made a breach upon us, for that we sought Him not after the due order." The Lord Who hates strange incense and intrusion into the holy place, even by Uzzah, will not approve our trifling, although during the *present* dispensation little of his reproof is shown. The Judgment Seat of Christ and place in the kingdom are in view. *Then* will be striking revelations. Oh, how many will be there who sought Him not after the due order. They felt it impossible. The

strangeness of everything but that which was scripturally "strange" held them back. It is hard to be peculiar for Christ. To go to "the best Church" in the neighbourhood seems permissible. "What more could be done than one's best, a few sins were tolerated, but there was comparative influence." The Lord said He would have mercy and not sacrifice, therefore many argue for carelessness as to details of obedience. It is impossible to be primitive, they tell us.

As to the Lord's Table, how many do this. Scripture warrants neither a morning observance, nor leavened bread. If there is not express command to change that which was used in the commanded part of the service, is it not pride to alter? The Lord did not say "unleavened." Who would have imagined anything else, except a "leavened church?" If any were to say, "Why eat?" we should reply, "He commanded." But He who appointed the food, referred to that *before Him*. We cannot *split up* His teaching. Cannot it be supposed that the Lord of Scripture, so definite as to the symbolic meaning of leaven never thought of the absence thereof in the bread before Him? The reasoning that avoids this would avoid immersion, and the charge of "Judaism" is an attempt to frighten the Lord's people, and to put at variance the gospel of grace, and subsequent responsibility to obey with a view to kingdom prominence. The Lord is not pleased to say everything in the N.T. as distinctly as in the O.T. *Spiritual* discernment is needed. The commands are veiled, as with the arrangements of the first day instead of the Sabbath. Beloved brethren, do not trifle with the Word, or fear to acknowledge sin. A constellation of great names will not avail in the Day of Christ. Scripture does not allow "probable opinions" or alternatives. You hear the Master's Word, and He says, "Why call ye Me, Lord, Lord, and do not the things which I say?" "If ye know these things, happy are ye if ye do them." But "to him that knoweth to do good and doeth in not, to him there is a sin," an awful sin, the sin of being ashamed of Christ and His words, in this adulterous and sinful generation. Wherefore let us exhort one another to prompt action, while it is to-day, lest any be hardened through the deceitfulness of sin, or should seem to come short.

In Exod. xii. and Deut. xvi. we have Passover commands. The eating in haste was not repeated. God indicates the change. So the placing on door posts. But *the sacrificing* was mentioned, and therefore all *connected* with *that* part was followed in 2 Chron. xxxv. 11-13. Moreover, in Lev. xvi. Aaron is mainly mentioned. Verses 32-34 are brief, but the "this" of verse 34 refused *all* changes, unless there were the absence of the priest, that is of *the power* to obey through sin, as our condition with regard to 1 Cor. xiv. may be characterised.



Doctrine, Practice, and Prophecy.

To sum up in a few lines what one believes is, blessed be God, impossible. The old fashioned truth as to inspiration will be dear to most who read these lines. The majority will rejoice in covenant-election, and also, it is to be hoped, in covenant-redemption, for the Lord's death was substitutionary. Would He suffer un-*efficaciously*, and for any not given to Him? A goodly proportion will be rejoiced to say "Amen" to the statement that He was raised because of that righteous working that was imputed to us, and made ours. Not many will deny that in us, that is in our flesh, dwelleth no good thing; hence fleshly perfection and modern ideas of sinlessness are condemned. Some will question the declaration that nothing but the immersion of believers is found in the Word, but can they find ought else? Some will disapprove the exact adherence to Christ's unaltered use of bread and wine, without leaven or ferment. Some will fail to recognise the importance of primitive Churches, and no other societies; and the denial of elders not corresponding to those of 1 Tim. iii. A number imagine "the One Body," and "the Baptism in the Spirit" dispensationally exist. Where are the evidences? Where is the promise for continuance till Christ returns? A large proportion will differ from the protest against helping modern organisations, and from a belief in the Sermon on the Mount as Christ's commandments for those who love Him, even as to the avoidance of magistracy, law, oaths, and laying up of treasure. The majority will acknowledge the "resurrection of dead, and judgment everlasting" (Heb. vi. 2)—"Where their worm dieth not, and the fire is not quenched," "and the smoke of their torment ascendeth for ever and ever, and they have no rest day nor night." How awful is the thought! "Shall not the Judge of all the earth do right?" Only a few will confess that Christ returns at the last trump and day, after the Tribulation, causing the first Resurrection, catching up His people just before the final brief hour of temptation, during which the five foolish virgins link themselves with Antichrist, Israel's third part mourn after looking on Him Whom they pierced, and the just-raised saints partake of the Marriage Supper behind the clouds, in and with which their Lord comes. May the Lord, in His mercy, grant unity of heart, love, belief, manifest fellowship, and witness, ere the day dawn and the shadows flee away. "Are you a help or a hindrance" in connection with this object?

Devotion to Christ.

The arena of controversy is dangerous. It is so easy to conflict with *brethren*, and to glory in seeming victory. "To rejoice in our boastings" is terribly sinful. *Devotion to Christ* is the necessary companion of a right contending earnestly for the faith. If the *heart* finds Scriptures dry, and the head enjoys them, something is wrong. If the language of the Song of Solomon becomes forced and amusing, there is a departure from Him Whom our soul should love with bridal affection—If we fail to go forth for the sake of the name,

wherever He leads—If we show an absence of the love as He loved us—If there is not the depth of affection which can say, “I endure all things for the elect”—If there is a diminution in the holy joy which said, “What shall I render unto the Lord?”—If there is a falling off in the first love, and the wish to say, “Even so, come Lord Jesus,” the heart is spiritually dormant, and there is a need for His renewing to health. But this must follow obedience, unless He works irresistibly, and this has not been promised on all occasions. Many do less for the Lord Jesus than David’s three mighty men for him. “How great is His goodness,” is as rare an exclamation, as “Oh, wretched man that I am,” “Whom having not seen we love,” should awaken us; yet many fail to remember Him in one appointed way.

A Confession of Ruin.

Many dear Saints weep in secret places for the Lord’s flock carried away captive. They groan to realise that corporate testimony has ceased. But Satan’s spirits seek to turn this very faithfulness into an occasion for sin. They persuade many that there will be no Scriptural Churches now, despite Matt. xxiv, 45, 46. They imagine that the Philadelphian period is past or present, and settle in their known disorder, and feel no searchings of heart with a view to Scriptural return from Babylon. Others are led in another direction, for the tendencies of different minds are well known to those demons with whom the people of God wrestle. They imagine that quickly they have reached “the Church position” because outside all existing sects, and emphasizing a few of His statements. Other dear brethren acknowledge that Churches have failed through sin, but meet on the ground of the One Body, assuming the presence of its gifts. But “the One Body” experience was blotted out before local assemblies disappeared in primitive days. All assume that a fair amount of order remains despite ruin. Hence confession is not deep enough, and heart-searching is rare. The Scriptures are not the simple basis of revival, but certain things *as well*. It is deemed impossible that godly men since 1830 have all erred in many things.

It needly hardly be added that “the Church of England” assumes the *success* of the Church, and the continuance of apostles and the gift of the Spirit. Nonconformity, too, has need of nothing, but rejoices in its own teachers heaped up, and without the Divine qualifications of 1 Tim. iii. Till pride is humbled, and Christians can talk lovingly to one another, there will be little awakening. If I scorn a diverging brother I sin more than he does. I may be *sure* of my rightness, but am I *sure* of my sureness? In many things we all offend, and though it is not easy to confess ignorance till others do it, let us humbly and sorrowfully do this, waiting on the Lord for His instructions, and the raising up of teachers after His own heart, who shall do all His will, feeding His people with sound knowledge, and having their senses exercised to discern both good and evil.

Demarcation.

“What communion hath light with darkness?” Every believer will answer, “None.” Yet “public worship” is popular. All are taught to pray and sing. Concerts for the people are provided. The financial fellowship of the ungodly is not refused. Christians are almost as much at home in the presence of the unsaved, as when found with their own company. Where is the line of demarcation? Worldly policy and politeness were sought to obliterate it, lest the rebels of Christ be offended, lest His work be hindered by adopting His own arrangements! In home, in dress, in speech, in deed, in business, in meetings, the saved are mixed, and mixed willingly, with the unsaved. Any attempt to alter this is “uncharitable,” “old-fashioned,” “impossible.”

Without claiming “perfection,” we would *seek* to be separate from sinners, and to show holiness unto the Lord in all things. By nature we were even as others, and we cannot boast of anything which we did not receive. We would not walk a way that is not good, saying we are holier than others, through our own self-righteousness and self-sacrifice. Boasting is excluded. We dare not proudly compare ourselves with others, but humbly, and with confession, contrast ourselves with the Word of God.

We cannot, therefore, approve the business lie of a “harmless” label. We cannot think that believers should only devote a small fraction of money to Him. We cannot approve mixing up with any system, society, or meeting, except primitive churches. We cannot have services as much like those of Christendom as possible. We are not a fresh denomination to work with other existing sects, but seeking to go back to the Word, welcome all saints to His commanded position of outsideness, suffering, and separation from a hating world, recognising *all* in Christ, and *none* of their existing unwarranted “fellowships.”

We cannot improve, by going down, to Sodom. The “synagogues” of to-day are no longer a fit place for the disciples. Let them be *separated* (Acts xiv). Let them return unto thee, but return not thou unto them.

Righteousness.

Righteousness did the law require,
And righteousness is made,
Our works were ill, our case was dire,
The penalty is paid,
And *thus* a righteousness is given;
By sacrifice we enter heaven.

Righteousness is not by our toil,
But by Christ’s work alone;
And none shall this possession spoil,
We *shall* be on the throne.
The law demandeth nothing more,
We worship humbly and adore.

Righteousness is the key to life,
And both in one are ours;
Fruitless was all our sin-cursed strife,
And vain all human powers;
But Christ the Work hath fully done,
His righteousness and saints are one

Righteousness cannot be destroyed,
God will not break His Word;
Righteousness cannot be alloyed,
But sin means lost reward!
Righteousness to the kingdom leads,
But *office* is through faithful deeds.

Trifling.

"It's only a trifling thing," many will say. Beware lest you be trifling with it, dear fellow saint. "These ought ye to have done, and not to leave the others undone." "But there are difficulties in the way," may be your response. Is not the Lord's will more important? "But I cannot obey," confess the sin, and be alarmed concerning it. Trifling sins are great in the eyes of Him with whom we have to do. The little foxes spoil the vines. If you yield for one hour, the truth of the gospel will not be your continued ministry. If you say "rejoice," to a false teacher, you have entered into a God-dishonouring partnership. If you allow a Jezebel to teach, your connivance will be manifest at the judgment seat of Christ. Nothing is too small for Him to consider then. The things done will alike come up, and the carelessness over trifles will alter your position during the thousand years. Paul's vow was apparently trifling, and likewise Peter's holding back, and also John Mark's returning to Jerusalem, and further, to some, the temporary denial of Christ by oppressed Hebrews (Heb. vi.) God has shown how He views the iniquity of a wrong church arrangement and sectarianism, by withdrawing not salvation, but the gifts. Be not high-minded. Tremble at the Word of God.

The Jews.

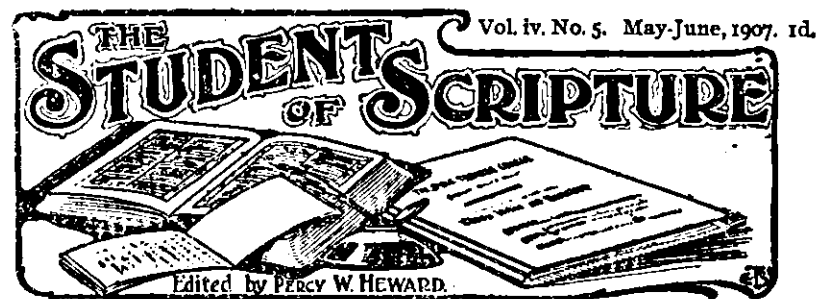
The present of Israel is very solemn—without righteousness, priest, altar, temple, sacrifice, home, or hope. Yet, the Lord has His remnant, and for these, and for the nation as such, ere long, we would fervently pray (Rom. x. 1). The people of God who read these lines are lovingly asked to bear us up in prayer, as we speak to Israel of the Lord Jesus, saying none other things than those which the law and prophets testify, and realizing our dependence on Him Who alone giveth the increase. The old objections to His Godhead (Mark xii. 28, 29); His birth ("we know whence He is"); His dying ("He saved others, Himself He cannot save"); His resurrection ("One Jesus, which was dead, whom Paul affirmed to be alive," "His disciples came by night and stole Him away"); His lack of kingly conquest (John vi. 15-41) are still found to-day. The arguments of Christ (e.g., from Psa. cx.) and of the Epistle to the Hebrews are still fresh. Oh, how much this work makes one long for the fulfilment of Zech. xii. 10, Ezek. xxxvii. Any believers welcome to the Talks to Jews, Tuesday (D.V.), 16a, Aldgate Avenue, 8 p.m.

Bible Gatherings.

It is a privilege for the Lord's people to speak often one to another. Membership of one family, the possession of one righteousness, the expectation of one hope—these things should make saints love fellowship of spirit. If they fail to speak of Christ, except now and then, there is something wrong. If holidays are used for self, God is displeased. He seeks true worshippers, and the idea of a holiday should be extra fellowship with His people, and study of His Word. If believers please themselves, they will suffer loss in that day—whatever Christendom, health-feelings, relatives, advise or say.

Assemblies (D.V.) for Humiliation, Worship, Study, Meditation, "Good Friday," 3 and 6 p.m.; "Easter" Monday, 3 and 6 p.m.; 340, Romford Road, Forest Gate.

Bible Centres. PALMERSTONE ROAD HALL, Lord's Day; 340, ROMFORD ROAD, FOREST GATE, Wednesday, Thursday, Saturday; 16A, ALDGATE AVENUE, Lord's Day, Monday, Tuesday, Friday. Prayerful fellowship valued. "Come then with us, and we will do thee good." "The assembling of yourselves together."



Vol. iv. No. 5. May-June, 1907. 1d.

Preface.

The Lord's people are apt to glory in their freedom as an occasion to the flesh, forgetting that they shall be judged by the perfect law, which is connected with (and not contrary to) this very freedom. It is so easy to mix oneself with the world, or to do a "little" sin, or say a hasty word, and then imagine that a little prayer will make it "all right." Prayer will bring forgiveness if it be real, but the legal removal needs, and has, something greater; and the practical and millennial consequences are not altered, except in so far as prayer evidences growth and brings reward "openly" (Matt. vi.).

Children of God need to be told what is secured to them, and what is conditional, not that they may become proud of their works or merely "time-servers," but that they may protest against the false assurance and quietness of to-day, and mourn the ingratitude that obeys little when the thought of loss is forgotten. This truth is not popular. It will not take to the mountain top of emotion, or suggest a feeling of victory. It will not allow a Christian to be frivolous. It will not permit sin that grace may abound. Beware, dear fellow-Christian, of trifling with your privileges. Thus did Israel. Thus did the early Church. Particularly we see this at Corinth. You know the consequences.

The Minimum.

Every saved one shall be raised up at "the last day" (John vi. 39, 40, 44), shall be changed then (1 Cor. xv. 51), shall live together with Christ then (1 Thess. v. 10), shall be saved in the day of Jesus Christ (1 Cor. v. 5).

The marriage supper needs a wedding garment (Matt. xxii.): it deals with life not with service—and all believers will enter into life.

All redeemed ones were counted worthy in Christ of that age (Luke xx. 35, 36). Christ will be admired in all them that believe (2 Thess. i. 10). "Then shall we also appear with Him in glory" (Col. iii. 4). The passages that deal with this speak of life rather than service. Hence, in the text, we read "Christ Who is our Life."

Moses, excluded from the land on earth, excluded through sin from an anticipation, was on the *typical* mount (Matt. xvii.), and all the prophets shall sit down in the Kingdom (Matt. viii. 11, 12, Luke xiii. 28, 29). Every real saved one shall be there (John iii.) But *positions* will be different. Do we only seek a *minimum*?

The darkness deepens. Worldliness is easy. Shall we trifle with our Lord's words "he is not worthy of Me" (Matt. x. 37, 38) Shall we be careless of His words that He will then be *ashamed* of His people *who are ashamed of His words* (Luke ix. 26)?

Let us not hand these passages to the unsaved. The unsaved are the ones who lose or destroy themselves in verse 28, but there is an "or"—a second class—who "*suffer loss*." The word is the same as in 1 Cor. iii., and it introduces verse 26 in Luke ix. Shall we be so unwise as to forget the future (Luke xvi. 8). Shall we be so ungrateful as to cause our Lord shame? If we continue in any sin grace abounds, as to Lot. God rescued righteous Lot, and His long-suffering is salvation to His people. His mercy endureth for ever, and He will not forsake the work of His hands. We shall have the fine linen of the High Priest in the Most Holy Place (Rev. xix.): we shall be raised "in glory": there shall be no spot or wrinkle or any such thing. But shall this be all? How can we enter into *the joy* of our Lord unless we despise the shame of suffering evil with the people of God for a season and with the Gospel (2 Tim. i. 8)? How can we enter into His joy if we grieve the Spirit, or if we cause Christ shame then?

Redemption: Responsibility.

Before the world or man was made
The covenant plan of God was laid,
And Christ can only *fully* save
The ones for whom His life He gave—
Not of their works or will or plan,
Else were there not the *fall* of man.

The covenant is firm and sure,
The Blood once shed makes all secure.
The work was never undefined,
Christ knew for whom it was designed—
And shall He lose a blood-bought one?
The finished work be all undone?

Hence by His righteousness we stand,
And none can pluck us from His hand.
Redemption is a perfect act,
And God will not His will retract—
We rest, we bow, we praise His name,
His covenant goodness we proclaim.

But let us never hence forget
That though the legal claims are met,
The Father seeks obedient sons!
If we are disobedient ones

His chastisement we oft shall know,
Be suffered in our way to go.

"Lost fellowship"—no trifling loss,
To be *from* Him—far from the cross,
To lose His presence and His Word,
To have no more His accent heard—
Body and soul chastised indeed
That we may to His Word give heed.

"Responsible"—oh, solemn thought,
To Him Who from all wrath hath bought
In *law* to Christ, and knowing well
That *we some* "birth-right" still can sell
In law to Christ—in view of Christ
Oh, let us be not hence enticed.

"Please, please yourself" the worldlings
teach,

"Be not too legal," "Christians" preach.
Beware, believer, fear the Lord,
And weigh aright His solemn word—
If any work shall burnt up be,
The man, though saved, his loss shall
see.

The Pendulum.

It is not easy to be emancipated from a tradition or false belief without becoming an indiscreet opponent of it, carrying the contrast too far, and emphasizing the one portion of truth discovered out of proportion. We cannot lay too much stress on the Word, or any part of it, but we can obliterate or veil or disparage one fraction by always speaking of another. The sinner saved by grace may forget responsibility. The one delivered from sectarianism may omit to remember there are other sins. Beware, dear fellow-saints, of the swing of the pendulum.

God has shown you in His Word that we are all as an unclean thing. God has made clear to you that you have been justified freely by His grace. And the same Lord has warned you to seek the things that are above, and the Kingdom of God and His righteousness, lest anyone beguile you of your reward. The *gift* of God is everlasting life, but the work of everyone at the Bema of Christ shall be made manifest, and there will be reward or the suffering of loss.

A dear servant of God, privileged to see many of these things, illustrated the swing of the pendulum. He imagined that believers would *rise* with their defects spiritually, and thus be unfit for the Kingdom. The changing of the body is a sign of another change. We shall be delivered *out of* this body of death. Of all saints it will be said "raised in glory" (1 Cor. xv), although one star differeth from another *in glory*." Christ died for us that whether we watch or are sleepy we should *live* together with Him. But *this* is the *minimum*. Not all will fully enter into the *joy* of their Lord: not many will have the abundant entry into the Kingdom: the majority will fail of *treasures* in the heavens to a very large extent according to Matt. vi. The Spirit shall be saved in the Day of Jesus Christ. "The complete righteousness of the Most Holy Place," the wedding garment, is the *only* qualification for the marriage supper as for its weekly anticipation. Hence there is *bridal* reigning with Christ; but personal office in the assembly now, and in the Kingdom then, is far narrower than the table. The Son abideth for ever in the house: we shall all be changed: we shall be like Him: whom He justified them He also glorified: exclusion from the Kingdom would mean denial of righteousness and of the birth from above, the deliverance from wrath, of which John iii. speaks. But though the believer will be then without the old nature, though "the flesh" is a term connected with the present, though the conflict will then be past when we enter the Sabbatical *rest* (with regard to the Judgment Seat, for we *have* entered it with regard to the Great White Throne)—yet sin past, repented, put away, confessed, and condemned will have millennial consequences in a background position. The Lord will not commit to our trust the true riches, if we are unfaithful in that which is now committed to our care. Dear fellow-Christian, do you view these things aright? "When Christ, Who is our life, shall

appear *then* shall ye all appear with Him "*in glory*" (Col iii. 4). "*Mortify therefore*" is the Holy Spirit's comment: "not mortify then," for the flesh will then be removed. The period of reward is not one of obedience or disobedience with a view to reward. This is so with regard to the Law—we are perfectly righteous and hence not under Law—and so with regard to the Bema. Wherefore walk circumspectly. Live as though you believed that which you do believe. The body of sin shall then be put out of working order (Rom. vi. see Revelation). Will you not live in holy anticipation in this dispensation of anticipations? Do not be misled to choose the present, instead of suffering with Christ. Do not seek a minimum position "in that day." And do not obey merely for self pleasing, or duty, or to appear earnest, or for high place in the future, but out of gratitude, affection, and spiritual submissiveness to Him, Who for your sakes died and rose again. He will reward a cup of cold water. Rev. ii-iii. show the tender research into details of obedience of Him Whose eyes are as a flame of fire. Whatever a Christian slave does in menial routine shall come up for His consideration (Eph. vi.). Will you forget this? Will you lose the appointed stimulus? Will you disgrace Him?

The next issue will (D.V.) deal with Jewish questions, including "Our Debts to Israel," "The Caricatures of Christendom," "Jewish Obligations," "Present Parties in the London Ghetto," "The Future of the Nation," "Service among Jewish Children," "Divine Truth and Human Lies." Prayerful fellowship valued.

The Roots of Errors.

The beginning of a false opinion is rarely known to the one embracing it. One error logically leads to another. Deny the interpretation of Matt. xxiv. to the Lord's people of this dispensation, and a remnant additional to the two of which Scripture speaks* will be *our* appointed receivers of many passages. Emphasize the believers' freedom from legalism in an illegal way and Quakerism as to the ordinances, or the handing of these to the above mentioned remnant will result. The quickest way to get out of difficulties, and to explain easily seemingly contrasted passages, is to emphasize dispensationalism, and to construct a new party to which these passages may be applied. Place the Coming of the Lord before the tribulation, and many texts promising a little church-revival will be emptied.

Now these errors seem to many slight. Why? Because we find them in godly students! Solemn inference. Why should we make light of sinful misinterpretation as to the Body of Christ, while we rightly emphasize the enormity of denying the true teaching as to His Blood? Alas, the sin produces an *apparent* confirmation of its rightness, for sin *excused* becomes less *evident* and *wilful* to those

* "A remnant now" (Rom. xi.), and the remnant that shall be saved and become suddenly a strong nation. Israel's third part at Jerusalem, with the spared from other lands. See Rev. vii.

who imitate the leaders in it. Hence there is *less* sin (through our wrong excusing) behind the denials of dispensational, than of atonement truth. What a legacy of problems from the brethren who made light of the mistake. How important to see that the more an error is rightly condemned the more awful and *rare* among saved ones becomes participation therein. If you would, by grace, see greater holiness, lay stress on the iniquity of doctrinal sin. The standard will be increased, although, alas, to *leap* to the high Scriptural standard is impossible. To treat a brother neglecting and misrepresenting God's Word in prophecy exactly as he would have been treated in a primitive ecclesia would not now, through the excusing, have the *same* proportion of evident love and holy sternness. Weakening the solemnity of sin, we have weakened its sense, and obliterated discipline; and many desire its non-restoration. It is hard to get back to a sin-discarded position of the Lord's appointment.

Blessed be God, His wandering people, for whose repentance He waits, are not always *logical*, but the holding of an error implies liability to bring forth its fruits, and to attack these fruits may *sometimes* suggest them for the first time to others, and do little good. To the roots of error, or at least the lower branches, must we go, considering ourselves lest we also have been tempted, for in many things we all offend, and what have we which we have not received?

The writer fears that "The Kingdom" is not preached as in Acts xxviii., 2 Tim. iv. 1 Cor. iii. contains little of "the fear of the Lord" to saints now. A parallel sin to that indicated above has been at work. Apostolic *language* is still used with *modified meaning*, and then this usage is made the basis of explaining the language. "We use these words; yet do not mean anything so terrible, hence the truth cannot be what you think." We have become *familiar* with the Scriptures in more senses than one. The "critic" is wise in the same way. He does not attack "atonement," but employs the *word* with a different *meaning*. Thus he tries to force the sound believer into new language unfound in the Word, and to beguile the young believer by accuracy of quotation.

Why is the Judgment Seat of Christ the subject of little thought and prayer? Why do believers always connect it with pleasant reward? There is a *low* sense of sin, and there is an *ungodly* rebound from legalism. Hate Judaism, but embrace not disobedience. There are *two* antitheses to a lie; one spiritual, one fleshly. Be sure you have the former. 1 Cor. iii. speaks as clearly of loss as of gain. 1 Cor. ix. 27 hints the same, Rom. viii. 17 is not to be cast aside. 2 Cor. v. 10-11 is dealing with believers only. Phil. ii. 16 implies with 2 Cor. vi. 1 (contrast 2 John 8, see Ruth ii. 12) that many will have an empty reward. Eph. vi. 9 is not meaningless. Rev. ii. 23 is the word of the Judge Who stands near His people (Jas. v. 9), and many will fall under His judgment (Jas. v. 12). These are more stern passages than many think. More is said about suffering loss

than about many subjects—perhaps as much as about a weight of glory. To deny the existence of *professors* is sinful; to apply all these passages to such who will not enter the Kingdom or be at the Bema is equally sinful. The root of the carelessness as to “that day” is a false idea of one’s own importance in this dispensation (Rom. xi. 25), a false idea of grace (Rom. vi. 1), a wrong conception of separation from law (1 Cor. ix. 21). If ye love Me, ye will keep My *Commandments*, is the solemn utterance of our beloved Lord. Are we above these? Are we too spiritual to obey? Legalism is according to “the *commandments and doctrines of men*”—e.g., traditional leavened bread at the Lord’s Table, falling in with customs as to recognizing all teachers, and using the polite words “pastor,” “church,” “fellow-workers.” This is lawlessness before the Lord Who died that He might have redeemed us away from all lawlessness, legally and practically.

Is there then no danger of over emphasizing the Kingdom? Yes, relatively. Yes, to the forgetfulness of gratitude. “We are unprofitable servants” will be *ours* saying. “Of Thine own have we given Thee.” “Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy and for Thy Truth’s sake.” If we look *off* Christ *on* to our service even, something is wrong. We need to see both together, and then our work takes its right position. There are many errors that result from a wrong division of the things to which imputed righteousness brings us, and those which are secured and enjoyed by practical obedience. Our salvation is a gift. It is our Father’s good pleasure to give us the Kingdom (Luke xii. 32). All spiritual blessings are ours in the covenant (Eph. i. 3). “Things to come” are ours: for that age we *were* created worthy. “I will raise him up at the last day” is the definite promise connected with the “last trump.” If we at any time become proud or self-reliant, or imagine that our millennial life with Christ is apart from pure grace, we shall be led astray. Alas, this idea may result from a revolt against carelessness, from omitting to notice that a wicked *servant* may be a Pharisee who abides not in the house for ever. It is clear that error as to Matt. xxv. will lead one to imagine that saints are raised imperfect—quarrelsome against the Lord—and destined, many of them, to share awhile outer darkness. But if we read the passage humbly in the light of such parables as Matt. xiii. 20, 21; xxi. 28 (“sons”), and remember how participants in dispensational favours are named, and the reference to Judas in *the* branch cast out, and to Israelite professors in the “outside” and “cast out” passages generally, the Lord’s *vagueness* as to the unfaithful saved servant becomes heart-searching, and we shall discern things that differ, and (may it not be added) become sincere and without stumbling with a view to the Day of Christ. Seeing that ye look for such things, be diligent—grow in grace—add to your faith—for so shall be added unto you an abundant entrance into the nearing Kingdom of your precious Lord.

Marriages and Funerals.

These are not subjects for child-play, although the opinion of a leading Evangelical society as to the former, and the practice of Christendom’s Mission Halls may suggest otherwise.

The Word of the Lord is definite as to both, as to everything. *Obedience* is needed. Particularly one feels this in connection with those things around which traditions are fixed. It is not interference, but love to deal with these things. Truth is practical and painful, and yet blessed. As to marriage. 1 Cor. vii. reminds us that believers must only marry in the Lord—i.e., to fellow-saints, and in subjection to Christ’s Lordship. John ii., with its typical teaching and position in a dispensation when sojourning was not so marked—hardly warrants a feast. The principle of 1 Cor. vii. 29 applies, and the general rules “let nothing be done through strife or vain glory,” “do all to the glory of God.” Why as though living in the world are ye subject to or led by *opinions*? The believer’s money belongs to the Lord. And a marked contrast is needful. Fellowship in the festivities of unbelievers rarely suggest a conviction of their sad danger. Marriage without weighing the consequences (1 Cor. vii. 33, Eph. vi. 4, Tim. ii. 15, iii. 4) is serious. The responsibilities are not light.

Weddings at “ecclesiastical buildings” of various sects, whether to please a friend, or to look satisfactory, are a denial of the authority of the Lord, and He has, moreover, arranged easy settlement of the problem, by the regulation concerning registrar’s offices. How ungrateful are His people. How *careless* when it is no trouble or encouraging persecution to keep to His will, and when custom and reputation incline to disobedience.

As to funerals. The death of the ungodly is very solemn (yet, alas, we often forget this), but the “falling asleep” of a believer is a humbling reminder of sin and a blessed lesson in grace. Should we sorrow as others? Should we forget the glory? Should we selfishly wish the Lord to change His plans? True, if the passing away has illustrated 1 Cor. xi. 30, it is full of warning, but if it is rather like that of Acts vii. 60 there is a stimulus to His saved ones. Even then, however, there may be devout lamentation (Acts viii. 2), for the Lord does not create stoics. “Jesus wept.” There is a solemnity in everything. “As sorrowful yet always rejoicing” applies.

But though this be felt where is the warrant for the *world’s* custom of drawn blinds, of black costume, of elaborate hearse and carriages, and of costly wreaths? Money belongs to the Lord. Distinction from the world is important. It is most desirable that His people should indicate their wishes in these respects, lest others fear to seem unloving. Even the money spent on a single carriage could be used more profitably unto the Lord. Feasting and gossiping and such sins are very grievous.

UNNOTICED TEXTS—

"Friend, go up higher"
 "With shame to take the lowest room"

The Marriage Supper is served in two ways in Scripture—(1) as the gift of grace, dependent on imputed righteousness, (2) as the beginning of the Day of the Lord with its reward for practical righteousness. So is it with the term "Kingdom." In one aspect it belongs to all equally: in another it is connected with reward (see Luke xxii. 29, 30). The latter aspect is here.

Blessed is *every one* called into the Marriage Supper. But there will be the closely related *grading* of the people of God. Some will *with shame* take the lowest place—present, yet shamed away from Him in His presence. There is a fulness of joy at the Marriage supper, and yet a holy quietness of heart-grief in view of the Bema of Christ.

But is there a suggestion that some will sinfully in resurrection take a wrong place? Nay. The picture is complex. There is a *present* anticipation as in Matt. xxii. The breaking of the bread is such. An assembly of God on earth is such. Do not despise the Church of God, dear reader (1 Cor. xi). As we humble ourselves we shall be exalted, *i.e.*, shall be *greater* in the Kingdom (Matt. xviii. 4—not "greatest"). The "in" suggests *presence*, the comparative hints diversity of place. Does the Lord arrange our place now or do we plan for ourselves? Christians who leap into prominence and who encourage others have no idea of the consequences. There are *two* alternatives for believers in verse 11. "The Word of our God shall stand for ever."

"A Prophet's reward,"
 "Partaker of his evil deeds."

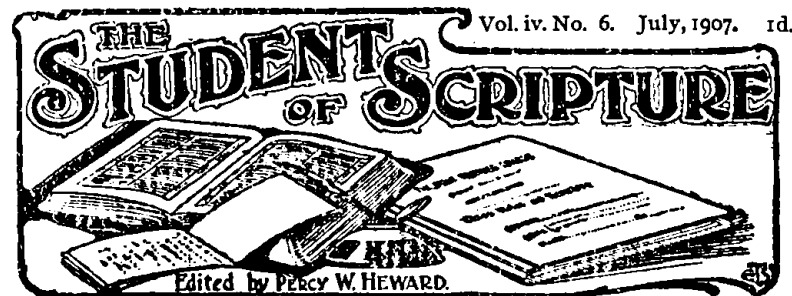
In Matt. x. 40 we have the identification of the Lord with His people. In verse 41 we see the power of fellowship. Those who shield and comfort a faithful one share his reward. Then *communion* with a believer is no light task. Identification is the road to much blessing.

In 2 John we have the solemn counterpart. Say "rejoice" to a false teacher, encourage him by a gift or a word, and you are linked. Oh, the perils of a single utterance.

In like manner the saints at Corinth who judged not the sin have it put to their account (2 Cor. xii. 21).

The union of saints is far more comprehensive than many think. Notice how the Lord speaks of a full reward in 2 John 8 for another part of the same truth.

Do not forget, dear fellow-saint, that *allowance* of evil is sternly rebuked in Rev. ii. iii. If you hear a sin and take no action, you become a partner (Lev. v. 1, Deut. xiii. 8). If you choose the position and suffering of Christ you will share His glory. "Partaking" is a wide term.



Preface.

Jewish Questions affect many things—our study of prophecy, our prayer, our love for sinners, our present action with regard to the vast missionary field of East London, and so forth. This issue of "The Student of Scripture" will endeavour to interest Students of Scripture in the chosen people, to whom blindness has happened in part, and for a season. But they *shall* see the Light, these bones shall live, when by grace they acknowledge they are cut off, and when under the Spirit's conviction they say "We grope for the Light like the blind, and we grope as if we had no eyes; we stumble at noonday as in the night: we are in desolate places as dead men" (Isa. lix. 10). At present they go about to establish their own righteousness, and therefore submit not to Christ; but these things shall not be for ever. How do these facts stimulate our imitation of the Apostle who imitated Christ in praying for them, weeping over them with unceasing sorrow in his heart, preaching the Gospel to them, and seeking to give them none offence? (1 Cor. x. 32). Dear fellow-readers, do not forget Jewish service in the stress of 20th century enterprise. Do not think there is no remnant according to the Election of Grace "at this present time."

Pray for Israel.

Pray for Israel, oh, believer,
 Pray for Israel, gladly pray;
 Do not heed the proud deceiver
 Saying "'Tis not now their day."

Pray for Israel, though most scornful
 'Gainst the One in Whom you rest;
 For that nation now be mournful,
 Till they shall by God be blest.

Pray for Israel, 'tis appointed
 For Jerusalem to plead,
 Till her King with joy anointed
 Shall His willing people lead.

Pray for Israel, watchmen ever,
 Sleep not with a sinful ease;
 Let it be your glad endeavour
 Your Redeemer now to please.

Pray for Israel, do not falter,
 Though results are now withheld;
 God's own promise will not alter,
 Let your doubtings all be quelled.

Pray for Israel, pray expecting,
 For the Lord will surely hear;
 He *His* people is protecting,
 And His blest Return is near.

Pray for Israel, 'tis a duty,
 And a privilege as well;
 Till the Lord shall give them beauty,
 And amid His people dwell.

Pray for Israel, though most careless
 Are most saints concerning this;
 Be not slothful, selfish, powerless—
 Else reward you sure shall miss.

The Future of The Nation.

"And so all Israel shall be saved." "Jerusalem shall be safely inhabited." "In His days Judah shall be saved, and Israel shall dwell safely." "Ye that are the Lord's remembrancers keep not silence, and give Him no rest, till He establish and till He make Jerusalem a praise *in the earth*." "A King shall execute judgment and justice *in the earth*." "Seventy sevens are determined upon thy people, and upon thy holy city to finish the transgression." "They shall no more be pulled up out of their land which I have given them, saith the Lord thy God." "And saviours shall come to mount Zion to judge the mount of Ephraim, and the Kingdom shall be the LORD'S." "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our father's from the days of old." "O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off." "Thou shalt arise and have mercy upon Zion, for the time to favour her, yea, the set time is come."

These quotations, from prophet after prophet, show how wonderfully linked are all the Scriptures in their declaration of the future glory of the nation, as such, in the earth. It is vain to try and ignore this: aye it is sinful. If these passages fail, God has failed. But this is impossible, for it is impossible for Him to lie. The promises to Abraham distinctly included himself as well as his seed, and spoke of the earth. All "spiritualising" denies the Word of the Lord. Far more passages speak of literal arrangements around Christ's Second Advent than around His first. Why should we choose to think otherwise? Is it not because we are afraid of the charge of folly and enthusiasm. If we forget the numerous *promises*, and ignore the whole principle of the *Covenant*, how can we expect to prosper in the Word? Almost every prophet not only speaks of national restoration, but finishes with an allusion to this. Such a statement can easily be *verified*. Read the last chapters of such prophets as Isaiah, Daniel, Hosea, Micah. To apply to something distinct from the nation is dishonest; although it may be wrong not to see a parallel, as with other of God's dealings, and in accord with the fact that several dispensations have been anticipations in diverse ways of the Kingdom. Let us not be afraid to take Scripture as it stands, looking for the literal exalting of Jerusalem, the literal living waters of Zech. xiv., the literal building of Isa. ii. and Zech. vi., the literal keeping of the feasts of Unleavened Bread, and Tabernacles—and of Sabbath—as the Lord hath said. To apply these passages *now* is to blunt Christian honesty, and attack the Word, and drive away to infidelity. "To discern things that differ" is the height of spiritual experience (of Heb. v. 14). The translation "rightly dividing the Word of Truth," is incorrect (lit.: cutting a way right along the Word of the Truth, *i.e.* not going to the side because of difficulties)—and it has been made a rallying

cry of dispensational error, but in revolt from sin we must not sin. This *has* been the iniquity of ultra-dispensationalism, through past utter ignorance of this study. Let us seek to be kept from both extremes. The Millenium is not now: learn this and Romanism, Anglicanism, Political Nonconformity and settling down will all be condemned.

Present Parties in The London Ghetto.

We have been privileged to meet and converse with many of the ancient Nation, and praise God for the light thereby on the sinfulness of man, on many passages of the New Testament, and God's prophetic plan. One is amazed to find a large portion of *infidels* and *semi-infidels*—many encouraged in their sin by broad profession of Christianity, and such institutions as a Settlement. Not a few, it is believed, outwardly observe merely out of reverence for parents. A large number are utterly flippant about sin and its consequences. Most, refusing Christ, have no light on life and *resurrection*. To many the hope of return and future glory still appears vaguely magnificent: but some have settled down, and while they accept the Law (more or less) they reject the Prophets. Almost all feel that nothing is too bad to say concerning Christ, though some claim Him as a Jewish leader, Who died in defending the so-called truth that God requires no sacrifice by blood. The language of the majority concerning our blessed, despised, rejected Lord, with the foolish and terrible stories borrowed from abominable and lying literature, is revolting and heart-rending. Even the children, led on by their elders, delight in such blasphemy. Mainly apart from those mentioned above (who shade off into divers divisions), there are the self-satisfied religious ones who *would* not stay to listen, and the orthodox yet apparently anxious ones, whose faces seem to declare that they have conscience of sin, and that the Spirit of God is at work. Such usually accept and revere the Scriptures and listen intently, but they are a small minority.

In brief these are the following general parties:—

Orthodox—	Satisfied.
	Dissatisfied.
Unorthodox—	Refusing Prophecy.
	Refusing Sacrifice.
	Refusing all Scripture.
	Flippant, careless.
	Merely rational.
	Full of this world's business.

Brethren, pray for us. Satan is using the unbelief of Israel as to Christ to make them say "Doth God's promise fail for evermore?" and thus many, demoralised by "Christian" surroundings, are preparing to link themselves with City Temple devotees in the preparation for and acceptance of an approaching Antichrist. Also, Christendom presents an awful, heart-searching parallel, and who of us has not a share in that company?

Divine Truth and Human Lies.

The truth of God is one: hence we only read of the doctrines of men. God declared that salvation was by a sin-offering, and gave hints in types. Man either disobeyed, or trusted in the types. For every teaching Satan has at least two counterfeits.

The Lord marked out the solemnity of Law. Men again are divided into two opinions: those who falsely think they have kept it, and those who imagine a righteousness that absolutely ignores its just demands.

Further, God has been pleased to bless us abundantly in this dispensation, but we have ventured to deny the extra blessings of revealed life, and incorruption, and freedom from conscience of sin, or to steal the special manifestation of grace and power belonging to another period.

Yet more, the Word of God definitely declares Millennial blessings, and return for Israel. Many have said "no," and others have used this fact to teach after-death salvation. As the Thousand Years is a period of world-wide work, they have imagined that the "all's" imply *universal restoration*, or have judged that the mercies promised will practically obliterate loss for the unfaithful believer. Thus the Word of God is attacked. What shall we say to these things?

"Jewish Obligations."

Our title may indicate *their duty or ours*. Let us first take the Nation on their own ground of Law. They seek for self-made righteousness. Then it is their due to obey *fully* from the heart the whole of the Mosaic Law during the *whole* of life. What an impossible condition! God gave them the Law to show them their strengthlessness and Christ's perfectness. Alas, in sin they recognize *neither*. How sadly man has perverted the Word of the Lord. Sin argues in exactly the opposite way to the Lord. Those who are taking the position of Jews are debtors to do the whole Law. No exceptions can be allowed. No discounts can be permitted. No faults can be recognized. Yet many live professedly believing this, and at the same time comparatively unconcerned.

And now we come to *our* obligations toward them. Have we been made partakers of the fatness of their Olive Tree, and shall we be without interest in Israel? Have we been redeemed and shall we fail to long for their redemption? Oh, how solemn are the responsibilities of a saved one in an unsaved world. Our duties are great because our "neighbours" are those in *need* who are *near* us (look at the thousands in London): because through Israel we received the Word of God: because God has marked out the people as His own (John xi. 51): because early saints set us the example of seeking out Jews, and we ought to be primitive: because we should protest against Christendom's neglect.

Dear readers, do not fight against your obligations.

The Caricatures of Christendom.

Can we wonder at Jewish contempt for persecuting and indifferent Christendom? When "Christians" are attacked, we cannot defend them. Their prophetic misinterpretations and ungodly lawlessness will cause God to require Israel's blood at their hands. Wealthy State Churches, sects with the "choosings for oneself" of those who think themselves entitled to their opinions, denials of the authority of Scripture, traditionalism, mission bribery for converts—these things are stumbling blocks to Israel, breaking the command of 1 Cor. x. 32. We cannot help disassociating ourselves from societies that ignore Scriptural arrangements ecclesiastically, and we must tell Israel so. Shall we excuse the caricatures of God's Word? Shall we attack their "atonement" without blood, and tolerate "baptism" of unbelievers? Shall we emphasize obedience to the Word, and have friendship with those who set aside the Scriptural Lord's Supper with its *witness* to Israel, in the unleavened bread and unfermented wine? Shall we point out their departures from the truth and minimize those of professing Christians? Could a greater caricature of 1 Tim. iii. be imagined than that which subsists to-day? Could a more definite lie against unworldliness and dispensational rejection be found than in a State Church? "Peace at any price" means the selling of truth to pay for it.

Our Debts to Israel.

Many who would be rightly distressed to owe a month's rent owe much time to Israel. Paul felt himself a *debtor* as to preaching the Gospel, *necessity* was laid upon him. He could not help exercising this *stewardship* to the glory of God. Hence he always went first to the Jews even in Acts xxviii. Have you ever tried to "pay" them for the Word of God (Rom. xv. 27)? The "Church" of Rome "cancelled" the debt by ungrateful cruelty—the murder of creditors. Dear fellow-saints, it is not merely a privilege, it is a duty to pray and work for Israel. Count *up what* you have done in this way. Do not exaggerate, but rather learn to confess. "We *ought*" is a Scriptural Word under the New Covenant, despite the lawlessness of some. Remember that debts increase daily. Do not forget the nation whence Christ came. Do not forget these through whom you received the Scriptures, and whose casting away has been used to bring you blessing. If in the early Church the religious Jewish rejectors were told that there must be a turning to the Gentiles, shall not the religious "Christian" rejectors be told that they judge themselves unworthy of eternal life? Fellow-heirs of the debts of the Lord's people in this dispensation, confess then to the Lord, and seek to pay what you can in view of the nearing Account-Day.

Service Among Jewish Children.

It is a pleasure to remember that our beloved Lord blessed, and worked among, and received the Hosannas of, and rejoiced in the believing of *such* little ones. It is a joy to recollect that the prophet has particularly said of *such* that they shall fill the streets of Jerusalem (Zech. viii. 5). Moreover, as the Coming of the Lord draweth nigh, we may well wonder if some to whom we speak will look upon Him Whom they pierced, and, though unconverted now, may know the mourning of grace then. Yet more, the words of Acts ii. 39 are solemn. They speak not of sprinkling infants, but of the promise, viz., the receiving of the Holy Spirit by even the *younger ones*. Here is the answer of grace to the terrible words "His Blood be on us and on our children." And in that day will come true the words—"Out of the mouths of babes and sucklings hast Thou ordained strength because of Thine enemies, that Thou mightest still the enemy and the avenger" (Ps. viii. 2). By the grace of God we have been enabled inside and outside to tell Jewish boys and girls about Christ. Oh, that they may find salvation in Christ. The interest inside has increased, and our labour is, we humbly believe, not empty. True, difficulties abound, and disturbances would cause natural despondency or impatience, but to see a lad here and a girl there apparently impressed is worth a few trials. To bring a sinner to Christ is worth the outlay of much time. To do the Lord's will is worth everything else: aye, all else is vanity.

We have endeavoured to speak much of *sin*. "Show my people their transgressions" is not an out-of-date command. We have made clear the futility of prayer to obtain that which it needs to rest on before it *is* prayer. If one thing can only be built on another the superstructure cannot exist on such till the foundation is laid: how foolish then to substitute it for the foundation, or to seek that it may create the foundation. We have pointed out that under the Law a man was only relieved from guilt by something *outside* himself *instead of* himself. The unchanging character of God's Law has been emphasized to remind "it is the blood that maketh an atonement." The "picture-nature" of the Tabernacle Throne-room being granted, we have sought to show that the priests and sacrifices must be pictorial of something heavenly and better. The threefold description of Christ's death in Isa. liii. 12 has been shown:—He poured out (voluntary); He was numbered (man's rejection); He bare (suffering under God's wrath). Truth has been explained in this way:—

What God demands	-	Righteousness.
What we have	-	No Righteousness.
What we need	-	Righteousness completely.

Or again God's Law has been likened to a long straight line, and our "obedience" to a point, or rather to that which really has no

magnitude. Then the Jewish lowering of God's Law has been illustrated by a shorter line, and their exalting of self by another nearly as long. Then their threefold sin has been pointed out:—

- (a) Changing God's Law (they accuse us of this: hence force of charge).
- (b) Boasting of self.
- (c) Imagining God will allow the "slight deviation" they themselves acknowledge exists between them and perfect righteousness.

Only the Lord can give the increase. Let us look up unto Him. Fellow-saints, pray for these poor, despised, clever, versatile, incomprehensible representatives of God's ancient people. Any saved ones are welcome any Tuesday evening—7 p.m.—to 16A Aldgate Avenue.

'A Cup of Cold Water,' and "That Wicked Servant."

Our Lord's words are *full* of "the Kingdom." Almost every sermon finishes up with a reference to it. Blot out the millenium and how much teaching is lost? Yet many set aside this truth in both Testaments. The tiniest act of obedience with a right motive *shall* have a reward (Matt. x. 42). The action of believer to believer is often emphasized in connection with millennial reward. As we are to our brethren we are to the Lord, *i.e.* in no wise better; for the *principle* of 1 John iv. 20. applies. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" And again, "every one that loveth them that begat, loveth Him also that is begotten of Him." In *proportion* as we love our brethren, and no more, we love the Father. This is humbling and heart-searching. We can now understand why the Lord directed the lawyer to manifest love to his neighbour, and showed the rich young ruler his failure with respect to the *Second Table*.

Now unbelief may cavil at the Lord's words, but they shall stand for ever. He knew that which He meant when He said, "whosoever," "a cup," "reward." No alteration is permissible. Ah, dear background saint, you have been thinking that the Lord rewards *prominence*. Search out the word in your Concordance. See Matt. v. 46, vi. 1, 2, 5, 16, and be encouraged. And you, dear fellow-saint, thinking much of one or two pieces of service. Do not forget that *everything* is coming up before the Lord "in that day." Do you like this thought? Do not trifle as to details. Your Lord who uttered Matt. x. 42 again speaks of little ones in Matt. xviii. 6. Doubtless the passage fully applies to an unsaved one, and the sea suggests wrath. But the statement is "he had better been *physically* killed than sin." Does your heart realize this is true of believers? Every day you live and cause others to stumble (and thus, as "the world," cause offences—xviii.), you are losing reward, gaining rebuke! Only "a little one" may be affected, but how dreadful must the reproof be when physical death would be better. Why do we under-estimate glory and loss? We are too much of "this age."

Do you view every action as important? The Lord has a memory for all. His eyes are as a flame of fire to investigate all. Do not lose the opportunities of serving Him. Do not forget the gracious recompense, but do not work merely for it (Heb. x. 35, xi. 26). Though you shall receive it, *your heart* is told to say "we are unprofitable servants," and, if it does not, you will lose reward for its disobedience.

And now we come to the other "extreme" of our infallible Lord's statements. He excludes, in Matt. xxv., "a wicked servant" from His Kingdom. Is he a believer, or as "the children of the Kingdom" in Matt. viii.? If so, a man is perhaps spoken of *as if* present at the Judgment Seat, in accord with the parabolic description *by profession* (of Matt. xxii. 12, Luke xv.). But the word "Judgment Seat" is not mentioned, and the wicked servant is put *last*, so that this may be taken as a *condensed* history of the beginning of "that day." The Lord's action at the Bema is followed by His treatment of professors; in measure parallel—solemn thought. The Lord does *not* say the unsaved will be at this Judgment Seat. The *seeming* hint is heart-searching, suggesting the *nearness* of backsliding saints to such. The Lord almost passes by in silence exact award to His own unfaithful ones, and a believer will feel this more keenly.* "Cast out" is a word for professors, as Judas (John xv. 6); but beware lest *you* become *like* the world, dear reader, as the "wicked one" of 1 Cor. xv., therefore treated as unsaved, and delivered unto Satan (see 1 John v. 19), put into the world.

How gracious, gentle, severe, startling, out of date and suggestive are the Lord's utterances. Do we lay them to heart (Mal. ii. 2)?

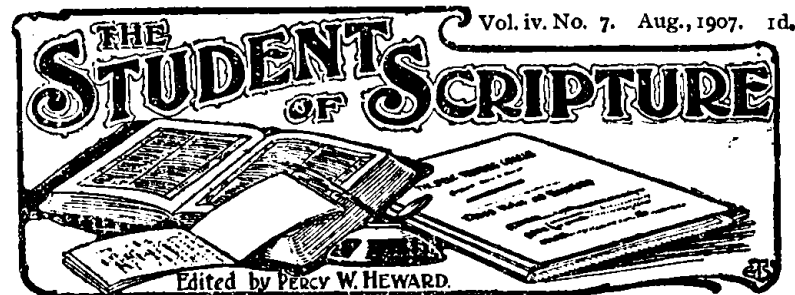
*Luke xix. yet more "indefinite"—by appointment. "Another of another kind." Exclusion not mentioned? Have we a believer approximating to one unsaved? Practically all reward lost. This might be inferred, but the recorded words are *bitter*, but as raised ones we shall abhor and judge our sins. But may not the life-sermon be Divinely summed up as elsewhere? Oh, for grace to learn from Divine vagueness.

The Old Testament and The Jewish Nation.

We cannot understand it if we ignore this people, if we forget election, if we deny human responsibility (affecting everything but God's unalterable Covenant), if we omit to study prophecy. Yet these things are opposed to-day. Few enter into all. Obliterate the Jewish people in the Old Testament, and Romanism's Kingdom by force will seem justified now. The Nations that will not serve the Church must then be made to perish, and so forth.

BIBLE MEETINGS (If the Lord will).

In the Lord's Name—Mon., Tues., Fri.—8 p.m., 16A Aldgate Avenue. Wed., 8; Thurs., 8:30; Sat., 7—340 Romford Rd., Forest Gate. All saints welcome. Scriptural Depôt—62 Green St., Forest Gate. The Breaking of the Bread, as commanded, in the Lord's Day evening, Forest Gate and Aldgate.



Preface.

"Money" is a solemn subject, which can rarely be considered without giving offence. So selfish are we all by nature—generosity may be selfish, if it merely pleases itself. So deceitful are we all that we imagine wrong motives—interference, love of gain, &c.—from those who speak on this theme. The Apostle felt this, hence such words as 2 Cor. viii. 20—"Avoiding this, that no man should blame us in this abundance which is ministered by us." And again, Phil. iv. 17—"Not because I desire a gift: but I desire fruit that may abound to your account." At the risk of being misunderstood, and in prayerful dependence on the Lord, and in consciousness of complete alienation from Christendom, and in realization that the perusal of this issue will mark a crisis of going forward or backward in some lives, the messages are written and sent forth. The Lord's Return and the Judgment Seat are facts, and if we are not to suffer sin on our brethren, we must indicate that wherein they fail to prepare for *approval*. A settling down has no Scriptural warrant. Our dependence on worldly methods makes the appointed prayer of Matt. vi. 11 a mockery. Few use their substance to *honour* the Lord, with as much diligence in view of "that day" as worldly men in view of future earthly gain. Few understand practically the spiritual lesson as to the first fruits unto God. Few know what it is to *deny* self in what it wants, and to feel painful loss for Christ. Thus are rewards frittered away, and the blessings are *not* poured out that there may not be room to receive them.

Sowing and Reaping.

He that goeth forth and *weepesth*, bearing precious seed, shall doubtless come again with rejoicing, bearing his *sheaves* with him. As we sow we shall reap. 2 Cor. ix. 6 is true, and connected with finance. A believer holds back from giving a shilling and gives sixpence because of personal pleasure. "He that soweth sparingly, sparingly shall reap also." It may seem unwise to be too generous. The Lord calls this sowing. Never is sowing with a view to immediate reaping. Moreover, that which is sown is *hid* until it bring forth fruit. If a farmer thought as little of the

harvest as saints, where would the crops be? Gal. vi. 7, 8, 9 speaks of the same subject (see verses 6 and 10), and addresses to believers the words, "God is not mocked." It is an awful thing to trifle with the Lord. There is *much* sowing to the flesh. Look at the homes of believers. Look at the adorned persons, gold chains, ever-changing clothes, and flower-decorated hats. Look at the comforts sought. Are these sowing to the flesh? The money is spent for self. Everything is consumed on one's own desires. Yet there is the parade of spirituality, and there is the parade of godliness. In due season we shall reap. Does the promise seem unsubstantial? Are we so far off from the Lord? Is that Day observed by this? Is the fruit, then, so underestimated? And the idea of sowing suggests the time will soon be over, and that there must be a holy and expensive activity, and that the reaping will be in *proportion*, and that God will repay in a manifold degree. The question is—Do we, like the Pharisees, want our reward now? or do we long for fruit (a similar figure to Gal. vi. 7) to our account on that Day? Is Christ or Christendom our Leader? Is the present evil age, or the millennial, our resting place?

"The Lord is able to give thee much more than this."

Thus said a man of God in 2 Chron. xxv. 9, and the words solve many difficulties. What about the consequences of obedience? says Amaziah. Leave those with the Lord, is the answer. Many saved ones have foolishly spent or invested money, and know not what to do. If there be no honourable withdrawing, lose the money rather than the reward in that Day. It is better to be maimed in this way also than to risk the wrath of God. We often put ourselves in dangerous places, and ask the Lord to extricate us. He is very gracious. But we must be willing to lose through our sin, else often, alas! we should not feel it. Dear fellow-saint, clinging to your possessions and doubting what to do, have you forgotten the LORD?

"Your Ceiled Houses" (Haggai i. 4).

You have put yourselves before the Lord, your needs before His. Look at His Word, and see what work for Him ought to be undertaken, and then value "your ceiled houses" aright, dear servants of God. Would you be the friends of Christ? Then you must look at things from His standpoint. The very context in John xv. speaks of His giving up. "Whatsoever I tell you" is the price of friendship.

"Your ceiled houses" hardly speak of gratitude to Him who became poor for you—hardly proclaim unworldliness and pilgrim testimony—hardly show belief in the Lord's Return. "Consider your ways." Does Hag. i. 6 fit at all? Self is ruinous. You will bring in little "in that day" if you persist as at present. Will you risk it?

"Treasures."

"The treasures in Egypt" (Heb. xi. 26).—At how much do you value them? It is not a question of what you say, but what your actions say. Is the Gospel a greater treasure, a real treasure, to you (2 Cor. iv. 7; cf. Matt. xiii. 52)? Is the wisdom from above treasured (Col. ii. 3)? Christ's treasure is His people (Matt. xiii. 44); *for them* He gave up all. "He that saith he abideth in Him ought himself also so to walk even as He walked." Yet saints of God live in their ceiled houses, and forget the poor of this world, rich in faith and *heirs of the kingdom*. The Lord never speaks approvingly of earthly riches or treasures. A political church, a State church, a worldly church, a rich church, an unpersecuted church—these are anomalies, contradictions, insults to God. Are *you* part of such an insult? Do not shift the question! A believer who is annoyed at that which is heart-searching, and who calls it interference, will have cause for sorrow one day. Remember the Judgment Seat of Christ.

The words of Matt. xix. 21 were not *merely* individual. The Lord tested beautiful words by a reference to the pocket. Obedience is thus examined, according to 2 Cor. ix. 13. How little *subjection* unto the Gospel of Christ can be found. The Lord wanted no rich followers. The Day of Pentecost was either a muddle or a venture of faith in this connexion. Can you find a rich disciple commended in the New Testament?

Matt. vi. 19, 20, 21 meets the eye. It is too intensely literal for most. "Make it Jewish" is the loophole. Thus that which most manifestly concerns *heavenly* things, and the setting of affection on things above, is shorn of its power. "Handling the Word of God deceitfully." The wish fathers the thought in much ultra-dispensationalism. Has God no right to command and threaten His children? Is there no such thing as awful and painful loss before the Bema? "Beware of covetousness." There is no such thing as absolute possession. Stewards, take heed! Be not *as Esau*. A wrong situation financially prosperous—a retaining of money according to tradition and for the sake of position—these things are "as Esau." How many are obeying Matt. vi. 19, 20? The *negative* is followed by the *positive*. Verse 19 might otherwise be seemingly obeyed by sheer negligence.

"Treasures." Do you want them on that Day (1 Tim. vi. 19, "treasuring a good foundation")?—a solemn contrast to Rom. ii. 5. Is Luke xvi. 9 a fact? Invest, dear fellow-saints, in that which belongs to the coming age. What shall a *man* give in exchange for your money, for the Son of man is coming! Then shall He give! Where your money is, there will your soul be also. What shall a man give you in exchange for your *soul*? Can you honestly say that you have treasure in heaven? How much have you put in that Bank this week? A paltry tithe, or less, and yet called a freewill offering. Give up *possessions* as well as *money*; capital as

well as income—this was the Matt. xix. *test*. Beware of being found linked to earth when Christ appears. Provide not money for Antichrist. For much that you leave behind you will lose credit at the Bema of Christ. Can you risk this?

The Keenest Rebuke.

Would-be pastors, remember 1 Cor. ix. 14; others recollect 1 Cor. ix. 15; Acts xx. 35 ("ye" not in original). Both are one-sided and wrong. If the example of Paul were not given, we might wonder if it was right for a true Evangelist to work at any trade. The Lord has graciously given us *one* exception to the general rule. But He has also given a reason—"What I do that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we." The false teachers gloried in their *exceptional* serving freely. Hence "in the regions of Achaia" Paul abstained from receiving "fellowship," and according to 2 Cor. xii. 13, this was one of the *keenest rebukes* possible. Remember that, dear fellow-saints. The refusal of financial co-operation was a reproof, and a making inferior. There is no greater privilege than for one taught in the Word to communicate with him that teachest in all good things. This is sowing that will have reaping—fruit that will abound to the account of saved ones. If the sowing be absent, where will the reaping be?

Not that the majority of present preachers should be paid. (Not one "pastor" in a hundred illustrates 1 Tim. iii., and few have the gift of an Evangelist.) Not that those who receive gifts should be "bound to silence" on certain sins thereby. Not that there should be a mere business contract. Not that there should be a grand salary (1 Cor. ix. 9; 1 Tim. vi. 8-10). Should any saint be wealthy? Where is a passage which speaks of wealth without stated or implied rebuke? Simon Magus' money was refused. The Corinthians' money was refused. Sin hinders from fellowship. The reception thereof is stern.

Money.

'Tis not thine own, it is a trust;
Beware lest thou art *found* unjust.
A steward must most careful be,
Or else reward he shall not see.

'Tis not thine own; the Lord owns all!
Let not an earthly thing enthrall,
And make thee lose the rich reward,
The glad "Well done" of thine own Lord.

Money and time and talents come
All from the Lord—not merely some.
Not merely as a *duty* give,
Or *tithe*, but to His glory *live*.

Be careful! every coin is His—
A solemn, humbling lesson this.
'Tis not thine own. Beware of waste,
Else of reward how shalt thou taste?

Let gratitude henceforth be shown,
And please the Lord, please Him alone.
Sow bountifully, and thou shalt reap—
Or, shamed away, shalt thou not weep?

The Early Chapters of Acts.

Herein we see the beginning of the Baptism in the Spirit into the one Body. What was the result? A loss of hold on the things of this earth. "Ah," some will say, "too imaginative, and much abused." Doubtless *many* erred in these directions, but the most unearthly life ever lived in this world as to money and outward success was that model life of Christ. He for the joy that was set before Him endured a cross. We do not give up all, because future *facts* seem *uncertain*, or are only *mentally grasped*. Herein is the key to the ruin of to-day. Unspirituality is based on a loss of hold on "that Day." Just as the absence of belief in a future life makes worldly men more unsteady in business, so the absence of belief in the Judgment Seat hinders Christian service. This is the Divine counterbalance to free grace and everlasting salvation truth, or rather the Divine prevention of *misuse* of the solemn fact that Christ's sheep shall never perish, for the statement itself needs and has no *contra* in the Word of God. The way in which *unity* and *progress*, in both chapter ii. and chapter v., are linked with the giving up of that which is earthly cannot be passed over. It was when the saints *showed* they valued Christ and His Kingdom that God gave blessings and signs following. But what have we lost for the Lord Jesus? Let us not be mock martyrs at a cheap rate. What have we lost? Who has sold a field or a share for the sake of Christ's suffering ones? Where are such? It is not merely the *division* of income, but the surrender of capital, which the Lord commands.

The first recorded attack on the Divine unity was connected with money. Ananias and Sapphira wanted the *credit* of giving up without the *expense*. They drew back (cf. principle of Eccl. v. 4). They had fellowship in sin, like the first husband and wife of Gen. iii. The *first* home portrayed in the Acts. Solemn hint. They made a blend—some for the Lord, some for self—yet pretended to be all unto Him. An easy sin, especially when we sing—

"Take my silver and my gold,"
Not a mite would I withhold."

The Lord Hates Lies.

The next mentioned sin was to do with money. The Grecian and Hebrew saints quarrelled. Satan could not break the amity of Jew and Gentile in Christ, for there were no sacred Gentiles. But he goes as far as possible in this direction. His great aim is always to break up the *peculiar* glory of a *dispensation*. There was covetousness. The very testimony of love in the support of the widows was the occasion of the evil one. Thus subtle is he. The Lord over-ruled. Yet Simon Magus was used by Satan to try and trip Peter on this very question of money as soon as he reached Samaria. The devices of the devil are solemn. Oh for grace to be on our guard.

New Testament Finance.

Not from the world (3 John 7), not by bazaars (2 Cor. viii. 21), not by constraint (2 Cor. ix. 7), not by anything that would grieve God. Those who gave had been trained by tithes, synagogue assessments, and above all by the reading of the Old Testament, to realize, first, their duty in giving, and the importance of extra free will offerings (see e.g. Ex. xxv., 1 Chron. xxix.) on special occasions an Old Testament token of revival. "Bare expenses" was never the ideal set forth by the Lord. Why should His strangers and pilgrims have luxuries?

The money and gifts in kind were used for support of elders (1 Tim. v. 17), of saintly widows (1 Tim. v. 3-16). These things were apparently met by regular contribution: *every* saint feeling a duty in this respect.

Evangelists had no stated sum (1 Tim. vi. 8), and *their* maintenance, together with missionary work and help of suffering saints, was an *extra*, and for this there was reward: this was fruitful (Acts xi. 29-30; the inference of love: 2 Cor. ix. 6 with viii. 4; Gal. vi. 6-9; Phil. iv. 17-18).

The general help of poor saints, not suffering for Christ, can hardly be supported from the New Testament. Nothing was to be done to encourage idleness (2 Thess. iii. 11-12).

The use of money was "fellowship" and "stewardship." There was no idea of compulsion, but family affection that made it impossible for one brother to starve (1 John iii. 17). The non-manifestation of this love was part of the climax of Corinthian sin (1 Cor. xi. 21-22).

The Lord's people felt the support of ministry, and the making known of the truth elsewhere a *privilege*. The holding back of to-day was unknown. The argument from the manna in 2 Cor. viii. is *very solemn*.

Israel of the Scriptures.

Our title brings to mind the extraordinary care and over-ruled superstition of those to whom the oracles of God were committed. Let not the professing Church *boast* of the custodianship of the Scriptures. Unbelieving Israel were constrained to do likewise. The very book that condemns them has been preserved by them, and our witness against them is based on the very Hebrew Scriptures they hand to us. So it is with Christendom. Further, we cannot but think of the present ignorance of the Old Testament among the race that bows to the Torah. Alas, they know not its declarations against sin, its principles of sacrifice, its prophecy. Like many so-called, aye, and real Christians, they know little portions out of context, but of the whole *and of its language*, most are willingly ignorant. Sad proof that *possession* of outward blessings is not everything.

Righteousness.

Jews make an idol of almsgiving. The Lord says, "let not thy left hand know what thy right hand doeth" (Matt. vi.). Do it with the right hand however, *i.e.* not carelessly. We have two natures and the left hand will always boast of that which it has not done, and which it would have stopped.

Our revolt from boasting must not make us careless of obedience. There is such a thing as lending to the Lord. We are responsible to be generous. And our Master *rewards* highly.

In Ps. cxi. 3 we have the words "His righteousness endureth for ever," and this is explained as His work. Yes, dear fellow saints, this must come first. Again and again in this Psalm, we read of that which is His, and particularly "His work." "He hath done" might be written across the covenant of redemption.

But the same Psalm finishes thus, "A good understanding have all they that do them." Our doing comes *after*. Here is the reason for much of the *ignorance* of to-day. Do we want a good understanding?

Then in the *next* (not preceding) Psalm we find the words repeated—"His righteousness endureth for ever" (9). And this verse is quoted in 2 Cor. ix. 9 to refer to the practical righteousness of the Lord's people in giving up for Him. This is thus linked with the Lord's righteousness; as it were a reflection. The very next words plainly allude to the Kingdom—"His horn shall be exalted with honour"—and the next verse is expressly applied by our beloved Lord, and that Day when there shall be weeping and gnashing of teeth, when Abraham, Isaac, and Jacob and all the prophets shall be *seen* in the Kingdom of God. Oh, that we may realize the present responsibility of saints, amid "evil tidings" (7), resting on the Lord's "until" (8).

The Lord Jesus Christ and Money.

He Who was rich for our sakes became poor (2 Cor. viii. 9), and His whole life was one of giving up. Is He our example? Only once do we read of Him receiving gold, when, as a babe, the Eastern men of wisdom were constrained to own His Deity and glory, and to provide for the needs of Joseph and His mother when compelled to journey from Egypt.

His first utterances put aside earthly greatness in this age. "The Kingdom of Heaven is at hand." How such a message emphasizes the "vanity of vanities" of everything here. "Come ye after me, and I will make you to become fishers of men."—not a word about salary. The loss of that which looked tempting: and let it be noted that the Lord did not call *idle* ones to give up their business.

Then in the Temple the Lord Jesus manifested His hatred for the money loving schemes that abounded. And this was His character through life. Yet He had it in His power to have become

rich. One word, and much wine was made at once. He had infinite resources. Verily, the example of the Lord is for our instruction.

His great sermon on the Mount, warns against earthly prosperity, protecting oneself against violent robbery, storing up treasures on earth, becoming like the Gentiles even as to the supply of necessary food and clothing. It is addressed to persecuted ones belonging to a heavenly calling, and hence has allusions that few can understand.

Never once did He enrich Himself, although many gave to Him. No appeal to the world came from His lips. He *would* illustrate rejection, because the zeal of God's house eat Him up. Sometimes He had not where to lay His head, although He could feed 5000 with 5 loaves. What strange paradoxes these things seem. Verily, He hath left us an example that we should follow His steps. It is so easy to prefer the pathway of Rome and of earthly success. But "that day" has a quieting power.

In brief, He never swerved from the road He had chosen. All appeals to Him by Satan to exercise His power for His own advantage were vain. He lived in the light of the Father's Will. The Gospels are full of rebukes to us.

"Bring ye all the Tithes into the store house that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it" (Mal. iii. 10, cf. Deut. xi. 14-17, 1 Kings xvii. 1, Amos iv. 7; Psa. lxxxiv. 11).

"BRING ALL THE TITHES" to God the Lord,
He will His promise keep;
Bring ALL according to His word,
And fruit in that day reap.

"BRING ALL THE TITHES;" but few, alas,
This solemn word obey,
The bringing of the tithes they pass
To Israel in their day.

"BRING ALL THE TITHES," the Lord will bless;
Keep all His word in view;
Let us our sins to God confess,
And this command now do.

"BRING ALL THE TITHES." Where are we told
We are exempt from these?
Abraham gave tithes in day of old.
Shall we do as we please?

"BRING ALL THE TITHES," Jehovah saith,
Into His house of store.
If we obey, in simple faith,
Rich blessings He will pour.

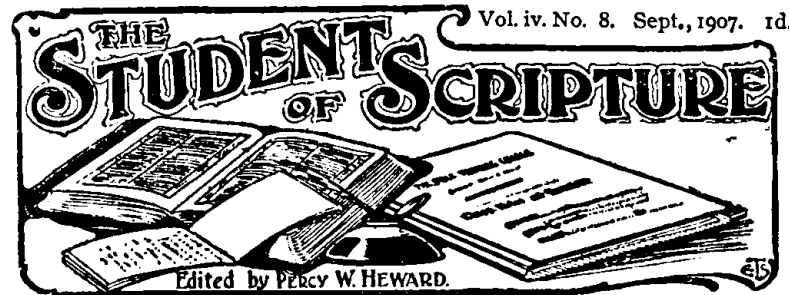
"BRING ALL THE TITHES," though some will say
This is for Israel's race,
We need not now this word obey
In this God's day of grace.

"BRING ALL THE TITHES," and freely
The silver and the gold; [give
All that we give we first receive.
Why is our love so cold?

"BRING ALL THE TITHES;" this word still stands
For Christians to obey;
To put aside the Lord's commands
Brings loss in "that great day."

S. A. HEWARD.

Published, in the Lord's name, and as a witness, at 340 Romford Road, Forest Gate, and Bible and Tract Depot, 62 Green Street, Forest Gate. Also, Meeting Room, 16A Aldgate Avenue. Fellowship and Scriptural Testimony in days of ruin and disorder. Correspondence and help in prayerful circulation valued.—PERCY W. HEWARD.



Vol. iv. No. 8. Sept., 1907. 1d.

Preface.

In the name of God, and because necessity is laid upon us, we feel compelled to utter *forgotten truth*. Modern evangelicalism is one-sided. It omits half the Word. Oh, for a clear bringing before saints that, if they repent not, the Lord will burn up their laborious and showy works at the Judgment Seat. Oh, for a definite declaration that *the new covenant* involves having the *Laws* of God on the *heart*, and a *recognition* of Himself that should make it unnecessary to say "Know the Lord." Oh, for prayerful indication of the truth that we shall reap what we sow, and that if believers sow to the flesh, by any pandering to self, they will find a corresponding harvest. "Prophesy unto us smooth things," say many. The Word of the Lord is too hard and severe for most, but a watchman must give warning, a steward must supply food, a servant must obey orders. Many believers, alas, forbear rather than hear, but "God shall bring every work into judgment with every secret thing, whether it be good, or whether it be evil." "Knowing, therefore, the fear of the Lord, we persuade men," for "do we now persuade men of God? or do we seek to please men?" "Remember, therefore, from whence thou art fallen, and repent and do the first works."

He That Taketh Not His Cross.

Dear reader, is *your* description at the head of this message? We are so apt to indulge a carelessness as to Christ's practical, *repeated* commands. Satan uses our very fear of forgetting His atonement on the Cross *by Himself*, to make us omit prayerful consideration of His use of the *same* word, "Cross" (*not* atonement) in this other context.

The idea is of *rejection*, of continual suffering (he that RECEIVETH not), of painful death, of lost reputation, of exclusion from the world. Are these things too *unpleasant* for us? or are we willing to hear these divine utterances that come so continuously, e.g., "Whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall save it."

Dress.

Few saints know how much the New Testament says about dress. These may not be the exact regulations, as for the priests. We are not told how our Lord Jesus Christ was arrayed, but there are wondrous principles which God's people either obey in view of the Kingdom, or disobey and lose spiritually. The precept to be as strangers and pilgrims abstaining from fleshly desires is far reaching, and we are commanded to deny "Adornment *desires*" even before gratified (Tit ii. 12 the very word for "world" means adornment).

It is noteworthy that 1 Tim. ii., and 1 Pet. iii., alike speak of the dress of sisters in Christ as a testimony (or the reverse) in the assembly and in the home. Both passages imply there is a natural tendency to *showiness*. Not merely gold as an adornment (e.g., a chain or watch) is forbidden, but *costly apparel*. And in each case the Holy Spirit urges more attention to good works, and the hidden man of the heart. Oh, dear fellow-saved-ones, let us live more in the light of "that Day," and of the Lord's approval. In proportion as we decorate our bodies, we become proud, unpilgrimlike, and unmindful of the Word.

The term "adorn" comes in both passages—translated "modest" in *Timothy*. Oh, for this spiritual *neatness* and *beauty*; very costly indeed (see 1 Pet. iii. 4 with 1 Tim. ii. 9).

The expression "Or of putting on of apparel" is heart-searching. It does not say the kind or quality. Pride can use *everything*. One can become selfish without possessions, a miser without money, a murderer without a sword or poison. God looks at the *heart*.

In 1 Tim. iii. 2 "of good behaviour" is the term "modest," "adorned." Hence, these regulations apply, not merely to *sisters*, although the Lord knew their special temptations to fashion. An overseer must be a man whose food and clothing please God.

One can see the Lord's opinion of dazzling apparel and a gold ring on a man for show in Jas. ii. Where is a New Testament passage to support riches? Where is the Divine warrant to risk the retention of that which will obstruct one in obeying the statute to deny *ourselves*. Christians, take heed. Satan is subtle. Time and money that belong to Christ are being used on raiment. Think more of the robe of righteousness, and the corresponding garments of practical righteousness. Dress as one who belongs not to this world. The slightest thing will tie you down. Do not be over confident. God's word for the evangelist's clothing is merely "covering" (1 Tim. vi. 8).

Stewards.

"It is required in stewards that a man be found faithful." Are you faithful? It is pleasant to talk over sovereign grace, and its guarantee of everlasting salvation to all within the covenant; but

are you faithful? It is not so naturally enjoyable to think of ourselves as of Christ, and if we exalt self it is sin, but if we realize responsibilities and yet remember Him, ay, *therefore* remember Him more fully, it is well.

A steward is one seeing to the law of a house. The idea is *delegated* authority under certain *regulations*. The steward has no right to compound with his Lord's debtors, or to do anything in his own name. A steward has to act in the absence of the Master, but not as if he himself were the Master. His Lord's standpoints and methods are to be his. He is to be an *imitator* of the right kind. Are you faithful?

The steward has specially to do with the supply of *food* (Luke xii. 42). If he gave a stone or a serpent instead, is it not evil? Will the Lord be pleased therewith? Beware, ye stewards of God. He sees and recollects all attempts to supply His people with that which builds not up. He will not excuse one sin. Carelessness will meet no reward.

But many think they are not *stewards*, but that the term only belongs to leaders. A greater measure of responsibility is theirs. "To whom men commit much, of him will they ask the more!" "But what hast thou, which thou didst not receive?" Every penny, moment, talent, influence, opportunity must be a stewardship. Will you use it to the Lord, or do you say "our lips are our own! who is Lord over us?" The Lord will not approve nor pass the sinfulness of His people when the forgotten Judgment Seat is set up, and the forgotten Kingdom inaugurated.

"If Ye be Reproached in the Name of Christ, Happy are Ye."

Have you this happiness? When were you last reproached in His Name? The reproaches of them that reproached God fell on the Lord Jesus Christ. Have they fallen on us? They will, if we take His standpoint, His position of fellowship with the Father.

Peter alluded to *the Sermon on the Mount*, a passage much in his mind, and that of James. Thus the Lord put rejection by man among the expectations of His people. Those who *like* the idea, naturally, miss its true meaning. "In, the name of Christ" needs emphasis. If one is rejected simply *because of adherence to Him* there is real happiness, real enjoyment. But if when we do wrong we are buffeted for our faults, what grace is there? If because of eccentricity and selfishness (see 1 Pet. iv. 15.) men despise us, what glory do we bring to the Lord?

Oh for more daily life "as a Christian"; for suffering "as a Christian." This should be our desire, since He has saved us. Not that we may boast of our suffering, or glorify self for its feigned enthusiasm, but that we may "glorify God in this name" (1 Pet. iv. 16). Fellow-saint, as this message started it ends—when were you last reproached as Christ's representative?

"Ye that Love the Lord Hate Evil."

This is His commandment. Christ hated lawlessness (Heb. i. 9). Deeper, stronger feelings are needed by us. It is not for us to excuse, to whitewash, to apologize for, to explain away *evil*. Do we love the Lord sufficiently to hate it, wheresoever it may be found? It is not easy to hate it when one has a special attraction towards it. It is not easy to hate it, when the hatred involves contempt. It is not easy to hate it, when loved ones love it. It is not easy to hate it, when one does not see serious consequences from it. It is not easy to hate it when one imagines it is overruled for good. But the word is plain "Ye that love the Lord, hate evil." Let there be a real conflict with it. "*Hate every false way*"—See how much God's Word says about "hating." Men will call you narrow; what matters it? They will laugh!—Laughter is mad. To your own Master you stand or fall. Hate even the garment *spotted* with the flesh. Abhor that which is evil. Avoid it. Pass not by it. Turn from it, and pass away. Whatever God condemns, do you condemn. Whatever God hates it is for you to hate. And if you love Him you will hate it, for you will find that love is jealous for His glory, and that you cannot love contraries, or serve two masters.

Let there be the hatred that refuses fellowship. Thus the Lord Jesus was separate from sinners. If you in anywise give way, and love the world or the things in the world, you will have no reward from our Father in Heaven, but will suffer loss. Hate, therefore, every form of popular and plausible evil, including large legacies, elaborate houses, self-adornment, holiday idleness, robbery of an employer's half-minutes, sectarianism, "attractive service."

"Without the Camp."

"Without the Gate."

"Without the Camp."—Heb. xiii. 11-13.

God has been pleased to give us much teaching as to rejection—a necessary result of salvation *out* from the world, and of the division into *two* classes. And not only so, but our beloved Lord came to illustrate it. Never did He flinch. The pathway was rugged, but He set His face stedfastly.

And now the Word comes to us "Are we willing to go to Him outside the camp?" Are we willing to take a Christendom-hated position? It is easy to use the words. The Lord's people among the comparatively wealthy and self-satisfied sects of so-called "Brethren" oft employ them. But while they have Christendom's *Table*, and a man appointed minister without "the gifts," and a denial of the Lord's regulations in the Sermon on the Mount, where is the going *outside the camp*? The Christian's life is not meant to be an easy one.

Hated Truth.

Truth is not always loved to-day
By those who are the saints of God;
From His own truth they turn away,
Though once for all redeemed by blood.

Galatian saints thought Paul a foe
Because the truth to them he spake;
They did not wish the truth to know;
From their sad sleep they would not wake.

The Lord oft did His saints offend,
When He the truth to them declared;
His will to theirs they tried to bend,
And rarely His desires shared.

"Suffer it not so," Peter said,
When Christ the truth to him made known;
Rejection *now* His people dread,
And miss the pathway to the Throne.

The truth about the bread and wine
The saints of God refuse to hear,
They will not heed the Lord's design,
But *Christendom* they love and fear.

The truth about rejection now,
And pilgrim food, and life, and dress,
They will not own, nor to it bow,
But still *some* worldly things caress.

Oh, Lord, we would unto Thee pray,
That we, Thy people saved by grace,
May follow in the appointed way,
And humbly take the appointed place.

We have no wisdom: Thou art wise,
Thy truth is true, we would obey,
Keep us from human whims and lies,
And may we please Thee every day.

"Kept by the power of God" (1 Peter i. 5).

Keep Me, O Lord.

Keep me, O Lord, when tempted sore
and tried,
Give me the power within Thy Will to
hide;
Keep me amid the strife of tongues
from ill,
And work in all Thy perfect Sovereign
will.

Keep me, O Lord, close to Thyself
always,
Guard from all harm in these dark, evil
days,
When Satan would Thy chosen ones
allure,
And hinder in the study of Thy Law.

Keep me, O Lord, from all that would
dismay,
Be Thou my Strength, my Comfort,
Guide, and Stay;
May I press forward, looking not
behind,
And serve Thee wholly with my heart
and mind.

Keep me, O Lord, for many seek my
soul,
But Thou hast all within Thy blest
control;
Keep me, by grace, from ever waxing
cold,
Through this world's pleasure and its
glittering gold.

Keep me, O Lord, from errors taught
by man,
They scorn, despise, and hate Thy
Sovereign plan,
Keep me, that I may never turn aside,
But in Thy precepts evermore abide.

Keep me, O Lord, for I am weak and
frail,
And Satan doth my soul oft-times
assail;
Keep me, amid earth's malice, noise,
and din,
In "perfect peace" and quietness with-
in.

Keep me, O Lord, and all Thy Word
unfold,
That I may be courageous, for Thee
bold,
While pressing forward may I peace
pursue,
And keep that Day of days by grace in
view.

S. A. HEWARD.

"Is it Time for You, Or Ye, to Dwell in your Ceiled Houses?"

Many there are who say "yes, we need Scriptural Discipline, but the time is not come." God's time is now. If you *cannot* obey, there should be real mourning, but this is absent. The excuse is a vain one, and a disguised and only half-conscious attempt to avoid being regulated, to maintain one's own way, to get out of the losses of being Scriptural. But it will not stand the test of Him Whose eyes are as a flame of fire. He hates lies, and will not behold iniquity. The *returned* Israelites *ought* to have built. Have *you* "returned," dear fellow-believer? Then build. Begin with the foundation and allow no half-hearted work.

"Is it time for you" to have your systems, organizations, and meetings, and God's assembly you leave a wilderness? "Is it time for you" to substitute the ceiled houses of evangelical alliances for His appointed assemblies? "Is it time for you" to do as much as *you* like in a right position, but to avoid the responsibilities and painful duties?

If you mean not to obey, you belong to Babylon.

"Is it time for you" to spend your money in looking after self? "Is it time for you" to spend your time and talents in what you like? "Ye have sown much." Look at your philanthropy, at your gifts, and seeming earnestness. "You have brought in little." "Hay and stubble" are you building: your harvest shall be a heap. You like your methods: those of God seem too humbling and difficult. You want to be original and in measure well-reputed. You value your reputation more than Christ. You are afraid to risk all consequences for Him. Oh, dear fellow-saint in view of the Kingdom, "is it time for you" to go on as you have been? "Consider your ways." The wish fathers the thought that the time has not come for the Lord's house, and that all will fit in at the right time. Excuse disobedience no longer. Let Christ be your Lord in deed as well as in name

"We Ought."

"We *ought* to love one another" (1 John iv. 11.)—"We *ought* to lay down our lives" (1 John iii. 16.). God's demands are great: yet they are not grievous. A saved one should gladly respond, although conscious in measure of the tremendous requirements of grace. People, alas! like to be lawless. They like to do even that which is right, as they please. The hard word "ought" seems to them to spoil it all, and to fit ill with the expression "Love one another."

Yet, again, the Scripture says—we ought to bear the infirmities of the weak (Rom. xv. 1). "Ye ought to be teachers" (Heb. v. 12). "He that saith he abideth in Him, ought himself also so to

walk even as He walked" (1 John ii. 6). "Ye ought to wash one another's feet" (John xiii. 14).

"Ought," dear fellow saints. You are in doubt. You cannot avoid this by pretended over-obedience in other things. Do not mock the Scriptures by saying "What, dress as Christ?" You know what the verse means. Do not remark "ought to die: it can't mean that." The same epistle distinctly explains that hatred of the *heart* is murder. Then the danger will be that someone will say, "Ah, yes, I pray for my wandering brethren, but cannot tell them of their faults." The washing of the feet was manifest, and humiliating to the one concerned. Have you ever reproved a fellow saint? Have you been "as one that serveth" when you did it? To rebuke without spirituality, is to sin more grievously than the one rebuked. Some will say, "The work is too hard, I cannot." The Lord says "ought."

It is no easy life to be a Christian. He does not suggest idleness or self-pleasings. The godly man will rejoice to be *commanded*. How much the Psalmist spoke of the *Law*. Christ said it was in His heart. Paul delighted in it with the inner man. "Ought" banishes merit, pride, self-arrangement, showing off, and brings us to our right level as sinners saved by unmerited grace. Do not let any excuse the nonpayment of these *debts*. Do not discharge your responsibilities by a murmur of "Judaism."

"Thine Own Have We Given Thee."

Many boast of their possessions, forgetful of Deut. viii. 17. Some think that if they give £50, nominally unto the Lord, they are very generous. But whence is that £50? How has it been obtained? And why retained so long? Will the answers satisfy the tribunal of our beloved Lord?

When David and His people, because they had set their affection, gave willingly, they were bound by grace to add—"All come of Thee." There is too much pride if we give up *anything*, whether money or influence or whatever it be, for Christ. Whence is it that we *can* give it up?

Whenever the Lord's people are peculiarly faithful they need some such humbling remark as David made. He knew the condition of his own heart, and would keep back himself from boasting. It is of the Lord's mercies that we are privileged to have a stewardship to use for Him. The humility of many of God's old time servants puts us to shame. And it was when the giving was most voluntary there was most confession of nothingness. Then, too, there was implicit obedience even in details. Then, too, it was a realised fact, as the next verse shows, to be a *stranger* and *sojourner* with the Lord. That is why there was the surrender of that to which the heart would have clung at other times. The pilgrim life is the key to the whole question.

"Submit Yourselves."

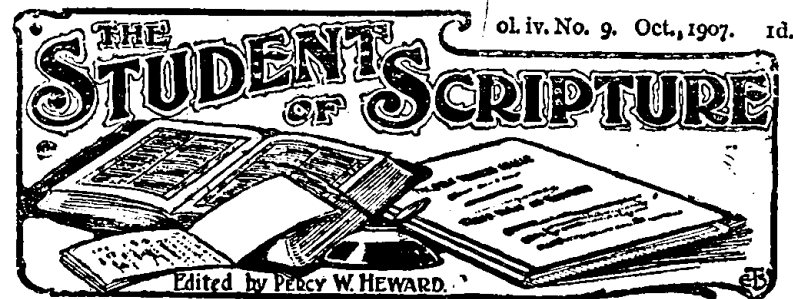
Hagar did not like this lesson (Gen. xvi. 9). We are all too ready to stand up for our rights. And one of the first things we have to learn is to submit to man's ordinances, unjust treatment in business, and encroachment in daily life (Matt. v.). No earthly law court have we in which to defend ourselves against the ungodly, but *He* says "Vengeance is Mine, I will repay." We can safely commit ourselves to Him Who judgeth righteously, knowing that it is a righteous thing with God to cause tribulation to those who cause us tribulation. He will keep His word. We are not to reign now, but rather to be as the offscouring, like to our beloved Lord, Who, when He was reviled, reviled not again.

But there is a further submission equally commanded, to that which is *right*. First, to the Word of God. Let us receive it with meekness. No criticism, no fretting, no modifying, no delaying can be allowed. Let us "humble ourselves under the mighty hand of God." Let us acknowledge Him, and whatsoever He saith to us do it. The word obedience signifies "hearing under." Oh, for subjection to all that the Lord hath spoken, lest we walk unruly, and become like Israel who would not submit themselves (Rom. x. 3), showing *that* flesh which is not subject to the Law of God (Rom. viii. 7).

But this submission involves recognition of His servants in His assemblies. Nothing is possible without discipline and due arrangement. The term "house" which God uses in the later epistles, implies order. According to maturity is to be the submission (1 Peter v. 5). There was not to be the plea that there was no regular ordination, if any were plainly called to the work (1 Cor. xvi. 16). But the same word is used for the relationship of wife and husband. Hence it implies a reality, but not mere austerity. The words of Heb. xiii. 17 need emphasis in these independent, socialistic days. May the Lord grant the authority and its recognition which such passages as 1 Tim. iii. and 1 Tim. iv. 12 make so clear. Thus shall we live in the light of His Coming; for a Philadelphian organized assembly, with stewards supplying food, is His appointed preparation.

We notice how the Lord told the rich man to sell all and give to the poor—not to Himself, lest there should be any appearance of self-seeking. When, however, the disciples gave up after Pentecost, for Christ's sake, it would have been wrong to give merely to poverty-stricken ones. Then it was right to lay the proceeds of painful selling at the apostle's feet. Our Lord spoke as He did to *manifest* His hatred of covetousness, and that which should mark His people.

Published as a witness, unto the Lord, 340 Romford Road, Forest Gate; 62 Green Street, Forest Gate; 16a Aldgate Avenue. Fellowship in prayer valued. Correspondence with exercised, sighing saints wanted. A Scriptural testimony is needed. Keep to the Lord's arrangements.



ol. iv. No. 9. Oct., 1907. 1d.

Preface.

By grace we have been saved, and the Lord's work cannot be repaid. But where is gratitude? For a much smaller deliverance we should oft be more grateful. Is it nothing to us that the Lord has been pleased to redeem us and bring us into His family?

To *all* His people these words are addressed, for ecclesiastical and other "confessions" of sin are often joined to lack of love. And it is vain to hold His people by His laws if they feel not devotedness to Himself. Such restraint is merely "religion," and, though it may appear well, what is obedience that does not spring from deep, affectionate love unto the Lord? The heathen oft put us to shame; that which they do in fear is wonderful, that which we do through love is hardly noticeable. If the Lord had commanded worldliness we could have hardly obeyed such a command better. But He has not commanded this, and there is forgiveness with Him that He may be feared. If we should do more if our *salvation* rested upon it, does not love to self transcend love to Him? Oh for obedience *out of the heart* that takes the *mould* of doctrine into which we were delivered.

"Shame for His Name."

Here is devotedness. Bruises and loss of reputation are alike painful to bear, but everything seems nothing when His glory takes up all the room. All earthly blessings and advantages are not to be compared with His "Well done." "For the sake of the name," even in the days of a Diotrephes, some saints went forth. His name was not only the attracting power, not merely was everything to be done representing Him, but suffering was cheerfully borne for *His* name's sake, and *that* prevents all bitterness, or fear, or fleeing from tribulation. Why avoid that which simply brings Him glory? Are personal feelings to be rivals with Himself for our allegiance?

"His name"—to *represent* the rejected but soon coming Lord Jesus is a wonderful privilege. It removes all ideas of independence and vainglory. It settles saints amid a world of restlessness. Simply devotion to Him: it cannot be made up, forced, or well

imitated; but love to Him, *via* obedience, shed abroad by the *Spirit of God*—ah, that we need! Then, empowered by Him, we shall look for that “blessed Hope,” and devotion to Christ will make us speak and think much of His Return.

Candidates for Service (Luke ix. 57-62).

The Lord knows how to deal with such. His words contain a wonderful test. Are you willing, dear fellow-saint, for loss in this life? Do not say “Yes” while you refuse this in *details*? He that is faithful in that which is least is faithful also in much. And, again, are you willing by grace to put aside *family* ties if they clash with those of Christ? Nothing is more clearly emphasised in the Word of God. About nothing does the Lord Jesus speak more definitely. As to this, even Abraham and Barnabas failed. At the present time most backslidings are connected with parents, wives, children, or some relatives. The friendliness of the family, whether as to meals or other things, is Satan’s vantage ground. That which should be the most beautiful picture of the church becomes, under the sun, “vanity of vanities.” The one who ought to have been a helpmeet became a hindrance; and Adam’s sin was deliberately setting his wife before the Lord. Thus we turn God’s blessings into idols. And the third candidate of this passage is met by our Lord with a similar rebuke. Oh, how few would stand the test of this! The Lord did not want unlovely stoics, but in this context He had to express Himself most clearly. Let not His people shift the responsibility when His servants pass on His words. The preacher is oft blamed for his Master, if he be faithful. It is well that the reproaches of those who reproach God should fall on him.

One question—Will our devotion to Christ stand the test of these verses and commands?

“**Walk in love.**”—Eph. v. 2.

“**Walk circumspectly.**”—Eph. v. 15.

“**As He walked.**”—1 John ii. 6.

In our walk, Lord, may we show
Whose we are, where’er we go,
That the world may know that we
Are by grace from sin set free.

By our life, Lord, may we prove
That our hearts burn with Thy love;
Like to pilgrims may we walk,
And as strangers live and talk.

May we daily do Thy will,
Be obedient, calm, and still;
Serve thee, Lord, with fervent zeal,
Which the world can see is real.

May we humbly walk with Thee,
Do Thy bidding constantly;
As examples may we live,
And to Thee all glory give.

May we watch and work alway,
Live in view of that great Day;
That much fruit we each may bear,
Reign with Christ, His glory share.

May we, every day and hour,
Prove Thy majesty and power;
For abominations sigh,
Worldliness and self deny.

S. A. H.

Devotion to the Lord—The Teaching of the Song of Songs.

The Bride’s Love is beautiful—but she failed at least twice. Not so the Bridegroom. The teaching of this book seems to be affection to the Lord, affection that follows Him, that values His company alone, that suffers for Him—AFTER the standpoint condemned in the immediately preceding Ecclesiastes has been left—*i.e.*, the natural position—under the sun. The man of the earth seeks rest in things which may or may not be wrong in themselves: the man of God finds rest *in Himself*. Oh for such devotion! But till we learn the hollowness of self’s desires can we reach the Song of Songs, the life of fellowship, the triumph of joy, and the bridal hope of glory? Are we entitled to many of the most exalted experiences while we reject the pathway thither?

The Song of Songs shows how we ought to feel toward Him Who died for us; how we should give up everything for Him, how we should live with Him, hearing his slightest hints. But, dear fellow-saints, if we have not this devotion, can we wonder if some of the words almost seem cant? and if other men and women doubt the book we ought to illustrate. There is a great danger, too, of familiarity without reverence. The heart’s true love to Christ is very humble. “He is thy Lord, and worship thou Him,” is the Holy Spirit’s instruction to the Bride when describing her nearness in Ps. xlv. Only those who “rejoice with trembling” can rightly enter into the close expressions of love unto the Lord, which should be the common property of all redeemed, despite differences of temperament.

Devotion to the Lord we may specially notice in i. 2 (earthly luxury despised), i. 7 (willingness to leave all for Him), ii. 3 (continuance near, and under, and feeding on Him), iii. 4 (the bed of Christendom ease and backsliding left), iv. 16 (all for Him), v. 10-16 (His description), vii. 10-13 (willingness to go simply and only with Him), viii. 14 (true longing for His return). But yet in ii. 16 we have the imitation-spiritual answer to His rebuke of “little” sins. Have we not turned the subject thus? And in v. 2-3 we have the repeated lying down, and the foolish reasoning of a backslider. Is the lesson unfitting?

Let us notice how devotion to Him meant the blackness caused by suffering, rejection by the watchman of the city, loss of “comfortable rest,” deep grief (v. 8). Are we ready for these things? It did not hinder affection for saints—“Draw me, we will run after Thee.” It did not prevent interest in Israel, and witness to the ungodly, for the intensest devotion to Christ caused the daughters of Jerusalem to say, “That we may seek Him with thee” (vi. 1).

Oh for this devotion! Then will the last verse of this book, and the last prayer of Scripture, be no enigma to us, but in the Spirit we shall wait for the Lord Jesus.

Devotion to the Lord—The Teaching of Leviticus.

Every portion of God's Word is perfect, no lies or incomplete teachings are found therein, and each book has a certain unity in itself, with a peculiar emphasis, although linked by God to the other volumes of His Own one Word. For example, the priestly drawing near of Leviticus is on the basis of an Exodus redemption, separation, and willingness to give up for the Lord. And then one can read it profitably with the other aspect of a believer's life—a pilgrim journey with wars and difficulties (see Numbers).

The offerings were not merely types of Christ, but they showed how God's way of salvation could only be grasped in connection with giving up for Him. Not that a *sinner* does anything to make the Sin Offering avail, or brings anything to take part in that sin offering. But when a sinner is saved by unmerited grace there is the *privilege* of drawing near to the Lord, acknowledging one's failure and Christ's perfectness, and *this* is included in the sacrifices and offerings.

The objective aspect is important, but there is also the subjective, the experimental. God always brought before Israel their dependence on Him and the need for doing all unto Him, and the earthly expensiveness of loving Him. God would have nothing short of the best. He would manifest His glory, for the instruction of His people. Shall we not, dear fellow-saints, learn from every offering that our life should be "unto the Lord" and "to the face of the Lord," whither *the* Sacrifice has brought us. Never were Israel to complain of details, of lengthy commands, of awkward precepts. Love to the Lord was to answer every difficulty, and it does now, if by grace we are humbled before Himself to learn His lessons, without clinging to our opinions.

The Hindrances to Unity.

If we fix *our* axioms, how can we expect unity? Not till we get rid of our opinions, and *the desires that create them*, can there be real love and fellowship. Strife who should be the greatest hindered perception of the truth by the disciples; if any one will not to do His will he shall not know. Such passages show us that every difference involves *sin*, and that the plea of ignorance is oft an excusing of our departure from God.

The writer has seen men of God utterly unwilling to investigate truth except in their own way, with their own assumptions; and laying these as a foundation, speak of readiness to follow the Lord. Often we ask Him to show us which of the two things before us He has chosen, whereas He may have chosen neither. A saint far more slowly obeys when there is something to give up: does not this indicate that the heart rather than the head is affected? We plead for unity, but while self is enshrined, and confession of sin is always handed to others, how can this be

brought about? "Unity is only worth having when in the Lord," in the truth; and how can this be without that willingness to hear His voice which we fail to show? "The meek will He guide in judgment, and the meek will He teach His way."

Responsibility for Ruin.

Daniel received a blessing when he realised a share therein. Thus was it with Ezra and Nehemiah. If we assume we are perfect we are unfit to deal with motes in our brethren's eyes. And if we have ignored beams in our own, we cannot see straight to put anything right. Have we not illustrated the spirit of sectarianism? Have we not wandered from the Lord? If we had seen at the commencement of our spiritual life what we now see by grace, would not many chapters have been altered? God's forgiveness abounds. Doubtless we were ignorant as to many things. But nevertheless we have sinned, and the ruin has been helped thereby. If by grace we were more spiritual than others, we helped to lull the consciences of others also more spiritual. Therefore, apart from the principle hinted in *Federal Headship*, by activity, and by silence alike, we have helped ruin. Omitted prayer means its encouragement. Lack of devotion to the Lord perpetuates it. We must not gloss over our own failures. Every saint has helped to make or retain "self choosings" or "sects." Then let there be confession, and the Lord's word will be clear as to Joshua lying on his face, and to Ezra in his emergencies. Let us not hurry God's time or seek to postpone, but simply be ready for His wishes without those of self.

Devotion to the Lord—The Teaching of Phil. iii.

What are our "all things" compared with those of Paul? If Solomon failed to reason things, much less we; and thus, if Paul gave up all as dross what are our possessions. We need the absorbing love to Christ which will cause us to value things of this life aright, else they will choke the Word. We need the affection for Himself that ignores self. We need to want to know Him and be found in Him, and to press toward the mark in such a way that we have not time for wandering. Never shall we exclude sin by the vacuum of loving nothing: devotion to Himself is the power. Never shall we prevent slow progress while we merely command speed, but if we are full of affection to our Lord nothing else will seem possible. Never shall we obtain unity by merely cutting off one or two sins, but let the Lord's glory be the aim of each, and self that makes differences will be subdued, according to the working whereby He is able even to subdue all things unto Himself. The life of devotion to Christ is indeed blessed: of devotion to self and "minding earthly things" never satisfies. If we all love the same Person and the same Word we shall agree with one another; and coming into His presence individually shall collectively have the same standpoint.

Devotion to the Lord—The Teaching of the Gospels.

The earthly life of the Lord Jesus was summed up in the words, "I delight to do Thy will," "I do always those things that please Him." "He that saith he abideth in Him ought himself also so to walk even as He walked." His love unto the Father is beautifully illustrated when He spent nights in prayer. And again when He, wearied with the journey, talked to the woman of Samaria, and said it was His meat thus to do the Father's will. In the Garden of Gethsemane we behold His affection, amid the anguish He felt: "Not My will but Thine be done," "Not as I will but as Thou." He who would explain those words and analyse the condition of the Lord Jesus, has often never felt their heart-searching power. And on the Cross no word of mere natural feeling, no word of anger, no word of fear, no word of flinching came from the perfect lips that ever dropped sweet-smelling myrrh. His utterance, "I thirst," was "that the Scriptures might be fulfilled."

But it was not only in the crises of His life and on special occasions that His devotion was seen. The absence of *everything else* was a witness. *Never* did He have desires apart from His Father's will, even when hungry in the wilderness. His life illustrated obedience to that last commandment which brought Paul to the holy, God-given agony of Rom. vii. There He stood amid disciples who thought of self in the sending away of multitudes or the arrangements of food—the absolutely obedient One, ever filled with the Spirit.

Nor was there merely ritual exactness. He *delighted* so to do. The joy was in front of Him, and He found blessed rest in obedience. Nothing else would He choose, though but for a moment. Devotion is here seen, for it is more than mere accuracy—"The zeal of Thine house hath eaten Me up."

Devotedness.

Oh for more true heart devotion
Unto Him Who for us died,
Not for merely mental notion—
This has never satisfied.

More devotion, since He gladly
Took our place, and died for us.
Lord, we come, confessing sadly
We have failed to please Thee thus.

More devotion, when attracted
To the worldliness around.
Love can never be exacted,
Let devotedness be found.

Oh for more intense devotion,
Readiness all things to lose;
'Mid all trials and commotion
Tribulation's path to choose.

Oh for more real love abounding,
When it is no easy thing,
When all evils are surrounding,
Then devotedness to bring.

More devotion—ready, willing,
Simply to Himself alone;
All our self-desires stilling,
That Himself may take the throne.

More devotion in our waiting,
More devotion in our prayer,
In our quiet meditating,
And when we His will declare.

Lord, increase our glad devotion,
By Thy Spirit may we grow;
Give to us a holy motion,
In Thy precepts may we go.

"Wherefore say My people 'We are lords; we will come no more unto Thee'" (Jer. ii. 31).

God's people thus spoke, as Egyptians, as Antichrist (Ps. xii.) Is it not often so to-day? His position is usurped. His right to command is questioned. Saints hate the discipline of the Lord's assembly, and thrust aside certain portions of His Word.

The boast is diversely translated—*e.g.*, "We have all a right to our own opinion," "Well, I think it best," "I am going to do this." And the *action*, without definite *utterance*, is common. Many there are who *appear* to say the opposite when this is really their position. They remark, "I must follow the leading of the Lord," but they refuse the position of obedience to know His leading. They say, "I can put nothing before the Lord," when self is dressed up as Himself in their lives.

The Lord's questions in the earlier part of the verse are gentle, and show His grief. Has He ever disappointed or treated us deceitfully? Why, then, have we left Him Who has done great things for us whereof we are glad? Why have we gone away from His regulation, as though we have become too advanced to obey? Real growth in grace is progress in *humility* and *dependence* and denial of self's lordship. The flesh says "I will be king," but the Lord says "They that are Christ's crucified the flesh, with its desires," "Sin shalt not have dominion over you." Wilt thou refuse to be ashamed?

Looking Forward—If the Lord Will.

What is our life? We know not what will take place to-morrow. How important that we, as creatures, should avoid our plans! But we are more than creatures. By grace we are bondservants by purchase. How doubly solemn then our responsibility, first to please Him to Whom we belong. It is dangerous even to talk of the future, or of numbers, or of anything to which pride has any attraction, aye, of anything at all, unless by grace we are brought very near to our beloved Lord.

"If the Lord will" must limit everything. Paul found that Satan hindered, and he did not purpose according to the flesh, that with him there should be persistency and the "yea, yea," however the Lord should be pleased to alter arrangements. He was willing to change if the Lord indicated otherwise. So must it be with us. We know not what God's purposes may be, and must not like Paul on another occasion, when aiming at Jerusalem and Rome, try and force God's plans to fit ours, and thus hinder Him as far as He sovereignly permits.

In the Lord's grace the writer hopes to continue to feed the little assemblies, or fractions of an assembly—or rather "preparations"—

now gathered; to help more saints by correspondence, and by visits sometimes, should doors be opened by the Lord for conversation and testimony. We cannot rush forward, or organize rapidly, or assume prerogatives to delegate ministry far and near, but amid evil report and good report, will seek, as strength is given, to lead the people of the Lord. Those seeking help will not be regarded as a trouble. The work must get simpler, narrower, more devotional, and more persecuted. "That Day" will reveal its character.

The Lord has granted grace to go through various crises, and now when He is showing plainly the practical nature of true godliness, and the separating character of dispensational, unsectarian teaching, He will not fail or forsake. For those who continue in hearty fellowship or waiting the Lord's light on these things, even though not in "office," prayer is asked, for they may hinder or help much in view of "That Day."

"Great Occasion to the Enemies of the Lord to Blaspheme."

Yes, a child of God did this. And *they still* blaspheme because of this *long* past action. Beware, dear fellow-saint, lest the name of God be blasphemed among the *Gentiles* because of *you*, lest they remark, "Strange servants of the Lord!"

If we are like the world, if we please self, if we seek our choice, if we do that which is contrary to the Word, is not God dishonoured? Do not many judge of Him by us? They often detect our failure *quickly*. Israel in this way *profaned* His name *wherever* they went. How often, like *Jeroboam*, we cause other of God's professed people to sin, and, like *David*, lead the ungodly to blaspheme! We need more confession of *this* iniquity, which not only harms us, but also grieves and disgraces the Lord. How awful is this!

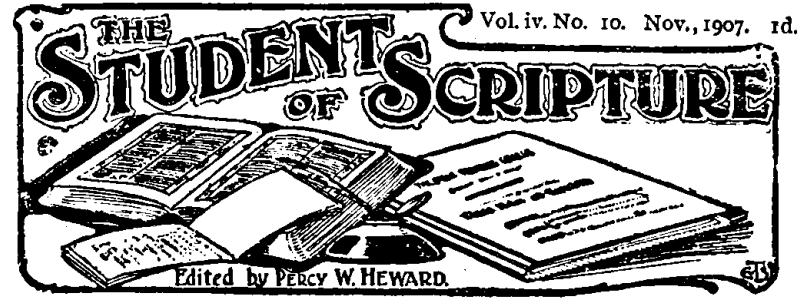
NOTICES.

Words on the *Food of Saints* held over. Meanwhile passages from Gospels dealing with *Food* prayerfully ponder (e.g., Matt. vi.).

Correspondence with exercised Christians, who mourn in heart, welcome. Meetings Wed. (8), Thurs. (8:30), Sat. (7) at 340 Romford Rd. (if the Lord will), can be reached from all parts. Prayerful interest in this literature valued. God's glory should be kept in view.

Message last month about saints among "Brethren" should have read "Man-appointed *ministry*," ignoring *loss* of many gifts, of *inspired* speakers of I Cor. xiv.

London: 340 Romford Rd., Forest Gate, 16A Aldgate Avenue, 62 Green St., Forest Gate.



Vol. iv. No. 10. Nov., 1907. rd.

Preface.

Practical problems are always meeting the child of God, and often he is inclined to *despair* instead of saying "Lord, what wilt Thou have me to do?" I Cor. x. 13 is as true as when first written. The Lord will not forsake His people. Often the *problems* are sent as a reproof, and if we have to some extent gone back in *heart*, the Lord may be pleased to leave us to some extent, that (like Hezekiah) there may be seen what is in our *heart*. The *heart* knoweth its own bitterness, and each one should know the plague of his *heart*, for what man knoweth the things of a man save the spirit of a man that is in him? Hence the *exact* cause for the trials may be unknown to others, but some dear saints will find help from the suggested reasons in this issue. If the Lord chastens us He treats us as sons, and desires that we may be partakers of His holiness. Let us be careful to learn the lessons, with the solemn intensity of those who press toward the mark. Let us illustrate Isa. l. 4 to the glory of God. Naturally, and rightly, the one who pens these words refers to recent trials of faith, and problems of which the Lord graciously gives solutions as *we wait on Him*.

The Work of the Holy Spirit, and the Return of the Lord Jesus.

It is a wonderful thing to be praying in the Holy Spirit, and *thus* to look for that day (Jude 20, 21). If by grace we have been born of the Spirit, and are in any measure led by the Spirit, we shall remember that the Spirit says "Come" (Rev. xxii. 17). Our beloved Lord is "expecting" His Return. The Holy Ghost glorifies Him. He enters into the deep things of God, for He is God. How, then, can we be "in the Spirit" if we do not yearn for "the Day of the Lord?" (see Rev. i. 10). False "spirits" deny Jesus Christ coming in the flesh (2 John 7 literally), and put aside prophetic truth (2 Thess. ii.). The Holy Spirit emphasises it: He came to connect the Ascension and the Return, and though in measure dispensationally withdrawn, His longings are not altered. How sad a counterfeit of this connexion is there in the professed outpouring of the Holy Ghost, and belief in a secret rapture (see *both* in Matt. xxiv. 23, 26).

"Judge Nothing Before the Time."

Does the Apostle mean "Excuse all sin?" Nay, he does NOT suggest anything which would contradict 1 Cor. iii. 1-4 (severe rebuke), and the discipline of 1 Cor. v. What, then, is the meaning of this command? Doubtless the first thought is "You are not fit to judge and command—your award is like that of man's day." The context is speaking of *praise*. It is not "Beware of being too severe," but "Beware of speaking too highly while everyone has almost unknown sin, which would prevent justification if it in any wise rested on self." Let us, dear fellow-saints, praise God for His gracious manifestation of the truth that righteousness is simply and eternally a free gift, and that this fact is not to make us careless or self-seeking.

"Judge nothing before the time" when inclined to give flattery to men. "Judge nothing before the time" when speaking praisefully. Realise first the need for abstaining from congratulating yourself, and then from avoiding this unkindness to another. Praising a friend with a loud voice is a curse. It is cruel to make any self-satisfied. Do not sin thus, or cause others to sin. "Judge nothing before the time."

Do not many "Reports" err in this direction? Do not many public meetings break this rule? Do not many testimonials grieve the Lord likewise? Ah, dear fellow-saints, "Judge nothing before the time." There are more sins in your own actions, and in those whom you love in the Lord, than you imagine. The One who is higher than the highest regards, and His eyes as a flame of fire discern where we fail. How sad our lives must often appear before Him! How much self-pleasing! How much unconscious selfishness, and but partly known wandering! "That Day" will unveil sins—beware lest you excuse them in "this day." Seek to anticipate as far as may be possible the light, then, by the heart-searching, living Word of the living God (Heb. iv. 12).

"Undertake for me."

Thus prayed a saint of old, and we
God's gracious guidance now would see;
Trials are many, but we know
That He will never let us go.

His own compassions alter not,
He never has His saints forgot:
Our fears are idle while He lives,
And every blessing gladly gives.

"Lord, undertake for me," we say;
We kneel, our hearts in sorrow pray.
But when we rise we oft forget
To trust Him—for the foes beset.

But what is man, and how can we
By earthly wisdom guided be?
"Lord, undertake," we cry, and then—
We yield to whims of sinful men.

"Lord, undertake," and keep us calm,
Let not the power of hell alarm;
Quiet our thoughts, and keep us still,
Submissive to Thy perfect will.

In every trial Thou dost teach,
By trials we more blessing reach,
Thy friendship compensates indeed,
And Thou dost meet our every need.

Problems of the Home.

To serve God in everything is the duty—the privilege—the highest ambition of His people. Human wisdom may limit "service" to *speaking*, but the child of God who desires to please Him knows how He values worship, and the use of odd moments unto Himself—aye, the carrying through of every home detail in His fear. If *slaves* could be bondservants to the Lord Christ amid all *their* duties, equally can we. "The home" is not a place of mere routine on the one hand, or self's rest on the other. It is a part of the ONE life "unto the Lord."

How difficult the position of a saved one in an ungodly home. Then a man's foes will be those of his own household, but to have such foes does not prove that one is *spiritual*. Eccentric selfishness will lead many to hate and condemn. Thus there is a danger of *complacency at rejection*. Because of this the Lord warned us to look on every tribulation as *chastisement* as well. There must be no partnership in evil, *however easy*. Yet the words "honour thy father and thy mother" apply—howbeit, we must not forget the added words "*in the Lord*." As with business problems, the Lord does not give *details*, but wonderful commands that meet our need in *every* circumstance, if we are spiritual enough to see this. 1 Cor. vii. 13 would suggest caution as to a child leaving home.

Sometimes the query comes, "Shall I speak about this or that?" Whosoever shall be ashamed will lose grievously, but the same Lord Who said this wrote 1 Pet. iii. 1. It is often easier to object than to lay the matter before the Lord.

Saved ones in homes of wandering believers have a difficulty. They must not forget home ties of love, for the same Book which reminds us that all saints are of one family does not ignore special earthly relationships (1 Tim. v. 8). Moreover, they must treat Christians as Christians, yet there must be no disobedience to 2 Thess. iii. 14 (friendship in *proportion* to Scripturalness).

It is not always right for saved ones to rebuke their seniors. Egotism is an easy sin. But divergence must be felt. And love at the same time. And brotherly or filial duty at the same time. To exaggerate one without the other would be *iniquity*. 1 Cor. vii. reveals love in a family even where one is unsaved, but how much more can it be manifested where all are saved. And yet the very love will cause some distance, *but* the reverse of natural coldness. Love is never selfish, choosing the easiest way, refusing to help, and yet taking advantage of privileges, a strange conscience!

The home of one where the whole family is by grace seeking subjection to the Lord's laws should indeed be an example. Problems will often arise, as to meals, hour of retirement, share of duties, "decoration" of the rooms granted to be used for the Lord. But loving fellowship with Himself will lead to a holy settlement in His fear, so that time, money, and influence may be used to worship Him and bring Him glory. Every saint cannot have

exactly the same things. This is not unity, while the Lord has granted different constitutions, and different positions to please Him. But *self-centred* divergence and extravagance will be put on one side to His glory. And if self is not enthroned but crucified, the problems are met. For everything depends on spirituality: and spirituality is in the Spirit. We make our problems, and then ask the Lord to solve them.

Suggestions to Believers.

Beware of doing anything that will suggest a disregard of the Lord's honour and glory. Be jealous for Him, and everything else will be in its right place.

Every privilege is to humble: if we were perfect we should not need grace.

Do not mix up with the world that crucified your Lord.

Spirituality is known by daily life. If it cannot stand the test of a meal, of meeting an old friend who has broadened, of daily business, it is hardly from above.

How often we fail without confessing **THE SIN** humbly. To apologise for iniquity is to insult God's Law.

Take heed lest there be any unbelief as to *the Kingdom*: it was that which led to Israel's apostasy. If the warfare in Canaan be a type of wrestling against demons, if we doubt our power for this, we shall fail. Most saints never think about it at all.

The Holy Spirit is very gracious, but soon grieved.

"The coming of the Lord draweth nigh." Do our lives suggest this?

The Narrow Way (Matt. vii. 14).

So **NARROW** is God's way that we
Must suffer loss to faithful be,
We cannot with the world agree—
It is a **NARROW** way.

A **NARROW** way it is indeed,
God's Holy Spirit **THERE** doth lead,
THERE God supplieth every need—
It is a **NARROW** way.

Music is used, and lightness too,
To draw from God His chosen few;
But let us keep His Word in view—
It is a **NARROW** way.

How few can error now detect!
Yet it abounds in every sect,
And leads astray God's own elect—
It is a **NARROW** way.

Outside all systems we must be
If we from error *would* be free,
And God's sure Word more clearly see—
It is a **NARROW** way.

God's glory we must keep in view,
All His commands should keep and do,
By grace write, speak, read what is true—
It is a **NARROW** way.

Oh, let us then, by life and lip,
Declare the truth, saints not to trip,
And that the simple may not slip—
It is a **NARROW** way.

Redeemed are we by Jesus Christ,
His finished work for us sufficed,
By man let us not be enticed—
It is a **NARROW** way.
S. A. HEWARD.

Problems of Business.

Many children of God feel their difficulties in daily business, and if there were more progress spiritually there would be *less* success, *more* problems, but also more enjoyment in the problem-meeting grace of the Lord.

The New Testament never tells a man to leave his trade. It speaks of slaves bound to menial, painful, unpleasant tasks, and exhorts them to serve the Lord therein. The idea of many becoming preachers is utterly foreign to the Word of God. The flesh likes the idea.

And 1 Cor. vii. 20, 24 is not only speaking of bondmen. Though it primarily refers to marriage, it generally rebukes the restlessness which dishonours the Lord. But there is **ONE** limitation, apparently only reaching the minority. Can one abide with God in that which is *sin*? *Nay*. Fellowship with Himself is only possible while there is obedience to Himself.

But why is it the Scriptures never instruct even a centurion to leave his occupation? The Lord would give *principles* that His people may apply. It is in the *right* application of such that spirituality is seen. Love to the Lord is linked with discernment.

In days of primitive blessing, doubtless, the Lord led many more to leave their trades than at present, for there were many *gifts*, and sin was *necessary* in so many occupations (*e.g.*, that of a Temple Priest). Hence the words as to supply of needs in Acts ii. and iv. This poverty was not the fruit of the profession of numerous beggars, or the laziness of most, but conscience toward God produced the trial, and then He met the need.

We have one gentle hint of the unwise continuance in his office of a city treasurer or steward (Rom. xvi. 23, with 2 Tim. iv. 20).

But when should a child of God leave his occupation? For ministry, very rarely. Because of *necessary* evil in it, always; but seen *necessary* sin is not often, and believers imagine the necessity in cowardice. Doubtless, spirituality would show unseen sins, but to leave before they are seen would not be obedience. The *restraint* is not pleasant. The difficulties of pleasing the Lord amid ungodly ones often lead to fretting. The problem *tries* one much. It is well if *this* is so. Slight feelings show little godliness, but being tried is not the whole of the Christian life.

The Law of the Lord is perfect, and He says that we must not do evil that good may come, or deceive, or cause others to stumble. But if the Lord has placed us where we are, or if He has given no warrant to move, *we* no more *cause* the stumbling than if we *annoy* others by practical obedience. Even the preaching of the Cross causes to stumble. But *this* is not sinful. Do we actually *participate* in that which the Lord has condemned? Do we fall down to some Rimmon? Do we lead others astray? Do we lose fellowship with God? Here are three solemn questions.

Ecclesiastical Problems.

These are *many*. Who can solve them? The Lord's Word is clear (Luke xvi. 31). "But if we only knew what He meant," say some—"If any one will to do, he shall know" (John vii. 17). See Luke xvi. 31.

"Whom shall we admit?" Beware of the emphatic "we." It is *His* Table. But He has left *representatives*; in one sense all saints who obey (Col. iii. 17), albeit there were "gifts differing." Every saint has a title to the Marriage Supper of the Lamb, based on the possession of imparted Righteousness, the Wedding Robe, which ensures reception into the Kingdom (Matt. v. 20). But though in Luke xiv. 9 there is no exclusion, there is a sending to a *lower place*—blessed be God, a *place*, but oh, what a loss! Consequently we must emphasize both the blood of the Lord Jesus and *His words* (Rev. xii. 2)—the righteousness of Christ, and the practical, reflected, holily imitating righteousness of His people. How can we tell who are saved unless there be discipleship and *fruit* (see parable of Sower). Yet how solemn to wait for fruit of such size that all would be rejected. It is a grievous sin "to receive faces," and make distinctions. Oh how difficult to *rule* without pride, and unkindness and respect of persons.

"How shall we exclude?" Beware of meeting difficulties before the Lord grants them. If we be faithful, antichrists will go out from us. It is usually a sign of the Lord's displeasure when He permits the presence of those who should be excluded. 11 Thess. iii. 14 speaks of wandering brothers with whom there must be no mingling, 1 Cor. v. with those CALLED brethren with whom neither mingling nor *eating* (exclusion from the Table). But it may be said, "The man cast out was still in Christ." Yes, salvation cannot be lost. But he was not regarded as a Christian in *anything*, when sent from the Table; there were no *evidences*. A diverging brother *cannot* be removed, although there should be much heart concern as to why the Lord allows differences. He blessedly overrules to teach love, and to lead us to consider ourselves lest we also have been tempted.

"How about ministry?" The word "deacon," is "minister," and this name is also given to Paul. There are "diversities of ministries." To recognise a believer in that to which he is *not* called would be a solemn travesty of the Lord's will. It is not of Him that all should have the same function. Moreover, a priest could be disqualified for service by uncleanness. The saints among the Hebrews ought to have been teachers, but they needed to be *taught* again the first principles of the oracles of God. To invite to special, public, verbal ministry, any without a gift, or without Scriptural maturity, would be a sin for which there would be loss at the Judgment Seat of Christ. Few are qualified. The faithful word must be held fast *according to the teaching*. There must be a godly and exemplary manner. Who is sufficient for these things? The Lord can supply the needs of His people.

"What can we do in days of ruin?" "Love never faileth. *That* is not a dispensational gift. If only by grace we realise what we can do, we shall find that the ruin is largely self-made. In Babylon we cannot have a temple. But who has warranted our staying in Babylon? The Lord has never said "70 years' captivity." If our spirits are stirred up, shall we not return? We cannot show the glory of the Church before the world, but we can by grace seek to be regulated by its rules amongst ourselves. If only our hearts are right, we shall find discipline and faithfulness are matters of grace as well as gift, of heart rather than head. The disciples' position is the key to ecclesiastical problems.

The Lord's Will.

To know this is all-important, for even if we do anything against any of the commandments of the Lord *in ignorance* it is serious (Lev. iv.). But how can we be sure? "Be not fashioned together *with* and by this age, but be transformed, by the renewing of the mind, *to the end that ye may prove and approve what is the will of God*—that which is good and well pleasing and perfect" (Rom. xii. 2).

Here is the key to the problem. If we mix with the world, or make a compromise, how can we understand the Lord's will as well? Our wishes are then in *such* manifestation, and powers of Satan are then *so* powerful, that we shall feel leadings, but they will not be of the Spirit of God. *After* words concerning separation from dead ones (Eph. v. 14), and holy accuracy (v. 15), there comes the command, "Understand what is the will of the Lord" (v. 17). See Heb. xiii. 20, 21; Matt. vii. 21; John vii. 17.

NOTICES.

Sustained by the Lord, we have been enabled to continue unto this day, and desire to bring before the Lord's people their privileges in connection with this monthly—if they find it true to the Word. Will you not, dear fellow-saints, pass on to others? "Humanly speaking," there are *hundreds* as likely to be interested as yourselves. The writer cannot believe there are a good number of exercised saints in one district and *none* in many others, although God's sovereignty is wonderful. There must be *thousands* who feel something is wrong, and who half wish to obey the Lord. Oh that we might find them, if the Lord will, and meanwhile pray for them, feeling our responsibility.

Any correspondence on Bible themes, from those spiritually concerned, will be welcome.

Greek (and Elementary Hebrew) can be taught through the post (*D. V.*). Saved ones who reside in London could *sometimes* attend week-day meetings at 340 Romford Road, Forest Gate (Wed., Thurs., Sat.), or 16A Aldgate Avenue (Tues., Fri.)—all arrangements "if the Lord will." Some others might spend a week-end in London. Is the *heart* in earnest, and jealous for God's honour in obedience?

If any are isolated from the Lord, it will be an especial privilege to send them notes for *home-reading* on the Lord's Day, and to answer questions, and to remember at the Throne of Grace.

340, Romford Rd., Forest Gate.
Bible and Tract Depôt, 62, Green Street.

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Growth in Grace.

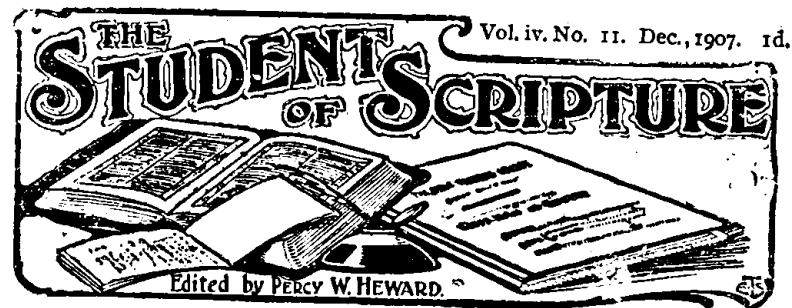
No words are more commonly on some lips. They have taken hold of the affections. But do we know what they mean? The Holy Spirit in 2 Pet. iii. 18 give this as a *command*, and the word "grow" implies that there is *life*, and that the life is to be *seen* in all things, to be continually *progressing*. "In grace" may suggest "do not fall out of grace" (Gal. v. 4), or "in gratitude," or "in graciousness" (while at the same time there is sternness toward evil—16, 17). 1 Pet. ii. 19 may give light. "For this is grace, if because of a conscience of God any one bears up under griefs suffering unrighteously." The idea is that the whole life is to be a reflection of God's *grace*, and a manifestation of all He hath wrought, whatever be the cost. And Luke i. 30, ii. 40, 52 supplies the key—*just to please the Lord*: like Christ. Context study is always helpful. Doubtless those who wrested the Scriptures called their theories an advance (2 Tim. iii. 13, 14). The Apostle answers that it is well to *grow* and go forward, but ill to *change* the pathway. There must always be advancing, but no desertion of the foundation, or the right road. In the sphere of God's grace we may and should go onward much, but only there. To join hands with the ungodly is to ask the Lord to treat one as such, and to withhold grace (cf. Jos. iv. 4).

Possibly, moreover, these false teachers, willingly ignorant of the wrath of God, described Him as unchangeable love to *all* men, forgetting the covenant, and overlooking the fact of sin. Therefore the precept is, "Avoid daring God's anger."

Further, to deal with these needs, as we have seen, gentleness as well as earnestness, yet in no way a *compromising spirit*. Ah, how important, then, to "grow in grace and *knowledge of our Lord and Saviour Jesus Christ*." How perfectly He met all classes. If we would learn love and sternness, let us study His character. What a forgotten field of thought is the life of the Lord Jesus.

And yet more, the Holy Spirit implies that if we do not *grow* we shall be *carried away*, and that these things are antitheses. Many a dear child of God has fallen for a while from his or her own steadfastness, through *parleying with the error of the wicked*. Desire to find out all the different systems of man shows a lack of growth. Speculation is not of the Lord. Do not mix with evil to increase knowledge, but grow in the right sphere: let *spiritual* wisdom be the heart's aim. Many saints are more ashamed of ignorance concerning any other subject than the Word of the Lord.

Hence to "grow in grace" means to love the Scriptures, to be remarkable in *all* holy conversations, and godliness, to come out from evil, to fear association with the synagogues of lawlessness, to seek simply *obedience* and *fellowship* with the Lord Himself. Brother, sister, in the Lord, is this your aim? Does your *life* illustrate your answer?



Vol. iv. No. 11. Dec., 1907. 1d.

Preface.

By the grace of God this issue speaks of popular expressions and arrangements. We are all too much guided thereby, and caused to reflect Christendom. We have learnt the ways of the heathen instead of imitating our Lord. We have followed after vanity and become vain. By grace we have a *new* heredity—children of God; and a *new* environment—in the light, where we should walk and have fellowship. The writer does not write from the standpoint of personal perfection, for in many things we all offend; but with a desire to *reach* the Lord's standpoint, with a view to laying hold of that *on which ground* we were laid hold of by Christ Jesus. Alas! we are *all* too much governed by circumstances instead of Christ, surroundings instead of our Saviour. At *Jerusalem* even Paul took a vow. When Peter drew back, even Barnabas was led away. Words against that which is popular are needed by all, that we may together be humbled, and brought closer to Him Whose name we bear.

The thoughts on work among the unsaved are solemn. We have a responsibility (Rom. i. 14). The fact that there are things which must be done, before we can preach the Gospel everywhere, in no way obliterates that command; and though originally addressed to certain chosen men, its *principle* affects *every* child of God. Matt. xxiv. 14 connects Gospel proclamation and the end of the dispensation. One cannot but grieve that decay of belief in sovereign grace has been *contemporary* with modern missionary enterprise. The idea of "preaching," which has much hindered many dear young Christians, has dulled their perception. And carelessness as to God's ecclesiastical arrangements seems at the root of much, if not most, "evangelistic" enterprise to-day. Thus God's doctrine and God's precepts are lost in "work." Oh for more love, in the Spirit, unto Himself.

"Christmas."

The people of God need a loving reminder that a *name* does not sanctify an unwarranted *custom*; and half the name "Christmas" is bad. Indeed, it illustrates the blend between Christ and Belial which was *attempted* when a degenerate Christendom adopted and partly "purified" the heathen saturnalia connected with the so-called birth of the so-called sun-god.

And advantages to trade and to the poor are no warrant for fellowship in this iniquity, either in word or deed. "Narrowness" must be unpopular. A protest must be *felt* to be *seen*. If the observance of "days" be wrong, the religious aspect of Christmas as the birthday of the Lord Jesus is sinful, prying into dates hidden, and containing a deliberate untruth. If festivity, extravagance, and worldliness are wrong, the popular keeping grieves the Lord. If a compromise and causing to stumble be wrong, anything that weakens one's own separation from things of earth, and encourages younger believers to dangerous positions, dishonours Him Whose name we bear. To be an "example" is to give up much.

Extra time from daily business provides extra opportunity for waiting on the Lord, and meeting His people. Hence, as usual, there will be "Holiday Quiet Hours," if the Lord will, Dec. 25th and 26th, 3 p.m. and 6 p.m., 340 Romford Road, Forest Gate.

Election and Responsibility.

Across the pages of Scripture, providence, experience, the saint of God sees written, "That the purpose of God according to election might stand" (Rom. ix. 11). But *each* of these three books also proclaims—"The judgment of God is according to truth," "Why will ye die?" At first there seems a contradiction, but the fact that *each* witness thus speaks, should make a man thoughtful, and the bare testimony of the Word of God is *sufficient* for one who by grace is saved.

Man is free to do what his will decides, but that will is corrupt, hence, salvation is "not of him that willeth." Many half imagine this means though man wills it he cannot have it, but the will is rootedly against salvation. When we speak of man's "freedom," we would not limit *God*. *He* has chosen to permit this. Sometimes *He* restrains us with the manifestation of Antichrist (2 Thess. 2, 6, 7).

Hence, men, shapen in iniquity, joined with Adam in his sin, deserving condemnation, loving darkness rather than light, never do anything which really pleases God. But they may, and do naturally repent as Nineveh, and as Sodom and Gomorrah would have under other circumstances; although their best repentance is not "unto the Lord," and *their* righteousness are as garments that *fade*. Thus judgment is according to works, and an all-wise God will rightly decide for whom wrath shall be still less bearable—a figure of intensity, not continuance: for *all* judgment is eternal. Thus man is held accountable before God, and unless we deny the federal headship of Adam, exercising ourselves in things too high for us, we are constrained to believe and make this known. But we do not preach reformation to avoid some wrath, realizing, moreover, that *some* reformation is but increased iniquity.

When law has pronounced sentence, there is no escape in a way

that will dishonour it, and disgrace the Lawgiver. Wrath must fall. And election comes in not to oppose justice, but to pick out from existing wrath, not to repel *claimants* but to constrain naturally unwilling ones. But for election either *none* must be saved or *all*. *Election* does not hinder *one*: those who quarrel with it are really quarrelling with the *Judgment* which legally precedes it. "Picking out" only speaks of *grace*, it has not a word of *wrath*. But we must not speak merely of *the thing*, God, the One Who elects, is beyond His *attributes*. To Him be all the glory that He picked us out (Eph. i. 4). This arrangement of His guarantees our salvation (Rom. viii. 30, 33, xi. 7, 1 Pet. ii. 9). It speaks of His work, not ourselves. Eternal life is settled, and the glory is His. What greater encouragement to holiness could be found? If there were no *regeneration*, but only a work *for* us, this might not be, but a new nature is full of gratitude.

But here where creature responsibility ends, Christian responsibility begins. Believers are no longer liable to the great White Throne, but the tribunal of the Judgment Seat of Christ now deals with the saved one. He cannot lose eternity, but he can lose *dispensational* privileges. The Judgement Seat immediately precedes the millenium, and affects the *whole* of that. One cannot pay a fine or suffer loss, or reap corruption, or have work burned up, or be shamed away without feeling it. Degrees in glory, like degrees of punishment, proclaim responsibility unto the Lord.

"His Holiness."

"Holiness, without which no man shall see the Lord."—Heb. xii. 10-14.

"Holy ones" the Lord has called us,
Holy ones His "saints" should be;
Yet the world has oft enthralled us,
We have lived unholily.

"Holy ones," and therefore chastened,
That we may more holy be;
By the very trials hastened,
Caused to serve more faithfully.

"Holy ones"—a glorious title,
Called from Heaven, and quickened
now!
When we come to the recital
Of *His* grace, our hearts must bow.

"Holy ones"—our Father, save us
From unholiness, we pray;
Let not Christendom enslave us,
Keep us in the narrow way.

Holy ones, the blood hath freed us
From all wrath for evermore—
Therefore, Lord, direct and guide us,
May we holily *adore*.

"Holy ones," then let us follow
Holiness in everything—
Oh how sinful and how hollow
Just to talk and work and sing.

"Holy ones"—marked off for ever,
All His will to gladly do,
Him to please our one endeavour,
With the Kingdom in our view.

"Holy ones," the life is glorious,
And the life is solemn too.
Should we not be more victorious
Over sin in all we do?

"Holy ones," and looking glad
For that day of days so near,
Yet our failures feeling sadly—
There to lose for wrong done *here*,

“My Best” and “What I could.”

“Whatsoever hath a blemish shall ye not offer; for it shall not be acceptable for you.” “It shall be perfect to be accepted.”—Lev. xxii. 20, 21.

God will not be approached *as men will*. He is too holy to excuse sin. When the people of the Lord warn those who are dead in sins, they should lovingly, yet firmly, emphasise this; for “my best” is the false foundation of many in this day. God has never said righteousness can be *in part*. The words of Deut. vi. 25 and Rom. iii. 31 still stand. The very idea of righteousness is against a compromise. No passage can be found in the Word of God to suggest any will enter His presence “met half-way.” There *must* be either absolute law against us, or absolute grace (giving an absolute righteousness). There is no mixture provided or possible. “To persuade God” is a thought abhorrent to His children, to deceive Him is beyond the power of man, He will by no means declare innocent (Ex. xxxiv. 7).

And yet, further, God’s verdict on man’s all, God’s description of man *through and through* in Gen. vi. 5, is but a preparation for the yet more startling verdict on man’s best, or his righteousness, in Isa. lxiv. 6. Thus all ground is cut away from any hope of improving the creature. Human skill and wisdom fail—“the heart is deceitful above all things, and incurable: who can know it?” (Jer xvii. 9).

But when a sinner has been saved by grace, has passed out of death into life, what is his position? “If then I be a Father, where is Mine honour? And if I be a Master, where is My fear? saith the LORD of hosts” (Mal. i. 6). Salvation does not give us the privilege of trifling with God’s Word. Shall we not be SUBJECT to the Father of spirits?

But do we present perfection? Nay. Here comes the need for a constant reminder of the work of the Lord Jesus. God can find in our service that which is of the new nature, and in that respect we are a contrast to man in the flesh. But how we fall short (Rom. iii. 23). What then? Is God’s claim lowered? Nay, it has been settled, and as Father He can receive, in Christ, from His children that which is weak and incomplete, though He could not receive it as Judge from His creatures. When Aaron was appointed priest there was the ram of consecration, or “fillings up,” *after* the completed sin and burnt offerings. Can we then give that which we choose instead of that which God has appointed, and excuse ourselves because saved? Nay; let Mal. i. 6 again sound forth, and let “the fear of the Lord” in connexion with the *absolutely judicial* Judgment Seat of Christ check all such thoughts. Those who in any measure know the inworking of the Holy Spirit tremble to disobey. The approaching Day of Reckoning has a fixed foundation of grace, for it will not deal with *persons* (1 Cor. iii. 15); but it will be marked by no favouritism (Eph. vi. 9). Here is God’s manifesta-

tion of *righteousness* to prevent the overstatement and misuse of the glorious doctrine of electing and eternal grace.

Moreover, the *subjective* or devotional aspect of the typical sacrifices comes in here. Objectively they are pictures of the absolutely perfect work of Christ, but the manner in which they fell short, whether by being *expense* to the sinning one himself, or by sometimes needing to be washed, provided not merely an *emphasis by contrast*, but gracious subjective teaching. If we sin, it is and should be costly to us. Our offerings, resting on Christ, are imperfect at the best, but there is to be no seen, definite imperfection. Hence as pictures of Christ they must be without blemish, as pictures of that which we bring to God without seen blemish. The words “There shall no leaven be seen with thee” give a parallel.

Hence it is important that the people of God should give their “best” unto Him, with goodwill doing service, fervent spiritually, full of holy energy and agonizing. But there is a tendency, that needs loving rebuke, to speak too glibly of having done what we could. It may be we have dealt with a wandering brother. Have we done what we could? The Lord only used those words of that which was “*very costly*.” It is so easy to say, even when we do not think it, that we have done our best. The language slips out, especially in self-defence. Have not the children of God a need to pray “Set a watch, O LORD, before my mouth; keep the door of my lips” (Ps. cxli. 3). We rebuke the ungodly for talking about their best, and often use the words with similar pride and self-righteousness. It is not easy to be humble, without an undue and compromising lowliness and reserve, and the absence of that boldness to which the Lord’s saved ones are called.

May it be ours to weigh these words in the balances of the Word, and we shall find we have failed to confess our sins according to 1 John i. 9, and to draw near unto the Lord, seeking to serve according to His inworking, till the day breaks and the shadows flee away.

NOTICES.

The Lord’s people are asked to consider prayerfully how they can help His witness by literature. “Love one another” is still the Lord’s command, and those who are redeemed and who see the truth set forth, should have fellowship in lovingly supporting it, and, moreover, there is a *debt* to less privileged saved ones. They will not always welcome literature, but we must not despair. Shall not some bread be cast on the waters? Shall not some *faith* in the Lord be shown where there is no *sight*?

The interest of exercised Christians in “Thoughts from the Word of God” will also be valued. Bound Volumes, 1907—2/3 post free, and of “The Student of Scripture,” 1/9. Quantities of various issues can be supplied on terms suited to the abilities of those who have fellowship. Such will not *desire* to give to the Lord that which costs them nothing, and the widow’s *mite* was the widow’s *all*. In all co-operation a cheerful gift is accepted according to that which one hath. By grace the Printing Press, &c., are now being obtained.

Our Relationship and Responsibility to Those "Without Christ."

When one has passed *out of death into life*, and realized an *entire* change of *family* and of *future*, there rightly comes a longing that others may share in the blessedness of sins forgiven. This intense longing, leading to prayer and loving effort, is naturally an object of Satan's hatred, and as he took occasion by the law, he takes occasion by this, to try and lead the people of God to a denial of electing grace, or to methods unwarranted by the Word of God. Possibly a reaction sets in, and then he seeks to use the glorious doctrine of election to give a carelessness and unconcern that contrasts with the weeping of the Lord Jesus over Jerusalem, and the unceasing sorrow of Paul for his brethren, to which he refers in Romans, ix., itself! Hence the need for holy guardedness at all times, and for quietness before God just to see and know and do His will, as revealed in the Word.

One cannot prayerfully read Ezek. ii. without concern. Verse 7 is a terrible one, and Ezek. iii. 26, 27 shows how the Lord sometimes even holds back from witness. "Ephraim is joined to idols, let him alone." But *the very same passage* gives the lesson of the watchman (Ezek. iii. 17-21) showing the responsibility of a herald, yet not for *results*, but for *faithfulness*, as in ii. 7. The expression "for a witness" (Matt. xxiv. 14) does not imply "success," but rather the reverse (Matt. viii. 4 and 18, Luke ix. 5, xxi. 13). These portions of the Lord's Word are a strange, heart-searching, yet needed beginning to our study. They will make us say "Who is sufficient for these things?" and, broken of our schemes, we shall fall back with restfulness into the will of God, and find there neither laziness nor self-complacency.

Only once, so far as we are told, did the Lord send the twelve on a missionary tour, and once the seventy. His ways are not our ways. On both occasions there was a return *with pride*, for ministry is Satan's opportunity in this direction. But we are *now* in the less transitory dispensation *after* Pentecost, although the withdrawing of much of the Spirit's power brings us to a *certain* "tarrying" partly parallel with that of Acts i., or rather to the comparative absence of world-wide testimony, and the stress on *work among wandering believers* which is so marked a characteristic of the Lord's letters through Paul to Timothy.

No doubt should exist, in the minds of the Lord's people, as to their individual privilege to individually present Christ, and His Gospel, by *lip and life*. The difficulty is public work, for Matt. xxviii. 19 is unrepealed. But plainly neither this passage, nor the commands to Timothy, can be primarily addressed to *all* saints, at least in the same way. In the Acts we have the inspired record of much obedience and some holding back, and a nearness to the Lord is needed to tell "which is which." Evidently the apostles

had forgotten the latter part of Acts i. 8, and despite Acts ii. 39, required special awakening to go to the Gentile. How powerful is prejudice: how resultful early upbringing. *Now* the prejudice is usually the other way, even *against* church organization and quietness. Many young Christians have been ruined in daily life by a desire to preach, have been flattered into unspirituality, have left an appointed earthly position to devote "all time to the work," and have brought dishonour on the Lord by *running* instead of *standing* (Jer. xxiii. 21, 22), and by making truth a matter of indifference because of the "open doors," comparable with Jonah's ship going to Tarshish, and without the "many that withstand."

The Lord is gracious, despite the wandering of His people, but we find He *rebukes*. The apostles are put aside, and Stephen brought forward, and through the persecution surrounding his death "they that were scattered abroad went everywhere preaching the Word." But lest we should imagine indiscriminate *public* witness by saints now, without the gifts of the Body, the Holy Spirit records the witness of Philip, afterwards called an *evangelist*, and of men of Cyprus and Cyrene, of whom Lucius, a *prophet and teacher*, seems an example (Acts xi. 20; xiii. 1.*). Nevertheless, it is plain that the Holy Spirit, Who in emergencies raised up judges of old, though often *they* failed, was pleased thus to work again. None can stay His hand, or say unto Him "What doest Thou?"

But now we come to the Lord's world-wide work through Paul. On entering a city he sought the synagogue (Acts xvii. 2), or, if there were none, the place of prayer (Acts xvi. 13), "To the Jew first" was his motto *still* in Acts xxviii. 17. Then by grace he so spoke that many believed (Acts xiv. 1). The disciples were next separated (Acts xix. 9), and after a period of assembling in the church (Acts xi. 26), the apostle went on wherever the Lord opened the door, returning to confirm or strengthen the disciples and appoint elders (Acts xiv. 22, 23).

And the Lord in His wisdom gives us the record of second visits to various towns and districts (*e.g.*, Acts xiv. 22, 23; xv. 14: xviii. 23; xx. 6, 7); and one cannot but feel the usual absence of record of what may be termed "evangelistic effort." Not that the existence of a *church* made this *NECESSARILY sinful* or *unnecessary* (Acts xix. 9; xxviii. 17-31). The question is one of comparative prominence. An assembly was to be in itself a witness (1 Cor. xiv. 24-5), and the ordinances themselves preached (1 Cor. xi. 26; 1 John v. 8). The most popular modern time for public testimony was occupied by "the Breaking of the Bread." Worshipping God came before human ideas; and this thought, dear fellow-saints, we still need. Oh to trust the work more to our Lord. Not that because of what men wrongly call "Calvinism," we ought to be *indifferent*. Should we work harder if we thought we could increase the elect than simply to honour our Lord? Nay. It is *not* that

* The ministry of *Barnabas* and of *Saul* is also emphasised in intervening chapters.

energy is lost, but the *method* and *centre* are changed, from *ours* and *our* opinion to *His*, and *His* glory.

Officers were appointed in assemblies for the work thereof. Public preachers were not arranged. Doubtless this was part of the work of the "evangelist" or "angel" ("messenger"), likened to a "star" giving heavenly witness in the world, but there were *few* such. Never apparently more than one in a church. Contrast the Lord's arrangement as to elders. If only we kept to His plans we should realise the connexion of Acts ii. 46, 47, He "adds" when we obey. Faith is not in accord with human reasoning, else it would be no more faith. And now, what is *our* position? In days of ruin the Lord emphasises "maturity" rather than "gift." The *life* will tell, and private tract distributing and conversation in His name are powerful, and the contrary conversation of *His* people one of the greatest hindrances. In emergency He will call forth some to a measure of publicity, with attendant dangers, but we must beware lest we make the more easily flesh-pleasing ministry to the unsaved self's opportunity for neglecting His arrangements as to the proclamation of *His* Gospel AND *His* authority therein. 2 Tim. ii. 21 leads to 22 (fellowship), 22 to 25 (witness to believers), ii. 25 to iv. 2-5, but public preaching was never a general office. Oh the sin of misrepresenting the Lord to the ungodly. Here is no practice-ground.

"BY grace are ye saved through faith, and that not of yourselves; it is the gift of God."—Eph. ii. 8. "For it is God Which worketh *in you* both to will and to do, of His good pleasure."—Phil. ii. 13. "For of Him, and through Him, and to Him are all things."—Rom. xi. 36.

SAVED by grace, my Lord to please,
Not to live a life of ease,
But to do His holy will,
That in me He might fulfil
His own purpose, day by day,
Mould and fashion me as clay.

SAVED by grace, by grace alone—
Wondrous love to me is shown.
From the miry pit of clay
Into God's eternal day;
Out of darkness, death, and shame,
To adore and love His name.

SAVED by grace, my God to praise,
And to walk in all His ways,
Talk of all His works so great,
In his Law to meditate;
By Himself I have been bought—
Oh what wonders God hath wrought!

SAVED by grace, that I may be
With my Lord eternally,
And on earth His glory show
By a lowly life below.
Till for saints He shall appear,
Walk with Him, in holy fear.

S. A. H.

Prayerful concern as to attending meetings will encourage. In the Lord's grace, saints now break bread according to His Word, at Forest Gate, Aldgate, Acton, Fulham. The week-day meetings, at 340, Romford Road (Wednesday, Thursday, Saturday), can easily be reached by train or tram. Godly zeal will *consume* a true believer, and enthusiasm will be one's reasonable service, that will also be "for a witness."

Correspondence in the Lord's fear always welcome. Oh, that it may please Him, and be in the Spirit of God, and stir up affection unto the Lord, and obedient longing for His Return. 340, Romford Road, Forest Gate.