

Preface.

By the grace of God, this Monthly continues its testimony. Oh that *He* may be glorified. The unity of *His* people, sanctified in *truth*, is indeed a subject for prayer; and prayer is not idle. This issue seeks to present something of *His* truth as to holiness, and the related, but painfully misunderstood separation of those who, through grace, feel *something* of the *identifying* nature of any unwarranted fellowship. Such are, therefore, or should be, "isolated" in **MOST** things, except from Scriptural **ASSEMBLIES**, which may the *Lord* raise up; and may we remember He uses instruments and holy readiness to act. Ruin has not revised His commands.

Concerning holiness, without which no man shall see the *Lord*.—Some recollect it is "in Christ," but under-estimate that it should be in us *as well*. The *new* creation is linked with quite *new* things (2 Cor. v. 17, 18). Some rightly contend for the mortifying and not the improving of *the flesh*, but forget the maturing of the saved soul or individual. May we, in the *Lord's* love, dear fellow believers, see something of His *mercy* and *will* alike.

Holiness Movements and Lightness.

Literature comes into our hands that pains by "its lies and lightness." Alas, some of the most frivolous is connected with professing "holiness movements."

Brethren why is this? The wonderful passages of God's Word as to godly living are **ASSUMED** as personally illustrated, and the standard of His will is reduced, and sin is not called by its right name. Hence pride, and continued disobedience, involving a lack of sensitiveness as to that which displeases Him. The Spirit of God is against man's joking (Eph. v. 4). Christ was a Man of sorrows. Mortification is no child's play. The awfulness of sin is a preventative of sentimental laughter (Eccl. vii. 3). Let the solemnity of Scripture be ours, and let its emphasis, in epistles dealing with ruin especially, on *gravity*, impress us, that our *Lord* may be glorified. In view of His return may this be our prayer.

All Christians invited to SCRIPTURAL MEETINGS at STUDLEY HOUSE, 61, UPTON LANE, FOREST GATE; THE LORD'S DAY, 11. a.m., 6. 30. p.m., WED: 8. p.m., THURS: 8. p.m., SAT: 7. p.m., ALSO AT 2, COBORN ROAD, BOW; THE LORD'S DAY, 6. 45. p.m., FRI: 8. 15. p.m. Correspondence welcome. Percy W. Heward.

The Holy Spirit.

Holiness is connected with our Triune God. "Holy Father," "The Holy One" of Acts iii. 14 and "The Holy Spirit." We cannot have communion with God without being holy. And sanctification, as a realized condition, is the controlling by the Holy Spirit involving the absence of selfishness. Hence it is not merely linked with *THINGS* and *CREEDS* and *FEELINGS*. It is the fellowship with *A PERSON*—God the Holy Spirit, that includes the enjoyment of *His* witness with our spirit (which is born of Him, John iii. 6), the mortification (not improvement) of the flesh, in *His* power, and *His* leading amid all perplexities. In this connexion it may be added, those who know the inworking of the Spirit will emphasize Christ (John xvi), and those who imagine the so-called leavening of the old nature which is condemned, till there is no strife, are little acquainted with the Spirit of *GOD*,

"Holiness"—And Its Counterfeits.

To speak of "counterfeits" becomes very dangerous, for there is but one step from warlike orthodoxy to unspirituality. May the Lord in mercy show us the danger of offering to pull out every one's moles! A harsh manner ill becomes a sinner saved by *grace*, and in dealing with the sad, sad errors of this and other days, we need to have speech always with grace, words fitly spoken, and an absence of self-congratulation, for in many things we all *offend*, and we must consider ourselves lest we also have been tempted.

But before we come to the false let us examine the true, which is so beautiful (1 Chron. xvi. 29) that many are the imitations. "Without holiness no one shall see the Lord," and, therefore, our subject is not one that can be lightly passed over. God is glorious in holiness (Ex. xv. 11), and He says to His people "Ye shall be holy, for I am holy" (1 Pet. i. 15). The root idea is *separatedness*, which implies a "*from*" and a "*to*." Hence we read the words "Holiness to the Lord" (Jer. ii. 3). The meaning is known by Divinely-mentioned contrasts (Rom. vi. 19, 1 Thess. iv. 7). It is the opposite of "iniquity" or "lawlessness," and of "uncleanness," i.e. it is simply devotion to the Lord, and unmodified, loving obedience to Him. 2 Cor. vii. 1 shows it is in the *fear* of God. The Psalms connect with worship, but we must not imagine that daily life cannot, on this account, be holy. A Scriptural principle, expressed by the wonderful prophetic picture of Zech. xiv. 21, makes clear that every action of a child of God may be holy, for it may be spiritually done in the Lord's presence. Thus there is reward even for a cup of cold water, given in the name of a disciple.

But now we turn to the sad pseudo-holiness, filling us with grief as well as indignation. God tells us of some who provoked Him to anger *continually* to His face, who broke all His arrangements, yet dared to say "Stand by thyself, come not near to me; for I am holier than thou" (Isa. lxv. 3-5). But could He count them pure with such iniquities, any more than those with deceitful weights and measures, although uttering words of piety? Sanctimoniousness, with hypocrisy, is an awful lie.

But is this the only counterfeit? Nay. There are many dear children of God who, in some measure, confuse sentimentality and spirituality. They conceive that excitement is godly, and approve of *apparent* devotedness and enthusiasm, but the Lord has swept aside all man's idea of holiness and man's refuge of lies, by His words in Mark vii and in other passages

condemning the *devoted* Pharisees. And among such some *thought* themselves right (John xvi. 2). How important then to *see* and *feel* that holiness is simply accordance with *God*, and harmony with His *will*. See 1 Pet. ii. 9, Rom. xii. 1, 2.

Sanctification; What Is It?

As children of God we desire to know *His* will, and the meaning of the words *He* has graciously condescended to use. Every Scriptural term is important to *us* and, with heart-gratitude for past teaching, we *wait* on the Lord for further instruction. But waiting is not idleness, and so we would get our Bibles and ask "What is sanctification?" Surely the Lord will not disappoint humble disciples. Then let us seek for grace to be such even now. The words "saint," "sanctify," "holy," "holiness" &c are mainly from same root, meaning separatedness of *place* and *nature*, i.e. external AND internal. If we only think of being separated in place, we may forget God's teaching as to real purity of heart and life, a THOROUGH, FELT and EXPRESSED Christian godliness. In the purpose of God, in the person of Christ, and in legal position, all the redeemed HAVE BEEN sanctified. The act was not of man but of God, hence the passive; and He is pleased to employ what grammarians call "the perfect tense" to denote the completeness of the work, and (let it be humbly remembered) the PRESENT effect. This tense occurs in John xvii. 19, Acts. xx. 32, xxvi. 18, 1 Cor. i. 2, Heb. x. 10. The last passage explains John xvii. 19: we have been sanctified *in* the wrought-out will of God (our Lord's life), through the offering of the body of Jesus Christ (His death) once for all. Nothing can add to or take from this finished work (Eccl. iii. 1). We can but praise for the mercy that has marked us off from those dead in sins, so that now our gracious God, Who is of purer eyes than to behold iniquity, views us as all-complete in His Beloved Son, and, as with Israel dispensationally (Num. xxiii. 21), does not see perverseness in us. Oh that His Name may be glorified.

In accord with this, the words "called to be saints" may be rightly rendered "called saints." Even so we are sons of God indeed, and perfect in Christ. We have been set apart! Christ Jesus became unto us Sanctification (1 Cor. i. 30). Wonderful is the grace-appointed position of those, by nature, graceless. And now we again call to mind what was called above "The present effect."

If we merely *think* of our spotlessness in the Lord, and of our glory in "that day," Satan will use the truth to lead astray, or rather the forgetfulness of related truth. All our merits are *in CHRIST*, but salvation brings responsibility, and so, as the Lord's redeemed, we should seek to live soberly, and righteously and godly. In this sense we are *being* sanctified, and God uses the present tense as well as the perfect (Heb. ii. 11, x. 14). Though perfected for ever legally, we are *being* sanctified practically, and when *THIS* process is finished there will be a second use of the perfect tense (2 Tim. ii. 21). The verb, in this case also, is passive, for it is of the Lord's mercy we are growing in grace. And progressive sanctification, a STATE of increasing holiness, i.e. an increasing communion with the Lord is His *answer* to our spiritual longings and strivings and workings. Oh that we may recognize sanctification as linked with a *command*, as well as a fact (1 Thess. iii. 3), that we may seek to BE what we ARE (1 Cor. v. 7), simply to reflect our Lord, and show our high calling, in a world of unholiness, till He shall have come.

Holiness and Mortification.

In Rom. viii and Gal. v we see how much the Spirit of God, and the saved one with the new nature, are occupied with *MORTIFYING*. Col. iii brings out the same thought, AFTER saying "ye died" Now mortifying is *not* educating or changing. It implies a struggle, and *not* an easy time. It suggests pain, as the live coal caused pain on Isaiah's lips. It involves a denial of man's idea of eradication, although 1 John clearly shows that because of God's seed remaining in him the believer is *manifested* by not *continuing* in sin (1 John iii. 6-9, *present* tenses). This solemn truth needs emphasis. If there is persisting in sin, can we recognize birth from above? The practical teaching of God's Word is used by dear children of God, who seem Arminian, against the legal teaching of a finished salvation "*in Christ*," which is relatively over-emphasized by those who are "Calvinistic." The unprejudiced disciple should accept *all*, and realize the twofold teaching of eternal acceptance, and present assembly-acceptance together with personal assurance (alike conditional). A simple grasp of the fact of *SALVATION* from the Great White Throne, and *PROBATION* as to the Judgment Seat of Christ, would help much.

The Greatness of God.

"The heavens declare the glory of God," yet man, who is less than nothing and vanity, ventures to make war against "God over all." But who hath hardened himself against Him and prospered? The foolishness and wickedness of sin are alike amazing.

But not only do the ungodly think that God is such an one as themselves, His people do not realize His power and glory. They need the experience of Job (xlii. 1-6) that they may cry out as the Psalmist "Great is the Lord, and greatly to be praised, and His greatness is unsearchable." And, again Paul was inspired to say, in the Spirit, "Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!" Yes, dear fellow believers we need to be solemnized in view of the "fear of the Lord and the glory of His majesty" (Isa. ii), for there is too much lightness, there is too little exaltation of Him Who taketh up the isles as a very little thing, Whose hand none can stay and Who is from everlasting to everlasting.

The God of Rom. ix is the God Whom, by grace, we love. He is "glorious in holiness, fearful in praises, doing wonders." He is the Potter and we are the clay, the work of His hands. And in His hands are our times, (Ps. xxxi. 15), and the deep places of the earth (Ps. xciv. 4), yet we are the "sheep of His hand," in unequalled condescending grace.

Let us, therefore, have gratitude whereby we may serve God acceptably with reverence and godly fear. Let us not speak lightly of Him with Whom we have to do. Let our manner in prayer and phraseology at all times, and our horror of all trifling in connection with His Word, all illustrate our acknowledgment of His glory. The greatness of God is a solemn protest against worldliness, independence, pride, self-pleasing, and modern ideas of Christian work. If, by grace, we take the true position of creatures and of *children*, we shall be kept from all manner of sin, for iniquity is the result of low views of God.

Scriptural Attitude Toward Professing Believers.

A Letter to Any Who Think us Unkind.

Dear Friend,

Few things are more *painful* than to be misunderstood. The Lord Jesus felt the reproach He received, as Ps. lxi. testifies. Spirituality is not cast-iron hardness. The adamant face and the sorrowful heart seem incompatible but both were illustrated in the life of the Lord as Ps. lxi. with Isa. i, will show, and both should be seen in His faithful people (Jer. i, Ezek. iii. 9).

Moreover, few things are more distressing than to fear that one's action will be used by Satan to cause some to stumble; and therefore I would write earnestly, and explain simply, the position we now by grace see to be Scriptural, and, therefore, to God's glory, if taken in a right MANNER. Perhaps you, though unknown to me, will receive this letter from an old Christian friend who *used* to work in "harmony" with you, but who now seems shut up in what *appears* a new and narrow sect, and whose action you *cannot* understand. I want to help *such an one* to make clear why there *is* separation.

In so doing I desire grace, lest you should think there is any lack of brotherly love, to put God's teaching, if He permit, very plainly, yet in a *manner* that becometh the gospel of Christ. For do *not* think that we are Pharisaically self-satisfied (Isa. lxv. 5). In many things *we* all offend. And saved ones in, and in spite of, "all" denominations may be godly; and with humble gratitude to the Lord we would acknowledge it is of His mercies *we* are not consumed. Any further explanation will not seem a burden to myself, or to the one who gives this to you.

I do not know the *exact* circumstances of each case in which this message will be used, but possibly you have been associated with the brother or sister sending it in temperance or social work. Then it seems easy to point out that such labour, however well meant, is not *warranted*, in essence, accompaniments, or immediate object, by the Word of God. Do not misunderstand me. By grace, I am a life-abstainer, and consider the use of fermented wine at that which professes to be the Lord's Table a *double* sin, and, moreover, as to philanthropy, I believe that a Christian should be a most courteous, albeit firm, employer or overseer, and *wise* in *time* of shopping, and in avoiding an irritating way: but the direct preaching of the Gospel, and the arrangements of an assembly according to the revealed will of God, prevent the spending of time in *organized* lower (i.e. social) enterprises. These are suggestive of man's reform of men's world, connected with worldliness of various types, and, as you must acknowledge, not founded on God's recorded plan for His people in this pilgrim dispensation. But, I desire, if the Lord will, to go much deeper than this, and would set forth positively as well as negatively, and lovingly as well as definitely, for *your* prayerful and (may I add?) unprejudiced consideration, with an open Bible, if you are born from above, my dear friend—that which we feel is the—

SCRIPTURAL ATTITUDE TOWARD PROFESSING BELIEVERS. If we are wrong, please point out from that Word which is profitable for doctrine and *reproof*, for we should be ashamed at the Judgment Seat of Christ, if found neglecting and breaking one of the commandments of *God* on this or other subjects, and teaching men so (Matt. v. 19).

The whole earth lieth in the wicked one, God has been pleased, in

unconstrained and undeserved mercy, to elect, redeem, and call a great number *out of* the world. All who, by grace, repent and believe in the Lord Jesus are numbered among these called-out ones. We can humbly say we have taken God at His Word, and, realizing that any *sinner* is welcome, we have sought Him on the basis of the Sacrifice, only to find that our seeking was the effect, and not the cause, of His electing love, and that half was not told us of the glories of, and in, Christ. It may be you have passed through a similar experience. If so, this likewise is to praise of the glory of His grace. But can we go further in agreement? The redeemed of the Lord, *ought* to be as *one family*. And there is always unity in connexion with revival (e.g. Ezra iii. 1 Neh. viii. 1). Grace has brought into a position of responsibility, and the Lord says "If ye love Me, keep, or ye will keep, My commandments." Consequently, we wish, alas, often feebly, to follow the Word of God, and cannot join any *association* that we see impedes our obedience. For example, we are commanded to be immersed, as penitent believers and disciples (Matt. xxviii. 19, Acts ii. 37, Rom. vi. 4), not into the name of a man but simply that of Christ Himself (1 Cor. i. 13). How then can we "join a church" of which the rules include infant sprinkling? Again we see nothing of a popular vote choosing *teachers*, in the Word of God, except condemned in 2 Tim. iv. 3 (in Acts vi., *not* teachers selected). How then can we venture, if sensitive to our Lord's will, to "join a church" of Baptists or Congregationalists, though there be dear Christians among them? To become a "Wesleyan Methodist" would cut against 1 Cor. i. 10 and do violence to our conscience, and in view of 1 Tim. ii. 12. &c to ally ourselves with e.g. The Salvation Army, or The Friends, would be to become parties to sin—not to mention at length their solemn rejection of Baptism and the Lord's Table, coupled with far-reaching error as to electing grace and substitutionary Salvation. Much as we praise God for all who love and please and preach our Lord Jesus Christ in the various divisions of those called "Brethren," we cannot blind our eyes to the fact that a link with them would hinder us from keeping the Lord's Supper, as He commanded, every first-day *evening*, with *unleavened bread*, and *plain* fruit of the Vine.

Hence, though we long to "love the brotherhood" more and more, we cannot forget that to our own Master we stand, and *His will* we must obey, and cheerfully, though sadly, realizing that many collisions will be the result. But it may be asked "Why not identify yourself, adding a protest?" This hardly seems *honest*. It is putting the Lord's *people* before *Himself*. And it may be added "Why not be with godly believers except in that which you see to be wrong?"—We answer "Gladly, *so long* as we can obey the precept suggested by the words about doing nothing whereby a brother stumbles" (Rom. xiv). Whatsoever is not of faith is sin, and we cannot, as an act of faith, worship in a denomination which we feel is essentially man's work against the Lord. And we have another difficulty. If we are lovingly honest (Lev. xix. 17, Luke xvii. 3), we are not wanted; fellowship through a compromise cannot please Him Whose words of rebuke were so gracious and frequent (see Gal. i. 10). Hence, with pain and without pride, we would lovingly, yet firmly, refuse to help build up, be identified with, or condone, that which has *no warrant in the Word of God*.

"But," we may be told, "if you have your assembly, and break bread according to conscience, can you not engage in general week-day and evangelistic work *outside* denominational buildings?" Such evangelical alliance seems to us *also* against the Lord's mind, for it tacitly acknow-

ledges and perpetuates that which grieves God. We cannot help in anything in which we are restrained from seeking the goal which our Lord seeks, even unity on the lines of His precious commandments, and in view of the Judgment Seat of Christ (1 Cor. iii). Friend, *such* a position would not be tolerated in any "undenominational" society. But if you are willing for it, we will gladly have fellowship with *you*, provided there is a basis in Christ, and that you can *honestly* refrain from doing anything to hinder *such* a unity. If any are brought to the Lord we must lovingly, *amid other things*, and, without bitterness, warn them against errors *even where you attend*. Would this be helpful? Are you anxious for it?

"Well then," perhaps you answer, "it is no good, you are determined to be hermits or Ishmaelites." No, no, dear friend, our love has not gone: wait patiently for a heart-felt proposal. Do not think this severance is so much "technical routine" for us; it is *painful* to be isolated through a little love to Him Who was *alone* in a *religious land*. Would it not be wiser before *displaying* our "unity" to *seek* it? Shall we not put *ourselves* right, before witnessing with some self-satisfaction, to the uttermost parts of the earth? Is not this the *personal* teaching, *assembly* teaching of 2 Timothy? Come and talk, and pray unto the Lord (if, by grace, seeking to be *His* learner), over differences. We are willing for *this* as long as you like, and as long as there seem evidences of discipleship and profit, to God's glory, although we cannot disguise the fact that if the direct commands of the Lord are put aside, and if we are, by grace, brought to see, and mourn this departure, we shall feel a sorrowful separation necessary (2 Thess. iii. 14), and ask the question with grief—"Is this one born from above?"

Paul had preached to others, yet he said that if afterwards he attacked God's truth, he wished to be treated as "anathema." So do not resent this plainness. But, oh that the God of all grace may graciously prevent *such* a climax, and grant blessings on our suggested intercourse, that He in all may be glorified.

Valuing any further correspondence, if it will bring *Him* praise, and *His* people together in the Spirit, in view of "that Day," and not after *us* or any man,

Yours sorrowfully, yet heartily, desiring to be found in the *narrow way*,
Percy W. Heward. 61, Upton Lane, Forest Gate, London, E.

Treasures.

God has joy in His elect,
He will never such reject,
They His treasure shall abide,
Jewels being purified.

Treasure hid in this sad day;
But He *will* His own display,
Soon the hidden ones will reign,
And earth's glories God will stain.

And a treasure these possess,
Everlasting righteousness,
Earthen vessels, yet they bear
More than worldlings are aware.

Hence Egyptian treasures seem
But as tinsel made to gleam,
Earthly joys seem all too poor,
Saints of heavenly joy are sure.

When the Lord shall come again,
All dark mysteries to explain,
Their true value shall be known,
Fleeting pleasures will be gone.

"Our Saviour." "Our Sins."

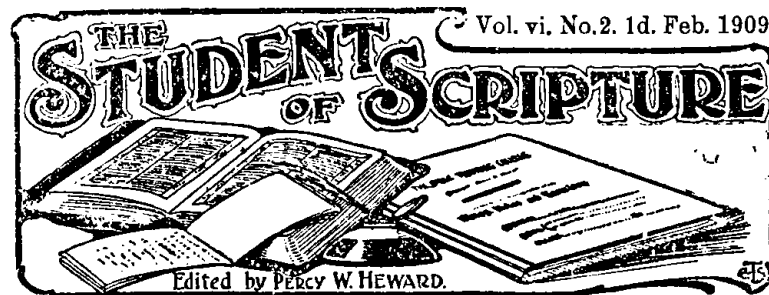
"AN ADVOCATE . . . JESUS CHRIST THE RIGHTEOUS . . . THE PROPITIATION."

1 John ii. 1, 2. i. 2, 7. iv. 2, 9, 10, 14. v. 1, 5.

"IF WE CONFESS OUR SINS, HE IS FAITHFUL AND RIGHTEOUS TO FORGIVE US OUR SINS, AND TO CLEANSE US FROM ALL UNRIGHTEOUSNESS."

(1 John i. 9. ii. 1, 12. iii. 5. v. 16).

"Our Saviour" left His glory, came and died,
 'Twas for "our sins"; and heaven He opened wide,
 That all who now His finished work believe,
 Might life and peace and joy, by grace, receive
 "Our Saviour"—these two words our hearts should thrill
 And now our lips with praise should ne'er be still,
 For, though "our sins" did nail Him to the tree,
 He lovingly exclaims "Come unto Me."
 "Our Saviour" for "our sins," so great and high,
 Once died, and now to God we are made nigh,
 Through His Own Blood, and we have peace and rest;
 Sins are removed as far as east from west.
 How truly blest are we with sins forgiven,
 And all the promised joy and bliss of Heaven,
 When we shall see His face, Christ's glory share,
 Without "our sins," we shall His image bear!
 Oh blissful time, when, free from sin and pain,
 With Christ, "our Saviour," we shall live, and reign.
 "Our Saviour" shed His Blood! Now we are free,
 "Our sins" were laid on Him; upon the tree
 "Our Saviour" said the work was finished quite,
 And we believe, for all His Word is right,
 But now He ever lives, and we, in Christ,
 In heavenly places sit, His death sufficed!
 "Our Saviour" lives above, He intercedes
 For all His chosen ones, and meets their needs.
 "Our Saviour!" Oh, what glories are in Him,
 His dying love should be our constant theme,
 Till we His face shall see when caught above
 There by His grace divine, with heart-felt love,
 Without "our sins," "our Saviour-God" adore
 And worship Him alone, with holy awe.
 Without "our sins" in that day we shall be,
 With Christ "our Saviour", through eternity.
 Then let us now abhor, and hate, all sin,
 And hide God's gracious Word our hearts within,
 That we may glorify the Lord our God,
 Who gave His only Son, that, through His Blood,
 He might redeem His own, from wrath set free,
 Around the Lord for evermore to be!
 If we, unto our Father, sin confess
 He will forgive, and in His mercy bless,
 But let us hate all ill, excuse no sin
 And ask our God to keep us pure within,
 That all "our Saviour's will" we may receive,
 And all His Word about "our sins" believe.



Vol. vi. No. 2. 1d. Feb. 1909.

Preface.

BY the grace of God (for it is always through His tender mercy that anything can be done for Him) is this Monthly issued. The unadulterated truth of God we *would* proclaim, without seeking to cover up what He *wills* any more than what He has, in mercy, *done* for the underserving people of His choice. But as human words fail, and as we would pray "Cleanse Thou me from secret faults," every reader is lovingly begged to turn to the law and the testimony, where he will find, in all their plainness, heart-searching commands for himself. Verses like Matt. v. 19, 22 and Luke ix. 57-62. xiv. 25-33 are sterner than the explanation given, and than we imagine till we read them humbly as if meant for us. *Then we shall be much concerned*, and if, by grace, we have the background of everlasting life possessed as a present enjoyment, and are conscious of the working of the Holy Spirit, we shall begin to obey as never before, instead, of to boast or despair. Oh, for a view of the finished work of Christ, and our perfect righteousness in Him, and, immediately after, a heart-realization of the words "If any man's work be burnt up, he shall suffer loss,"

A SCRIPTURAL ATTITUDE.

"On the one hand, indeed, the firm foundation of God has stood, having this seal—Jehovah knew them that are His, and let him stand away at once from unrighteousness—every one that nameth the Name of Jehovah. But in a great house there are not only vessels of gold and silver, but also of wood and of earth, and some with a view to honour and some with a view to dishonour. Therefore, if any one shall have purified himself away from these, he shall be a vessel with a view to honour, having been sanctified, useful to the Master, with a view to every good work having been prepared. But the youthful (or newer) desires flee, but pursue righteousness, faith, love, peace, with those that call on the Lord out of a pure heart." 2 Tim. ii. 19-22.

All Christians invited to SCRIPTURAL MEETINGS at STUDLEY HOUSE, 61, UPTON LANE, FOREST GATE; THE LORD'S DAY, 11. a.m. 6. 30. p.m. WED: 8. p.m. THURS: 8. p.m. SAT: 7. p.m. ALSO AT 2. COBORN ROAD, BOW; THE LORD'S DAY, 6. 45. p.m. FRI: 8. 15. p.m. AND ALSO 43a, THE BROADWAY WALHAM GREEN, S.W.

A People Near Unto Him. Ps. cxlviii. 14.

Made Nigh By The Blood. Eph. ii. 13.

A People Around Him. Tit. ii. 14. Gk.

Near to the Lord, oh, *glorious* thought,
Into His light *from* darkness brought,
Near to the Lord, by grace Divine,
That we for Him may live and shine.

Near to the Lord,—what blessedness
For those who *heavenly* peace possess,
Near to the Lord, by *wondrous* grace,
We enter now the holy place.

Near to the Lord, oh, glorious theme,
A people saved, and near to Him,
Around the Lord to ever be,
From all iniquity set free.

Near to the Lord, mid earthly din,
Such quiet confidence within,
Near to the Lord, where joys abound,
And heavenly restfulness is found.

Near to the Lord, in Him we stand,
Before the *Throne*, at God's *right* hand,
Near to the Lord, by sovereign grace,
Till we behold Him face to face.

Near to the Lord, at home, abroad
This fact should daily strength afford.
Near to the Lord, in this *world's* night,
With naught to harm or to affright.

Near to the Lord, when sorely tried,
When Satan seeks to turn aside,
Near to the Lord, *Who* hears each
Never *one* moment left alone. [groan,

Near to the Lord, in joy or grief,
His Presence calms and gives relief,
Near to the Lord, what does it mean?
And is this nearness always seen?

Near to the Lord, what joy is this,
A foretaste now of heavenly bliss,
Near to the Lord; yet we forget
His Presence, and thus oft-times fret.

Near to the Lord, thus all is well,
And all it means no one can tell,
Near to the Lord—This is enough,
Though now on earth our path is [rough.

Near to the Lord, in that glad Day,
He will His saved ones then display,
Near to the Lord, *if* suffering here,
Around His Throne, for ever near.

AN EARNEST INVITATION, Because of the Fear of the Lord.

See Mal. iii. 16.

Any of God's dear people, who desire, as blood-bought ones, to please Him at all costs, are lovingly invited to correspond. The writer will also be glad to arrange for brethren to visit any exercised about obedience and separation. The will of the Lord on this, and *all* things, is so solemn, and His grace is so great, that delay in efforts after Scriptural unity (1 Cor. i. 10) must not only grieve Him but be regarded by His saved ones, if they humbly think over it, as appalling. Emphasis on accuracy in Church-fellowship is not proposed *instead of*, but *because of* heart-love to Him. And every part of the life must correspond. The aim must be God's glory. A spirit of fault-finding, and a wish for change, are not the mark of those for whom this message is *meant*, but rather a *willingness* to leave all and follow the Lord, counting the cost. Not that we have already attained, individually or collectively; but we do want to purge ourselves from evil, and be useful to the Master (2 Tim. ii), and thus would seek "fellowship" with others in a *similar condition*.

CHRIST THE CENTRE.

A Message Intended First for A Handful of Saved Ones.

Please Read Matt. xvii. 1-20, xviii. 19, 20; Col. iii. 11-17; Rev. xxii. 20, 21.

How dependent we are on the Lord for all. The brother who was to have ministered the precious Word of God among you this evening has been hindered; indirectly, through business. Thus we call to mind 1 Thess. ii. 18 and Jas. iv. 15, and see the need for *increasing* prayer as to arrangements, and loving *submissiveness* to the Lord's overruling will (Acts xvi. 6, 7). Difficulties are blessings, if our attitude is right. Nothing happens in vain. Can we not trust our God? The only point is—are we in such *deep* and real fellowship with Him that we can humbly see His painful and guiding lessons through *all*, and be kept from irregularity whenever Satan is permitted to disturb our natural enjoyment of 1 Cor. xiv. 40? An altered plan is a test of patience, and if, by grace, we are among the called of Jesus Christ, we must count it all joy when we fall among divers *temptations*, and trustfully remember "God is faithful."

So, dear fellow saved ones (for this, I trust, is our wonderful name), let me go on to our solemn subject, after this word of apology for any error we have made that has caused you a fight against disappointment—which is also a word of encouragement and exhortation as to any teaching *the Lord* has to show us hereby.

"Christ the Centre."—The words are quickly, and also, oft carelessly said. Oh, dear friends, if you are the Lord's disciples, who say "Let Thy Name be sanctified," beware of speaking lightly of Him in Whom we are accepted. You have heard many singing glibly of the Cross and Blood of Christ, forgetful of the agony, and of the flesh-abasing thought—"I deserved a criminal's death." You have noticed, perhaps, children of God speaking of Baptism jocularly, and playing on and with the very words of His Holy Word. But Scripture still says we are to plead with God that we *may* live "a quiet and peaceable life in all godliness and solemnity" (1 Tim. ii. 2). Jest-ing is to be put aside, as becometh saints (Eph. v. 3, 4), and with it all lack of that true reverence which alone befits sinners saved by grace. If we believe heaven and the heaven of heavens cannot contain our glorious Lord and that all nations are before Him as vanity, and that the grace of God and the second death, with conscious anguish, are alike *facts*, the whole life will be one of seriousness, yet not of man-made sanctimoniousness, in view of the Judgment Seat of Christ (2 Cor. v. 10). But why the connecting of jesting and of thoughtless utterance of appointed words? These sins are *linked*, and alike show an absence of *communion* with Him before Whom all things are naked and laid bare. If we only feel *Who Christ* is, and what it means to self to have Him for the *Centre* we shall utter the words slowly, and avoid a proud assumption that *we* already thus live.

Our dear brother at whose house this message is to be read desires, if the Lord will, that a book of the Lord's Word should be studied through at these little meetings, but among the causes for hesitation as to this fixed plan I would emphasize one—Are we yet meeting as gathered believers simply in the Lord's Name, and can there be the friendship of disciples on the lines of 2 Tim. ii. 21, 22? Ah, this is what some of us want, to God's

glory, some who, though absent in body, are present in spirit, and longing after you in the tender mercies of Jesus Christ. For we, dear fellow saved ones, *were* once on the lines on which some of you *are* still, and we can realize your fear of becoming too narrow, (but see Matt. vii. 14), and your dread of giving up opportunities for that which seems to be *service*. Perhaps as these words are being read you feel—"The same thoughts again: how can I keep coming to such meetings?" May I reply, dear fellow believers, that if, in God's mercy, you are awakened to want to please Him we shall pray that you may not have rest *outside* fuller obedience. He can incline you still to come, and in view of the Lord's return, we would enter into 2 Cor. vii. 8. Is anything else CHRISTIAN love (Lev. xix. 17)?

But I do not want to mention *assembly* fellowship with Christ only. May I, with loving pointedness, turn the subject to the home, about which many of God's dear people, in all parts, in spite of 1 Tim. iii, seem so careless, and if His truth is brought to bear on them, so irritated. May it not be so this evening! The Word of God desires that *in all things and in all places*, not only in meetings, Christ may have the pre-eminence (Col. i. 18). Dear fellow saved ones, do we exalt Him there? Mark x. 38-42 hints what this will mean; not, however, a carelessness, for that is never the will of God. 1 Pet. iii. 7 gives a beautiful picture of a godly home, and it rightly puts *first*, for all Scripture has a perfect order, the personal godliness *within*, and the exaltation of Christ in the heart that must be the groundwork (verses 3-5). And so, with prayerful affection, I would ask—Is God first in *your* thoughts? Do you sanctify our Triune God there? Do you think upon His Name, *and* as a consequence in your *conversation* is He the continued Centre (Mal. iii. 16)? The home makes the assembly, as well as affects daily business, and if our *speech* is not *always* with *grace*, when we, as *some* say, alas, are off-duty, if we do not seek the Kingdom of God and His righteousness first *there*, if we do not put earthly wishes in the background there, and remember that we "crucified the flesh with its feelings and desires," if we do not thus walk with God, any assembly formed will soon become "ours" and not "the Lord's."

It is easy for some to sorrowfully notice the setting aside of "Christ the Centre" by dear children of God, who, in spite of 1 Cor. i. 10, still use sectarian names, as "Anglican," "Wesleyan" &c;—it is easy, for such to call attention to the way many make a man's essay rather than the appointed Breaking of the Bread, on the Lord's Day evening, and instead of the simple ministry of His Word and the Throne of grace on other occasions, the object of gathering; but it is harder to exalt Him *in-deed* so that *all* traditions and cliques are subdued in the meetings, and harder still to worship throughout the week, and amid the routine of daily life. Do we there quietly please the Lord? When naturally there is cause for perplexity it is not natural to look off unto Jesus (Heb. xii. 2, see ii. 9), and to endure as seeing Him Who is invisible!

Man may ask the question "What would Jesus do?" and make it the basis of a novel, but it needs a work of grace to ask from the heart "Lord, what wilt Thou have me to do?" and then, whatever be His hint, whatever be His suggestion, immediately to confer not with flesh and blood, but to bring glory unto the Lord's Name by saying "The will of the Lord be done." "If any one will to do His will, he shall know of the teaching." Oh, that God by His Spirit, may graciously impress this precious truth upon us, that we may become unlike the world, and promptly going forth simply to our beloved Lord, outside the camp, bearing His reproach, looking for

that blessed hope, and the appearing of the glory of our God and Saviour Jesus Christ. With true Christian wishes in Him, dear fellow saved ones, I would conclude this message, with a request for your careful perusal of Col. i, and a consequent emphasis on *His* Person and *His* work in Whom are "all spiritual blessings." The night is far spent, let us arise from among the dead, and walking in the light, regard our Lord as the *Centre* of all, that we may be always a people *around Him* and *unto Him* (Tit. ii. 13).

Truth as to Holiness.

When Paul came to Corinth he did not plan to know that which *seemed* wise, but simply to speak of Christ and His death for those dead in sins. This did not *look* grand, yet God used the humble word (1 Cor. ii). But when men were brought out of death into life, and were born of God, it was time to learn and know some of the deep truth of God. But, as with the Hebrews (ch. v) when they ought to *have taught*, the Corinthian saved ones were still babes, and needed, as it were, their very A. B. C. again. And so is it with not a few now. Dear friend, if you have new life, do not think that is the *end*, it means you can *start* to know God's truth. Do not say "Oh, it is too deep." His Word is for His saints. Are you one? Then seek after saintliness.

By grace, you have seen that you *were dead* in sins, that no good thing in God's sight has been done by *one* man or *all* men at any time, and that God's wrath was on you, and on all, through sin. Since first seeing this, by grace, you saw that God in love sent His Son to die for many, and these such as could not help themselves; and that all His good works are made theirs, all their bad works and debts being entirely paid for by Him, and punished on Him. By grace, you felt that God the Spirit had made *you* alive from the dead, and led you to see things to which most are blind, and *now* your wish is to know the Lord and His will. that you may please Him in all. And I want, in the Lord's Name, and in His strength, to help you as to this. A number of saved ones do not grasp what *Holiness* is. They think it is doing a lot of work, and so forth. Some, too, say the old heart is killed, and that the roots of sin are quite gone. Some say this cannot be, and, perhaps, their words seem at times to excuse sin. But what does God say? Will you read Rom. vii? And will you prayerfully seek and expect to understand it? The following message keeps on referring to this chapter, so often forgotten to-day, where Paul is led by God to show first that God's law no longer brings death to him, or to any in Christ (verses 1-6). The law has done its work (Rom. iv. 15) *on* the Saviour for all who, by grace, love Him. But having been saved, we, as His people, ought to serve. Having been born again, we should have *fruit* which shows *life* (6). But this thought about a new kind of service, brings out the sad fact that God's *law* only showed up man's sin. When the law said "Do not this," sinners said "I will" (7). Yes, as it is with a naughty child, the words that tell men they are not to do anything, make men say "I will not be held in." Hence, though without the law sin seemed *dead*, in Paul, when God's command came home, sin (as it were) woke up, and the one who had felt himself right, was made to own that he could not save himself. All his hopes died (9). The law which was to life, he found to be to death, for sin used the command to stir up his heart of sin, and he was "slain." For the first time he saw no good in himself (note Ezek. xxxvii. 11). But this was no fault of the

law. Its truth and right were shown by the way it plainly told of sin: the fault was in sin which used that which was good (13), as Pharaoh made his heart hard through God's Word "Let My people go." It is sin that says "I will not."

But how about the life of Paul *after* he was saved? For he has hitherto in Rom. vii spoken of the past, and most of all, of those *solemn* blind days in Damascus (Acts ix. 8, 9). Shall we prayerfully read on? Verse 14 goes on to deal with the present, or his life as a saved one. What a change! And yet—falling short. The fact is that the law is of one kind and, man's self quite another, hence they do *not* fit in (14). But does Paul mean he was "carnal" or "fleshly," after being saved? Yes, but *not* in the way some think. There is the same "I" after salvation; else what would be *saved*? Men were sold under sin by Adam, and through this all are fallen. When God in His love, gives new life, He does not take out the roots of sin but tells us to war with them: Paul is here showing believers that they can still do wrong, to make them more earnest to do what is right, AND to keep them from blaming God for sin, AND to cause them to be more *humble*. A needed lesson. A Christian, if he walks with God, *must* sadly feel that he fails (15) but when he has failed he would bless God for a wish *not* to do so (16), and hence there is a *new* something in him (17). The one through whom God has given this word was led to make clear in ch. vi that the *bodies* of God's people were meant to please Him. But the sinful flesh, linked in some way to the bodily flesh, and a name for the sinful heart is *much* used by Satan: in it there is *nothing* good (18). Even when saved Paul was wanting to please the Lord, he fell *short* (18), and made mistakes. He does not mean he did *all* that was wrong, but he spoilt the work by doing *something* wrong. As an artist he was never satisfied with his labour. And so he knew, at one and the same time, a heart-delight in God's law, and a pulling to that which was against God. Not that he really *did* what *we* (alas!) should not always call sins, he killed them or the branches, but he saw the *root* or *law* of sin (23), and fought with *that*, and called every heart-mistake a captivity (23). Hence he felt his need of mercy, and knew real grief for sin (24), and if only a MAN would have been wretched; how *could* he be glad? Ah, but God had and has grace. "Putting to death" is the painful work now (Rom. viii. 13), but we *SHALL* be taken out of this *body* of death. We must not, if saved by grace, WALK AFTER the flesh, or MIND the things of the flesh (Rom. viii. 4, 5) and sinfully say that all our holiness is in Christ, but we must not on the other hand forget that our strengthless flesh always spoils, and makes us come short of perfection. Let us then keep away from the sin that thinks holiness is simply "prominent work"—it has *much* "mortifying or putting to death of one's deeds in it, a background for continual holiness—and let us *also* beware of *either* excusing sin or claiming sinlessness, if, by grace among the called of Jesus Christ.

Let us go forth therefore unto HIM without the camp, bearing His reproach, for here have we no continuing city, but we seek one to come. Heb. xiii. 13-14.

A Jewish Man's Day.

God is pleased to teach by everything, and the man who walks with Him has eyes to see His wonderful lessons even in nature. But not *only* is it true that the heavens declare the glory of God, and that the earth is full of His goodness, and suggestive of His love which is better than its richest treasures. God has, also, in all ages, arranged the use and non-use of certain articles of food, and directed details of clothing and house decoration, to tell His will, and to remind of His grace, righteousness, majesty, and judgment.

With respect to food, this was so both *before* and just after the flood, apart from the Mosaic economy (Gen. ix. 3, 4); and is so now, though all meats have been made (ceremonially) clean. Indeed this very cleansing is pictorial of the acceptance of the *sinner* in Christ, and of the link of Jew and *Gentile* in Him (Acts x. 7-18). And clothing is *still* to remind, as from *earliest* days, alike of sin and of the need for the imputed righteousness of God (Gen. iii. 7, 22). And in *this* period there is a *dispensational* lesson added to the *eternal* lesson, namely that we are strangers and pilgrims whose adornment is not to be of *costly* or *showy* materials (1 Tim. ii. 9, 1 Pet. iii. 3), any more than our food of luxuries stangely contrasting with the simple "Breaking of the Bread." Likewise God approved of Abraham's *tent* life, when Lot, after pitching his tent towards Sodom, soon took a *house* in that doomed city. And now His instruction is plain as to simplicity of residence. The primitive selling of houses, Paul's hired rooms, and the word suggestive of clothing and dwelling alike used in 1 Tim. vi. 8, all show that this is not our rest, and that grandeur, however it befits Christendom, hardly represents Him Who for our sakes became poor.

But now we would seek to consider, in the Lord's fear, the special suggestiveness of many things that would have met an obedient man or woman of Israel in every-day life, some of them still strikingly applicable to ourselves. On rising he (or she) would put on a garment with a blue fringe (Num. xv. 37-41). Our beloved Lord literally carried out this precept. The suffering woman touched the hem of His garment. The blue was to remind of a distinctness from others, and also of a heavenly righteousness. Even now, our *clothing* should show we belong to a heavenly city; *strangers here*. *Little* things often set much before us, and God was pleased to use this little thing to emphasize His heavenly law. As we are taught in connexion with the Lord's Table, we are *soon* forgetful. Hence reminders. Alas, how solemn is Israel's departure from the Lord's arrangement while professing to keep it, whether we think of the *hidden* little "Talit," or of the manifest one simply worn on *certain* occasions by males. And though some kiss the man-changed fringes, they are blind to the spirituality of the Law originally symbolized by the "ribband of blue." Soon after putting on this garment for every-day life, the ancient Jew would notice in the house, or tent, the bold testimony to God's Word which He commanded (Deut. vi. 9), not *veiled* in an infinitesimal box (called a Mezuzah) upon the door posts. Alas 'tis the same "covering up" as we saw in connexion with the ribband of blue, a seeming ceremonial exactness, but a setting aside of the perfect words and principles of Jehovah. But can we congratulate professing or even real Christians in this matter? Upon the walls of their houses are alas, many pictures and photos which often rather suggest wasted money, and perhaps self-exaltation, and not infrequently a desire to appear grand before others. It is true, the motives sometimes appear good, but the flesh can be disguised.

And so the result is sad, the Word of God is in the background! Oh, dear fellow saved ones, accept this word of exhortation: let not the tyranny of custom, or the natural irritation at plain speaking hold you back from the privilege of pleasing your Lord, and of reward in that Day. If you feel this is unneeded language, do not fear to tell the writer, but a little grief at the neglect of the Scriptures *must* sometimes overflow, and the principle involved is not expressed for mere amusement. It attacks him as well, for, alas, we *all* fail to put the Lord first.

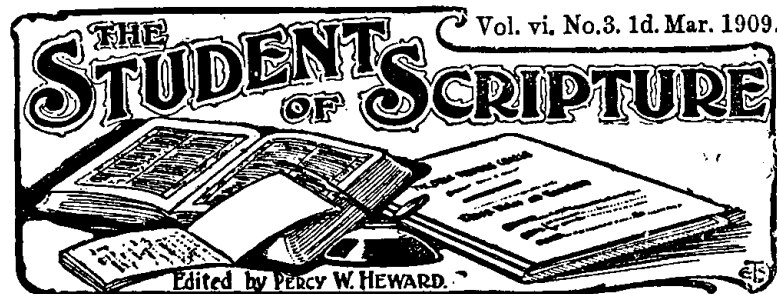
Returning to our subject, we can also imagine the old-time servants of God making a copy of the Law (as the king, Deut. xvii. 18), and reading and meditating therein during the moments of opportunity, amid *strenuous* daily toil. And can we not picture the principal meal? Animal food is in front, as a reminder of the *flood* and God's *wrath*, and the wickedness of spiritualism joined to vegetarianism (see Gen. ix. 3), but no blood; for with the lesson of *sin* there is the twofold thought of forfeited life, and of atonement graciously made. The unclean animals excluded would be a call to discernment, and the chewing of the cud would suggest needed meditation on the Word, and the divided hoof godly separation. During the meal, and after, we can conceive of spiritual conversation touching the law of the Lord, not regarded "as a trouble" then, even though children were present (Deut. xi. 19). Indeed, the godly home was a real school, and the Word of God its text book. The enthusiasm of the parents would be illustrated in the young folks, by the grace of Him Who said "Train up a child in the way he should go, and when he is old, he will not depart from it."

It is impossible, however, to enumerate *all* the ways in which the Word of the Lord would come to the front in the life, and its "trivial events," as men might say. The words of Deut. xi. 18 (not signifying *covered up* "taphillin" or boxes with texts therein) would suggest that in all there should be reminders of the Lord. Much more might be said. Let God's people continue the study. For example, while speaking of clothing we might have pondered its very nature to bring out the Lord's teaching (Let. xix. 19) we have not exhausted the study. May the Lord in His grace cause us to know as well His parallel instruction for us to-day, whether expressed in types, or not—that He may be glorified by our simple, and definite, and continued loving obedience.

NOTICES,

Believers in London are earnestly invited to the following gatherings—
 "If the Lord will," 61, UPTON LANE, FOREST GATE, E. The Lord's Day, 11. a.m. 3. and 6. 30 p.m. Wed: 8. p.m. Thurs: 8. p.m. Sat: 7. p.m.
 2. COBORN ROAD, BOW, E. The Lord's Day, 6. 30. p.m. Fri: 8. 15. p.m.
 43, THE BROADWAY, WALHAM GREEN, S.W. The Lord's Day, 11. a.m.
 7. p.m. Thurs: 8. p.m. &c. Further particulars, and copies of the Monthly Magazines—"Thoughts from The Word of God," and "The Student of Scripture" gladly sent. Do not hold aloof, dear fellow saved ones. Remember Ps. cxix. 60. Percy W. Heward. 61, UPTON LANE, FOREST GATE.

Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.
Lev. xix. 17.



Vol. vi. No.3. 1d. Mar. 1909.

A Word of Introduction.

BY the grace of God, we are privileged to send forth this Monthly, and it is our heart's desire that God may graciously take His truth to the hearts of His people, and others, who read.

The present issue will, doubtless, in His working, cause some to reconsider what is involved in "the Breaking of the Bread":—the fellowship and willingness to act together of those who partake cannot be lightly weighed. It is not enough to use Scriptural *terms* or even Scriptural *arrangements*, we need a Scriptural *attitude* of heart and mind *as well*. And in view of the universalism and humanitarian charity of to-day, the message on 1 John ii. 2 may be helpful. God's Election in Christ is *always* a blessed fact, but it may be variously brought before us by the Holy Spirit: *of old* there was manifestly an elect nation, oft dispensationally regarded as saved, (though underlying, and mainly within this nation, a personal election, as at all times): now God is plainly choosing from all nations, hence a true broadness; "IN THAT DAY" there will be a more comprehensive election (Rom. xi. 12), i.e. a *universal* work *after* (not *excluding* but *based on*) awful judgments. Thus we have a Scriptural key to the narrow and the "wide" words of the Lord alike. And let us worship as well as meditate, in view of God's love and wisdom and power and wrath. Rom. xi. 33-36, with Rom. xii, would suggest the true result of this study.

"The Day of The Lord."

"THE Day of the Lord is at hand." "The Day of the Lord of Hosts shall be upon every one that is proud and lofty." God is not as man that He should lie." Now it is "man's day," and transgressors are coming to the full, but "that Day" will reverse everything.

We sometimes sing of "the crowning Day," but have we thought of what it means to the ungodly? "A Day of clouds and thick darkness." "Who may abide the day of His Coming?" And to us, if, by grace, redeemed, "that Day" suggests the solemn and heart-searching judgment Seat of Christ (1 Cor. iv. 1-5).

"The Day of the Lord." The very name is striking, not only hinting *man's* supremacy now, for "the Lord alone shall be exalted in that Day"; but also reminding us that this is the night. "The night is far spent, the Day is at hand." And as we gather every "Lord's Day" we are brought to think of the coming Day of the Lord, with its feast, when His Kingdom will be established. Meanwhile this is not our day, nor our rest: let us avoid the fear and praise of man, and be taken up with the One That shall come and will not tarry.

“Not For Ours Only.” 1 John ii. 2. For Whom Did Our Lord Jesus Die?

IT is not fit for believers to *discuss* the finished work of their beloved Lord, or to talk with cold logic of the non-elect, and the limits of atonement. *Sentiment* and *reasoning* are alike dangerous when they *lead*; we want the whole being to be subject unto the Lord, and His leading. We want neither to desire the alteration of the Divine decrees, nor to have the flush of victory when we can run off a string of texts dealing with electing and invincible grace. Brethren and sisters, there is too much treatise-like “theology,” with grand terms, and set phrases, easily learnt by rote. We want neither Calvinism nor Arminianism, but a heart in fellowship with the Lord, and a willingness to say “Even so, Father” as to the hiding from the wise and prudent; and also to behold the city and weep over it. Rom. ix and Rom. x must not be separated. Many errors are also brought about through a forgetfulness of *dispensational* teaching. In the olden days, God dealt with one nation, and others reached Him *via* proselytism into that nation. When, in the fulness of time, Christ came, He not only declared that worship would be not at Jerusalem merely, but that God loved the *world*. “Whosoever believeth” was His precious word. Circumcision was no longer demanded. God was pleased to reveal the mystery of saved Jews and Gentiles *one* in Christ, and while His gifts and calling remained without change of mind, He broke off some of Israel’s branches, only saving a remnant, *till* the fulness of the Gentiles be come in. Thus we have the present dispensation, without *dates* in prominence, and closely *veiled* in the earlier prophetic Scriptures, during which God is saving out of *every* nation (Rev. v. 9) a people with whom the old-time saints shall be linked (Heb. xi. 39, 40), the Millennial wife and heavenly people of the Lord Jesus. Such a wondrous change of methods, not of purpose, necessitates a change of *wording*, and, further, a definite protest against Jewish exclusiveness. Hence the stress on the “all,” beautifully explained in the *present* due-time-witness of 1 Tim. ii, where the added verse declares, “whereunto I am ordained a preacher and an apostle (I speak the truth in Christ, I lie not,) a teacher of the *Gentiles* in faith and verity.” Thus we have the “many nations” of Rom. iv, “the many” and the “all” of Rom. v, and not a few utterances of our beloved Lord, as that of John xii. 32 after *Gentiles* by birth sought to see Him. Carelessness as to this has led to a belief in universalism, based professedly on such passages as 1 Cor. xv, where there is not a syllable as to the *second* resurrection of John v. 29. And this undiscerning study has ignored such verses as Dan. xii. i, and the striking “many” of Matt. xx. 28 and Matt. xxvi. 28 alike, and blotted out Rev. xx, especially verses 5, 10, 15.

But if, by grace, we *feel* the errors of others, we want something more, even to know the will of our beloved Lord ourselves, as far as He has been pleased to reveal it. When this age and dispensation (Matt. xxiv. 3) is *over*, it is plain that, many Scriptures will be fulfilled in connexion with the Thousand-years reign of the Lord Jesus. Hence there is yet another dispensational “all” and wideness to which e.g. Rom. x. 1 refers. Then “all Israel shall be saved” (Rom. xi. 26), then shall be additional riches of the Gentiles (Rom. xi. 12). Application of verses concerning *that* dispensational glory to those of *ALL* ages has meant confusion. God will bring out of spiritual graves (Ezek. xxxvii—the dry bones *speak*), and *His people* out of literal

graves (Dan. xii. 1)—but, let it be repeated.” “the rest of the dead lived not again until the thousand years were finished.” “The Word of our God shall stand for ever.”

When the Son of man cometh, and has taken up His elect, He will not find faith on *the earth* (Luke xviii. 8), though the tribes of the land will be mourning (Zech. xii. 10). He will appear to the joy of a few (Isa. lxvi. 5), but He will render recompense to His enemies (Isa. lxvi. 6). The Day of *vengeance* will be in His heart, as well as the Year of His redeemed in view (Isa. lxiii. 4). Deut. xxxii links verses 42 and 43; let us not put them apart. Matt. xxv. 31–46 shows how rapid will be His judgments. Thus, as the spared ones of Israel will become the *whole* nation, the others having been cut off (Zech. xiii. 8, Ezek. xiii. 9), so will it be with some Gentile nations (Isa. xix. 25). This is the key to Isa. lx. 21 and lxv. 20, filling in with Deut. xxxii. 43, and reminding us that the *true* universalism is after and based on *limiting* judgment and wrath.

Remembering this, and the large part of Scripture which refers to “that Day,” and the manner, moreover, in which the present period of grace in measure anticipates “that Day” (Hence, e.g. the first day is “The Lord’s Day,” Rev. i. 10, looking to the Day of the Lord with *ITS greater* assembly; and see Heb. vi. 5, “powers belonging to the age to come,”) we have the Lord’s own hints as to His words “all” and “world.” Such terms, whether in John iii. or 1 Tim. ii, were rather to *attack* errors than to conciliate, or *merely* universalize, to *exclude* Jewish or other Pharisaism, and to show that God can save *sovereignly* as He wills. They must not be mis-used against the equally true Divine declarations that all given to Christ *shall* come to Him, and that He gives eternal life to *AS MANY AS WERE GIVEN HIM*. Some believed not *because* they were not of His sheep, and the names of some were *never* written in the Lamb’s Book of Life (Rev. xiii. 8, xvii. 8); not written and then blotted out:—let the Divine words be noticed—“from the foundation of the world.”

Realizing our inability to tell who are the elect, and our responsibility as to the *SOVEREIGN* command of the Lord, we would preach, not the *inner* workings of the Spirit, except when pride attacks the truth (see the Lord’s method in John vi), but the simple gospel to every creature. Our sowing is like that of Eccl. xi. 6, and we remember the clear model-proclamation of a *FINISHED* work, in a context *dealing* with *ELECTION* (Rom. x. 5–9). We do not say “If thou art elect, thou shalt be saved,” but “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.” And we go forth to gather and invite all to the Marriage supper; for the *dispensational* invitation is *now* to *ALL*, as *once* to *ISRAEL*, and Christendom *is* the Kingdom of Heaven dispensationally. Yet we know, all the time, that *many* are called but *few* are elected (Matt. xxii. 14), and that consequently *few* will be with Him—called and elected and faithful, *yes*, comparatively few blessed ones called *into* the Marriage Supper (Rev. xix. 9), although these *shall* make a great number which no man can number, including the fulness, i.e. a *COMPLETE* number of the Gentiles.

We cannot say to each hearer individually “Christ died for you,” but we can declare that He “died for ungodly ones,” and we can add earnestly “Come, for all things are now ready.” If any refuse, they illustrate the natural heart; if any accept, they show God’s electing and quickening love. We do not ask men to believe Christ died for them, as if some faith in themselves, or in themselves being elected, were the object of the ministry.

We direct them outside self to Christ, and only seek for a true sense of sin in them, the manifestation of God's own working (Phil. i. 6), and sufficient warrant to rest upon Christ without a moment's arguing as to Divine decrees, although itself one of the blessed results of them. In other words, we humbly endeavour, and would endeavour, to proclaim the perfectly true invitations of the gospel, trusting that the Holy Spirit will sovereignly apply to the hearts of God's elect.

But how about the future age? The types given to Israel suggest distinct but related blessings, through Christ, in *two* dispensations. The gold of the tent, and the brass of the *wider* court, linked in the tent-door hanging, indicate blessings for an heavenly glorified people, and an earthly one also. Into the tent one *family* entered, into the court a *nation*. The inner veil has been rent, but this only affects the one family; the outer veil remains till the Lord Jesus shall appear, and His nation shall look on Him Whom they have pierced, and ten men out of every nation become Jews; as in the typical days of Esther.

In like manner there were two Mosaic *New Years*, the former in Ex. xii having Pentecost (that feast with a first but without a seventh Day) dated therefrom, but the Jubilee *new Year* of Lev. xxv. 9 dating from a different month, and being joined with the second great sacrifice (not that Christ Himself is offered twice, but His work will be applied to Israel, Zech. xiii. 1), and linked with the triumphant, earthly Feast of Tabernacles (Lev. xxiii. 33-43). Then, antitypically, there will be a national acknowledgment of the Lord (Zech. xiv). Then the desert shall rejoice, and all nations will call Him blessed, and Israel's a delightful land. The Feast of Tabernacles was the climax of Israel's cycle. The word "Jubilee" comes from the same root as "produce of the land" and the ram's horn of Josh. vi. 5, on *ENTERING* the *typical* land was the "Jubilee" (יובל). What an anticipation of "that Day," with its sure glories, though the vision seem to wait, and the hearts of many say "How long?"

But the Divine pictures find their fullest expression in connexion with the Day of Atonement arrangements in Lev. xvi. Oh how wonderful is the Word of God. Let no child of God undervalue the *sacrificial* types, whereby the Holy Spirit is signifying teaching (Heb. ix. 8); and, in particular, let none forget those of the 10th day of the 7th month, to the explanation of which He has devoted a large portion of one book, namely the Epistle to the Hebrews. On that solemn annual feast there was a twofold sacrifice—a bullock for a family, and, secondly (mark the order), a goat for a nation. There was *no* parallel with the misnamed scape-goat, i.e. the goat for Azazel, in connexion with the bullock. Blessed be God, the whole family of the redeemed in this age are saved by the precious blood of Christ, but the blood of the goat is *also* typical of Him according to Heb. ix. 13, and "all Israel shall be saved" by the *SAME* merits. The nation is now "*Lo-Ammi*," not "My people," as He Himself says, linked with the *world* in John i. 10, xvii. 14, Col. ii. 20 etc; but the purpose of God stands. To *THIS* 1 John ii. 2 alludes. "*Our* sins" are the sins of the saved family. But the "*whole world*," *now* lying in the wicked one (1 John v. 19) shall be blessed in "*that Day*," according to Ps. lxxii. and many like passages.

The Lord Jesus purchased the *EARTH* as well as the *TREASURE* in it, and will have a saved people on it, an earthly as well as an heavenly Jerusalem. He has *CITIZENS* as well as *SERVANTS*, in the parable, who *WILL* yet say "Blessed be He That cometh in the Name of the Lord;" and, as we have

often seen, the nations will be joined to Israel, cf. Isa. lxvi. 19, 20, Ps. lxxii, Zech. xiv).

Surely our hearts say "Oh, the depth of the riches both of the knowledge and wisdom of God." And the "all's" of Lev. xvi are a solution of dispensational "all's." *ALL* the nation appears to be saved, but there is another completeness, the sins on the goat for Azazel. *This* goat was *not* primarily, as the second bird of Lev. xiv. 6, a type of *resurrection*. It went away with sins *on* it, unremoved, into a land of separation (Lev. xvi. 22). Here we have the "all" of the condemned, linked with Antichrist (2 Thess. i. 9), for all sin must be punished (see Gen. iv. 14, 15). Thus there is no bullock for Azazel, since *THAT* deals with an elect family. Everything is full of teaching. Barabbas "the son of a father," (possibly his name was "Jesus Barabbas,") was the type of the same as this second goat, on the day when Christ died, and the cry of the people rings in our ears concerning Christ, and completing the picture, "His blood be on us, and on our children." Thus Israel went out temporarily, as the ungodly will go finally, from the face of the Lord.

We have said that the true universalism is after decimating judgment; we might also say it is linked with authority (Phil. ii. 10). Thus in John xvii, where the Lord presents His High Priestly prayer, He refers to a twofold "all" (John xvii. 2). While He excludes the world in verse 9, He includes it in verses 21, 23. There can be no contradiction in the Scriptures of truth. Here is the Lord's own explanation of controverted words, and His *KEY* to the use of them, and an allusion to the solemn teaching of Ps. lxxxiii. 17, 18, Isa. xxvi. 11, which reminds us of the rich in Hades finding out his mistake *TOO LATE*. But the believing He is the Sent One—though by no means necessarily saving faith, for the demons believe and tremble—may *also hint* the saved world when His united people are gathered. Thus, in the fulness of His wisdom, verses 20 and 21 also give the frequent contrast of dispensations, and remind of the glories of "*THAT* Day." The restitution of all things spoken of by the Prophets (Divine limitation!) is a real fact. May we His people acknowledge it, and long for Him Who shall bring it about.

Blessed be the Lord God of Israel Who alone doeth wonderful things. His glory is the heavens, and His judgments are a great deep. His way in the sea and the sanctuary is marvellous. Oh that we, if able to say Ps. xxxii. 1-2 truthfully, may not, with sentiment, sing of the poured-out blood, but, with solemn, reverent heart-affection, enter into the words of Rev. v. 9 as never before, and seeking to carry out *all* of Matt. xxviii. 19, as well as simply to warn sinners, may we enjoy Matt. xxviii. 20, till our Lord Himself shall come personally, for Whom we wait. Blessed prospect! But though the morning cometh, tis also the night, and it is a solemn thing to risk the anger of God, and to be sent away from the glory of His power, where "their worm dieth not, and the fire is not quenched." The great gulf fixed will not be altered, when Hades is cast into the Lake of Fire, but concerning the ungodly we are told "the smoke of their torment ascendeth up for ever and ever." Let us not explain away *one* portion of God's own Word. We believe in all He says as to the "little flock," "the great multitude," "the fulness of The Gentiles," and Christ in all having the pre-eminence, but no passage, rightly understood, in its context, gives any hope of wrath being finite in duration, or of man becoming unconscious or annihilated under it. "We know Him That hath said 'Vengeance belongeth unto Me, I will recompense, saith the Lord,' and again, 'The Lord shall judge His people,' It is a fearful thing to fall into the hands of a living God."

May I Break Bread?

GREETINGS to all "in Christ" (*i.e.* born from above), and loving wishes for a prayerful perusal of the following message. When a child of God is away from home, and in a meeting room for the first time, the above question oft arises. Strangely, some who would keep one waiting for baptism, act otherwise in this case. Some admit to what they believe is the Lord's Table (although, alas, without the simple symbols of His choice), if the applicant is a member of "*any* Christian church," thus oft recognizing systems from which they profess to be justifiably separated. The question for us must be "What does the Word of God teach?" His will is law to His saved ones. Gratitude obeys. If we humbly look at Acts ii. 42, we see nothing of admission to *one* act, or of "occasional communion." There we have the teaching and the fellowship *before* the breaking of the bread. Does not the same principle apply? Why should we be "free and easy?" And in 2 Tim. ii there is no more broadness for days of ruin, but rather the reverse; separation being commanded from *unpurged believers* (verse 21). Love must be in the truth (3 John 1). 1 Cor. xi. 18, and 22 clearly show that the Lord's Table is the *Church* meeting, for members of the assembly. The writer will not hide something of his difficulty, or the pain felt, in passing by those who seem to be children of God. He is ready to admit that one *might* be welcomed the *same* day, but *only* if welcomed to *all* the privileges and responsibilities of a Scriptural assembly, *after* loving investigation and evidence of *discipleship*. The teaching suggested above, dear fellow saved one, deals also with *known* believers (as far as one can say), as well as any on a "visit"—if they remain *outside* a gathering on the Lord's lines.

But it may be said "This class, *i.e.* recognized saved ones meeting in different church order, was not known in apostolic days, and therefore is not mentioned, or excluded.—If you admit to fellowship in prayer, why not at the Lord's Table?" 2 Tim. ii. 24-26 *does* deal, we believe, with this very class, when Timothy by grace, came out from the churches that had been corrupted into sects. We would show all loving meekness to such, and realize the problems at the beginning of any Scriptural separation (*as* was once the case in the coming out from Judaism, while some remained in the synagogues). We do not claim perfection. The suggestion that we a year hence should refuse ourselves as we are to-day hardly attacks obedience now *as far as we see it*. More light brings responsibility. But we would *not* reject simply for *ignorance*; on *our* authority: do *we* reject at all? We "ask"—can those who refuse the "fellowship" intelligently and *honestly* seek the Table? Are they able to participate *truthfully*, when the Holy Spirit seems clearly to say "Because there is one loaf, we the many are *one body*." Are such *willing* to be *one body* with us—to act *together*? If there is no discerning, there must be eating and drinking *judgment*! Can we carelessly permit this? We can have fellowship in *prayer*, on *one or two* subjects when there is a certain disciplelikeness, when there is agreement to that extent. But this is as *saved individuals*. The position as an *assembly* involves "*adding*" (Acts xi. 24), and is quite a distinct one, with necessary and increased responsibilities. Would it be right to hide this from brethren, to bring them to declare what they do not perhaps believe (e.g. the sinfulness of wrong emblems and the ruin of Christendom), to profess what they do not acknowledge (e.g. willingness to act as one body; this important translation of 1 Cor. x. 17 is given above), or to be brought under a discipline which they

do not desire? *After being added* "let a man examine *himself*," but "a house" implies godly caution and *admission* first. The aspect is beautifully suggested by the name—"The Lord's Table," not simply "The Father's Table." We are not mere units: we are not to break down the door. The absence of the looked-for Head of the family does *not* exclude discipline.

Is it not honourable to state *the Lord's* conditions? *Ignorance* of Truth, and *unwillingness* to take a marked-out position are different. The latter is an *attitude*. And, further, the explanation of what is involved would hold back all conscientious ones from *wishing* to partake, while there was stereotyped and fundamental disunion. Hence we would lovingly and faithfully explain, seeking to *show*, but not to parade, real sorrow.

The Death of Christ.

"Christ died!" Oh, wondrous words of love!
Himself came down from heaven above,
Himself, the Lord, God over all,
Came down to save us from the fall—
Was ever love so rich as this?
To save *from* wrath *TO* endless bliss!

Christ died!—and so for us His life—
Ended amid the strangest strife/
Man's sin, God's mercy and His wrath
Alike are seen, God's plan shines forth,
Was ever love so *JUST* as well?
Righteousness reckoned would we tell!

Christ died!—Instead of many died,
The Lamb of God—God did provide,
For all who feel their need of grace—
His own elect—a ransomed race!
Was ever love so rich, so free?
Bestowed quite undeservedly!

Christ died!—The fulness none can reach,
But yet this Gospel can we preach,
A finished work which none can change
Which none can ever disarrange,
Was ever love so rich, so great?
Upon His love we meditate!

Christ died!—And we, because of grace,
Shall have for aye a resting place,
By nature lost, as others, we
In God's own love, His face shall see!
Was ever love so rich as this?
To save *from* wrath *TO* endless bliss!

ALL CHRISTIANS INVITED TO SCRIPTURAL MEETINGS AT STUDLEY HOUSE, 61, UPTON LANE, FOREST GATE; THE LORD'S DAY, 11. a.m. 6. 30. p.m, WED: 8. p.m, THURS: 8. p.m, SAT: 7. p.m, ALSO AT 2, COBORN ROAD, BOW; THE LORD'S DAY, 6. 45. p.m, FRI: 8. 15. p.m. ALSO AT 43a, THE BROADWAY WALHAM GREEN, S.W, THE LORD'S DAY, 11 AND 7. p.m., THURS: 8. p.m, Further particulars, and copies of the Monthly Magazines—"Thoughts from The Word of God," and "The Student of Scripture" gladly sent.

"Do As Thou Hast Said."

1 Chron. xvii. 23.

Thus Thy servant David prayed,
Lord, his heart on Thee was stayed
He could say, with heavenly aid—
"Do as Thou hast said."

Lord, we, too, would humbly pray,
Find prayer in our heart alway,
That by grace we each may say—
"Do as Thou hast said."

Thou hast said, Lord, Thou wilt bless,
Pardon sins, if we confess,
Show Thy saints Thy righteousness—
"Do as Thou hast said."

Thou hast said those who believe
Grace for grace shall now receive
And Thy saints Thou wilt not leave—
"Do as Thou hast said."

Thou hast said Thou wilt unfold
All Thy truth, declared of old,
All Thy saints by grace uphold—
"Do as Thou hast said."

Thou hast said, Lord, in Thy Law
That Thy truth shall still endure
Many things Thou wilt restore—
"Do as Thou hast said."

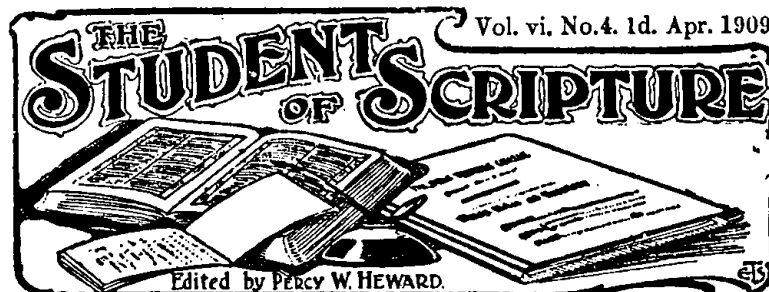
Thou has said IF saints abide,
IF THY Words within they hide,
There shall nothing be denied—
"Do as Thou hast said."

Thou hast said, in that blest Day,
Saints will not be shamed away.
IF Thy Word they now obey—
"Do as Thou hast said."

Thou hast said that Israel's land
Shall be blest by Thine own hand,
In Jerusalem they shall stand—
"Do as Thou hast said."

Thou hast said, Lord, not in vain,
IF we suffer we shall reign,
When our Lord shall come again—
"Do as Thou hast said."

Thou hast said—Thy Word is true,
All that's written Thou wilt do,
Make the heaven, earth, all things—new—
"Do as Thou hast said."



An Introduction To A Solemn Enquiry.

EVERY redeemed one should realize solemn responsibility unto the Lord, that in all things He may have the pre-eminence. Before considering
"Music and Singing"

in the light of God's Word, shall we humbly confess the power of bias, custom and wish, and ask the Lord for wisdom, with a holy readiness to obey? If we read merely for curiosity, or because we always read this magazine, we may become those ever learning, and never able to come into the knowledge of the truth. "Teach me Thy statutes" must be our heart-feeling, and though we *buy the truth* and sell it not, we must hold lightly, aye, give up gladly, anything else, namely that for which we have no warrant in Scripture.

The darkness deepens, but the truth of God abides, His Word endureth and standeth for ever. Nor has He left us without light on the subject before us, if our eyes are opened, and our ears attentive. The Holy Spirit still leads as we still follow, if, by grace, among the called of Jesus Christ. Viewing the ruin, and seeking revival from the Lord in the midst of the years, shall we not sorrowfully come out and stay out (as the case may be) from the public worship, the religious systems and the man-made revivals of to-day, desiring to enjoy John xv. 14?

Let nothing in these messages be taken as meant "unkindly." The Word of the Lord is a hammer, but "grace be with all them that love our Lord Jesus Christ in sincerity." Love is not silent (Lev. xix. 17, Luke xvii. 3, 4), but it rejoiceth only in the Truth (1 Cor. xiii). Prayerful consideration, and correspondence in the fear of the Lord are alike asked for His Name's sake (1 Cor. i. 10).

Rest from Daily Business:—Unto The Lord.

THE Lord owns all our time. We are never off duty. Hence if He permits "holidays," they are an opportunity for a spiritual "stock-taking," and for reverent, humble waiting before Him to know His will for the future. Hence in connexion with the so-called Easter Holidays, both on *Fri*: and *Mon*:, if the Lord will, there will be gatherings of His saved ones at 61, UPTON LANE, FOREST GATE, LONDON, E. Those who desire to set their minds on things above, and to take the place appointed by the Lord in this dark age, are asked to write for further particulars:—also any who know of *such*, that notices may be sent them. Many could come up from a few miles round London, if only some of the people of the Lord in London prayed and worked and helped.

A Letter to Learners (John viii. 31), Concerning Their Lord's Will, And Singing.

Dear Fellow Saved Ones,

If we are not our own, our wishes should be not our own : every part of our life should bring God glory. If we can be satisfied with anything else, where is our abounding love to Him? Do we not want simply to know and do His will? Then, let us not listen to those who say, with some desire to be independent, that the Lord has not given definite instruction, and that we cannot know. The principle of John vii. 17 applies. "Who is wise, and he shall understand these things?" (Hos. xiv. 9). And if we lack wisdom let us ask of God, for He is not slack concerning His promise. The fulness and all-sufficiency of the Scriptures must be emphasized (Luke xvi. 31). If these "are hard" things, let us remember Prov. viii. 9, and 2 Pet. iii. 16. Further, the Lord legislated, as well as prayed, for those who should believe on Him through the words of His disciples then living. Hence the Scriptures are not out of date, and the "ye" and "you" of Matt. xxviii. 19, 20, are "unto the end of the age." Moreover, God only can alter His own arrangements, and if certain commands are no longer applicable, we shall find some hint in the Divine oracles. Any other idea becomes Romish development, or Rationalistic adaptation to "a more enlightened day." Let us beware of these twin wanderings from the Lord, and humbly saying "Thy Word is truth," let us expect the Lord's leading in His Word, and quietly obey, however unpopular it may be, or we may become.

Singing is *naturally* pleasant, but let us not make up our minds in favour thereof, unless we have *the Lord's warrant*. If He called us to weep continually, or as Ezekiel to spend days lying down, should we obey—and that readily? But in compassionate mercy the Lord has not overstrained His feeble ones. He knows what we can bear, and, not only so, *the test* of the present dispensation is linked with *His* suggestions which go further than *direct* commands, and can only be *seen* and *applied* as we walk with Him, humbly meditating how we can more and more fully apply in the Spirit. And the Lord does not wish us to be *miserable* : to walk mournfully before Him is not an ideal : "Happy are the poor in spirit" ; the Lord desires that our joy may be full. Hence while we must be willing to give up even singing *if He should have willed it*, are we surprised that He has *commanded* this act of overflowing love and heart-felt devotion (Eph. v. 19, Col. iii. 16, see Matt. xxvi. 30)? But yet there is a real contrast with the choirs and display of a previous dispensation, and with its musical instruments, and those of a future time.* There is nothing ornate in the service of God's people now. No grand buildings, ministerial attire, silver communion plate or sounding organs find any place in this pilgrim age of suffering fellowship, mid a rejecting world, and with a rejected Lord : His silence, and positive

* Those who turn to the Psalms, for warrant, as they believe, against the position here brought before God's people, act *undispensationally* ; and why do they exclude dancing before the Lord? But it may be asked "Is not all Scripture profitable?" Yes, but not all is for *our* obedience *now* (see Matt v. 38). We have no cities to carry out Ex. xx. 10, no Christian state to punish or engage in war. "But *all* applies, unless there is definite teaching from God to the contrary." Undoubtedly. And God has shown by *removing the temple*, and by such verses as Heb. xiii. 13, that *the accompaniments of the temple are* not for us. These were "a shadow," as feasts and sabbaths and priests.

instruction otherwise chasten us for contrary longings. Oh that we may lose our very taste for that which is not the Lord's will, having no time or tolerated inclination for earth's attractions!

Hence we must restrict *our* music to that for which God has given, warrant. A Church should be a place of praise (Heb. ii. 13, see xiii. 15, 1 Cor. xiv. 15). Jas v. 13 shows that the *individual* should praise in like manner, *all* secular songs being thus naturally set on one side, and with them the modern concerts in home or religious associations, which have no authority from God, or place in the heavenly wishes of those who esteem the Word of His mouth more than necessary food, and who, therefore love *not* the world.

But *what* are we to sing? If Eph. v. 19 had the word "the," we should feel that use of the very three *Greek names* for poems in the Book of Psalms showed an allusion to that precious volume, and a difficulty would be caused, because we cannot personally enter into its righteous judgment strains, in this dispensation of grace unveiled. But an anticipation of millennial position *might* be permissible, as the Lord Jesus used the Hallel with His disciples after "the First Supper" (Matt. xxvi. 30). But it is not "THE Psalms" &c. The omitted article is the Lord's teaching. The *nature* of the hymns to be used is thereby defined, and the fact that all *three* titles found in the Psalter are given suggests *that* book as a model for manner (cf. Matt. vi. 9, but in this case we have the *added* command of Luke xi. 2 leading to *repetition*, not vain, or by the unsaved, of the exact words).

Evidently gifted saved ones uttered new inspired psalms (1 Cor. xiv. 26), but the Lord has *not* preserved them, for, perhaps, their allusions to the *unity* and *supernatural powers* would be unfitting as *our* praise in this day of small things. And so in His mercy the word "inspired," which might be linked with the three nouns in Eph. v. 19 Col. iii. 16 has a real *secondary meaning* "spiritual"; and the preceding context in Col. iii. shows how *such* writings will *be yet* brought about. The Scriptures must be exalted, and have a place in our *heart*. We can never please God by uttering lies, however poetical they be. That which is not in accord with the words which the Holy Spirit has taught in, *the Word*, cannot be "spiritual" although it may be "sentimental." Dear fellow believers, let us not be children in understanding, let us not think more of sustaining the singing than pleasing the Lord. Let hymns that contain errors be put on one side, and those which were *apparently*, the writing of unsaved ones, and of human minds unsubject to the Holy Spirit.

And let us not forget the Lord's further teaching. Spiritual power is needed for *singing* as well as for first composing (Eph. v. 18, 19), and the *heart* is more important than many imagine : *it* is the accompaniment, *it* is the musical instrument. The object must be "*to the Lord*," in which the unsaved *cannot* rightly join. We must not only have accuracy of expression but *love* felt. Mere orthodoxy is a skeleton. Unless praise bubbles over, as in the Philippian prison, the act may become a mere form. And how emphatic are the words "to yourselves;" a beautiful alternative for "one another" (cf. Col. iii. 13 Greek), even as we say "we will have it just to ourselves;" a Divine protest against the tendency to put singing in the wrong place *i.e.* in the meetings for gospel proclamation, whether inside or in the open air, with which it is *never* associated. "Singing the gospel" may seem excellent, and results may appear to justify, but "what saith the Scripture?"

Hence, our pathway is cleared : but are we willing to walk therein? Or do we "like" choirs, and ornate singing and public worship too much to

give them up for the Lord? Doubtless, obedience will be misunderstood. So identified had Israel's high places become with the perverted service of Jehovah, that when Hezekiah took them away, an outsider regarded this as an act *against* the Lord, and of personal exaltation (2 Kings xviii. 22) !But if we take our pilgrim and separated position, God will soon encourage us by His encouragements, and a collection of *spiritual* psalms, hymns and songs will not be beyond His power, that His people may "with one mind and one mouth glorify God." Meanwhile, let us beware of the wish to compromise or to avoid a cross; for the love of the Lord and the will of the Lord and the Presence of the Lord are better than all else. If we love Him let us keep His commandments, and not be dull of hearing (as those of Heb.v). but alert for His hints. Then, making holy haste to put them into humble practice, let us remember that we must all stand before the Judgment Seat of Christ, as His redeemed free from *wrath*; but liable to suffer loss, that He may be honoured and vindicated.

Yours heartily in Him, by grace,
Percy W. Heward.

"The Wisdom of This World."

(A PLEA FOR "LEANING NOT.")

WE need, dear fellow saved ones, to *TRUST* the Lord, and this means to keep to His revealed methods. We must not choose for ourselves at all. All His arrangements are "must's" (1 Tim. iii. 15). We cannot improve on Scripture. "Continue thou" (2 Tim. iii. 14). Choirs are oft man's attempt to hold the young people, and they become nurseries of pride. Bands are likewise supported, and there is a second sin usually linked, even a wish to attract "outsiders," forgetful of the fact that it pleased God by the *foolishness* of preaching to save them that believe (1 Cor. i. 21), and that if we please *men* we retire from Christ's service (Gal. i. 10). "But we are to be wise as serpents," it may be answered. Yes, and harmless, or "unmixed," as doves; Luke xvi. 8-12 showing our wisdom is with a view to the future and "that Day," not earthly success. "But we are to be all things to all men," it may be added. Yes, giving up *personal privileges*, but not trifling with *TRUSTEESHIP*, or dispensing with the Lord's arrangements to "meet" a world at enmity (See Matt. xxviii. 19, 20, Rom. x. 14-21). Let the preceding and succeeding contexts of 1 Cor. ix. 19-22 be read, and "that Day" and the prize be kept in *view*. Romanism is development glorified; Christianity is Scripture humbly put into practice, in the power of the Holy Spirit.

"If the Lord will," we hope soon to issue a further message from His Word as to *Musio*, asking His dear people to think prayerfully how often a *wish* instead of His *will* decides our action. May we be humbled, and brought back to the simplicity of Scripture, and be kept from using human attractions to hide the ruin, to suggest unreal prosperity, or to be a "substitute" for the demonstration of the Holy Spirit.

"Let us search and try our ways, and turn again to the Lord." Lam. iii. 40.

A Few Hymns for Believers.

SAVED by grace, dear friends, let us apply. Col. iii. 16. Let our hearts overflow with gratitude, not only at the Lord's Supper, but always. Let us have fellowship in praise because of atonement, and realize that praise belongs not to the ungodly. The Lord will graciously hear our thanksgiving, which He seeks (Matt. xxvi. 30, cf. 1 Tim. ii. 1). The hymns here offered to saved ones are not *inspired*, but they are, it is hoped, *spiritual*, and fitted for the lips of gathered children of God desiring to thank Him, and also to minister edification to one another thereby (Col. iii. 16, see 1 Cor. xiv. 15, 16, 26); being freed, moreover, from the fear that some words must be altered, or verses omitted, to keep within the Word of Truth.

Ascribing all honour unto the Lord, we would ask prayerful fellowship, in the Spirit, as to the continuance of *this ministry*; and let 1 Cor. i. 10. be in our minds, if born from above, that Scriptural assemblies may be planted in all places, and all done simply to the glory of God.

Further, let none join in the singing, unless they have the Lord's own warrant, as members of His family, able to draw near because of the poured out blood, the work of the Holy Spirit, and delight in praise, linked with growth in grace.

1	With simple faith, our Lord, in Thee We humbly gather here, Now may our hearts attentive be, And governed by Thy fear.	3	A "table" have we here, Nothing to please the eye, The Lord <i>alone</i> our hearts would As we to Him draw nigh. [fear]
	We praise Thee for Thy power and For all Thou art and dost, [grace, We would Thine every wish embrace, And own that Thou art just.		Israel had earthly gold, And types of richest worth, But now, though with a wealth We show it not on earth. [untold,
	We praise Thee for <i>all</i> things that In Thy permission, Lord, [come Mid pain we <i>dare</i> not hence be dumb, But Thou <i>shalt</i> be adored.		Cathedrals may delight The eye and wish of <i>man</i> , But, if we hear our Lord aright, We have a simpler plan.
	We praise Thee for that blessed <i>Hope</i> , And for Thy wrath as well! Then may we not with worldlings But in Thy presence dwell. [grope,		Too simple for the most, The flesh would have its way, But, taught by God the Holy Ghost, Why should not saints <i>obey</i> ?
	We praise Thee with a grateful <i>heart</i> , And rest in all Thy will, Of all Thy plan <i>we</i> know but part, But <i>Thou</i> wilt <i>ALL</i> fulfil.		The bread, with praise, we break, The cup, with praise, we drink, And all for His beloved sake, Of Whom, by grace, we think.
2	"Baptized"; ah, solemn word Suggestive of our guilt, And of God's grace, & wrath incurred, For <i>us</i> Christ's blood was spilt.		The Name beyond all names We own, assembled here; God's praise the aim beyond all aims, To those by grace made near.
	"Baptized"; that we may live Without the camp away, "Inside" with Christ, our all to give To Him, until "that Day."		Until our Lord return Each first day would we meet, With love to <i>Him</i> our hearts must burn, In Whom we stand complete.
	"Baptized"; to show that we Henceforth sin's longings leave, Our heart's " <i>request</i> " like Christ to be, And <i>all</i> God's truth receive.		

4

Chosen by God's sovereign choice,
Brought to know, and love, His voice,
Kept by His almighty power,
Strengthened in temptation's hour;
Hence our song for aye shall be—
Glory, honour, Lord, to Thee.

Quickened by God's wondrous love,
Made to sit with Christ above,
Called by God His own, His sons,
Heirs of heaven, and holy ones;
Hence our song for aye shall be—
Glory, honour, Lord, to Thee.

Saved from wrath, from death and sin,
With God's perfect peace within,
With the Scripture's boundless store,
That we may our God adore;
Hence our song for aye shall be—
Glory, honour, Lord, to Thee.

Called, redeemed, to God made nigh,
We shall dwell with Christ on high,
Stand in Him alone complete,
Worship lowly at His feet;
And our song for aye shall be—
Glory, honour, Lord, to Thee.

5

Psalm xlv.

God is our Strength and Refuge too,
Our needs He will supply,
We will not fear what man can do,
For God our Help is nigh.

Though trials come in every way
We will not be afraid,
For God our Help, our Guide, our
Will give all needed aid. [Stay,

Though mountains shake, we shall
God is our Hiding Place, [endure,
His people are in Him secure,
By free and sovereign grace.

God's mercy, and His judgments too,
Were fixed by Him of old,
The earth shall melt, His Word is true,
We shall His works behold.

Be still and know that He is God—
The Holy Scriptures say;
Obedience is the only road
To know His will away.

The Lord of Hosts is with us now,
To Him our prayers ascend;
We see His majesty, and bow,
And to His Word attend.

6

Our Father, we plead
For mercy and grace,
To meet every need
Whatever our place;
Sin humbly confessing
We trust in Thy Word,
Forgiveness possessing,
For *now* are we heard.

Henceforth may we walk
Much nearer to Thee,
In thought and in talk
More spiritual be;
Keep us from self-pleasure,
Thy will may we love,
Thy Word be our treasure,
Our minds set above.

Here gathered, by grace,
We ask for Thine aid,
Lift on us Thy face,
And be Thou obeyed,
Keep each one from wand'ring,
In wish or in mind,
And keep us from squand'ring
The blessings we find.

As those bought by blood,
Ourselves we would fight,
And simply please *God*,
And fear *Him* aright:—
Our Father enable,
The wish is from Thee,
We feel so unstable,
Firm cause us to be.

The glory is Thine,
The glory for all,
Since grace is *Divine*,
And on *Thee* we call;
Our boasting, Lord, banish!
Let praise take its place,
Let self-trusting vanish,
Since all is of *grace*.

7

Our Father, as we praise Thy Name,
We would Thy Righteousness
proclaim,
And, owning failure, we would seek
Thy grace to please Thee through
this week.

In home and business may we praise,
And glorify Thee all its days,
Our moments we would spend for
Thee,
And serve through all acceptably.

8

"Elected"—we would praise the Lord,
His lovingkindness would record,
His mercy full and free,
With holy awe we now confess
His perfect gift of righteousness,
Ours to eternity.

"Redeemed"—and precious blood
the price!
Henceforth let self no more entice,
For we are not our own!
Our Father hear our grateful praise,
And strengthen us, through stormy
To please Thyself alone. [days,

"Quickened"—now of the Spirit born,
Henceforth as *such* to walk,
God's doctrine humbly to adorn,
And of His will to talk!

Our Father, answer heartfelt prayer,
To trust ourselves we would not dare.

9

We praise Thee now, our gracious
And worship in Thy fear, [Lord,
And, breaking bread, with one accord,
We would Thy teaching hear.

Accept our gratitude and love,
And answer all our prayer,
May we henceforth, as those above,
For all Thy wishes care.

Cause us to love Thee more and more,
And "one another" too,
May we our every sin abhor,
And keep "that Day" in view.

Now glorify Thy glorious Name,
Our worship here receive,
Lord, add assemblies with *one* aim;
Thy promise we believe.

10

Praise ye our God, ye saved ones
praise,
Who from the dust His saints *will*
raise,
Who from sin's grave hath raised
us now,—
Praise ye the Lord, before Him
bow.

Praise ye our God, for praise is
right,
And blood-bought ones in praise
delight,
The Spirit leads our hearts to
praise,
God's laws are songs in pilgrim
days.

11

Blest are Thy saints for ever.
Thou art their Hiding Place,
And nought from Thee can sever
Those saved by sovereign grace.
In Thee they are secure, Lord,
Amid earth's noise and din,
For they have Thy sure Word, Lord,
And perfect peace within.

Such peace and rest possessing,
Thy service their employ,
Their pilgrim life confessing,
With hope of future joy,
When they shall be in "heaven"
With Thee, O Lord, for aye,
As sinners saved, forgiven,
Obedient ones alway.

Blest are Thy saints for ever
In Christ their risen Lord,
For Thou wilt leave them never,
According to Thy Word.
Thus on they go, Lord, resting
Upon Thy promise *sure*,
And though they have much testing,
By grace they will endure.

12

"Praise ye the Lord"—our hearts
rejoice,
And thus we lift up heart and voice,
For all is in God's grace received,
'Tis by His grace we have believed.

And, praising, we would also pray
That God may keep us till that Day,
And, in His Spirit, lead us forth,
To rescue others from His wrath.

We need quick consciousness of sin,
An ear for truth amid earth's din,
A heart that values blood outpour'd,
A life that owns our risen Lord.

13

Our Father, we would humbly bow
Before Thy glorious throne;
Thou *HAST* redeemed, oh, bless us *now*,
And let Thy work be known.

The preciousness of *sovereign* grace—
The love of Christ Who died—
Thy Spirit's work—our hearts would
And in Thy will abide. [trace,

Draw us, that we may keep near
Thus ceasing earth to love; [Thee,
May all our lives obedient be,
Our hopes all fixed above.

"If The Lord Will"—Jas. iv. 15.

"On the one hand, indeed, the firm foundation of God has stood, having this seal—Jehovah knew them that are His, and let him stand away at once from unrighteousness—every one that nameth the Name of Jehovah."

Suggestions for April 2nd-13th.

ALL BELIEVERS WELCOMED, IN THE LORD.

FRI: 2nd. 7. 45. p.m. 2, COBORN ROAD, BOW.

Prayer Gathering during Open Air Witness.

SAT: 3rd, 7. p.m. 61, UPTON LANE, FOREST GATE.

Bible Study, linked with Worship.

THE LORD'S DAY, 4th, Usual Assembling unto the Lord at—
FOREST GATE (11 and 6. 30),

BOW (6. 45), 3. p.m. Open Air and Tract Witness,

With Conversation, among Israel and the Gentiles.

43a, THE BROADWAY, WALHAM GREEN (11 and 7),

Special Early Morning Prayer Meeting.

MON: 5th } 61, UPTON LANE, Prayer, Particularly for
WED: 7th } 8. p.m. Open Air Service unto the Lord in view of Israel's
Passover, at the same time.

FRI: 9th, 9. a.m.,

SAT: 10th, 9. a.m. { GATHERING OF BRETHREN AS TO AGREEMENT IN ASSEMBLY
(and afternoon), { ARRANGEMENTS; AND GOING FORWARD IN THE LORD'S NAME—
MON: 12th, 9. a.m., { WITH WAITING ON HIM. ANY DESIRING TO BE PRESENT ARE
TUES 13th, 9. a.m., { ASKED TO CORRESPOND.

Thurs: 8th. 8. p.m. 61, UPTON LANE, and 43a, THE BROADWAY.

Consideration of the Lord's Word (Usual Meetings).

FRI: 9th, 3 and 6. 30. p.m. { **Quiet Bible Hours at**
MON: 12th, 3 and 6. 30. p.m. { **61, UPTON LANE,**

Please make known, to God's glory.

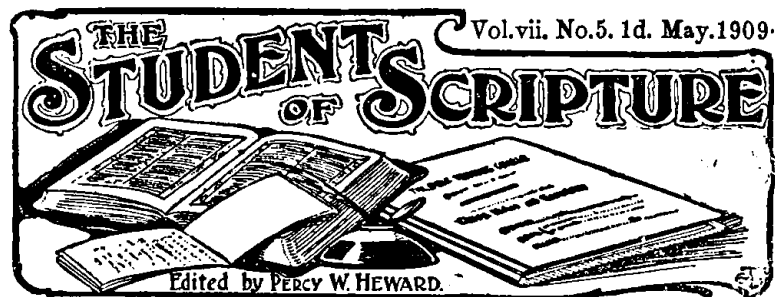
Trains to Forest Gate or East Ham, Trams &c Upton Lane.

Many Subjects, one Object.

Sat: 10th, 7. p.m. 61, UPTON LANE. Bible Study and Prayer.

THE LORD'S DAY, 11th, Usual Assembling, unto the Lord, with
regular "Breaking of the Bread," in the
evening, of disciples confessing a desire,
by grace, to act in holy unity.
(Early Morning Tract Distribution).

Early arrival, with a view to Prayerful Meditation first, is proposed.
Additional Gatherings for Prayer &c as the Lord may enable.
Further Particulars Gladly Given or Sent. See Mal. iii. 16.



A Word of Introduction.

BY the grace of God, and to His glory, amid evil report and good report and in view of the Judgment Seat of Christ, we would seek to make known His truth.

1 Cor. xiv and xv are closely linked and 1 Tim. iii and iv showing, it would seem, that departure from the Lord in assembly order will lead to many, many errors. Hence, and because we believe He would have us make known this part of His *one* truth, we would not apologize for a stress on the Lord's arrangements. We would ask His beloved people to consider His Word, and their ways, that glory may be brought to His Name. Not from the standpoint of "having attained," and self-confidently instructing others, but with a desire after appointed unity, as those that have received mercy from the Lord to be faithful would we send forth these messages. God does not create disorder. He does not approve confusion. If we were only willing to give up error as soon as "doubtful," how quickly should we grow in grace, and come to one mind. Pride hinders all. 1 Cor. i. 10.

"TROUBLED ON EVERY SIDE, YET NOT DISTRESSED; WE ARE PERPLEXED, BUT NOT IN DESPAIR; PERSECUTED BUT NOT FORSAKEN, CAST DOWN, BUT NOT DESTROYED" (2 Cor. iv. 8, 9, xl. 44-28, Heb. xl. 36-40).

Not distressed, nor in despair,
Troubled, yet not full of care;
Not forsaken by the Lord,
But encouraged by His Word.

Not distressed, but hopeful still;
For God works, in all, His will;
Not cast down by trials here,
For the Lord Himself is near.

Not forsaken, not cast down,
For we seek a heavenly crown;
Troubled, yet not in distress,
Though in pain and weariness.

Not forsaken, nor distressed,
Persecuted, yet so blest,
Hopeful, not cast down mid all,
For God's truth can never fall.

Not cast down, though we await
Tribulation sore and great;
Grace sufficient will be given
To the faithful heirs of heaven.

Of in peril; saints of old
Were exposed to hunger, cold,
Destitute, tormented, tried,
Caused in dens and caves to hide.

Some were tortured, mocked and slain,
For they sought not earthly gain,
But as strangers, pilgrims here,
They the Lord would love and fear.

Not destroyed, for God is true,
He will keep His saints all through,
If they suffer they shall reign,
When the Lord shall come again.

Not cast down, but full of praise,
Though perplexed in these dark days,
Not distressed, nor in despair,
For God knows what we can bear.

Trials here work good, not ill,
Let us praise, be thankful still
For God's love, His wondrous power,
And Himself our strong High Tower.

Believers' Meeting Rooms, 61, Upton Lane, Forest Gate, and 2, Coborn Road, Bow, and 43a, The Broadway, Walham Green, London.

Unleavened Bread.

(A leaflet circulated among Israel, with notes, to help and edify the Lord's people. Also to interest them in that nation, at present among *all* nations to whom the gospel of the Kingdom is to be preached, without distinction; that nation still beloved for the fathers' sake, and from which a spared remnant will become a wholly righteous people in the nearing Day of our Lord's Return, for which, by grace, we pray and long).

GOD teaches by everything. Food is full of lessons. Every time we have flesh we should remember the Flood of wrath, *after* which there was a command to eat meat; and also the words of the Lord "But flesh with the life thereof, the blood thereof, shall ye not eat" (Gen. ix. 4), because "it is the blood that maketh an atonement" (Lev. xvii. 11).

But what is the lesson of מצות? Leaven is a picture of evil, secretly working and corrupting. See Lev. ii. 11. Isa. lxiii. 1 uses חֲמוץ in reference to *man's* blood—in which is the life—thus man is a *sinner*, through and through. Hence unleavened bread represents holiness, and, as such, it was prominent in the offerings. But Ex. xii. mentions the LAMB and the BLOOD FIRST. We can *never* hate sin, till we rest upon a sacrifice. Our hearts feed on that which suggests godliness *when* we know ourselves saved from death deserved, by a real Passover. Dear reader, whether Jewish or Gentile, where is your Passover? Man's great idea is to improve himself, but God says "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before Me, saith the Lord God." Jer. ii. 22.

We can *never* be friends with God—for this is the thought of *eating* after a sacrifice—apart from the righteous removal of our terrible sins. Man's heart is incurable (Jer. xvii. 9). It is useless trying to hide the fact. Dear reader, without a sacrifice, you have no right to מצות. But if, in God's grace, you see, by faith, Messiah the true Passover, of Whom all the lambs in Ex. xii. are a picture (notice the singular word "it," verse 6), then you will be among those to whom the message comes—"Ye that fear the Lord, *hate evil*." Thus it is written תהלים נה: אספדלי חסדיו כרתי בריתי עליזבה: "Gather My saints together unto Me; those that have made a covenant with Me upon a sacrifice." § Ps. l. 5. There are no "saints" resting on anything else but *THE* Sacrifice!

Some say "If your sins are forgiven, then you can live as you like." But what if the "liking" is changed? And it is; for Isa. liii. 3 shows what sinners think of Messiah till God works within. *Then* this wrong thinking is done away. The New Covenant (ברית חדשה) does alter *wishes*—see Jer. xxxi. 33. God's law is put in the heart. May I put it this way:—*After* the נספח,|| we have the מצות, that is, after being saved, we want to enjoy that which pleases God, and which is the OPPOSITE OF MAN'S NATURAL CHOICE, for we saw the word "leavened," or חֲמוץ, described his tainted blood.

*The Hebrew for "unleavened bread," i.e., pure, "the bread of affliction" (Deut. xvi. 3), an appointed symbol of Christ, the One contrasted with men. † Rendered—"died." Christ is here presented as covered with the blood of His enemies.

§ Lit: "Gather to Me My holy ones, those that have cut My covenant upon a sacrifice." Ps. l. speaks in turn of the heavenly Saved Ones, of Israel, and of Antichrist with his followers.

|| Passover. God passed over the door where the blood was. He stayed there, even as near the blood on the Mercy Seat.

A Jewish child will sometimes ask "Do you like מצות?" And we are able to answer "Yes, we take part of one *each* first day of the week in memory of a real Passover, while you only have them *instead* of a passover lamb." All Christians (and there are *few*, though *many* are called by that name) *should* obey Messiah in the simple way mentioned.* The gathering is called "The Lord's Supper." We thus show forth His *death* till He shall have come. The bread makes us think of His *sinless* body, lovingly given for us, at passover time, and we do want to be like Him in the midst of the world of Jews and Gentiles which rejected Him, and to which He is coming quickly for judgment. תהלים נ. יבא אלהינו ואלייחוש אש-לפני תאכל. תהלים נ.

Oh, dear reader, repent. You have sinned and so have we, but you are without a sacrifice. מצות and sabbaths will not take away sin, or, if you are Gentile, your attendance at what men, alas, call churches, and your hymn singing and prayers will not remove your guilt. God wants reality and *perfect* obedience. You cannot put past or present right. You need an atonement *and* a new heart. The one has been made, the other, yes, a new heart and life, a new creation, is free:—if you are burdened with sin, and ready to ask "What must I do to be saved?"

Repent, for time hurries on. Repent, for God is just and holy. He will not declare the sinner innocent (Ex. xxxiv. 7). Beware lest you go on your way unsaved. If you believe not Messiah, you shall die in your sins; the soul that sinneth it shall die. How solemn the judgment of God (Ps. xi. 6). But if you feel you deserve wrath, and want to be saved from sins, the Despised One—The Lord Jesus—is your only Hope. But the truth cannot be hid, that unless you are oppressed and heavy laden, you do not rightly and really want Him. If you seek an easy time in *this* life, you make a mistake. It is hard to live as a Christian, but God giveth more *heavenly* grace amid *earthly* losses, till Messiah shall come again. § Then will be the triumph of His people according to Isa. liii. 12. But till then they will share His reproach (see Ps. lxix). He even had not where to lay His head. Such was the pathway of love that led to the painful and despised death of the cross:—all for sinners.

THE Will of God is good and acceptable and perfect. Nothing else is acceptable, however ornate. If we adopt other methods than those appointed, because of neglect of the Word, can we expect the Lord will say "Well done, good and faithful servant," or must we not rather fear that we shall be shamed away from Him, albeit in His presence (1 John ii. 28)?

"He that hath an ear, let him hear what the Spirit saith unto the churches; to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. ii. 7.

* Dear reader, if a humble *believer*, do you obey your Lord's will in this, or take Christendom's leavened, morning "sacrament"?

† "Our God shall come, and shall not keep silence. A fire shall devour before Him." Ps. l. 3.

§ It is necessary to emphasize the *NARROW* way. So many Jews imagine that to "turn their religion" is financially well; and, alas, to appear as an enquirer may be made so, through the mistakes of modern missions. We need to go back to God's own unpopular arrangements, in loving obedience, unto His honor alone. Human methods are *so* harmful. Oh, that His redeemed would come out of popular organizations, unto Christ, without the camp!

Some Teaching as to Modern Methods and Music—Tested In The Light of the Word.

MANY of God's dear people, though redeemed by the blood of Christ, are careless, as to much of His revealed will, so that there must be trembling lest there be in any one of them an evil heart of unbelief in departing from the living God. Let us "consider ourselves" as we remember this. Not a few have *never thought much* of certain acts of obedience; for example, Baptism and the Lord's Table. And the idea of going back to Scripture for church arrangements seems to them foreign. They take it for granted that those who *call* themselves pastors *are*, and that the meetings where they assemble are mainly well pleasing unto the Lord. "Christian Endeavours," Singing Open Airs, Organs and Choirs are oft regarded as desirable applications of the Lord's Word to promote unity, to lead all into active service, and by all means to gain some from the ungodly world. But the Lord's *own* methods of unity are still needed; 1 Cor. ix. 22 really speaks of *painful* surrender of personal wishes &c. Paul did not approve giving up one whit of the gospel (Gal. ii. 5) or of God's arrangements (1 Cor. xiv. 27), to win any (Rom iii. 8), but he could deny himself so as not to offend (1 Cor. x. 32), even in the small, but great, matter of *daily food* with which he specially deals. Would those who quote this verse be willing to live in the cold of Siberia, or in a miserable hut to reach the ungodly; to give up their favourite food, if so be that sinners could be, through their instrumentality in such a way, brought to Christ? Brethren, let us humbly ask *ourselves* this question, and test *ourselves* in little things. It is easier to say "Take my all" or "Were the whole realm of nature mine, that were a present far too small," than to *actually* deny oneself a sixpence or five minutes, or one pleasure, when one's mind has been *set*.

With this ringing in our ears, let us ask "Does the Word of God warrant music in the meetings for the unsaved?" A full orchestra is *often* an attraction now. The *promise* of plenty of singing is made, but the plain and bare proclamation of the gospel recorded in the Scriptures is a humbling contrast. "And how about instruments in gatherings of saved ones?" Their connexion with *the temple* is striking (2 Chron. v. 13, vii. 6, xxxiv. 12), suggesting the period of *the Kingdom*. Thus too, we have harps in *glory* (Rev. v. 8, xiv. 2, xv. 2). But the dispensational disparagement ("things without soul") of 1 Cor. xiv. 7 is solemn, and the allusion there is to something outside the assembly, as in 8. The gatherings of the Lord's people were *contrasted* with the temple, and linked with the synagogue (whence the word "angel," and, in God's wisdom, the arrangements of elders and discipline). And organs are but a *recent* addition in synagogues, adopted perhaps from Christendom, which itself introduced them not till the beginning of *the dark ages*. They are as Romish as vestments now.

These need Scriptural emphasis. Not only our dress (1 Tim. ii. 9) but our disuse of music is to *show* the appointed dispensational position. Man's love of change and development, to which we are all prone, is checked. We are to be pilgrims, manifestly pilgrims.

Let it not be said—"The primitive church had not knowledge of musical instruments." The earlier Scriptures witness otherwise, and the *change after this* is more striking. If none had been used before, or but slightly, the teaching would not be so clear. And the prophetic "Revelation

of Jesus Christ" heightens, as we have seen, the contrast, making it on *both* sides of this day. Let it not be remarked "Saints could not afford them then." Doubtless, many were ruined through love to the Lord, but how *many* houses and lands were then sold, and at Corinth, for example, the *steward* of the city was among the believers, and Timothy received a charge for those rich in this age,—a solemn, heart-searching charge, for love to the Lord will prevent continuance of most investments. And, it may be noticed, that, when the gifts were being withdrawn, the Holy Spirit did not suggest "music" or more popular services, or philanthropic missions, as a substitute to fill the gap, but rather laid stress on quiet, old-fashioned, rejected work amid all (2 Tim. iii. 10-14, iv. 1-5).

But some say the word "Psalm" denotes a musical accompaniment. Let us not thrust aside this real difficulty felt by some dear children of God. *The derivation* at first suggests this, but remembering how the Holy Spirit has employed even a word derived from the name of a heathen god for "interpretation," with a designed contrast, we need to be prayerfully thoughtful as to *His usage* of this word "psalm." The verb occurs in Rom. xv. 9, 1 Cor. xiv. 15, Eph. v. 19, Jam. v. 13, and the noun in Luke xx. 42, xxiv. 44, Acts i. 20, xiii. 33, 1 Cor. xiv. 26, Eph. v. 19, Col. iii. 16. First, in not one of these passages does the context compel such a thought. And the Hebrew term thus translated is used widely for more general rejoicing; "with a harp" &c being *added*, when meant (see, too, "song," word from root, Ex. xv. 2, evidently no instruments, note verse 1, contrast 20).

Further, the suggestion in verses above given is *praise* to God, not a PSALTERY, a voice of joy (hence the link in several passages with PRAYER). In 1 Cor. xiv. 19 the teaching is plainly WITH a supernatural gift and WITH understanding, the idea of with an instrument is not at all before us. Yet *more* definitely Eph. v. 19, anticipating the objection, joins the term with the word "heart," making *THAT* the musical instrument, and this is the more remarkable in view of such verses as Ps. xxxiii. 2, lxxi. 22 where the Heb: equivalent is found, and the music is expressly named, as we have seen. Evidently the contrast is meant,—and decisive. Thus nothing opposes the usual dispensational instruction, but everything enforces it. The name "Book of *Psalms*" modified the classical meaning of the Greek word, and thus the verb brings before us rather the *character* of the poems uttered praisefully before the Lord. Finally, since organs &c are not ordained, to employ them, with the sad evidences of lightness and man-pleasing all around us, will seem a cruel sin:—if we wait, without prejudice, before the Lord.

As to music in the home. *That* is oft the miniature of the assembly. Passages like Amos vi. 5 are very solemn. Instruments are dangerous. And we have no need nor authority for these things. Shall we seek them, when our money is the Lord's? Perhaps, too the principle of Ps. cxxxvii. will in measure, apply, and certainly the already-mentioned contrast with the future gold, grandeur and glory. Let us be manifestly not of this world or age, that the Lord may be glorified; surely we shall tolerate no wishes that grieve Him, surely we shall have and emphasize a tender conscience.

AN orthodox head is *is* not enough: we must *walk WITH God*. To be able to quote Scripture is not enough: its application in the Spirit to special cases is a great need. Let us not only stand aloof from organized christendom, but also mortify the deeds of the body.

May I Be Baptized?

WE praise God for those who solemnly ask this question. How blessed to see His dear people desiring to *do* His will. But it is right (is it not?) to try and find out if those who ask have really passed out of death into life, and if they are, by grace, *longing* to pass through the act of obedience as an act of obedience. Do not, dear reader, resent loving investigation and and caution. We do not want to exalt *ourselves*, but we are painfully conscious that many *appear* to be virgins, in a separated position, yet are still unsaved (Matt. xxv. 1-13), and that many of the redeemed can ask for Baptism &c without a disciplinelike attitude. Then we must say, as the apostle concerning the Lord's Supper in 1 Cor. xi. 20, "*Baptism* does not exist" in such a case: there is merely an outward ceremony. It is possible to say prayers with wrong objects (Jam. iv. 3), is it possible to be officially dipped in water without any Scriptural longing to carry out the will of the Lord.

May we, therefore, dear friend, remind you of the condition of those baptized? They were *disciples* (Matt. xxviii. 19) or learners, i.e. they did not take an exalted position, but humbly confessing ignorance, desired to be instructed (this would be naturally through those privileged to immerse them). Real Baptism is humbling. Again, they were *believers* (Mark xvi. 16). "*Infant* baptism," even if the Divinely-appointed immersion were used, would grieve the Lord; and, in and by Scriptural Baptism, we *deny* that rite of men. Further, we must not modify the words "he that believeth." Baptism is an act following *definite faith* in God's ability to sustain, in God's wisdom, in God's promises, and in God's guarantee of eternal salvation. In Acts ii. 38 the apostle was led to show that repentant ones, hating and leaving sin, and cutting themselves off from their past life and from unsatisfactory surroundings, are those whom the Lord welcomes to this symbolic action. There is too little emphasis on repentance among *children of God to-day* (See also the order in Heb. vi. 1, 2). Those that *gladly received* the word were then baptized on the Day of Pentecost (Acts ii. 41): merely forced or half-impressed carrying out of a rite is not the Baptism that God has chosen. Like "giving," it must not be grudgingly nor of compulsion, but in and through love. From Acts viii. 12 we learn that those immersed had been disciples concerning the *Kingdom* of God, and the *Name* of Jesus Christ—which attacks self, as well as emphasizes His Deity, and Resurrection; and which, moreover, opposes a sectarian position (1 Cor. i. 10). The eunuch gives to us the *rare*, if not unique, case of one baptized and not *added* to an assembly. But if we realize the designed brevity of "Acts," and the arrangement in Acts viii. 14 and xi. 22, can we assert, or approve, the non-sending of further teachers to Ethiopia, especially in view of Matt. xxviii. 19, 20, Acts i. 8? In these days of light "evangelistic" effort, we little realize our responsibility as to *THE KINGDOM* for those brought to the Lord through us, or committed to our care (see 1 Cor. iv. 15, 1 Thess. ii. 19, 1 John ii. 28, 2 John 8). And the *special* leading of the Holy Spirit is manifest in Acts viii. 26, 29, 39. Moreover, the disciplinelike character of the one baptized is seen in verses 31 and 36. The Lord's *sovereignty* is a blessed fact, and He can cause any to be saved without preachers, or to learn without teachers, but we must not misapply *HIS* authority, as though we were in *control*. Both parts of Matt. xxviii. 19 must be done.

If we turn to 1 Pet. iii. 21, we shall see that *Baptism* is a type of salvation, and that it is only possible when there is "a good conscience toward God."

It is hard to say of others that they have not *this* conscience, but if there is a tendency to try and blunt the sword of the Spirit, if there is an excusing of sin, if there is a carelessness as to details, can it be said to exist? But even when these said sins appear to be absent, there may be a *bad* conscience, for *that* is one's inner knowledge of oneself, and thus, as it is said in connexion with the Lord's Table "Let a man examine *himself*," after others have examined him (see 1 Tim. i. 5, 19, iii. 9, Heb. xiii. 18). And this passage also states the object of Baptism, it is the request (not "answer"), of a good conscience, for the Lord's assurance of forgiveness, and for any of His gracious gifts (Acts ii. 38). Hence we must oft bring this thought before those wanting immersion, and if they resent the Lord's FOUNDATION-instruction as to the *Baptisms* in water and in the Spirit (Heb. vi. 1, 2), misrepresenting and wrongly assuming the latter in these days of ruin, can we recognize discipleship? And we may next lead our thoughts to such passages as Rom. vi. 4, 1 Cor. i. 10-13 where Baptism is plainly regarded as an act marking off from the past *and* from false systems. Can any conscientiously ask us to baptize them, while intending to return to sectarianism, and without wishing to be Scripturally added (Acts ii. 41), if prayerfully considering these passages? And *such* prayerful waiting will surely cause heart-sorrow at the systems of to-day, and real willingness to come out from all that grieves God, and that His people may yet become a united and rejected little flock; Baptism being a stepping stone to jeopardy every hour (1 Cor. xv. 29, 30).

Yes, the people of the Lord need to be lovingly reminded that as there is *one* faith, even the faith of God's elect, so there is *one* Baptism, setting aside all sects (Eph. iv. 5). Thus water is a witness *now*, "with a view to the oneness" (more literal rendering of "agree in one," 1 John v. 8). How sad, then, that Satan has made it a cause of division! Are we not grieved at such sin, and grieved at delay in personal obedience (Ps. cxix. 61), and in emphasizing *as of old*?

It may be said "How about those immersed before they saw this?" If unsaved, though *thinking* themselves saved at the time, like many to-day, they are still unbaptized. If saved, but merely influenced by local customs &c, the deed was not one of discipleship, and God rejected it as Israel's sacrifices in Isa. i, and as He still refuses the "prayers" of Jam. iv. 3. A wrong object, and ritual without intelligence, would make the act useless. How could it be the request of a good conscience? But we must not make *knowledge* of *everything* a preliminary, but rather a disciplinelike attitude. The saved ones of Pentecost were *READY* to learn. Were we in this condition, though grasping little of God's teaching? If so 2 Chron. xxxvi. 18-20 may help us, in His gracious application.

There is a difference between ignorance of the Lord's will, and rejection of it. We cannot approve Baptism when there is the latter. In receiving from the world, especially if there will be persecution, we may be prompt in baptizing, for the "apostle's teaching" will come *after*. But after there has been tarrying in Christendom, evidences of discipleship must be sought, even as in 2 Tim. ii. 19-21 there was an increased narrowness in days of ruin when a sect was first formed at Ephesus (1 Tim. i. 15), and for the first time it became easy there to profess Christ without belonging to *the one church*.

In conclusion, dear friend we would say—"Do not misunderstand

loving care." Baptism is individual, it is true, and the baptizer is not emphasized, but he is not to encourage any sin parallel with that of 1 Cor. xi. 29. He is responsible concerning the manifest attitude, if not for the heart, of the one seeking Baptism.* If there be not a willingness for the burial of the flesh, there is no Baptism (Col. ii. 12). We do not merely want saved ones to pass through one rite, but to please the Lord daily in all. If this action be not a sample of, and stepping stone, to obedience in view of "that Day," it grieves Him Whose Name we bear, and though it be called service it is made into sin. But do not dear reader, on this account hold back. Rather examine yourself as to everything if you find you have been disobeying the Lord as to this *one* thing. We shall all stand before the Judgment Seat of Christ. If we break a least commandment, or know to do good and do it not, how serious it will be. But if we obey, and urge obedience, how bright the prospect—the joy of the Lord (See Matt. v. 9).

Hymns For Believers.

We bless Thee for Thy wondrous
Our glorious God on high, [grace,
Gathered to praise Thee in this place,
By precious blood brought nigh.

By nature everything that's bad,
By grace created new;
For all our sins we would be sad,
And keep "that Day" in view.

We fear to grieve Thee in the least,
We would at once obey,
Though in our everlasting Priest,
We tremble for "that Day."

Our Father, by Thy Spirit, lead,
Nor let our love grow cold,
May we Thine every precept heed,
And do as we are told.

Our Father now confessing
Our sins and Thy great grace
Thy name we would be blessing,
And all Thy will embrace;
We praise Thee for our Saviour
Who suffered in our stead,
And would, by our behaviour,
Acknowledge Him as Head.

We thank Thee for this meeting
Around this table now,
Thy saved ones gladly greeting,
Before Thyself we bow;
We thank Thee for the breaking
Of this unleavened bread,
This fruit of vine partaking
We think of blood He shed.

Yes, blood our sins removing!
So wondrous is Thy grace!
In Christ Thou art approving
A ruined—ransomed race:—
To Thee be all the glory,
No credit is to us,
We tell the wondrous story,
And magnify Thee thus.

"Without the camp," the words are
quickly said,
But yet how slowly we the path-
way tread,

'Tis easy to proclaim an outside
place,
'Tis hard to take *that* path; but
God gives grace!

"Without the camp," yet never left
alone,
We come to Him Who did for us
atone,
His friendship makes all other
friendships small,
His coming Kingdom compensates
for all.

"Without the camp," in grateful,
humble love,
"Without the camp," as those with
hearts above,
"Without the camp," to suffer and
to praise:—

Our Father, give us strength through
pilgrim days.

The darkness deepens, and we grieve
Whenever *snares* God's way to leave;
The Word is bright, "that Day"
is sure,

And we would faithfully endure.

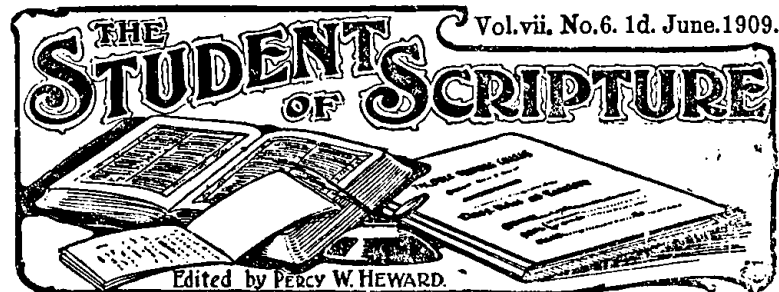
The darkness deepens, but our God,
Who saved us through the precious
blood,

Will not a single saint forsake!
How can we from His precepts take?

Our Father, hear and own our praise,
And guard and guide in all our ways;
Thy love and promise we would
plead,

And, saved by grace, seek grace we
need.

* It is possible he may err, but this does not exempt from seeking to be cautious. We can praise God for all real Baptism as, for all preaching of Christ (Phil. i. 18). But we cannot partake, unless there be an opportunity to do so as an act of faith and fellowship, with a clear conscience.



A Word of Introduction.

AS the days go by, and the Judgment Seat of Christ draws near, every child of God, mercifully brought to see his or her privileges AND responsibilities, should ask "Am I in the right position? Is there anything in my daily life which will bring loss in that Day?" And, as the heart is humbled before the Lord, there will be a sensitiveness, and a readiness to receive with meekness the engrafted Word. Then there will be a purging of oneself, a getting rid of old associations and "tiny sins" hitherto excused, and a trembling that is quite distinct from the fear of the ungodly (Isa. lxvi. 2). If only we were *concerned* at once when uncertain about anything: if only we had opened ears morning by morning to hear the Lord's teaching through His Word, if only we had respect unto the recompence of the reward, our whole life would be changed. It would be impossible to glibly treat unsaved relatives as saved, impossible to adorn ourselves or houses in a way that must make us uncomfortable at times, and which we know must grieve other saved ones. It would be impossible to continue in societies, or "churches" unwarranted by God's Word, even a few weeks, for fear of "offending," or because of "opportunities."

With our eyes on the Lord, His Word, and that Day, we should at once *come out* from anything causing doubt, and thus have both continual difficulties and continual strength. To a wandering professor such a life would appear impossible, and only "giving up," but we should find the more-than-compensatory presence, and power, and promises of our adorable Lord.

Seven Questions.

ADDRESSED TO CHILDREN OF GOD WHO FEEL THEY NEED
MUSICAL INSTRUMENTS IN HIS SERVICE.

1. Why have we the silence of Scripture as to these things in *this* age?
2. Why have instruments because they were in the temple, yet oppose grandeur, an altar, priestly robes &c.?
3. Why not go back to simple arrangements, simply to the Word of God for guidance?
4. Is the *need* greater than the Lord's grace?
5. Are not the "accompaniments" often—expense, pride, jealousy, lightness, division?
6. Can we approve the "Romish" origin of organs in "churches"?
7. What is the *root* of the *wish*?—Any desire for *popularity*, likeness to others?

Please accept this brief message in the spirit of love, and disciplinableness to Christ.

"Do all to the glory of God." "Remember from whence thou art fallen, and repent, and do the first works"—rebukes us all. "*In many things we all offend.*"

What Denomination Are You?

IF this is your question, dear friend, an answer from God's Word may be used by Him to His glory. The word "denomination" simply means "name," but it is *employed* in a way that suggests "creeds" and "church arrangements."

First, as to a *name*. "The Name of Jesus Christ" (Acts viii. 12) seems to shut out human names. Into that Name we believed (John i. 12). Our baptism was into the one Name (Matt. xxviii. 19). Into His Name we are gathered (Matt. xviii. 20). Upon His Name we call (1 Cor. i. 2). For His Name we are hated (Matt. x. 22), often in proportion to faithfulness. "The disciples were called (of God) *Christians*" (Acts xi. 26). And we do not forget all the other descriptions *He* has given e.g. saints, children, believers, brethren. But we would not use *any* in a proud way, nor are we linked with existing *organizations* to which the *Scriptural* names "Disciples," and "Brethren" have been attached, (to our grief), although many born from above may be found therein. We, by grace, belong to Christ, and would not utter these solemn words in an off-hand or self-righteous way, to mislead enquirers, but only to avoid personal sin—sectarianism. Hence we will gladly go on to *explain* a little of the precious truth most surely believed among us, for "the *hidden* things of dishonesty" do not please God, and we would be always ready to give an account of the hope that is within us, only pausing to ask if you, dear reader, have passed out of death into life (John v. 24), or if you only have a mental interest and curiosity as to the things of God? Oh, that you, too, may rejoice in the grace that is in Christ Jesus, and in the blessedness of a child of God for ever and ever.

We believe that "all sinned," in Adam, and that all are "children of wrath" by nature, and sinners by practice, till it pleases God (Gal. i. 15, 1 John iv. 19), apart from all merits of man, to give an anxiety about sin, and a wish for the salvation and rest to which He freely calls the "heavy laden." This we find in the precious Word of our Triune God, given by His own inspiration, to make His people "wise unto salvation;" where also we see that the redeemed are quite "a new creation" in Christ, having the righteousness He made for many (Isa. liii. 11) and being represented in Him "at the right hand of God." Thus we learn that it is ours to show His virtues, and to "worship in spirit and in truth," pleasing and shining for Him in the midst of "a crooked and perverse generation." Hence we do not expect anything but a "strait gate" and "narrow way," but, amid all, we are conscious of the wonderful privileges of the *present* day, when the Lord has shed light on His way of mercy through the gospel, so much clearer than the appointed Levitical "types" and "shadows" (Heb. x. 1). Moreover, we have received "the spirit of sonship," and, "if we remain under, we shall reign" with Christ, with special glory, when He returns:—not to save all, and not because all will be saved, but to receive His people, destroy Antichrist, and establish His own Kingdom, with its centre at Jerusalem. Saints who have fallen asleep will share the blessedness, with rewards or loss according to works (1 Cor. iii. 15) but the ungodly will not be raised till the thousand years are over, when heaven and earth shall pass away, and the Lord will punish sinners justly, for ever and ever.

We cannot meet on any popular denominational basis (John xxi. 15) but, emphasizing believers' immersion, as an act of loving obedience, and with a view to assurance and further fellowship with the Lord (Acts ii. 38),

we are gathered weekly on the Lord's Day *evening* to break unleavened bread (as He said, "Do this"), and to drink of the fruit of the vine, in godly order, without priest or president or elaborate service (Acts ii. 42). Moreover, we would not forsake the assembling of ourselves together whenever enabled (Mal. iii. 16). We believe the saved ones in any town should be especially united, acting together, being represented and guided by an evangelist, like Timothy (2 Tim. iv. 5) or by elders (and deacons), as soon as the Lord raises up any such (Tit. i. 5) according to His people's prayer and prayerful preparation, *within* the definite restrictions of 1 Tim. iii: the elders being called to their solemn oversight by the (itinerant) evangelist, responsible for the church. The children of God in surrounding "places" (1 Cor. i. 2) are linked with those in any central city, which itself may have many *meeting rooms*, where the Lord's Table would be spread (Acts ii. 46), but be one assembly. We regard the Word of God as complete and authoritative in all matters of discipline &c. (1 Cor. iv. 17, 1 Tim. iii. 15). Diverging teachers, open ministry in days of ruin, occasional communion, hymn singing by or to the ungodly, musical instruments, and intercommunion with other so-called churches—we cannot see to be the Mind or Word of the Lord. If any exercised about obedience, in view of the Kingdom, desire further particulars or help, being ready for separation from popular systems, and Scriptural adding to a despised gathering and object, correspondence or conversation will be welcome. "We must all appear before the Judgment Seat of Christ" (2 Cor. v. 10). It is a solemn thing to will to do the Lord's will (John vii. 17). It is hard to give up prejudices and customs. If not thus concerned, dear reader, one message more. If you are among "the called of Jesus Christ," what "denomination" are *you*? Can you find *your* arrangements in the Word of God? Where is a *state* church there? Where is sprinkling of infants? Where are elders with unsaved children? Where is the authority for the Lord's *Supper* in the morning? Where have you warrant for partaking without identifying yourself with the work with which it is connected (1 Cor. x. 17). Will you not weigh these things before God? And if, by grace, you become unsettled, with loving earnestness, in view of His love and the day of which Matt. v. 19, 2 Cor. v. 10 speaks (referring to *believers*), we would urge you to renounce a sectarian name and position, and hating all worldliness, to come and heartily help in a simple, childlike, whole-hearted, disciplelike return to the Lord's own arrangements for the people He has purchased with His own blood.

"Is *Christ* divided? Was Paul crucified for you? Or were ye baptized into the name of Paul?" 1 Cor. i. 13. "One baptism." Eph. iv. 5. "Buried with *Him* in the baptism." Col. ii. 12. "Because three *are* the witnessing ones—the Spirit and *the water* and the blood: and *the three* are with a view to the *oneness*." 1 John v. 8.

SCRIPTURAL GATHERINGS—

If the Lord will, at 61, UPTON LANE, FOREST GATE, THE LORD'S DAY, 11, 3 and 6. 30, WED: 8, THURS: 8, SAT: 7; AT 2, COBORN ROAD, BOW, THE LORD'S DAY, 6. 45, FRI: 8. 15; AND AT 43a, THE BROADWAY, WALHAM GREEN, S.W., THE LORD'S DAY, 11 AND 7, THURS: 8. Any of His redeemed, and any enquirers (Jews or Gentiles) will be welcome at these Meeting Rooms of Believers.

God's Free Will.

NOW is the day of man (1 Cor. iv. 3). He is exalted, and God is attacked.

Not always with the effrontery of open infidelity; frequently the more subtle method of ignoring His arrangements is adopted. Yet it is the mark of His people to fear before Him (Mal. iii. 16), with holy joy, meekness, love and trembling, and to show a spiritual and godly acknowledgment of His sovereign authority, *however* it be exercised. For God *appoints* the standard of right, and that which He does is essentially perfect, though it may not appeal to our imperfect judgment. "And again they said, Alleluia" gives a keynote of the feelings of heavenly ones, whenever God works.

Many have been the arguments of men for the free will of man, the majority overlooking that election is *because* of the free will of sinners, which is naturally and definitely against faith in the Lord Jesus. The dread *fact* of free will accounts for the *awful* sin of to-day. We do not deny but mourn it, and mourn its results, though, if God permits, we thank Him even for His silence and permission (Ps. l. 21, 1 Tim. ii. 1). Nothing is harder than attaining the spiritual height of Rev. xix. 3, even to praise God for that which superficially seems contradictory to His spotless character—but nothing is easier than the proud, unweeping counterfeit of this awe-struck condition of heart.

The idolatry of to-day is not always outward in this Christendom-land, but, often is hidden hypocritically in the heart (Ezek. xiv. 3). Men worship an enlarged conception of themselves or their ideals, and call this the Lord. God is *not* the universal father of popular teachings: Christ has told us who is (John viii. 44). We do not want the creation of man's imagination, but the Lord Who has revealed Himself in His Word. Many say "I should not do this, would God?"—and thus by a perversion of Matt. vii. 11 (applying, in a specific case, to *His* children) bring Him down to their level, as many have acted with the question "What would Jesus do?"

Rarely does the Lord condescend to explain His character as in Ezek. xviii. *There* one of the objects seems, as in the argument of Rom. ii. concerning "patient continuance," to show men their failure in *absolute* repentance, or the making of a *new* heart. Moreover, God has no need to give any account of His matters. His way is perfect; and at the tribunal of human opinion He will not begin to commend Himself. Shall the Creator, before Whom all nations are as a drop of a bucket, plead the patronage or approval of those who are less than nothing? God is *not* responsible to us, but we are to Him. If He commands that which seems contrary to reason, or promises the impossible, let God be true, but every man a liar. And so is it as to everything. We must not merely oppose man's criticism of Scripture, but also the veiled criticism of the Lord in His acts of inscrutable judgment, The flood and the appointed extermination of the Canaanites were deeds of perfect holiness. "Shall not the Judge of all the earth do right?" Who are we that we should dare to reply against God? Shall the potsherd strive with the Maker? Away with the blasphemy of man's judgment of God. *God's* free will needs emphasis. *He* is not subject to His revealed law. True, He will do nothing that is wrong, but can we, frail creatures, dare to decide what is? We rather know what is *dispensationally* wrong, or not permitted to *us*. He said "Thou shalt not kill," but He kills and makes alive. He hath His way in the waves and whirlwind as well as in the sanctuary. That which was said of eastern monarchs is especially true of Him—"Whom He would He slew; and whom He would He kept alive; and whom He would He set up; and whom He would He put down."

The inspired writers clearly show that the Lord will not do evil, or lie, or tempt, but they also make clear His inexplicable sovereignty as a call to faith. If lying spirits go forth, praise is brought to His name (1 Kings xxii); if Job is in agony the Lord is glorified in the permission of it—here we have not the God of sentiment, but One Who does not do as we should or must, but Who has a purpose behind all, and Who cannot be restricted by any, God has a right to allow us torture, if He is exalted: there is no injustice; we are chastened then less than our iniquities deserve. God has a right to continue the inequalities of providence, and to further or to thwart our wishes, and to pass sentence of death because of Adam's sin (Rom. v), and to elect as He wills, or to leave men without a "chance," as earth's logicians would say. "How unsearchable are His judgments, and His ways past finding out." Then let us say "To God *only* *Wise* . . . be glory," while He saith "I am God, and there is none else; God and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My Counsel shall stand, and I will do all My pleasure."

Hymns for Believers.

I want to live by grace Divine
For Thee, O Lord, and daily shine,
Sing the new song that some may see,
And fear and trust, O Lord, in Thee.

I want to use my time aright,
To humbly walk, Lord, in Thy Light,
To have sweet fellowship with Thee,
Obedient to Thyself to be.

I want, when well or suffering ill,
To know and do Thy holy will;
That I, by grace, may daily show
All that to Thee, O Lord, I owe.

I want to lay aside each weight,
Abhor myself, and sin now hate,
To run with patience in faith's race,
Till I shall see Thee face to face.

I want to keep "that Day" in view,
When I shall reap what now I do,
God's glory now must be my aim
That I may not be put to shame.

I want to bear much fruit, and be
Well pleasing, *gracious* Lord, to Thee,
And Thou shalt then be glorified,
And near to Thee I shall abide.

By nature lost, for ever lost,
By grace, by grace redeemed,
And Jesu's blood the priceless cost:—
How grace should be esteemed.

How earthly things but small should
And heavenly things be sought: [be,
Our Father, let us ever see
That earthly praise is nought.

Keep us, O Lord from worldliness,
In Thee may we abide,
Thy meekness may we now possess,
And hate all pride.

Keep us from grieving Thee in
In word, in look, in need; [thought,
With precious Blood for ever
May we take heed. [bought,

Keep us from earthly pleasures, Lord,
In Thee may we delight,
And seek to live in one accord,
In this world's night.

Keep us in fellowship with Thee,
Amid all earthly din,
That those we meet may know,
We hate all sin. [and see,

Keep us each moment, day, and
Obedient to Thy will, [hour,
Give grace and wisdom, might, and
Thy Word fulfil. [power:—

Keep us from pride, O Lord, our
Remind us of our guilt, [God,
That on the tree Christ's precious
For us was spilt. [Blood

Keep us, in tribulation sore,
Serene and calm by grace;
May we unto the end endure,
And see Thy face.

By grace we trust our gracious God,
And own redemption by Christ's
And, by the Holy Spirit led, [Blood,
Would live as those no longer dead.

The Solemnity of Baptism in the Days Preparatory to This Dispensation:—

And all the people that heard him, and the tax-gatherers, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." Luke vii. 29, 30.

The Solemnity of Baptism To Day:—

Jesus came and spake unto them, saying,—All authority was given to Me in heaven and on the earth:

- (a) Go ye therefore and disciple all the nations,
- (b) Baptizing them into the Name of the Father and of the Son and of the Holy Spirit,
- (c) Teaching them (baptized disciples) to keep all things whatsoever I commanded you, and
- (d) See, I am with you (those who baptize and teach aright):—all the days until the end of the age (the goal of preceding commands as well as promise). Matt. xxviii. 18-20.

What Does Baptism Set Forth?

1. A belief in our Triune God. Matt. xxviii. 19.
2. A confession, that from head to foot, we by nature deserve wrath, and feel repentance for sins committed (Col. ii. 12).
3. A realization that Christ died under wrath in our place (Ps. xlii. 7, Matt. iii. 15, Rom. vi. 3).
4. A request for the Lord's blessing and teaching (1 Pet. iii. 21), and a wish to walk in newness (Rom. vi. 4), that all may be done in the name into which we are baptized, self being thus condemned (Col. iii. 17), See Gal. iii. 26.
5. A desire for Scriptural unity (1 Cor. i. 10-13, Eph. iv. 5).
6. A hope of resurrection (1 Cor. xv. 29, Rom. vi. 5).
7. A witness for the Lord (1 John v. 8).

Can we preach rightly without emphasizing BAPTISM? Acts viii. 12, 35, 36.

Incentives to Prompt Obedience.

1. The Lord's exhortation: His hints are Law to His own disciples. "IF YE LOVE ME, KEEP MY COMMANDMENTS." John xiv. 15.
 2. Godly Examples.
 - (a). "I made haste and delayed not to keep Thy commandments." Ps. cxix. 60.
 - (b). "They that gladly received his word were baptized: and the same day there were added about three thousand souls." Acts ii. 41.
 - (c). "He received sight forthwith and arose and was baptized."
 - (d). "He took them the same hour of the night, and was baptized." Acts ix. 18.
 3. The Danger and Sin of Delay. Prov. xxvii. 1, Jas. iv. 17. See Ex. iv. 24, Jas. v. 9.
 4. The Power of Influence. Gal. ii. 13.
- "WHAT DOETH HINDER?" Acts viii. 6. "WHY TARRIEST THOU?" Acts xxii. 16.

Pentecost—

Many Years Ago.

(A Leaflet primarily for circulation among neglected Israel at the feast when, once, 3000 of them believed on the Name of the Lord Jesus, and were baptized, and added to a Scriptural assembly. Can any of these dry bones now live? It is clear that God will choose Israel, and after wrath on many, possess the multiplied remnant as a righteous nation (see Isa. lxi); but "at this present time also there is a remnant according to the election of grace," a kind of first-fruits,—for blindness in part only hath happened to Israel. God is still saving from all nations, the Jews included. Believers interested in God's work among them, and desirous of removing obstacles to prayer (Ps. lxvi. 18) are asked to pray more. Let not such fear the Hebrew will hinder their understanding of this message, for it is mostly coupled with English interpretation. Finally, in days of declension, assumption, and counterfeit, it is well to remember the teaching of Pentecost as to unity, gifts, and witness, that God may be glorified by humble confession of sin, acknowledgment of His righteous removal of lampstands, and waiting on Himself).

GOD gave the Law. Yet none have kept it. Like Adam, all have transgressed any covenant under which God has been pleased to place them, or permit them to be. Surely there is a need for

Repentance.

Yet when the Lord calls to weeping, often, alas, we find joy and gladness (Isa. xxii. 12, 13). So foolish are men and ignorant, they know not the things that belong to their peace, they forsake their own mercy, and treasure to themselves

Wrath—

to fall on them in the day of wrath and revelation of the righteous judgment of God.

Such teaching may well be brought solemnly and earnestly, before Jews and Gentiles, whether they will hear or forbear, at all times. And we would sound it forth now, when Israel are not only professing their

desire to put God first on

יום הבכרים or the day of firstfruits (Num. xxviii. 26), but are also commemorating, by the same feast, the Giving of the Law, (מן מן תורתנו).

But the Law, though glorious in itself, was and is, the ministry of

Death and Condemnation to the guilty.

The First

tables, which were broken even under Sinai, remind us of man's failure; but the second, stored safely in the ark (Deut. x. 1, 2), and not given directly to the people, tell of God's provision, and faintly hint a second covenant. Here we see One Who kept the Law in Himself (Ps. xl. 8), and Who completed His life with an atoning death (the blood of atonements was on the Mercy Seat), presenting

His own Blood

in the heavenly קדש הקדשים (Holy of Holies), of which the earthly was but a pattern or picture. Thus the Second or New Covenant ברית חדשה Jer. xxxi. 31) honours the Law, whereas boasting Israel (Ex. xix. 18) only broke it.

Pentecost

is but the Greek of חמשים, or fifty, dating the morrow after the Pass-over sabbath. משיח (Messiah) was

Raised

on the very day of the Omer, which, being composed of corn that had risen after the seed had fallen into the ground and died, was a picture of this event. And on חג השבועות (the feast of weeks) in the same year, God granted yet another manifestation of His grace. A number of Hebrew believers were together in Jerusalem, when the Day of Pentecost was fully come, and suddenly there came a sound from heaven, and then there appeared tongues as of fire, reminding of

Sinai,

and its glory. Next, those assembled were filled with the Holy Spirit and began to speak with other tongues. God's grace thus gave further teaching, and a contrast with Babel, and a suggestion of the fact that the gospel is to all nations. Thus, too, were formed the "firstfruits" of Messiah's redeemed ones, a pledge that there will be the ingathering of many (but not all, only all that are

spared, Isa. iv. 3), when He, the rejected Messiah,

Comes Again.

But saved ones, though perfect through the Lord's comeliness (cf. Ezek. xvi. 14), must yet be conscious of failure in themselves. God is so holy. Hence the leaven in the loaves of Lev. xxiii. 17; and the fire that came upon the gathered disciples also implies this. We dare not trust in ourselves, even when saved by the precious blood of Messiah.

HE ALONE

was perfect, but we *desire* to be faithful. Hence in the same way as מצות* speaking of holiness, followed פסח† so these loaves were *baken*, and thus the leaven had *ceased* working, that it might be clear God's people should

Hate Sin;

albeit not to get righteousness, but because loving Him as those already *made righteous* (Isa. liii. 11). When the ones of whom we speak thus received the power of God to be His witnesses, many of the festival sojourners in the city came to the place, and mocked, as Isa. xxviii. 9-14 had foretold. But after the quotation of part of Joel ii, and the preaching of the gospel with reference to Ps. xvi. 8-11, Ps. cx. &c, which plainly refer to Messiah and His

Resurrection,

the Lord was pleased to convince some in their hearts. Then 3000 sought forgiveness by the Sacrifice, and, *having been* saved, they were *next* baptized, or immersed, (like redeemed Israel passed *through* the Red Sea, and Noah *through* the Flood,) as if to say "We deserve *wrath*, Messiah took its waves for us." (Ps. xlii. 7). Hence

At Pentecost,

as well as in Ex. xx, God gave His laws, but the *2nd* time in the hearts of His people (Jer. xxxi. 33). So Isa. ii. 3 had an anticipatory illustration, to be completed when Messiah returns in glory.

Dear reader, in what or whom are you trusting for salvation? The Law is good, but it can only make known to *you* your sins. It tells of everything to *do*, yet puts no *power* in you. The gospel tells the helpless of everything *done* (hence it honours the law, Isa. xlii. 21); and, moreover,

* Unleavened bread.

† Passover, the Passover lamb.

God, through the gospel, puts
LIFE

and power in His redeemed, that the new "doing" of gratitude may commence. The Law in the heart changes everything, and with a basis and background of Messiah's real Atonement, well may those who are saved by grace say with praise

אשרי נשוי־פֶּשַׁע כְּסוּי חַטָּאָה
אשרי־אדם לא־יִחַשֵּׁב דְּוָהּ לוֹ עוֹן
ואֵין בְּרוּחוֹ רְמִידָה: תְּהִלָּים לֵב אֵל

"Blessed is he whose transgression is forgiven, whose sin is covered."

"Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."

Ps. xxxii. 1, 2.

Dear friend, again I would ask—What is your condition before God? You may be a religious Jew. You may be a religious Gentile. You may

Think

all is right. Thinking does not save, or make you safe, or help at all. On what are built your hopes לעולם הבא (for the world to come)? Beware, for the Law of the first Pentecost shows God's *wrath* on all not born again by the work of

the Spirit of God,

Who descended at the second Pentecost of which we have spoken. Pentecost is linked with Passover (Hence the name *עֶצְרָת*). You cannot have the blessing of God's *first-fruits* apart from the Passover, even Messiah. The picture-prophecies, or

"Types,"

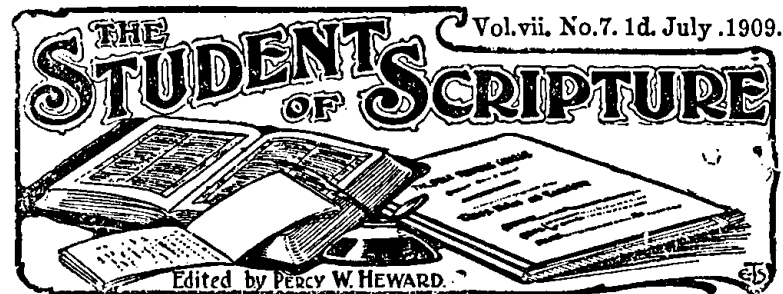
of the Jewish year are in their *right* order in Lev. xxiii, but not in popular Judaism which puts the seventh month first.

If we read Leviticus, with opened eyes, we shall see that *after* this dispensation of firstfruits (from Jew and Gentile), the next great events are the *antitypes* of the New Year or Jubilee, the Day of Atonement, the Feast of Tabernacles, even the *glorious* return of a **Pierced**

מִשִּׁיחַ—

Messiah, (Zech. xii. 10) to bring rejoicing to His ransomed ones. But will *you* be among *them*? If you hear the truth, and reject Him now, can you expect to be saved then? His enemies will be His footstool. What if *you* are among *them*?

* עֶצְרָת עוֹל פֶּסַח, termination of Passover.



Vol. vii. No. 7. 1d. July. 1909.

A Word of Introduction.

SAVED by the grace of **GOD**, His redeemed should humbly stand outside things that grieve Him. Fellowship with Christ without the camp is very blessed. But rejection is real pain (Ps. cxlii. 4). To encourage those who would walk worthily of their high calling in the difficult "narrow way" is this Monthly sent forth, bringing before them their Father's will and promises, telling of the present help of the Holy Spirit and of "that Day," seeking after illustrations of Mal. iii. 16 and 1 Cor. i. 10, and aiming at the glory of our Triune God.

The Privileges Of A Child Of God.

MANY there are who think that a Christian must walk in gloom, and miserably before the Lord of Hosts (Mal. 3. 14). And there are some professedly saved ones whose actions may suggest this. But those who have the **Satisfaction** of knowing their sins are covered, have true joy (Ps. 32. 1—the word "blessed" means "happinesses"). The joy is unspeakable (1 Pet. 1. 8), while there is walking with God and delight in His Word (Jer. 15. 16). This joy is the fruit of the Spirit (Gal. 5. 22), and it is so different from that **hollow laughter** of which we must say "It is mad" (Eccl. 2. 2). And what real mirth can there be with unpardoned sins, in view of judgment (Heb. 9. 28, Eccl. 11. 9, Rev. 6. 16, 17)? We readily confess that a child of God does experience *Intense grief*, but does this *always* make miserable? Do we pity, for instance, those who have real natural sympathy for sufferers, and who painfully grieve for them? No. Why then imagine the child of God has no joy? A tender conscience is a blessed, not undesirable thing. Further, **more sorrow** can be felt, without crushing, when there is added *power*. So a saved one knows heart-weeping over sins and sinners, unexperienced before; but there is such an increase of joy—in the Lord (Phil. 4. 4). Our joy is of a **different kind** from that of earth, and criticized by those who have not tasted it (Ps. 34. 8). But let none think they can make a bargain with God, and accept salvation, in human strength, to get a happy time. But, on the other hand, if any feel their need and His wrath, they are welcome now to Him, simply and only because of the poured-out Blood of the Lord Jesus. Dear reader, on what is *your* joy resting? Have you assurance of **everlasting life**?

Any concerned about God's *only* way of salvation, or, if already saved by *grace*, about pleasing Him in all, are invited to correspond. Acts 4. 12, 1 Cor. 1. 10, Prov. 3. 5, 6. Meeting Rooms of Believers:— 61, Upton Lane, Forest Gate, 2, Coborn Road, Bow, E, and 43a, The Broadway, Walham Green, London, S.W. "The time is short." "Our God shall come."

"His Commandments Are Not Grievous." The Table of The Lord.

THOSE who are "a new creation" in Christ need to have "new things" in their life, and manifest "newness of life," their *whole* course being *His* arrangement, and their object *His* glory alone. Having come to Him for rest, they have gladly taken His yoke upon them and found it light, because of real love to Him. The restive ox alone wishes the goads further. The Lord's people delight in His law, when growing in grace. Among the commandments graciously given to children of God in the present dispensation is one that reminds of Eden—that garden lost through eating:—and which subjects at the same time simplicity, humility, fellowship and a test. This is the Table of the Lord.

Ritualism has a second victory when the redeemed fear to speak highly of the typical privileges for saved ones to day, lest they lose their protestant reputation. The teaching and spiritual blessing wrapped up in a right observance of the breaking of the bread cannot be easily overestimated. There is no virtue in materials, but God uses and owns obedience. Doubtless, many fail to enjoy and therefore fail to understand this, but is it not they rather depreciate signs and symbols, by reason of an erring idea as to the work of the Spirit of God? He is indeed sovereign, and cannot be bound to forms. But *this* was so always. Further the *carnal ordinances* of Levitical ages have, indeed, passed away and there is a spiritual counterpart, but the Lord's own arrangements for this very day are not to be lightly regarded. Where has He said there shall be *no* types now? Disobedience herein is not spirituality, nor must we assume God's blessings which are linked with symbols, in Scripture, if we dare to put aside His revealed will as to these: although we know that *He* Himself is independent of our recognition of that will, and can bless even when we fail and do *more* than He has promised.

The very names given to the Table of the Lord not only indicate simplicity (e.g. Breaking of the Bread) and, in Divine wisdom, the time (the Lord's Supper) but also contain instruction as to the *Importance* of this solemn type. How great is the privilege to sit at the *Table of the Lord* as *His* guests. How can we, if, by grace, born from above, excuse ourselves, or fail to examine ourselves first? In this act of worship and blessing we have a continual reminder of the height to which grace has lifted us, and a continual prophecy of the day when we shall, because of grace, eat and drink with our beloved Redeemer in His Father's Kingdom.

Moreover, the very titles explain the meaning, e.g. the word "blood" in 1 John v. 8. This deals with a *present* symbolic witness (as the "water" of *that* verse, note *past* in verse 6). Types are called by names of that which they signify, cf. Rom. vi. 4. Further, the descriptive word "communion" in 1 Cor. x. 16 is at once a hint of the privilege, and a blow to personal selfishness and general sectarianism. The "having in common" is not for the exaltation of *one*: one cannot partake alone. Every word of God is pure! Let us adore *Him*, and in view of these striking Divine terms, not merely regard the *Lord's Supper* as a mere form, or an unnecessary or optional thing. Has not the Lord, Who of old linked enjoyment of forgiveness with obedience (Acts ii. 38) associated real advantages with the *godly* participation of this reminder of Christ? And blessings have their solemn accompaniments. The greater the privileges, the greater are the dangers.

If any one eats or drinks unworthily, or without weighing the Divine

teaching, he eats and drinks judgment (1 Cor. xi. 27-29). The word is "judgment" not "damnation." The same Greek is in verses 31, 32. The case of a BELIEVER is before us, and PHYSICAL death (30) and loss at the Judgment Seat (27, "liable to action for") are presented, rather than eternal wrath. Yet, alas, there are many who indifferently, and with a semblance of charity, or with a real desire to show it, admit any, or, at least, all members of "evangelical churches," to what they believe is the Lord's Supper, sheltering themselves by verse 28. But that solemn command concerns those ALREADY SCRIPTURALLY TESTED and "added" to an assembly Scripturally governed. Shall we venture to be careless (Lev. xix. 17) as though we had no responsibility? Must we not warn? The God of 2 Chron. xxx. 20 is the same to-day: the teaching suggests His grace, in answer to prayer, but likewise implies His chastisement first, because of sin, simply as to a type, and even when the heart was prepared. (How much more terrible is the sin of an unprepared heart! And this is possible amid right organization). If any, then, are believers and we are as well, we are so linked with them that we cannot let our brethren harm themselves through our lack of watchfulness. The principle of 1 Tim. v. 22 applies. We cannot be unmindful of those whom we recognize as saved: how prayerful should we be as to who should be thus acknowledged.

But, having thought much of privileges, we must now consider more definitely the will of the Lord as to arrangements of the Table of the Lord. He has said "If ye love Me, keep My commandments," and if we believe His Word shall we not seek to be *sure* what His commandments really are? Of old, Israel laid aside or covered the Lord's laws to keep their traditions (Mark vii. 8). Could *He* THEN accept their worship (Mark vii. 7)? Is *He* not the same God now? Cannot those who desire to please Him see something similar to the sins of Pharisees was prophesied (2 Tim. iii. 1-5, Acts xx. 30, 2 Pet. ii. 1), and has taken place among the professing people of God? The woman and the three measures, or ephah, of Matt. xiii. 34 plainly allude to Zech. v and leaven is *always* a type of evil when mentioned in Scripture. Here then we have in parable *not* the gradual reforming of the human heart, nor the spread of a universal Christianity (see Matt. xxii. 14, Luke xviii. 7, 8), but a professing church, like the woman of Rev. xvii, leavening or corrupting the meal or teaching of the Lord. With subtle wisdom, of this age and of the evil one, the leaven is inserted within, and works unseen awhile in the dark. *Some* portions of the truth are retained, but by clever admixture the whole nature is changed. Those whose eyes are, by grace, in measure anointed, and who sigh and cry for the abominations of to-day cannot but see in gorgeous buildings, very wealthy professing Christians, various sects and systems, elders with unsaved children, and a general worldliness, coupled with a rejection of the humbling gospel of grace,—a real departure from the faith of God's elect, and, at least, some preparation for the climax of rebellion against the Lord. *He* Who, in righteous severity, set aside Shiloh and granted Jerusalem to be trodden down, and broke off some of the branches from the olive tree of Rom. xi is *the living Lord*. *He* Who threatened the Ephesian representative, with the removal of his lampstand, cannot excuse the substitution of man-regulated public worship for that which is in Spirit and truth, or the exalting of different schemes instead of the commandments of the Lord, taught of old everywhere in every church (Jude 3). His eyes are purer than to behold this iniquity. If we are, by grace and the blood of atonement, among the

called of Jesus Christ, can we be unconcerned at the real ruin, or unsaddened when instead of believers baptism many have unbelievers' sprinkling, in which there is no figure of burial (Rom. vi. 4) or accordance with His command? Are we not in grief, if, by grace, disciplelike, when we find that this leavening alteration, while preserving the *name*, and *part* of the arrangement, has spread to everything? Even the Table of the Lord has been attacked, and the reminder of unity made an opportunity for division. Bread is found there, but not the unleavened which He used and concerning which He said "This do." This modification is parallel with others, and thus not surprising, but no less is it sinful. And the very *slightness* of the change, to human eyes, is, alas, the reason many give for *preserving* the corruption, or excusing it.

Perhaps the thought is new to some dear children of God. If there is a willingness to consider without prejudice, and to follow whatever His Word says, let *His* Name be glorified for this. Any concerned are lovingly reminded of the principles set forth in Lev. v and the words of Ps. xix. 12. Knowledge now brings greater responsibility. The Lord accepts all love, but cannot approve errors linked therefore. This thought will encourage and humble us as to our past (2 Chron. xxx. 18, 19, John xix. 39). Those who are exercised will, indeed, ponder the following facts—"Leavened" and "fermented" are expressed by a similar Hebrew word and Christ, obeying Ex. xii. 20, against rabbinical perversion, used the simple "fruit of the vine," *never even using the word "wine"* concerning "the Supper." It was *no chance* that the Son of God chose this time for the simple appointment. He did not mean "Do what you like," but "Do this." Never man spake like to Him, *all* His words were perfect, and can it be thought He did not mean to refer to the *unleavened* bread a picture of Himself the Contrasted One? Leavened bread is an appointed symbol of the Lord's people in Lev. xxiii. 17, suggestive of *their* failures (*cf.* the *Dove* on Christ and the *Fire* on the disciples note Isa. iv. 5; vi. 6, 7).

Despite the name Divinely given ("Supper") and Acts xx, many have *morning* observance, without a Divine warrant. Moreover, forgetful of Acts xx. 7 and 1 Cor. xi. 26, a number observe *rarely* and not *every first day of the week*. The word rendered "Lord's" in 1 Cor. xi. 20 comes twice in Scripture, the *second* time in Rev. i. 10, emphasizing the fact that every first day the disciples gathered to *break* bread. Nor was the loaf *cut*. Nor was there part of a loaf. Nor were there cups. In a symbolic act symbols *are* IMPORTANT. And, dear fellow saved ones, a Scriptural Church with Scriptural adding (Acts ii. 41) and discipline (Acts ii. 42) needs emphasis in this context, for God is not the Author of confusion. Those who break bread together actually say they are *one body* (1 Cor. x. 17). INDISCRIMINATE partaking is sinful. Will you, then, risk loss in the Day of Christ by remaining where this command is put in the background, or will you not, with love to Him more than any "these" (John xxi. 15), not only consider His commandments, but lovingly and uncomplainingly make haste to keep them? Let not difficulties or possible results weigh anything. Do not wait for others to accompany. Abram, though largely faithful, sinned in this way (Acts vii. 4). The pathway is narrow, but the Lord's companionship is enough (John xv. 14) and in keeping His statutes there is great reward (Ps. xix). Further correspondence and prayerful fellowship valued. Literature to aid in further in the study of the Word will be gladly sent. It is not, dear friends, that we have already attained, but we do want to *please* our Lord, and if you likewise have this desire, let us be as one (Neh. viii. 1), unto His glory.

"Whatsoever Ye Do."

"A Word Fitly Spoken."

"Every Thought Into Captivity."

HOW much of our life we could often have wished undone, and to be gone through again! But it is ours *now* to praise God for His righteousness in present chastisement and future losses, while mourning *deeply* the sin. How little has there been of real, unselfish, spiritual service. How much of flesh-pleasing religion and activity has entered into everything. Particularly, perhaps, we feel this as to little things. By these we show our condition. The one faithful in the least will be faithful in much. Have our meals pleased God? He says that when we eat or drink we should do even such a simple thing definitely to His glory. Have our words manifested a good treasure in the heart, or has there been a little hastiness? And how about thoughts and looks? Have our eyes been turned away from vanity? Have we turned towards any forbidden tree, or listened sympathetically to any *attractive* representative of Satan? Have we tolerated wishes of our own—self-centred, proud, and thrusting the Lord from His rightful place? Holiness is not mere hymn singing, or one-day religiousness: it concerns every part of us and every moment of our life. The few Scriptural words above this message solemnly remind us that by *all* we can serve the Lord and, alas, by *all* we can grieve Him.

Sin: What Is It?

SIN is a fearful fact. It has attacked God, and blighted man. Sin is simply having our own natural way (Isa. 53. 6). It is anything against God's Law (1 John 3. 4), however pretty, plausible and pleasant. Men may call it by nice names, and excuse it with honied words, but sin is high treason against the Lord, and **must be punished**. You may, dear reader, be both respectable and religious, and yet God may say of you—"Thine iniquity is marked before Me" (Jer. 2. 22). Saul of Tarsus, a Pharisee, and the son of a Pharisee, was surpassing his equals in devotedness and outward obedience to laws, but when **he felt the command** "Thou shalt not covet" or "have a desire," do you think he could rest happy and remain self-satisfied? Nay, **he died** to all hope of self-righteousness. Sin is deeper than the skin: The Lord looketh on the heart. A proud look is an abomination to the Lord. The very plowing of the wicked is sin. Who then can be **unconcerned**? Sin cannot be tolerated, but it can be forgiven, yet only through a perfect, appointed Sacrifice, bearing the due wrath of a holy, changeless God. *Therefore*, Christ died for His people, and if dear troubled reader—whether you be Jew or Gentile, rich or poor, it, matters not—if you feel helpless, and are low enough in your opinion of *yourself* to trust **the Lord Jesus alone**, to trust as one of the ungodly for whom He suffered (Rom. 5. 6), eternal life is yours! Then obedience "unto the Lord" will lovingly begin, and we shall be glad to hear from and help you in this, with a view to **His glory**.

Correspondence welcome. Believers' Meeting Rooms:—61, Upton Lane, Forest Gate, and 3, Coborn Road, Bow, London, E, and 43a, The Broadway, Waltham Green, London, N.W.

Christians, Christendom, Christening, Christmas, and Christian Endeavours.

A *Christian* is a *new creation*; according to derivation linked with and like to Christ; according to Divine definition, a learner (Acts xi. 26); according to the world's estimate, a rejected one (Acts xxvi. 28, 1 Pet. iv. 16). Yet, alas, the name is commonly applied to all who dare to assume it, or to any one who is "charitable." Where are real disciples in this day of fig-leaf profession? Oh that we may ask ourselves if we are manifestly "*Christians*."

The wonderful title "*Christ*" has been, alas dragged into many man-made terms. Let us, as children of God, beware lest we use it glibly, or appear to identify Him with that which, being lawlessness, *He hates*. Ps. xii. 6 shows how watchful we should be about *our words*. Idle words will come up at the day of judgment for the ungodly, and a word helped to cost Moses the land.

The terms "*Christendom*," however, seems employed as a contrast with Himself, and is based on the expression "The Kingdom of heaven," or "of God," applied to that which proclaims itself His, but which, in works, denies Him a towering mustard tree with evil spirits making their nests in it, and heaven taken by a woman with its secret working and awful results.

The verb "*Christen*" is based on the idea that water, used "sacramentally" and *mis*-applied, regenerates. But repentant disciples (i.e. believers) are the subjects for real, unpriestly baptism (Matt. xxviii. 19, Mark xvi. 16, Acts ii. 37). Anything else is a man-made way of salvation of which the end is the ways of death. A child of God should not even speak of "a *christian* name," or "a *christian* country." England is heathen, and multitudes who have been sprinkled are not only *all* unbaptized, but, for the most part, "dead in trespasses and sins," lulled into false security, or laughing at the perversion of our beloved Lord's will, which, alas, they despise as well as the counterfeit, and partly through it. Oh, dear brethren, let us be concerned about this.

"*Christmas* has past," some will say, "Why trouble us again concerning it?" The sin wrapped up in its name and celebration is ever *present*, and God's people, when forewarned early, can more easily prepare for separatedness if God is pleased to spare them, and if they are willing to go forth unreservedly to their beloved Lord outside the camp, bearing—keeping on bearing—His (real) reproach. An unauthorized feast, unnamed in God's Word, kept to avoid singularity, has no claim, except for weeping, on the redeemed.

"Christian Endeavours," and similar organizations, are, alas, not only without Scriptural warrant (although often well-meant by the Lord's own, saved ones), but dangerous in obscuring the object of God's people—Scriptural churches to His glory—in fostering inter-denominationalism (careless of differences, Matt. v. 16), in encouraging publicity even for sisters, and in leading some to think too readily they have passed "out of death into life." Oh that we may seek Divine caution, and Divine "customs," *lovingly* rebuking those from whom we *sorrowfully* differ, in view of Christ, and of the Judgment Seat of Christ.

"Let us go forth therefore unto Him without the camp, bearing His reproach. For here we have no continuing city, but we seek one to come."

Speaking To The Children.

WE are sometimes asked why we speak to the young people. I trust our answer may be made in the fear of God and to His glory. We believe that this speaking is His will for us, but a fuller reply may, in the Lord's grace, be more convincing, and, as before mentioned, to *His* glory.

Some imagine children are "innocent." Scripture says we are born sinners (Ps. li. 5). The imagination of man's heart is evil from boyhood (Gen. vi. 5). We need to make it clear that all are *fallen*—the very symbol of the covenant in Gen. xvii, and the sacrifice for the infant firstborn, linking him with the unclean ass in Ex. xiii. 13, must show this. Hence children *need* God's truth. He has not told us His grace will blot out their sins till a certain age, or permit a father to be responsible for them. Hence though we acknowledge the Lord is merciful, we remember He will not declare innocent (Ex. xxxiv. 7). He is so holy, being of purer eyes than to behold iniquity. So in the words of Scripture we say: "Come, ye children, hearken unto me: I will teach you the fear of the Lord."

Others say "Children cannot understand." It is written "The Lord looked down from heaven upon the children of men, to see if there were any that did understand" (Ps. xiv. 2). Alas, *none* were found wise. "They are all gone aside." "They that handle the law knew Me not," saith the Lord in Jer. ii. 8. Isa. xxviii. 9-12 gives a sorrowful picture of Israel's clever scholars. If we wait till sinners understand *naturally*, we shall always wait, for the natural man receiveth not the things of the Spirit of God, neither can he know them. Thus hath the Lord spoken, by His servant, the Hebrew Christian, the converted rabbi, Saul (or Paul) of Tarsus, a man brought, in spite of his bigotry and "opportunities" in Judaism, to receive the Rejected One as his Saviour. Not by man's skill will men be born from above: the *Lord* can work among young and old alike. As to the OTHER meaning of the word "understand" it is plain that God meant His Word for children (Deut. vi. 7). *Who* are all that could understand in hearing in Neh. viii. 2? Others tell us that we go to children who cannot "answer" us as those more learned. Commanded to preach the gospel to *every creature*, we would not neglect *any*. We are *debtors* to wise and unwise. Men of Israel, we welcome you. Come and talk of the righteous Law of God, which says "Cursed be he that confirmeth not the words of this law to do them." Gentile men, you too are welcome, for "It is a fearful thing to fall into the hands of a living God." But if *you* refuse, and say "We have no time," if you begin with one consent to make excuse, behold we turn to those that will hear, remembering Acts xiii. 46, xxviii. 28, and the solemn words of Isa. xxviii. 13. When adults mock, we turn to the children. In verses 9 and 10 we have the scornful words of scornful men (verse 14) recorded. The Lord Jesus, the Messiah, Himself carried out the teaching of the prophecy. He often speaks of little ones believing Him, and when the Galileans and children sang His praises the Pharisees tauntingly said "Thy disciples" (see Luke xxii. 39, Matt. xxi. 15). See Ps. viii. 2 "Out of the mouth of babes and sucklings hast Thou ordained strength because of Thine enemies, that Thou mightest still the enemy and the avenger."

מפי עוללים וינקים יסדת עז למען צורריך להשבית אויב ומתנקם: תהלים ה ב
This passage in Isaiah tells of insults that would not have been offered if the children were not being addressed. The passers by exclaimed "Whom shall he teach knowledge?"—as much as to say "Whom is he instructing

next?—mere babies." Here we have God's warrant for our action, and we care not for man's attack.

Yet others remark that the parents have the position of teachers. They *should*—Ex. xii. 26, 27, Deut. vi. 7, xi. 19, Josh. iv. 7, 8. But can the blind lead the blind? And these *well-known* passages are sadly *forgotten*. What parents to day speak of the Scripture when rising up, when sitting down, when walking by the way?—What parents, I repeat, speak of them thus *to their children*? If the little ones are neglected, by God's grace we will take them truth they need. False teaching is poison, and we will not say "It is no concern of ours that others are being poisoned." Truth is one, the Word of our God shall stand for ever, and, whether any will hear or forbear, we must proclaim His Salvation for guilty, needy sinners, by the blood of the Sacrifice,—A Sacrifice for ever by the Priest for ever (Ps. cx. 4), providing everlasting life. Dear readers, are you without this, unprepared to meet God—yet unconcerned?

Hymns for Believers.

Revive Thy people by Thy grace—
To seek more earnestly Thy face,
To wait before Thy Throne,
That they may grow in grace always,
Thus glorify Thee, Lord, and praise,
And worship Thee alone,

Revive Thy people, and give power
To witness for Thee every hour,
In this world's night of sin; [see,
To praise Thy Name, that *some* may
And fear, and trust, O Lord, in Thee,
And have Thy peace within.

Revive Thy people, Lord, always,
That they may walk in Thy sure
And never weary be, [ways,
For as they wait Thou wilt renew
Their strength, and give them power
to do

The thing that pleaseth Thee.

Revive Thy waiting people, Lord,
Quicken, according to Thy Word,
Those saved by sovereign grace—
That sinners may Thy truth behold,
And fear Thy judgments from of old,
And trembling seek Thy face.

Revive Thy people gathered here,
That all may serve, with holy fear,
And keep "that Day" in view!
Saved through the Blood, with heart-
felt love,

May all, as quickened from above,
Thy precepts love and do.

Saved, and set apart by God,
Through the Saviour's poured out
For His foes His life He gave, [Blood,
On the cross Christ died to save.

Saved, and set apart are we,
From our sins by Blood set free,
That we might live unto Him
Who *now* saves us from our sin.

Saved, and set apart, by grace,
Now to run the heavenly race,
Looking off to Christ on high, [nigh.
Through Whose Blood we are made

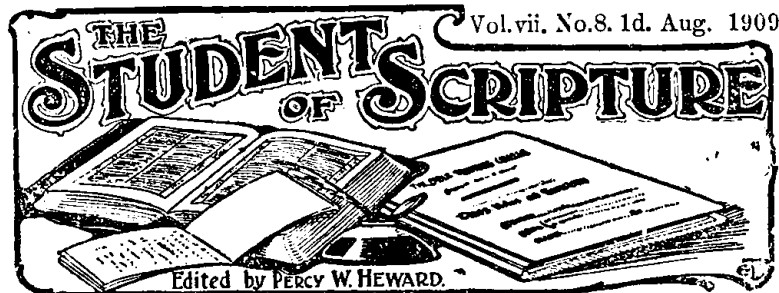
Saved, and set apart for Him,
That we may the Lord esteem,
Love His Word and Him adore,
Humbly trust Him evermore.

Saved by Blood, and set apart,
That we may, with our whole heart,
Seek the Lord, His precepts keep,
And for sinners sigh and weep.

Saved by Blood, and called God's
Set apart as godly ones— [sons,
For the Lord Himself alone,
And to make His glory known.

Saved, and set apart to show
Whose we are while here below,
Seeking things which are above,
Showing 'tis the Lord we love.

"Faith is the substance of things hoped for," The Millennial Kingdom is a real fact to a growing child of God. The glories of "that Day" are no mere imagination. Thus faith sees nothing in its risks whereof to be proud. They are just a natural Christian attitude. Anything else would be awful unbelief.



Vol. vii. No. 8. 1d. Aug. 1909

A Word of Introduction.

THE grace of our God is, indeed, abundant, and by it we are enabled to pass on *His solemn Word*. Any exercised about obedience, and desiring to put the Lord first, not conferring with flesh and blood, are lovingly invited to read—and correspond. But to read without intending obedience to His will, whatever it means, is both dangerous and sinful. Also how ungrateful, and unbefitting those born from above, simply because of grace, through the poured-out Blood of the glorious Sacrifice, and the creative inworking of God the Holy Spirit! Brethren, shall we be ungrateful? Or have we God's glory at heart?

"Where Is Boasting Then?"

Rom. III. 27.

If man has any merit, if some contribution to salvation is from the fallen creature, if works have some position before a new birth, who has turned the scale to secure eternal life? The answer must be "self;" and if self can *begin*, why a new birth for the "easier" continuance? But if we were *dead* in sins, if the faith whereby we laid hold of grace belongs to Jesus Christ (Rom. iii. cf. 1 Tim. i. 14), if even Abraham, as pertaining to the flesh, found nothing (Rom. iv. 1, 2), boasting is *shut out*. Let him that boasteth boast only and ever in the Lord. "It is *not* of him that willeth, *nor* of him that runneth, *but* of God That showeth mercy." The foundation and topstone of the building of salvation are alike of grace. Christ is the Alpha and Omega. There is none righteous by nature, or by a careful admixture of their works with those of the Lord Jesus. The *law* of faith sternly excludes every form of disguised boasting, and saves sinners only on the one low level of helpless, hopeless ones, brought by grace to receive a free gift.

Man of himself resents this humbling method, and thus the character of salvation *uncovers* the very thing it *asserts*, and it is herein consistent. An *Arminian* gospel may be received by an unsaved professor, but not the gospel of the grace of God. We do not call it "Calvinism," for we decline alike the name of man (1 Cor. i. 12), and such late dating of the glorious gospel of God. Moreover, we would mourn before God, the fatalistic, self-satisfied, and man-reasoned creeds, which are so easily welcomed by the flesh and which are regarded as Calvinistic. It is not for us to defend this teaching by *our* cold logic. The Holy Spirit does not need our aid, nor can we, weak as we are, explain fully those ways which are in the sanctuary, and past finding out.—And, further, we could not find, on the authority of this very teaching of God itself, apt pupils among lost sinners (1 Cor. ii. 14).

Thus a solemn consistency is again brought before us, for if reasoning could demonstrate to rebels, this fact would deny the gospel's description of the character of itself, and of that of man alike. Rom. ix. 19, moreover, records an objection which would be made against such a gospel of *unmerited* grace, rather than against other more pleasing doctrine, and accordingly emphasizes its Scripturalness.

Therefore we can only bow our heads and worship, and remembering the climax of Rom. xi. 33-36, say with one breath "Shall not the Judge of all the earth do right?" and "As many as were ordained to eternal life believed."

The Deity of the Lord Jesus.

OUR beloved Saviour is the Mighty God (Isa. ix. 6). This is assailed, *because* to many it seems *mysterious*. They cannot see *how* our God can be Triune, nor can they understand how Christ could be God, and yet become man. 'Tis the essence of sin to assume *our* wisdom. In doctrine as well as in practice we must obey Prov. iii. 5. Can we, by searching, find out God? We are as nothing before Him. We only know the Lord by what He has revealed of Himself. Our reasonings are like to those of infants concerning the deep things of nature, aye, and more ignorant! With *God* nothing shall be impossible. His ways are in the sanctuary and the sea, that is, past finding out. Shall we dare to ask "Can God?"

Concerning the methods of His love, and because He is pleased to show us the *parts* of His ways, shall we demand the *whole*, or pretend that we know them, when we only see through a glass darkly? If the Deity and Humanity of Jesus Christ come in the flesh, be marvellous in our eyes, should it be marvellous in His eyes (Zech. viii. 6)? Rather let us each adore "Our great God and Saviour Jesus Christ" (Tit. ii. 13, see order of words in Greek), and notice how the Hebrew passages in which the very name "Jehovah" comes, are applied to Him (e.g. Zech. xii. 10, 1 Pet. ii. 8, Rev. i. 17 with Isa. xlii. 6).

Verily "the Word was (essentially and emphatically) God," (John i. 1). The order and structure of the original language suggests the explanation given in brackets. We *expect* deep things when speaking of God, man may seek to lower the dignity of the Lord Jesus, but He *remains* "God over all, blessed for ever" (Rom. ix. 4), and, when elect Israel see Him, even they will yet say "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His Salvation" (Isa. xxv. 9).

How this magnifies the condescending grace of God in our salvation. We are bought with a wondrous price. And now we are lifted up, being united to the Lord Jesus in glory, and sure of everlasting life in Him, if, by grace, we are those who call on His name. How can we wander back to the paths of iniquity? How can we doubt such everlasting love?

And, finally, let us not be ashamed of this Divine teaching. Let us not object to being considered old-fashioned, and opposed to human reasonings. Let us cleave to the Lord's words, and fear all friendship and association with those who set *them* aside, however earnestly they speak.

They may *appear* to exalt the Lord Jesus and His Kingdom, but this seems more solemn while they deny that He is the One Who could say truly, and without any twisted meaning, "Before Abraham came into being, **I AM**" (John viii. 58).

Our Need and the Lord's Sufficiency.

IT is a blessed thing when we realize our *nothingness*. Grace has been received, to make us dependent as well as praiseful, in our attitude of heart "unto the Lord." While we lean to self, we fail (Prov. iii. 5). "Out of His fulness have all we received." The Lord has no mere shadows or delusive riches. When, by His mercy, we open our mouths wide, He will fill it He has never yet disappointed His trustful people, nor will He now.

But we must not forget the already-mentioned condition that is involved. Those who are healthy do not need a physician. Only the heavy laden, even those in whose heart He is working, can see the preciousness of coming to Christ. Thus the full ones are brought low (1 Sam. ii. 5). The self-righteous are not welcomed. If the rich apply to Christ—not merely the rich in money—they come with such self-confidence that they are sent empty away (Luke i. 53, see Matt. iii. 7). The Lord has given solemn woes in His sure Word (Luke vi. 24-26). We need, by grace, to emphasize more and more the Divine teaching that apart from Christ we can do *nothing*. When we say "Lord, help me," He will not fail; but while we boast in the flesh let us not be surprised if the heavens above us seem as brass. If we say "I shall never be moved," the Lord may, in chastisement, hide His face, and cause us to be troubled.

But so subtle is sin that God's doctrine is perverted by the flesh that it may have a free hand. We persuade ourselves that we can only stand still, and see the salvation of the Lord. Like Joshua we only fall on our face, instead of quickly dealing with Achan. We wait for a Divine impulse or constraint, forgetting the rebuke wrapped up in it (Ps. xxxii. 9), and all the time we are thinking that till God works we *cannot* humble our sinful wishes and feelings (see Jas. iv. 10). This is pride religiously disguised. By nature helpless, by grace we *have* received a new life, to use it unto the Lord. We *must* mortify, war, and press forward *spiritually*. The *commands* of the Lord are clear, and suggest responsibility. While we have no confidence in the *flesh*, we *should* have confidence in that which we have received by grace. Though *always* poor and needy, perhaps even losing much in this world's goods for the Lord, we are *spiritually* rich (Rev. ii. 9); and saints are *exhorted to be strong* in the Lord and in the power of His might (Eph. vi. 10). Mourning our vileness may be made into ignoring Christ's perfect righteousness: speaking of our weakness may be turned into denial of the Holy Spirit and of the accompaniments of a *new* creation (2 Cor. v. 17, 18).

And, to return to the subject, yet more might be said as to a Divine readiness for Divine supplies. Mal. iii. 10 with Phil. iv. 19, in its context, must cause us some concern. It is true that only as we subdue false faith in self are we blest. But these passages *also* deal with *literal* money. Our need of all kinds shall be met, as we become unworldly. If we refuse to live the pilgrim life, if we erect our ceiled houses (Hag. i. 4), can we be surprised if we have a bag with holes (Hag. i. 6), and little realization of the Lord's presence? He is waiting to be gracious, but unless there is more giving up for Him, as that of Macedonian saved ones, even *beyond* power, how can we expect His gracious reviving? The blessings in "The Acts" are much linked with godly giving up of possessions (Acts ii. 44, 45, iv. 34, 35, 36, 37, xix. 19, 20).

Correspondence welcome. Believers' Meeting Rooms:—61, Upton Lane, Forest Gate, and 2, Coborn Road, Bow, London, E, and 43a, The Broadway, Waltham Green, London, N.W.

“He That Shall Come Will Come and Will Not Tarry.”

AMID the ruin of a sin-stained world, and the innumerable broken promises of fallen men, it is a relief to turn to the Word of God That liveth and abideth for ever, and to find His light on the otherwise dim future, and His explanation of the mysteries of the ages. Nothing happens by chance. Yet much seems strange without the Word, but, blessed be God, we are not without it. Years pass by. Mockers say “All things continue as they were.” The darkness seems to grow deeper *what* will be next? The generation of evil-doers prospers. The restless heart says impatiently “Hath God forgotten to be gracious?” But the obedient one, communing with his own heart, and rejoicing in the truth of Scripture and that the Judge of all the earth will do right, encourages his brother with words like those of the psalmist—“Our God shall come and shall not keep silence” (Ps. l. 3). Thus he is not afraid of evil tidings, he has confidence in the Lord, knowing that when the fulness of times shall have come, the heavens shall again open, and the midnight cry “Behold, the Bridegroom cometh” prepare for the shout, the voice, the trump of One Who is never slack concerning His promise.

But, alas, those willing to wait for the vision are few (Hab. ii. 3). The love of many waxes cold, and some, professing godliness, say “My Lord delayeth His coming,” beginning to reject brethren and to eat and drink with the drunken. Yet the very gloom only invites those who believe to attend more unto the lamp of the Word of prophecy (2 Pet. i. 19). Their longing is to be “found” doing what their Lord wishes (Matt. xxiv. 46, Phil. iii. 9, 2 Pet. iii. 14). Left on earth awhile to occupy till He comes (Luke xix. 13), they remember the word “His wife hath made herself ready,” and with fear and trembling, linked with love, they press toward the mark, lest their Lord coming suddenly find them sleeping, and they be shamed from His presence (1 John ii. 28) to the other end, as it were, of the banqueting room, losing the privilege of following the Lamb whithersoever He goeth (Rev. xiv. 4).

To such, the prospect of Christ's return is not merely a theme of study and sermon, or a fascinating toy for curiosity, but a heart-searching reality, causing them to value aright the worthless profit of gaining the whole world, or a portion thereof, and leading them to deny ungodliness and worldly desires, or desires linked with adornment, because of Him they loved, and His real glory. Such are ever looking for and hasting with reference to the Day of God, so that Babylon's snare is hated, and their affections, mind, treasures and inheritance are fixed, and manifestly above.

But these, and young believers, need loving encouragement, and help in this study, lest their expectation be different from the Lord's promises, or their preparations be only well meant, and not also according to His will and Word. We would not be man-made prophets, or assume a full knowledge of the unspeakable glories and terrific judgments about to be revealed, but remembering how the prophecies of our Lord's first coming, and, for example, of Egypt's plagues, were fulfilled literally, we would seek to point out something of His own instruction as to future events.

First, it is plain that saved ones are to live looking for the Lord to come in their own lifetime (1 Thess. iv. 17). Nor does the knowledge of intervening events hinder a spiritual expectation of Christ, any more than in the case of

Peter (John xxi. 10). The passage to which we have referred suggests, with Luke xix. 11, 12 and Dan. ix. 26, a *considerable* period (note the word “old”). *Spiritual* anticipation, we repeat, is quite distinct from that which is merely *natural*. Our godliness must not need the help of *absolute* uncertainty to make us live in the light of “that Day.” Yet, in *another* sense, the coming of the Lord has an additional nearness *without* intervening events, in connexion with “death,” with which it has so often been confused. For though saved ones who fall asleep, remain conscious under the heavenly altar (Rev. vi. 10, 1 Pet. iv. 6), and in Paradise present toward the Lord, *but* still longing for His return, and for resurrection, yet their works which follow them cannot be increased; and the day of death, so far as reward is concerned, is immediately linked with the Day of the Lord. And what is our earthly life? It is even as a vapour. God has our breath in His hands, and any moment He may cut short our life on earth, that the body may be sown in corruption, until we receive of the things done through the body at the Bema of our adorable Lord (2 Cor. v. 10).

There is a real need to emphasize the teaching of John xxi. 18 and 2 Tim. iv. 6-8, for an ultra-dispensationalism, that judaizes the gospels, has promised a secret rapture of the redeemed of this age, or of some at least, *before* Antichrist is unveiled, and before the tribulation (Rev. vii. 14). While sadly conscious that many beloved saved ones have embraced this falsely-restful theory, the writer would remind the reader that 1 Cor. xv. 52 cannot be separated from Rev. x. 7. The *Word* is beyond great names. It is not usually sufficiently noticed that as “Kings” and “Chronicles” are parallel, and as the four Gospels are parallel, and likewise the visions in Daniel, so in Revelation we have the seven seals, in the sixth of which Christ appears (*cf.* wording in Matt. xxiv with Rev. vi), then the somewhat parallel seven trumpets beginning at ch. viii. 2 (*for viii. 1 belongs to the preceding chapter*), going through some of the period of Antichrist *again*. So with Rev. xii and xiii and xvii which cannot take place one *after* another. The expressions of Rev. x. 7 and xi. 15 should be carefully considered; the first passage corresponds with Christ's coming to the *air* for His redeemed, and second to the *earth* as King, the interval being *not* the half-seven years of Dan. ix. 26, or the time, times and a half ($3\frac{1}{2}$ years) of Rev. xii. 14 when the church is present on earth but the far briefer “hour” of Rev. iii. 10, in which Babylon is destroyed (Rev. xviii), and the Marriage Supper and Judgment Seat of Christ take place in the *heavens*. In accord with this, John vi. 39, 40 is clear. The redeemed will flee out from the last judgments, of the last hour (Luke xxi. 36), which seem to be the last *vials*, and will be prepared in glory for the Kingdom, and for distinct positions there, while Antichrist takes Jerusalem (Zech. xiv. 2), and marches off, through the continued rumours from the east and north (Dan. xi. 44), only to be broken without hand (Dan. viii. 25), by Him Who is “King of Kings and Lord of Lords.” The seeming contradictions of Scripture are through a desire to make it fit a human system.

In this connexion one may notice that the Lord desires ecclesiastical as well as personal preparation for His Coming (Matt. xxiv. 45, 46; xxv. 1-13), and that the “heavenly places” will again be spiritually enjoyed by His own in the Kingdom-anticipating unity (Rev. xii. 1). The man-child born in heaven of Rev. xii. 5 is **not** caught from earth to heaven, and must be carefully distinguished from the Jewish and Millennial man-child born on earth in Isa. lxvi. 7. The one of Rev. xii speaks of a real awakening and

spiritual power, encouraging us even now to pray, in the Holy Spirit, "O Lord, revive Thy work in the *midst* of the years" (Hab. iii. 2, see with Dan. ix. 27, and Rev. xiii. 5-7).

Seeing then that we look for such things, and for a thousand years reign of the Lord on this earth (Rev. xx. 4), and for new heavens and new earth (2 Peter. iii. 13) *in* which dwelleth righteousness (contrast Num. xvi. 30, Rev. xx. 13), what manner of persons ought we to be! Vain are the promises of a bankrupt world, the threats of a court that cannot touch our dearest possessions, and the opposition of those soon to be superseded. "Vanity of vanities" is written accross this world. Its fashion passeth away. *But* our glorious Lord shall come and be glorified among His blood-bought ones. The Holy Spirit, Who descended at Pentecost to be the Earnest of the inheritance, would still direct our minds to the perfect promises that our Triune God has caused to be written for our instruction and cheer, while in this "dark place" of earth. Soon shall the times be changed. Soon shall the Day dawn. Soon shall the shadows flee away. Soon shall the worn-out saints of the Most High (Dan. vii. 25) receive the Kingdom and find the blessedness of His reward for patient rejectedness now and here (Rev. xiii. 10), and the ungodly will feel the terrors and judgments whereof we would lovingly warn them ere it be too late. The night is far spent. The facts of prophecy are reality. The Lord will not deceive. "He That shall come will come, and will not tarry" (Heb. x. 37).

A Hymn for Believers.

For Thy great Salvation, Lord, we praise Thee now,
In true adoration we before Thee bow.
Free from condemnation, through Thine Only Son,
Saints from every nation in the Lord are one!
Naught from Him can sever, glorious hope is this!
Lord, we praise Thee ever for such wondrous bliss.

For the Blood we praise Thee, praise Thee, Lord, on high,
And we would adore Thee, that we are made nigh—
Through the Blood of Jesus we are saved, forgiven,
And through Him victorious, heirs of God and heaven.
Naught from Christ can sever, for His death sufficed,
We are saved for ever, blest in Jesus Christ.

For Thy Word, which liveth, Lord we humbly praise,
For to us it giveth light and strength always,
Ever more unveiling Christ as we obey,
Over all prevailing, it will stand for aye,
Firm it is for ever, it is pure and tried,
It deceiveth never—our sure Lamp and Guide.

For the hope of glory, Lord, we praise and bless,
Tell redemption's story, and Thy Name confess,
Mid a world of scorning, we are kept by grace,
Looking for that morning, soon to see Thy face,
Serve Thee, grieve Thee never, Thine Own image bear,
Saved and blest for ever, glory then to share.

Hymns for Believers.

Baptized—a simple thing!
A moment, it is done!
Why should this act much glory bring
Unto the Gracious One?

It is His own decree,
And, therefore, must be great,
Why should His saints rebellious be,
Or, thoughtless, dare to wait?

Baptized we seek to show
How He our judgment bore,
That we, now hating sin, would
His wishes, more and more. [know

Baptized we would suggest
Our separated place,
And own how richly we are blest,
And all by sovereign grace.

'Tis the grace of God we sing,
Our devotion gladly bring,
Praiseful hearts their joy must show,
Saved ones heavenly gladness know.

Once, by nature, dead in sins,
Saved by that which God begins,
By the work of God the Son,
By Him started, by Him done.

All the glory then must be
Unto Him continually,
All our service is by grace,
Boasting free-will has no place.

Saved by grace we seek to know
More of Him while here below.
Saved by grace we now would do
What He wills, and suffer too.

Saved by grace that we might give
All to Him Who caused to live,
But our works no "merits" show,
'Tis by grace His paths we go.

Our Father we would meet around
The Table of our gracious Lord,
Our thankfulness can but abound,
And Thou, not self, must be adored.

"Jehovah's Table": wondrous thought!
That we as *cov'nant* guests are here,
By grace elect, blood-purchased,
taught
Thyself to love and please and fear.

The simple symbols, make us think
Of all Christ did, and *that* glad Day,
The oneness, selfishness would sink,
We would discerningly obey.

Our Father, keep us humble,
For pride would seek some place,
'Tis easy here to stumble,
But we depend on grace,
Thou hast redeemed for ever,
And will not lose Thine own,
And we would now endeavour
To please Thyself alone.

Our Father, keep us lowly,
May we not self exalt,
For pride can ne'er be holy,
And boasting is a fault,
Now by Thy Spirit lead us
To humbly walk with Thee,
And with Thy teaching feed us
Lest we presumptuous be.

Lord, we would show more faithful-
Amid a faithless throng; [ness,
In mercy with this blessing, bless;
To please Thyself we long.

May we consistently endure,
And ever seek Thy will,
To suffering graciously inure;
May we Thy purpose fill.

Keep us from waywardness *and* pride,
From worldly selfish aims,
May we within Thy Word abide,
And gladly own Thy claims.

May we as those now saved by grace,
And not our own at all—
As purchased ones—*Thy will* embrace,
And fear the slightest fall.

And may we, by Thy Spirit led,
In fellowship unite,
And reckoning self to be as dead,
Together do the right.

May we, O Lord, Thy Kingdom seek,
And look for that great Day,
If we say nought or if we speak—
May *all* Thyself display.

Our *every* action should declare
That we are not our own,
But that we would Christ's glory
And sit upon His Throne. [share

Praise God, Who reigns in Heaven
above,
Praise Him ye ransomed, blood-
bought ones,
Praise Him for all His grace and love,
Praise Him Who calls us now His
sons.

Indifference.

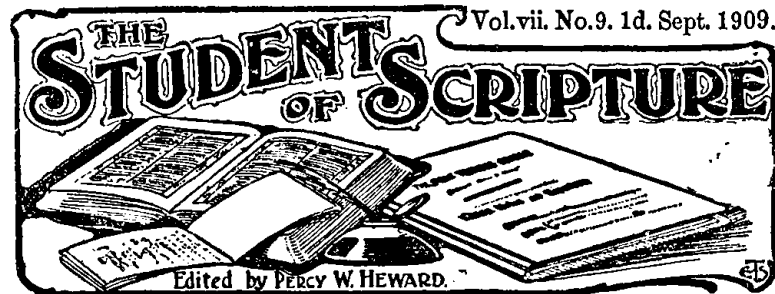
"IT does not much matter" now if one is baptized or unbaptized, if one believes that God has His elect, or that some men turn by some natural inclination unto Him. Difference as to the gospel, and as to the state of those to whom it is brought, are now "of small moment." A man who is linked in Anglicanism with sinful ritualism and rationalism is now welcome in all sorts of fellowships. And those who deny eternal wrath are not refused the platforms of "orthodoxy." The cry is "Federation." The spirit of the age is compromise. One sees it in business. People are afraid to speak the truth in conversation. "Charity" is the ruling idea, and charity is oft letting others believe a lie. Judaism has its parallel. The Chief Rabbi was lately associated with a funeral of one against whose synagogue a predecessor had hurled an anathema, and many "liberal" Jews really regard "Christians" as worshippers of the same God. The difference as to His nature, character and salvation is lightly set aside. It is so easy to agree to differ. "Politeness" has buried the deep feelings of our fathers together with their uncouth bluntness of expression. The child of God has rightly nothing to do with earthly laws, except to obey (unless they *directly* clash with Divine laws), but though not taking part in politics, he may see in the changed attitude of to-day towards blasphemy, and toward Roman Catholicism, the underlying tendency to embrace all, that will head up under Antichrist—the patron of everything except truth.

We have remarked that varying opinions do not much matter. *That is to say*, by common consent, but *God* has not revised His Word, the Bema and the Great White Throne are realities, and the teaching that insults God, and degrades His Word, must be a solemn thing with the believer who mourns the sinful and increasing indifference of an age ripening for wrath. In view of all, such an one will seek to touch not the unclean thing which God hates (2 Cor. vi. 17 see Jude 23), and to patiently realize that "the Word of the Lord endureth for ever" (1 Pet i. 25), in contrast with the changing ideas and manners of fallen and fallible men.

An Invitation.

If any, by the gracious working of God, are **concerned**, through the thoughtful reading of this appeal, with an open Bible and open heart, we shall be glad to correspond, sending further literature, and considering prayerfully their desires and difficulties, before the Lord. *He* is not the God of contradictions. His people have no authority to revise His regulations. A "Church decision" and "the sanction of great names" and the enjoyment of "blessings" in unscriptural surroundings—will not be evidence at the Judgment Seat of Christ. 2 Cor. v. 10 is not merely an idle threat. The Lord is gracious and severe, and if those who bear His name are really His, and love Him, will they not gladly carry out His wishes, in simple dependence on Him, led by the Holy Spirit and grateful for His Word? All correspondence with a view to **Scriptural** assemblies, unto God's glory, gladly received. Address Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.

"LET US GO FORTH THEREFORE UNTO HIM WITHOUT THE CAMP, BEARING HIS REPROACH. FOR HERE HAVE WE NO CONTINUING CITY, BUT WE SEEK ONE TO COME."



A Word of Introduction.

THIS issue brings before the Lord's redeemed His man-rejected Word, yet once more. The religious world will soon become the vine of the earth (Rev. xiv); but to those who believe, by grace, the message comes "Be not thou rebellious, like that rebellious house: open thy mouth, and eat that I give thee" (Ezek. ii. 8). And again it is written, "All My Words that I shall speak unto thee, receive in thine heart, and hear with thine ears" (Ezek. iii. 10). Oh that we may receive in willing readiness even before the sounds reach our ears. "I made haste and delayed not," says the Psalmist, borne along by the Spirit of God, "to keep Thy commandments." What can grace-saved ones give unto the Lord, short of simple, whole-hearted obedience? Bought—they are not their own! Born again—their *whole* life is His! But if we are thus, let us apply personally. Saved by *our* Triune God, shall *we* not render Him humble praise in everything, and dread *any tarrying* in the Sodoms and Babels of worldly pleasure or sinful forms of commerce, and in the "church-systems" that are *not* according to His separating arrangements for His redeemed?

Letter Writing.

THE privilege of letter-writing is often forgotten, particularly in days of rush. Doubtless, it is a strain, but it is a blessing to have duties that become encouragements toward the mortification of the ever-restless flesh, and toward the unity of believers. From olden times letters were used in the service of the Lord (2 Chron. xxx. 5-12 Jer. xxix), although also by a Jezebel, a Rabshakeh, a Tattai, and a Tobiah. Neh. vi. 17-19 is among the most heart-searching passage of the Word of God.

But it is especially noteworthy that most of the Scriptures written in the *present* dispensation are in the form of letters:—indeed, almost all, except those which are biographical. Thus the Lord would graciously illustrate our dispensational position. No codes or legal treatises are to be found for our guidance in assembly matters; a hint to a son means *more* than a lengthily worded statute to a mere subject. But not only is there *this* precious thought. We have the Divine warrant, for individuals, brethren in oversight, and churches, to keep in touch by letters, *when* unable to see one another in flesh. Nevertheless the latter is preferable, if possible (2 John 12, 3 John 13, 14), and for a child of God to avoid the problems of rebuking another, often seen, by writing instead a letter would rarely seem to the glory of God (Matt. xviii. 15). In other words, an epistle is a *substitute*, when *necessary*, for oneself, and thereby Paul acted in the Corinthian church as to the one "called a brother." His *spiritual* presence with the saved ones there, and in Colosse, doubtless

included something deeper, not, however, a mysterious spiritualistic presence, but a heart-affection which made everything vivid, and of which the letters we possess, written sometimes with many tears (2 Cor. ii. 4), were but one affectionate expression. We can hardly enter into the love of this dear servant of God who, amid chronic prostration, with failing eyesight, and unsupported by the stimulus of popularity, toiled year after year, enduring affliction for others of the elect, sustaining the care of all the churches, and feeling weak or burning with holy indignation for other members of the Lord's redeemed company (2 Cor. xi. 28, 29 &c).

But to return to our subject. Letters may be used for general exhortation concerning "the common salvation," or for dealing with particular emergencies. Sometimes questions may be asked therein, as by the Corinthians (1 Cor. vii. 1); or answered. Letters of commendation should still accompany such as Phebe, and the beloved brethren bearing the bounty of the saints. Circular letters, and those, *sent from* several, are particularly emphasized in Scripture;—one of the Lord's own preparations for the printing press to His glory, and one of His hints as to the close link of saved ones in a district; and, in general, a call to unity. Letters may be much used still for inviting to meetings, as in the days of Hezekiah. And the desirable, yet heavy *burden* of all this is especially on those whom the Lord calls to oversight, yet some desire the "position" unmindful of its health-ruining accompaniments, if faithfully continued. The non-preservation of uninspired primitive letters is a cause for praise, as indeed is everything.

And now a word of exhortation may be lovingly given as to our epistles. In connexion with these parts of service the words must sound in our ears—"Let your speech be always *with grace*, seasoned with salt." Satan will take advantage of everything, unless, by grace, we are kept in communion with the Lord. Great wisdom is needed in the pointing out of error without pride. And every detail may be mentioned spiritually, but not with cant, even the cloak left at Troas. Further, the order in Scriptural epistles, even as in the disciples' prayer, is clearly instructive, laying stress on that which we naturally put in the background. The privileges of believers in Christ are to the *front* in the letters, and then the corresponding responsibilities are upon the blood-redeemed people of God. Oh for grace to apply all this teaching, and to apply promptly, in the Spirit.

The Judgments of the Lord.

HE is a God of Judgment, and will be exalted in judgment. All His judgments are right. Sin is so fearful a crime, and God is so glorious in holiness, that iniquity will receive solemn retribution. We little *realize* the book of Revelation, else fellowship with the world would be impossible. The tendency to modify wrath, with a man-made standpoint of humanitarianism, is a setting aside of the Lord's despotism and rights, an excusing of rebellion, a *levelling* of the *contrasted* ones, even of the righteous Lord and His fallen creatures (Ps. i. 21). Hence, it is just the opposite of God's grace, which it counterfeits; for that grace *does* bring God and man together, putting saved sinners in His family, *but* on the basis of a finished work, on the foundation of wrath transferred to an atonement-sacrifice. The effrontery of man, a child of a few hours with naturally and sinfully limited powers, when he attempts to dictate to God, to bring human reasoning against His

righteousness and human criticism against His authority—this effrontery is itself the climax of sin. We need to pray for strength against momentary or partial murmuring against the Lord. Like Abraham we would say "Shall not the Judge of all the earth do right?"—And we would bow our heads and worship, till we join the Alleluias of glory *which are linked with wrath in Rev. xix*. This is oft forgotten.

But let us beware lest Satan, even subtle, turn our recognition of the Lord's authority into fatalism, and even *excusing* of *our* responsibility, and lest our agreement with God against men be made into carelessness. If we cannot weep, at least in heart, with our Lord over a Jerusalem, we are not in fellowship with Him. Some may say "where is the logic in this?" "The natural man receiveth not the things of the Spirit of God." Though few are constrained to believe (their will conquered, a new creation), many are to be called. We must not forget that God is not only a God of judgment, grace is real as well. The passages that mention *one*, oft indicate the *other* (Ex. xxxiv. 6, 7, Isa. xxx. 18). So should our conversation. Not that the two are identical, but grace for His redeemed involves wrath for His enemies (Isa. lxiii. 4) and the *two combined* glorify Him, and *this* glory should be our object. This test for faith, even the judgments of the Lord, is part of the alphabet for a young believer (Heb. vi. 3), and, if he *feels* sin in himself, he will find the belief personally humbling as well as solemn and solemnizing.

Judaism.

AN empty religion of forms and ceremonies, from which many are dropping off into infidelity. Nor is this strange, for *if* Messiah has not come, the Hebrew Scriptures are disproved (Dan. ix. 24-27).—But we know, by grace, that He has come the first time, and will return in glory according to Isa. liii. 12. Brethren, let us pray much, pray more for Israel after the flesh.

The round of ritual without a heart of love to the Lord must indeed be vain and wearisome. The Word of God is made of none effect by traditions (Isa. xxix. 13), and confidence in *Days* of Atonement without atonement, (one of the last ties of many with their ancient but *changed* religion), only shows some fear of wrath, but ignorance of grace.

Believers, or at least professing believers are to be found, who have a kind of Judaism in the professing church, i.e. a ritual, but, nevertheless, a departure from the Lord (see 2 Tim. iii. 5). Some have infant sprinkling instead of the baptism of believers, and trust to it: and have altars and sacraments instead of a table and the breaking of the bread. The Lord is grieved at this. Even nonconformity has its communion *plate*, and priestly *administration*.

Finally, the word "Judaism" is applied by some to those who would go back to the Lord's *simple* arrangements because of *love* to Him. Twice inappropriate is this, for Judaism is man's ritual, and, secondly, early "Judaism" of the kind meant, was sectarianism (Gal. ii), and the use of leavened bread and fermented wine, *however popular*, this is, inasmuch as it breaks the Lord's law and shuts out those who want to please Him only, mindful, by grace, of Matt. v. 19.

Faith rests upon God's Word. It is, therefore, neither emotion, nor imagination, nor presumption. It has a real basis, and is a real thing.

The Baptism of John.

THE Word of the Lord will always repay spiritual study. Let us humbly seek, with a view to information, obedience, and His glory, to understand something of the subject brought before us. That John was the last of the prophets before Christ, and also the messenger preparing the way of the Lord seems clear. Thus he linked *two* dispensations, and there was necessary transition, as there will be during the future period of Elijah, whom he, in measure, prefigured (see, too, Luke xvi. 16).

His baptism in water was definitely contrasted with its counterpart belonging to the Lord Jesus, which was in the Holy Spirit (Matt. iii. 11). As long as he physically could, he patiently continued his appointed mission (John iii. 23, 24), which naturally lost its prominence in the glory of the Coming One (John iii. 30); although the Son of God would not hurry His work before the time, or suggest disunion in any way (John iv. 1-3). It is noteworthy that our Saviour never *personally* immersed, and John, so far as we are told, never delegated his work to others. This explains the contrast in Matt. iii. 11 without disparaging water baptism, and shows why the forerunner alone is called "the Baptist" (contrast Acts x. 48, 1 Cor. i. 14-17).

But was the baptism of John the same as that in water *after* Pentecost? Its antithesis to Christ's personal baptizing is usually brought forward, but this as we have seen, will prove nothing, for *THAT* was in the Holy Spirit. Let us seek the mind of God in this matter. First, it made clear that the servant of God whose faithful work we investigate (and for which we praise) had *Divine* authority (Matt. xxi. 25): but was there some *dispensational* change in this simple type? John's symbolic work is called "the baptism of repentance" (Mark i. 4, Acts xiii. 24), we have *similar* words in Acts ii. 38. The *object* of passing through the waters both *before* and *after* Pentecost was one:—relationship to Christ and the Holy Spirit included therein. Nor have *any* evidence that the apostles were baptized a *second time* in water (see Acts i. 5; ii. 38, 41). Peter was surprised at the manifestation of the Spirit in Acts x *before* immersion, hence they had not immersed themselves on the day when the Holy Spirit was first poured out. In *one* way there was a contrast between that which was before and that which was after the beginning of this dispensation*: a difference of sphere (see Acts xiii. 24 and Matt. xxviii. 19). Moreover, there was necessarily *further* unfolding as the time went by. But the baptism in the Spirit was the one which only *followed* the Day of Firstfruits. The humbling type with water was *not* DIRECTLY "into the one body," hence it was possible during a transition period, even *as soon* as the accompaniments of one body were definitely prophesied (Matt. iii).

Moreover, John's baptism was *not* into the name of John. It *suggested* a contrast with circumcision, the end of the flesh, wrath and death. The substitutionary work of Christ was not clearly *seen* by all who submitted to it, but he said "Behold the Lamb of God."

Somewhat similarly, circumcision was arranged by Moses, but it was also *before* Moses (John vii. 22), the same circumcision.

And it may have been in like manner with *the Sabbath* which was observed before Sinai, though having added meaning after. Thus, too, with sacrifices. And the Lord's Supper was kept once before Pentecost; but whether prospective or retrospective of the dying of the Lord Jesus, it has

* Let us be very careful not even to say "between John's baptism in water and that of Christ," for the latter was in the Spirit.

the same teaching. So is it with baptism.

One difficult passage remains:—Acts xix. "But it came to pass, in the time that Apollos was in Corinth, that Paul, having come through the upper parts, came into Ephesus, and found certain disciples. And he said to them 'If ye received the Holy Spirit having believed,—' But they (said) to him 'But neither if the Holy Spirit is (dispensationally present), did we hear.' And he said 'Into what, therefore, were ye baptized?' But they said 'Into the baptism of John.' But Paul said, 'John baptized a baptism of repentance, saying to the people that they should believe *into* the One coming after him, that is *into* Jesus, but having heard, they were baptized *into* the Name of Jesus?' The Word of God seems *designedly* difficult here, to give twofold help. Should we make a full stop after the words "into Jesus"? Doubtless the Scripture intends to *suggest* this. One thought will be that baptism with a *wrong* object is not baptism, hence repetition is not real repetition, but necessary obedience. But though the Lord would teach us this, in passing, it would seem that another portion of needed instruction is chiefly before us. Those here immersed, by Apollos presumably, had in measure a *right* object: their reference even to the dispensational work of the Holy Spirit suggests this. If so, their language "*into* John's baptism" was most faulty, and Paul is led of the Lord by a threefold "*into*" to set aside their "*into*." This would make the words "but having heard" part of his statement, and would make clear *no* further immersion of those baptized by John. But by setting aside the *description* "John's baptism" and putting the word "baptized" in the *past* tense, the apostle would gently show their undispensational *terms*.

But which ever thought may seem the primary teaching from God, one thing will remain unaffected—the baptism that is linked with repentance was not merely before Pentecost. The separation of the Gospels and the Acts, and of the Acts and the Epistles, without Divine warrant, is most dangerous. While blessing God for *further* revelation since the time of John, we must not by a mistranslation of Matt. xi. 11 (Lit: "he that is less," whosoever is more humble) shut him out from the Kingdom, nor must we make the immersion of professing believers then, with a view to Christ and the setting aside of themselves, a contrasted type with that which now belongs to saints who value the Lord's fellowship unto the end of the age (Matt. xxviii. 19, 20).

In Jer. xxxii God's faithful one *obeyed* and then *prayed*. He did not put off obedience, professedly seeking the Lord's guidance, when *THAT* had already been given; but he did feel the need, *EVEN WHEN THE EVIDENCES WERE FINISHED*, for grace and strength to *keep* the right attitude of loving, fearless, believing, cheerful conformity to the Lord's will. The man who seemed confident in verses 13-15 sank down before the Lord in verse 16. And the Lord's answer came quickly, (for such is His mercy), an answer of encouragement and gentle rebuke (27), with the *FURTHER* instruction that oft follows obedience (36-44).

Reverence is rare, but without it God is not glorified. Christ died that we should live reverently, as the word "*godly*" suggests.

The Word of God does not bid for our patronage, it calls for our cheerful obedience.

Our Birthright.

MANY may speak of our national birthright, and some with apparent religiousness, but let us consider that which is spiritual. In *one* sense every child of God has this, and Esau is a type of the ungodly professor (Heb. xii. 16). Every saved one shall be with the Lord for ever. Made part of a Kingdom of Priests, he shall be thus in the heavenly Kingdom of "that Day." Our future, because of redeeming grace, is glorious and eternal. The inheritance is incorruptible, and undefiled and that fadeth not away.

But, in another sense, Esau's despised birthright was not only the Millennial Kingdom, it was the first-born's *first* position (*πρωτοτοκια*). This is indeed, a humbling interpretation, calling Prov. xxviii. 21 to mind. There are different positions in glory (Luke xix, 2 Cor. v. 10). Are there not many who profess the name of the Lord Jesus, and who seem to have passed out of death into life, yet who, nevertheless, excuse business lies (at least the fraud of a label), and, moreover, sell things which cause them grief, and choose worldliness in the home, and fear to break from old-time associates? There are times when they mourn before God the *general* failure, and say "Take my all," but when the moment of separation from some particular action arrives, there is a delay, there is a half-heartedness, and a *much lower* position in the Kingdom will be the result (Gal. vi. 7, 8). Ah, dear brethren, how *foolish* as well as *wicked* is sin! How we forget Heb. xi. 25, 26. How we cling to that which passeth away (1 John ii. 16, 17). How we nurse the fear of man, bringing a snare. Are we not as Esau choosing the present, knowing to do good and doing it not, quieting our consciences?—Else would our grand walls and wearing of gold, and idle talkings and restraint of witness be confessed and forsaken!

The same twofold teaching—an application to the ungodly and the wandering believer also seems in Matt. xix. 27—xx. 16. May we *realize*, indeed, that the Lord has not drawn the line for *us* to see between the unsaved religionist and the redeemed one going astray. By His silence He would teach and humble *us*, lest, in our measure, we be as Esau, and find that tears will not afterwards change our Father's will (Heb. xiii. 17. See Deut. iii. 36, 2 Sam. xii. 13, 14).

"And Shall Begin to Smite" Matt. xxiv. 49.

"And Ye Begin to Stand Without" Luke xiii. 25.

"Then Shall Ye Begin to Say" Luke xiii. 26.

The Lord's interruptions are very solemn. This is the teaching of each verse above. Moreover, the first passage at which we have looked suggests the exceeding sinfulness of the *beginning* of sin. We are apt to deal with the blossom, but need grace to destroy the bud, aye to go further as Matt., xxiv. 48 shows, and even to **the root** as Rom. vii makes clear.

How earnestly forgotten are many of Christ's words. Many will imagine they are saved, yet He will not know them. Nor will the gracious One parley with these. There is a holy sternness in answer to man's unholy self-confidence. Oh that our pleading and praying and preparing for "that Day" may be now.

The Coming of the Lord is as real as if it were past history. How vain then are the attractions of a world going on to judgment.

Believers' Meeting Rooms:—81, Upton Lane, Forest Gate, and 2, Gubern Road, Bow, London, E, and 43a, The Broadway, Walham Green, London, S.W. Correspondence welcome.

"What is the Vine?" Ezek. xv. 1-7.

Dear Friends, it is easy for us to think too much of ourselves. We forget God's *electing* grace. Where should we be if our names had not been written in the Lamb's Book of Life? Where should we be if our Lord Jesus had not died under the weight of wrath we deserved? Boasting is **shut out**.

And now that we, though worthless by nature, have been saved by grace, what do we owe to the flesh? Nothing (Rom. viii. 12). Shall we please ourselves? Nay. The One Who died for us died that He might be our Lord (Rom. xiv. 9). We are not our own. Independence is a terrible *sin*. And if, after God has expended such care upon us, we are not useful to Him, how ungrateful are we!

Israel were planted aright, as a vine brought out of Egypt. But, having received all manner of earthly blessings, the majority of the nation showed the unimprovableness of man, for they became as the degenerate plant of a strange vine (see Isa. v. 1-7). We cannot, after personal salvation, become just the same as those who were *DISPENSATIONALLY* blessed, but there may be a parallel. The Lord Jesus said "Ye have not chosen Me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My Name, He may give it you" (John xv. 16). But *is* there this fruit-bearing? This will glorify God (John xv. 8). Without it where is the proof of salvation (John xv. 2)? We need to be humbled by these thoughts. The Parable of the Sower suggest similar teaching. If there is no fruit, there is cumbering of the ground. The words of Matt. iii. 10 are comprehensive. The *absence* of good fruit is as decisive as the *presence* of that which is bad.

Do we mean that salvation may be lost? Nay, but that, unless there is *obedience*, there is little *evidence* of a new life. And for a child of God to approximate in any measure to an unsaved professor is serious.

Dear fellow believers, unless you bring fruit unto the Lord, what is the good of organization and so forth? The vine is planted with a view to fruit, and that fruit must be of a certain kind, and belonging to the Owner of the tree.

The Righteous Lord Loveth Righteousness.

Ps. xl. 7.

GOD HATES sin: His people should do the same. God delights in obedience. The mark of the life of the Lord Jesus was that He *LOVED* righteousness. Why are we so indifferent in the matters? We need godly enthusiasm and hearty affection for the things that please Him.

Of the followers of Antichrist we are Divinely told that they will receive not the *LOVE* of the truth that they might be saved.

Many among them will have been religious, and apparently earnest, with desire for reputation or because of mere duty. But the *LOVE* of the truth is such a wondrous thing. Oh that we may rejoice at God's Word, and *DELIGHT* to do His will, because His law is in *THE VERY MIDST OF US* (Ps. xl. 8).

The darkness is indeed dark, and the love of many waxes cold (Matt., xxiv. 12) but "He That shall come will come," and it is for us amid evil to hear the words "Ye that love the Lord, hate evil" (Ps. xcvi. 19), and to remember the glorious declaration "The grace of God . . . appeared . . . teaching us that . . . we should live soberly, *RIGHTEOUSLY*" (Tit. ii. 11, 12).

Hymns for Believers.

Work in me, Lord, that I may be
Obedient daily unto Thee,
Mould me according to Thy will,
Keep me before Thee, calm and still.

Work in me, Lord, and let me hear
Thy gracious voice, to guide and
cheer,
From grieving Thee, Lord, keep me
back,
Thy wisdom I would never lack.

Work in me, Lord, that saints may
That Thou art All in All to me, [see
May others too, both far and near,
Behold Thy work of grace, and fear.

Work, Lord, in Jews *and* Gentiles too,
Convince of sin, and make anew,
Save Israel, Lord, for Thy great *Name*,
To spread *abroad* Thy wondrous fame.

Work, Lord, alike in young and old,
Both lambs and sheep are *in* Thy fold
May we look up, great things expect,
And while on earth Thy will reflect.

Work in our midst, Lord, in Thy
might,
That we may worship Thee aright,
Raise up saved ones to help and
teach,
And may our lives the gospel preach.

Work in me, Lord, that I may show
In daily life, where'er I go,
That I am saved, by grace Divine,
And all I am and have is Thine.

Our Father, we would bow before
Thy glorious throne of grace,
Would now our Triune God adore,
Our idols would displace.

Keep us from "serving" as *we* think,
May we abhor our pride;
Our hearts unto Thy precepts link—
None would we set aside.

May we, like Abel, learn to do
What Thou shalt wish, our God,
And may we seek to keep in view
The way marked out by blood.

May we not come, as Cain drew near
Thy wishes to ignore,
But may we humbly serve and fear,
Obediently adore.

"Our Father," we can praise Thy
That we can call Thee thus! [Name
But we would keep a reverent aim:—
In grace, enable us.

We feel our weakness, and Thy
And would of sin beware, [strength,
Till we the glory see at length—
Our longing and our prayer.

The path to the Kingdom is narrow
and rough,
Through much tribulation we go;
But grace all-sufficient from God is
enough,

We shall enter the Kingdom we know.

The path to the Kingdom is "lonely
and drear,"

"Outside" let us willingly go,
With Him now to *suffer*—His Coming
is near

Then what joy WITH our Lord we
shall know.

The path to the Kingdom our
patience will try,
But gracious, by grace, we shall grow:
If saints remain under, and question
not why,
God still gives grace sufficient, we
know.

The path to the Kingdom means
strain more and more,
Rejection by man here below:
But *if* we now suffer—the Scriptures
are sure

We shall reign, and His glories then
know.

The path to the Kingdom is loss
here and pain,
Despised are God's people below:
But strangers and pilgrims seek not
earthly gain—

'Tis the Lord God Himself they
would know.

"Thou Didst Love Righteousness and
Didst Hate Lawlessness."

Our blessed Lord, refused by men,
As "Man of sorrows" went about!
The earth is now what it was THEN:
Shall we seek friends, with Christ
shut out?

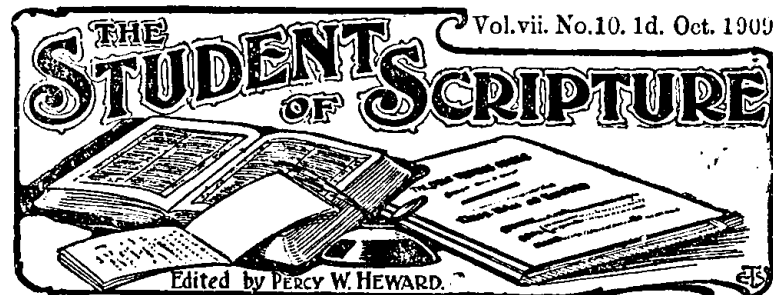
He *loved* all righteousness, and we
Should *love* all righteousness to-day:
All lawless acts should hateful be
To those who walk *His* narrow way.

A "little sin" seems large to these,
A little leaven leavens all,
We only want our Lord to please,
We only dread lest we should fall.

Our Father, graciously incline
Thy people to Thy holy will,
May we, with holy love, combine
Thy glorious purpose to fulfil.

Give grace to hate the sin that looks
As if both useful, and nigh-right,
Guide us to friends and work and
books,

Lest we in evil veiled delight.



Vol.vii. No.10. 1d. Oct. 1909.

A Word of Introduction.

IT is a privilege to help fellow believers to know more of our gracious God,
Who has loved us with an everlasting love. But knowledge means
responsibility. How godly ought redeemed ones to be. What strength
there is in loving, yet humble, fellowship with the Lord. How different
would our lives be if in *all* our ways we acknowledged Him (Prov. 3. 6), if we
sought *first* the Kingdom of God (Matt. 6. 33), if we worshipped the Lord
God and served Him *only* (Mat. 4. 10). There is much more than we think
in the Divine words—"all," "first," "only." Let them abide in our hearts
as well as ring in our ears, that God may be glorified. Yes, that God may
be glorified in the manifest, continuous and simple discipleship of His be-
loved people is this Monthly sent forth, and a prayerful reading, with open
Bible, with a desire to please Him promptly, is earnestly asked.

A Note On Acts 20.

PART 1.

ONE can bless God for all His Word, but sometimes He graciously
shows the reason for certain language by permitting His people
to come across error which it *exactly* meets, when no human writer
could have anticipated in this wonderful way. Acts 20. 6 preceding
7 seems intended to oppose the current teaching of some as to a
yearly Lord's Supper at Passover time. "After the days of un-
leavened bread."

If Paul had waited at Troas *any other* number of days than seven,
i.e. if he had arrived any other time, the thought of the Breaking of
the Bread *not less frequently* AND not more *frequently* than weekly
would have been partly lost, so far as this passage is concerned.

The day of the week is, moreover, given, and the time of day—
still further indicated by the mention of many lights.

"We having been gathered together to break bread" expresses,
perhaps more forcibly than a *direct* statement, and the tense may
emphasize, that the gathering of saints on the 1st Day was "taken
for granted." An *allusion* to an existing practice is stronger than a
seeming "going out of the way" to explain it.

PART 2.

Many things in Acts, as in what is called "The Old Testament" are
recorded as a warning e.g. the appointing of Matthias, the circum-
cision of Timothy. We must remember that Paul was on a journey

that the Lord had not commanded (see Acts 21. 4). Now that which we have seen in Part 1 is plainly for *our copying*, because other Scriptures corroborate. But if we read thoughtfully the added words "when we came together to *break bread* Paul *preached*," we must feel there is some-thing told us to prevent imitation, or a similar sin. How often preaching (with conversing, for the word includes this) has driven out the Supper. Again the words "continued his speech *until midnight*" are not added in vain. The first day closed *at midnight*, and the Breaking of the Bread ought to be on that day. Then the Lord interrupted. Paul in measure learnt the lesson, for on coming back we have the breaking of bread *and* the conversation NEXT. But, alas, one sin leads to another, for this dear servant of God, who had unduly emphasized his ministry, on this occasion broke the bread *himself*, whereas it should be "the bread which we break." The term "*Lord's Day*," Rev. 1 and stress on *midnight &c.*, alike show us it was past the *appointed* time. How one error brings to a second, and a third and so on, but the Lord of 2 Chron. 30. 18-20 still forgives. These things are written for the admonition of the Lord's redeemed.

ATONEMENT.

IS it possible? Can it be that helpless sinners are made free from their sins? Is it a fact that sins are COVERED? God is righteous. Sin MUST be punished. CAN there be atonement? Yes, such is the mercy of GOD (Ps. 32. 1). No man could have such an arrangement. No mere creature could have satisfied the DIVINE CLAIMS. The work is from God. "Salvation is of the Lord" (Jonah 2. 9).

But what is the foundation of such a wondrous salvation? On what does it rest? What is the guarantee?

Has not the answer been given? "**SALVATION IS OF THE LORD.**" The WORD OF GOD is the guarantee, the evidence, the proof. Is not that enough? Truly it is written in Psalm 78. 38—
וְהוּא רַחוּם יִכְפֹּר עוֹן וְלֹא-יִשְׁחִית: תְּהִלִּים עַל לֹה.

"And He being merciful will make Atonement as to iniquity, and will not destroy." Psalm 78. 38.

But what METHOD has the Eternal God chosen to make such A GIFT to sinners? HOW has He fulfilled His Word of promise?

In the Law it is written—

כִּי נֶפֶשׁ הַבָּשָׂר בָּדָם הוּא וְאֵנִי נָתַתִּיו לָכֶם עַל-הַמִּזְבֵּחַ לְכַפֵּר עַל-נִפְשֹׁתֵיכֶם
כִּי-רָחוּם הוּא בְּנֶפֶשׁ יִכְפֹּר: וַיִּקְרָא אַחֲרֵי מוֹת יִי.

"For the soul of the flesh it is in THE blood, and I—I GAVE IT to you upon the place [of] sacrifice to make atonement upon your souls, for THE blood—this in THE soul will make atonement." Lev. 17. 11.

The words of Moses the lawgiver are perfect. But why does he say from the mouth of God that THE BLOOD will make atonement? Will not our crying and fasting be enough, if we also do deeds of mercy? Are not our gifts צַדִּיקוֹת? Are not acts of beneficences צַדִּיקָה?

The Word of God does not say that something we give makes atonement, but something **GOD GIVES**—"I gave it to you," and, further, *our* gifts to secure forgiveness would be like bribes to a judge, and "there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts" (2 Chronicles 19. 7). The law of God cannot be altered to please us. And even if all our acts of benevolence or almsgiving were part of צַדִּיקָה, this would not be the *whole*. Nor would *after*-righteous be a reason for evading the punishment *first* incurred. Punishment must be settled *first*. Obedience in the future comes *next*.

But if atonement be by God's gift what blood is it that God can give?

We know that the cattle upon a thousand hills are His, but it is not possible for **THE BLOOD OF BULLS AND GOATS** to take away sins. When God commanded sacrifices He was showing that the sinner *deserved* to die. The sinner's action, many are willing to allow, was a picture, and so was the sacrifice:—a picture of A **GREATER SACRIFICE**. Genesis 3. 21 explains that God offered the *first* sacrifice (וַיַּעַשׂ יְהוָה אֱלֹהִים לְאָדָם וּלְחַוָּה וְלַבָּשָׂר עֹר וְיִלְבָּשׁוּ) and He has promised the only perfect One, as it is written—

"The Lord made to meet on HIM the iniquity of us all."

וַיְהוֹה רַפְּנִיעַ בּוֹ אֶת עוֹן כָּלָנוּ: יִשְׁעִיהּ נָנוּ

The Lord's hand, not the sinner's, was upon Him. The Lord, not the sinner, **GAVE** the SACRIFICE. This is the Only Hope of Atonement.

But do not our fastings cover our sins? Does not the Eternal God welcome our prayers, and see our weeping?

Ah, dear friend, God has never said "Fasting covers sin." Many tears are refused by Him (Malachi 2. 13). He has marked out one way of salvation. "**I GAVE IT TO YOU**" He says. Do not try and atone for *yourself*. Your best works are worthless.

וְנָהִי כְשָׂמָא כָּלָנוּ וּבְנֵגַד עֲרִים כָּל-צַדִּיקְתֵּינוּ וְנִבֵּל כְּעֹלָה כָּלָנוּ וְעוֹנוֹנוּ כְּרוּחַ יִשָּׁאוּ

"We are become like an unclean man all of us," and as Leeser's translation says (Isaiah 64. 5, ה) (יִשְׁעִיהּ סִדָּה)—like a soiled garment, all our righteousness." rather "our righteousnessES."

Oh how helpless we are. But God's **FREE GIFT** meets our need. Dear friend, what reasons have you for despising Him—God's Messiah, the Sacrifice, GIVEN to make Atonement on the souls of all His people? All who believe in Him believe God's Word, and, receiving the robe of Righteousness (Isaiah 61. 10), also receive a desire to love the Lord their God henceforth with all their heart. Thus salvation, a **FREE GIFT** magnifies the law (Isaiah 42. 21) and leads to obedience, and all is to the glory of God.

MANY copies of above as a leaflet will, by grace, have been distributed, if the the Lord will, ere this reaches our readers. After-prayer may be resultful. The Hebrew verses are explained immediately before or after, except Gen. 3. 21—"And the Lord God made for Adam and for his wife coats of SKIN." The Hebrew צַדִּיקָנוּ is "our righteousness" (see Jer. 23. 6), and צַדִּיקָה is "righteousness," but, alas, the Jews are apt to limit the word to man-pleasing acts like almsgiving. How great is God's grace if our eyes are open to see a **GREATER** righteousness.

A Letter to A Brother in Christ

(With A Few Additions).

My dear Friend,

Found, by grace, in *one* family, it is our joy to please *one* Lord (John 15. 14). Hence we *mourn* (do we not?) the general departure from Him and His will, by those who *bear* His Name, and we grieve over the lack of frankness which abounds. If we have, by grace, the *same* object, how earnestly should we seek to be of *one* mind! Brethren can be frank with one another without *losing*—but rather *because of* and *increasing* brotherly love, and while those concerned are *growing* in grace there will not be offence at open-ness, but godly heart-searching of *himself* by each one. Please never draw back from telling me just what *you* think and feel, if, in His mercy, you believe it is in accord with the *Lord's* will also; or if, though uncertain and wanting to find out as to this, you believe that His will at least includes the *mentioning* of it, with a view to mutual helpfulness, and solving the problem in a God-glorifying way.

I need hardly say, and yet should say at the outset of the letter, how praiseful I am, not only for the unity which we have, but for that which is secured through the precious blood, and in the changeless purpose of God on behalf of *all* the Lord's elect. How humbly should we walk with Him as we realize what we were, are, and shall be! 1 John 3. 1, 2.

The portion of God's truth which it is our privilege just now to consider together, though distant physically, may, I think, be thus summed up in question form:—

- (1) What measure of reviving has our gracious Lord promised, and what may we expect just now?
- (2) What must be our attitude toward those who appear to be dear brethren, yet remain in actions, arrangements and systems which manifestly grieve God?
- (3) What measure of separation away from the usual customs, comforts, and business of the world should mark the growing child of God?

With regard to (1), even if we had no *promises*, we should be bound by the Lord's *commands*, and these would involve the seeking of a *right* position to carry them out. No amount of ruin can *legislate* or *legalize* ruin, unless we have *Divine authority* for it. *This has never been produced*. Many dear servants of God forget that 2 Tim: deals with an *individual*, but not as a mere individual, rather as *one* in difficult individual *ministry*, to reorganize God's work (2 Tim. 2. 1), and to help in arranged *fellowship* (2 Tim. 2. 22), to do an evangelist's work—and this included something of the apostle's *organization-labour* as the "for" of succeeding verse (2 Tim. 4. 6) and other passages suggest. That God approved of the *re-establishing* of a CHURCH at Ephesus. Rev. 2, thirty years later, makes clear. Where has He stated His disapproval of such a needed witness? It is easy and natural to settle down. But difficulties, we agree, weigh nothing. If we believe in the words of Matt. 28. 19, 20, as by grace we do, the Lord's commands and His arrangements are still *our responsibility*. We are to show forth the Lord's death, and this

means godly order, and we are humbly to seek Scriptural houses (Matt. 24. 45) *till He comes*.

But though we should still be governed by unwithdrawn laws, and though our hearts would seek obedience *in* the Holy Spirit, even without promises, we praise God for the added *spur* thereto by the precious promises which Matt. 24. 45, and 1 Cor. 11, at which we have already looked, imply. And Rev. 12 is yet more clear and can only be understood of a *heavenly* people, a *church*, not an earthly Israelite remnant, just before Christ's return. Moreover, Matt. 25 promises a "going out" in spiritual power, and "*ecclesiastical*" reviving (virgins, 10 lamps) in view of "that Day." This chapter needs prayerful consideration, and it brings before us the true way of preparing for the Coming of the Bridegroom, and the danger of settling down, of mixing with the unsaved, and of spiritual or rather unspiritual sleep. The prophetic teaching of Rev. 2, 3, with Philadelphia (brotherly love) the sixth Church, (THE 6th parable in Matt. 13, the one pearl, is parallel), and the things that happened to Israel for ensamples, in the matter of a *second* temple after a long period of captivity-disorganization, corroborate. In brief, I am inclined to think that almost every passage which deals with the Coming again of the Lord Jesus, and the times just before, indicates, amid solemn Laodiceanism, a heavenly remnant patiently enduring. Ps. 68. 18, Eph. 4. 11-13 lead one to think that some reviving, through some gifts of our exalted Lord, will be graciously granted to His undeserving people before "that Day."

As to our position JUST now, faith neither presumptuously rushes nor delays. Praying and seeking for what God has promised, let us make haste to do His commandments (Ps. 119. 60).

(2). It is painful to realize the lethargy around. We must not *too readily* recognize any professing ones as disciples. *Stony-ground* hearers abound. We need spiritual discernment more and more. Certainly we cannot form close *friendships* with those who are friends with the world (Jas. 4), and who will not qualify for the Lord's friendship (whatsoever, John 15. 14). Nor can we welcome at the Table of the Lord, unless there is first Scriptural "*adding*." (Note the order in Acts 2. 41, 42: "the Breaking of the Bread" is, moreover, linked with "the Fellowship": indiscriminate and occasional communion are not of God). Any indifference in this, through fear or carelessness, will often lead many to eat and drink *Judgment to themselves!* Further, the proud "*extremeness*" of some must not make us latitudinarian. We need wisdom, lest, because of the mistakes of others and of past failure in *this* way, we have the recoil, or, as it were, the swing of the pendulum toward broadness. We must not imitate the worldly expediences that excuse sin. 2 Timothy 2. 22 in its context rather definitely limits *fellowship* in dark, dark days of declension. Nor can we forget or ignore 1 Cor. 16. 22 where the word "love" indicates holy friendliness. If any do not see the Lord's arrangements, how can they partake to the Lord's glory or in *real* fellowship with us? Tenderly are we to *bear with* the weak and the PREJUDICED, but we must not be *partakers* in other men's

sins, but rather act so as to bring about the repentance and godly clearing which marked some Corinthian saved ones. Let us never forget there are those strong in unbelief *as well as* those weak in the faith.

(3). Concerning this point, I am thankful to our heavenly Father that we both want to walk worthily of the high calling, and also to live as those who would not cause our brethren to stumble, but who would seek first the Kingdom of God. It is by grace that our minds are, in measure, set above; but, as we *ENJOY* this attitude, we doubtless feel, mourn, and confess and seek to put away our imperfectness at to whole-hearted service and obedience; and these two precious words are descriptions of but one thing, even *the devotedness* after which we yearn. I am thankful God has brought us to see the error of a "A PILGRIM AND STRANGER" seeking or receiving any magistracy, or being conformed to this age in the matter of gold. May we endeavour, by grace, to walk nearer to the Lord that we may apply the underlying principles more and more widely, and then and thus lovingly warn others. There is much force to me in the fact that the term "world" also means "adornment," and the "worldly desires," which we should deny (Tit. 2. 12), thus suggest "desires of adornment." Oh how full and comprehensive and heart-searching is the Word of God: how responsible are we for *others* if we know anything of His *mind and will* (Lev. 19. 17).

While we must *each* give account of *himself* to God, we are members one of *another*, in a certain measure, even now, if seeking to please the Lord, and though many who will be "saved so as by fire" may, alas, continue in many things, as Lot, we want (do we not?) an entrance abundantly into the Kingdom? Hence it is a privilege to talk plainly over these things that we may find in one another trusted brethren, *ever* giving up more for the Lord, yet ascribing all glory unto Him, and enjoying His more-than-compensatory gifts. If only we read Phil. 3 more often, and in the Holy Spirit, how godly shall we be!

Yours ever heartily, in Christ, Percy W. Heward.

LOVE to the Lord is linked with love to His people, as 1 John 5 shows, and the two commandments, on which hang the Law and the Prophets, suggest. Cain *first* rejected the Lord's will, and then hated and killed his brother. We little know the connexion of sins. The last earthly address of the Lord Jesus recorded at length, not only calls for love to Him and to one another but makes clear that those who hate Him will hate His people also.

Hope rests upon THE HOPE, and that HOPE is a blessed one. How glorious it will be to see Christ. We do not merely vague trust that we shall be there. The degradation of the word "hope" to indicate man-made uncertainty is very sad. Yet we would not on the other hand have a man-made assurance.

MEETING ROOMS OF BELIEVERS:—61, Upton Lane, Forest Gate, E. 2, Coborn Road, E. 43a, The Broadway, Walham Green, London, S.W.

Hymns for Believers.

Gracious Father, hear our cry,
Thou in grace hast made us nigh,
Now we would reflect Thy will,
And Thy purposes fulfil.

Thine own love is still the cause
Why we love Thy gracious laws:
Thy *reward* is for such *FRUIT*,
Grace-giv'n life is still the *ROOT*.

"Outside" for Christ, outside earth's
gilded glare,
"Outside" for Him, and finding He
is there;
"Outside" *man's* schemes, "reforming"
sinful man,
And taken up with God's contrasted
plan.

"Outside" religious works that
leave His will,
Associations that *ought else* fulfil;
"Outside" the sects *professing* Him
as Lord,
But still departing from His ruling
Word.

"Outside" old friendships for His
friendship *now*,
Before His throne, when many dis-
allow:
His presence is worth more than they
can give,
"Outside" for Him—with Him—we
want to live.

"Outside"—the *word* sounds music,
and we dread
Lest we should boast, or simply like
it *said*,
Deeds—not bare words; humility—
not pride—
Befits the Lord's redeemed, by grace
"outside."

Then when our Lord in glory shall
return,
Between His own and lost ones to
discern,
Between His people too He will
divide,
And honour those who walked with
Him "outside."

Glorious the prospect, and His Word
is true,
The Coming Kingdom we would
keep in view,
"Outside" would stand, by grace, in
these dark days,
That by His side we then may bring
Him praise.

Our Father, we, Thy people, praise
For all Thy grace through all our
And worship in Thy fear, [days,
Since bought by blood we cannot
boast,
Since quickened by the Holy Ghost,
And thus by grace made near.

Our Father, we our sins confess,
And praise for *Christ's* own righteous—
And bring our *much-felt* need. [ness,
Hear, Lord, our humble pleadings
now,
Before Thy Throne of grace we bow,
Our Saviour's merits plead.

Saved ones are oft distressed,
While here below;
But in the Lord is rest,
While here below.
Satan can ne'er destroy
Heavenly peace and heavenly joy,
But he can saints annoy,
While here below.

Saved ones should watchful be
In these dark days;
The truth more clearly see
In these dark days.
Kept by Almighty power,
In temptation's fiercest hour,
For God is our Strong Tower
In these dark days.

For Christ, our coming Lord,
Watch now and wait;
He will His saints reward,
Watch now and wait.
His Coming is so sure,
Now, by grace, may saints endure,
Though tried and tempted sore—
Watch now and wait.

Now tribulation, shame,
Outside the camp;
We suffer for His Name,
Outside the camp!
It is a constant strain,
If, by grace, saints firm remain,
Free from all earthly gain,
Outside the camp.

We shall Jehovah praise
Free from all sin:
Be with our Lord always
Free from all sin:
From toil and suffering free,
Glorious things we then shall see
Through all eternity—
Free from all sin.

Here is mercy, full and free,
Christ hath suffered on the tree,
We, by grace, are saved for aye :—
How can we from mercy stray ?

Here is mercy, full and free,
Sinners rescued righteously !
Law still stands, yet grace now reigns,
And each saved one life obtains.

Here is mercy, full and free,
More than earthly eye can see ;
Human wisdom may object,
But God saves His own elect.

Here is mercy, full and free :—
Undeserving ones were we —
'Tis by grace that grace we love,
Born again we look above.

Here is mercy, full and free,
And for evermore shall be,
Never will our God refuse
Those whom He did freely choose.

Here is mercy, full and free :—
We would serve obediently,
Not to gain what now we own,
But since saved by grace alone.

In vain the worldling seeks for rest,
A shadow is his very best,
But God to saints peace freely grants,
And in their hearts real rest implants.

In vain the worldling seeks for joy,
He strives for but a childish toy,
But God's redeemed have joy indeed,
And He still meets His people's need.

Precious blood for us was shed,
'Twas for us our Saviour bled :
Grace our sins has now removed,
And we stand in Christ approved.

Precious blood for us was shed,
Christ was numbered with the dead:
All in mercy, grace is free,
We would praise most gratefully.

Precious blood for us was shed :—
How can half God's love be said ?
Words must fail and thoughts as well:
Grace must every doubting quell.

Precious blood for us was shed,
And to God our souls were led.
Though Christ died all would refuse,
But Himself His chosen choose.

Precious blood for us was shed ;
Can these words be lightly read ?
Nay, redeemed at cost so dear,
How our hearts our Lord should fear.

Our Father and our God, we praise
For all Thy love in bygone days,
And Thou to-day art still the Same,
And we would glorify Thy Name.

Our Father and our God, we own
Our strength is in Thyself alone,
We seek it now, we feel our need,
Now, by Thy Spirit, deign to lead.

Breaking bread till Christ appear,
Feeling His return is near,
Meeting in a simple way,
Humbly seeking to obey.

Drinking the appointed cup,
Ever gladly looking up—
For the Kingdom, and "that Day,"
Meanwhile seeking to obey.

Gathered into Christ's own Name—
Other glories are but shame—
Thinking of Himself always,
Ever seeking to obey.

Owning not a human priest,
Making not an earthly feast,
When we meet our hearts must say—
"Lord, we would Thy will obey."

As one body would we be,
With one Spirit constantly :—
Father, as for this we pray
Cause Thy people to obey.

Chosen were we, in Christ Jesus,
By Jehovah long ago,
And His Son He gave to save us
From sin's curse and endless woe.

Called by God, redeemed, forgiven,
Justified in Christ, Who died,
Sons we are, and heirs of heaven,
In God's purpose glorified.

Blest are we, in Christ for ever,
In Him we have peace and rest :
Nothing can His people sever,
They eternally are blest.

Sanctified, in Christ our Saviour,
Set apart are we for Him,
What a high and holy favour—
Should we not such love esteem ?

Saved ones should be a sweet savour
Unto God the Lord on high,
Now on earth, in all behaviour,
Their Redeemer magnify.

In His grace may we be growing,
Praising Him while breath shall last,
With a love still overflowing
To our God, for love so vast.



Vol.vii. No.11. 1d. Nov. 1909

A Word of Introduction.

IN days of wandering, broadness and sentimentalism, it is well to warn GOD'S dear people. But we would in this Monthly not only point out error, but also direct toward HIMSELF, that HIS saved ones may be strengthened. Those who feel the need for a well grounded assurance of faith, and for escape from the deceivings of oneself in these dark times, are earnestly asked to prayerfully peruse and pass on this literature, that GOD in all may be glorified. Saved by grace, through the precious blood of CHRIST, HIS own should delight, in the SPIRIT, to please HIM, not to gain assurance or reward, but, above all, though the words seem tautology, with the object of pleasing HIM.

"Hereby we know that we are of the Truth, and shall assure (marg: persuade) our hearts before HIM." 1 John 3. 19.

It is a blessed thing to know we have passed out of death into life, and wondrous to realize that worthless ones are given the WORTH of the LORD JESUS, unrighteous ones clothed with HIS Righteousness, and far off ones made nigh in HIS Blood. With hearts full of gratitude such may and should rejoice, and glory in the Lord, saying, as God's servant of old, "He loved me and gave Himself for me," and again, "I am persuaded that neither death . . . nor any other creature shall be able to separate us from the love of GOD, which is in CHRIST JESUS our LORD" (Rom. 8. 38, 39).

And while there is the expression of gratitude, even obedient delight in the things of GOD, which should be the normal state of His redeemed, there should be holy assurance of heart, and if there be a momentary wandering, the momentary cloud or doubt should be so humbling, that the chastened child of GOD should be brought quickly back into His presence and its enjoyment. But if there is any continued wandering, and our heart condemn us, or if we excuse sin, it is different. Hence the "Hereby" of 1 John 3. 19 POINTING TO VERSE 18 shows the condition of life in which there can be restfulness, and emphasizes NECESSARY obedience without making it our BASIS of salvation, or detracting from the FINISHED WORK and GIFT of our gracious LORD.

"Knowledge of Salvation" Luke 1. 77.

DIVINE TEACHING, CONTRASTED WITH DANGEROUS ERRORS, AS TO ASSURANCE.

IF, by the grace of God, we have a real interest in His revelation, surely we should desire to consider *every* part of it. Contradictions are not to be found in the Word of God, but they can be easily *imagined*, and, if we get a one-sided view of His doctrine, we may help others into and in this sad and sinful imagination. The thoughtful, unprejudiced child of GOD will not resent a loving cautiousness on the part of others before recognizing him, or her, as manifestly among the called of JESUS CHRIST. Rather will one who is growing in grace see the need for gracious caution, because of the skilful counterfeits of to-day, and, even go further, ever testing himself or herself lest there be an evil heart of unbelief in departing from the living GOD.

Satan's object is to dishonor the LORD. Hence he desires to lead away from *parts* of the Scriptures, and to produce a Jeroboam-like mixture, and a creed partly fine flour and partly leaven, the latter gradually gaining the ascendancy. Here is a real problem for the LORD'S people to solve by fellowship with Him—"How can Satan disguised as an angel of light be detected?" There are some who unmindful of the Coming and Kingdom of the LORD JESUS, simply lay exclusive stress on the precious promises of rest to the weary, and eternal, unalienable life to the children of the promise. The unconditional gift, merited altogether by ANOTHER, is their joy and and boast. Nor can it be denied that some get into the phraseology of "Calvinism," as this teaching is strangely called, while *still* dead in sins, and that others, whose condition is uncertain, can speak glibly of "never perishing," at the very time when neglectful of Divine precepts. Others, also forgetting the Kingdom, tend to another extreme, and, emphasizing alone the "if's" forget the "shall's" of God's Word, suggesting that election is rather, or primarily, on man's part, and alterable during the present period, which they regard as one of probation for life, rather than in view of the Kingdom. The former direct attention to a finished work *outside* them, and the latter virtually deny that it was finished, believing, alas, that Christ only made men salvable, and looking professedly to a work *inside* them for salvation, although, oftentimes, even leaving this one-sided position, and settling down in the worldliness of "Arminianism." It is not to be wondered at that all manner of methods are adopted in "Christian work," when the Divine truth as to election is let go, and with it the Divine truth as to quickening from the *dead*. The preacher is no longer a herald and a witness, but becomes a more-or-less independent *organizer*, whose object is by some scheme or another to add to the number of the redeemed.

In sorrow at these errors, the believer, whose eyes are in measure opened to see something of the Kingdom, notices how numerous passages suggest that while salvation is all of grace, with many "shall's," position is a matter of responsibility, with many "if's:" and

realizing this he grieves over the setting aside of "the gospel of the Kingdom," and the attempt to "harmonize" agreeing Scriptures by leaving some out. He beholds the *two* distinct but related spheres, the one of life which is a gift, and the other of responsibility and reward. *Within* the palace there may and will be vessels to *dis-honour*, and it is the privilege of each saved one to strive as earnestly toward the prize, and, above all, his LORD'S joy and glory, as if his very salvation depended on it.

But, as we find it is ever the case, man is prone to extremes, and soon the Kingdom may become so prominent that grace and the *unity* of saved ones in ONE SAVIOUR may be partially forgotten or obscured, and all the "if" passages including 1 Cor. 9. 27, Phil. 3, Heb. 3, 6, 14, may be applied only to the Kingdom, leading to the inference of total exclusion therefrom of the majority of believers, at least for 1000 years, or to an indifference and toning down of the verses, which is an easy swing of the pendulum from such an unwarranted theory as the former inference.

A few thoughts, that have helped in connexion with all these errors, may be graciously used by God, to bring His dear people to a path of spiritual meditation, in which they will enjoy His fellowship, and real profit. It is worthy of notice that in such parables as the Prodigal Son the professor is named a "son" according to his profession, even as the Pharisees are called beforehand "just persons, which need no repentance." Thus, too, the corn *without* root is regarded as growing, the wicked servant is called a servant. Indeed, the Divine wisdom which delivered men to *Satan* that they might be *trained* not to blaspheme, (at the same time regarding them as unsaved *and* yet longing after them as if saved), and which has left the eternal future of Demas uncertain, this Divine wisdom has never drawn the line clearly *for us* to see between a wandering saved one and a false professor. We *cannot* distinguish the elect and the non-elect, nor can we discern unerringly those born from above and those still dead in sins, but it is ours to note the difference between those who hear the sayings of the LORD and do them, and those who hear, perchance, but do them not. By *fruits* and not by *roots* can we decide, and though the barren fig tree may be left another year, and even Paul may *delay* before going to Corinth to cut off (2 Cor. 13. 10), the Divine *principle* is clear that there can be no certainty as to salvation, nor finality, while sin is being tolerated. If gathered ones seem faithless why should they be called saved because of past appearances, or present profession? Grace is *slow* to pronounce a professor unsaved, but "charity" on GOD'S behalf is all-important, and though any sin itself seem tiny, it has in it the germs of apostasy, and, if persisted in, amid competent discipline, the ultimate goal is *exclusion* (Matt. 18. 15-17), : for excused rebelliousness, even in details, is the characteristic and evidence of an *unsaved* one.*

* The interpretation which suggests that the man would remain, while rejecting the church, in the church, and only be a heathen to the *individual* against whom he primarily sinned, indicates a strange idea of appointed *unity*, and a small perception of the exceeding sinfulness of the sin involved in refusing to hear true rebuke. The LORD'S teaching is holy intolerance of *every* sin. Our failure is no argument against HIS Word.

A carelessness in this matter has been at the foundation of many "church systems." The seemingly impossible "ideal" is too high in men's esteem, though not a few rightly acknowledge that no sin must be recognized in an *individual* and that *his* falling short in no wise invalidates this principle. A lower standard for a church is not of GOD. The words of Matt. 18. 18 indicate that it should be *His* executive, and that those to be shut out from the glory should, if the church were walking with GOD, be shut out from local communion on earth. But any failure of communion with *Him* alters this godly discipline, yet does not *approve* itself, or alter the statement of Him Who is called *the Head of the Church*,—that united company of a future day, toward which, by grace, our eyes look.

But can it be that we *ought* always to be doubting our salvation? Nay. *Ought* we to be *sinning*? The answer is, plainly, "No." But, though we *ought* not, *if* we at all do continue in sin, there should be certain accompaniments of *felt* chastisement. The writer would not plead for doubting the LORD'S Word, but for examining of *ourselves* (2 Cor. 13. 2). When first we came to CHRIST, drawn by sovereign love, we received a free gift, and saw that our love and becoming near were but the effect and reflection of His. But after salvation there is often another *order*, with respect to blessings, which needs emphasis. "If a man love ME he will keep MY Words: AND MY FATHER will love him." "Draw nigh to GOD, and He will draw nigh to you." The *order* is thus oft changed, because, at salvation, we were graciously given a new life and power, bringing us to a *new* sphere of responsibility, and conditions in the FATHER'S family. In like manner, at the first we enjoyed mercy as helpless ones, and knew salvation as something for the underserving. We could see nothing in ourselves to suggest it or prepare for it. But now, without *resting on* the effects of grace, we judge *thereby*, and thus by *something in us*, that we possess GOD'S so great salvation. The LORD JESUS has become the Author or Cause of everlasting salvation unto all them that *obey Him* (Heb. 5. 9). If we do not see this obedience *now*, what right have we to conclude there is *life*? Hence though we rest on the same SAVIOUR and salvation *as at the first*, there are now different evidences, and the one who changes this teaching to make out we *depend on* sanctification for salvation might equally say we *depend on* the fruit for the root. The flesh will twist the doctrine of Heb. 5. 9 to one of *merit*, but the child of GOD blesses *Him* for the wish and vital power to obey.

It must be sorrowfully acknowledged that few professing saved ones give many *evidences* of heavenliness, and the tendency not to expect these has lowered the standard of godliness, and encouraged hypocrisy. If a believer finds he is still recognized as one *while* wayward, he is apt to become more wayward, whereas the manifestation of fear on behalf of such an one (Heb. 4. 1) would be used to check sin. But it has become *so rare*, that if one dares to doubt the salvation of another, who had appeared godly of old, the doubt is considered uncharitable, proud and insulting, instead of being regarded as true affection and in the fear of the LORD, to bring back as the

man at Corinth. In fact the commonness of excused sin, and the absence of godly discipline, have made the sphere of sins of ignorance *larger and larger*, so that many persons manifest certain signs of salvation at the very same time that they exhibit what would have quickly caused doubt as to salvation, in ancient and more Scriptural surroundings. For example, there are those who appear born from above and yet retain the sad denial of truth wrapt up in *infant sprinkling*, or write in defence of a *secret rapture*, against which the LORD so definitely warned. These facts are such that much *gentleness* of manner is needed in stepping back to Scriptural arrangement, lest that which appears to be parallel with primitive plans is really a contrast, through its bluntness. Circumstances do not, however, alter Divine principles, or, for example, a universal command as Baptism, but they affect our relationship to those seeming to ignore such principles or commands. But here again Satan seeks to gain a victory, to turn grace into compromise, and to persuade us that the principle, of unchecked sin leading to exclusion, cannot be held in days when it *has* not been held. Thus an error is made the basis of an argument that it is a "right error," as it were, and everything leads on to the time of the lawless one, beyond whose reign our looking eyes would still see the Day of the LORD.

And coming, in a yet more heart-searching way, to ourselves must we not sadly feel that many "evidences of salvation" which, alas, satisfy *us* are unfounded themselves? Doubtless the *feeling* of security is pleasant, but feelings are not the test for truth. If we ask ourselves *now* WHY we know that we *have* passed from death unto life, do we not find ourselves answering that we are sure we *did* once believe, and so forth? But proofs belong to the *present*, as 1 Cor. 9. 27 shows. The apostle says, as it were, "I lead my body a slave (*now*), lest in spite of all my preaching (*in the past*), I should be reprobated" (*cf.*, Gal. 1. 8) and the *subsequent* verses in 1 Cor. 10, broken off by a chapter division, show to us that the thought is *not* merely concerning position in the Kingdom, but that a matter of life and death, of being welcome or overthrown and destroyed (1 Cor. 10. 5, 10) is here before us. Nor is this allusion to Israel in the wilderness the only one (Heb. iii, iv, Jude 5), although one Divine reference would of itself be conclusive. The passage in Jude is peculiarly impressive because the verse follows one which asserts that men turn and twist the grace of GOD, evidently while loudly preaching free grace, and that they thus deny the *despotism* of GOD ("LORD"—"DESPOT"), the very position of many in the religious world to-day. The Atonement of CHRIST is virtually turned into an excuse for sin, for actions are tolerated that would not be allowed if there were a moment's thought that salvation might be lost thereby. This arguing of the flesh is the exact opposite of spiritual argument (Rom. 6. 1, 5).

And the sad state of affairs becomes more solemn as Matt. 7. 21-23, 25. 1-13, Luke 13. 24-30 ring in our ears. Many will, we are told, be deluded and *think* they are saved, till the last moment.

They will even go out to meet the Bridegroom, but a generally-prevalent low idea of *all-round* godliness (John 15. 14, 1 Cor. 16. 22) will help to deceive them, and they will remain unsaved. Brethren, shall we be murderers, with the wicked disguise that is mis-called "charity"?

Moreover, any *other* interpretation necessarily omits or attacks some part of the Word of God, whereas the thought that salvation is all of grace, *but* that assurance and enjoyment of salvation are linked, even as position in the Kingdom, with *obedience*, will guide through the difficult portions of God's Word, if realized in the Holy Spirit, and with humble acceptance of all His truth. This doctrine is *unpopular*, and wishes against it have made it rejected, but the disciple should recognize no wishes isolated from those of the LORD. No other teaching will explain 1 John, and particularly the third chapter, whence some have taught sinfulness, and others, by referring to the new nature, have seemed to make the word "manifest" in verse 10 unnecessary. Here we have *test* and evidence for one another and ourselves. "Whosoever abideth in Him is not sinning" *i.e.* is not keeping on in sin, the tense is continuous. So in verse 9. Thus in verse 14 "We know that we *have* passed from death unto life," *not* because we sing hymns or say prayers, or because of anything in past history or because of feelings, but because we *now love* the brethren. The whole epistle was written that we might know (v. 13), but this does not mean that *any* reader might know, but that by certain tests, here set forth, we might come to know. "All *saved ones should have* assurance" is a popular idea, and they *should*, but only *while* fulfilling certain *revealed* conditions thereof.

But, perhaps, some dear readers may yet shrink lest this will mean perpetual uncertainty. *That* is not the object, but a *more* deliberate sin is oft-times the *ungrounded* perpetual certainty of to-day. *Ought* we then to doubt? Nay, we ought not to commit sins that bring us to that position, but, if we excuse sin, to be *without doubt* is *most* perilous. It shows a *dulled* conscience. But, it may be said, do we not always fall short, as Rom. 7 shows? Yes, but if we confess and forsake sin as soon as realized, the "the doubt" will be but momentarily, aye, the abhorrence of the sin and the fighting against it will soon *prove* that we are led of the Spirit. But do we *thus* confess and forsake and fight? Is there not a waywardness, a self-choosing? Where is Scripture for assurance in *such* a condition? It is not that we would doubt *our* LORD'S Word or work, but rather doubt the doubtful *evidences* that we have, by grace, appropriated it. Unless there is walking with GOD, there *must* be strange experiences when, after a little backsliding, we awake and find *ourselves* far off from His realized presence, and if we *feel forgiven* without confessing, may it not be that the wound is healed slightly, and that there are all the time no real Scriptural *evidences* of a quickening from ABOVE? In view of Matt. 7. 21 it is amazing how we rest so contentedly on the *verbal* professions of others, and the *pleasant* feelings of *ourseleves*, feelings which exist in false religions, and which

are possible in a spiritual, or rather unspiritual, as well as natural drunkenness. Oh that if we are BORN FROM ABOVE we may not resent the *Divine* tests, but gladly examine *ovrselves even now* to see whether we be in the faith (2 Cor. 13. 5), and whether we be prepared for the COMING and PRESENCE of HIM WHOM we call TEACHER and LORD.

The Day of Atonement.

A Record of Witness, By Grace.

Israel's YEARLY "Day of Atonement" (Heb. 10. 3) contains no atonement! But rather, in the absence of both type and Antitype, and with the presence of boasted will-worship, or a flimsy garb of religion (for some only "keep" one or two days a year) the poor, scattered nation only ADD to their sins. Without Pharisaic pride, and without any confidence in mere PROFESSION of Christianity, may we contrast the condition of the youngest believer who saved by grace, sees in Christ a real Atonement (Rom. 3. 23), and desires to live gratefully in the constant self-denying obedience that manifests such a salvation.

Nine days of repentance "prepare" the Jewish people for the tenth of the seventh month. Hosea 14 is in the minds of some, but, alas, they see not the opened way to God. Fasting from even to even, the nation seems to mourn, but how different will be the mornning of which Zech. 12. 10 speaks, and for which we pray. At present Messiah is despised, and they, as some will soon acknowledge, esteem Him not (Isa. 53. 3).

It was our privilege to print, and circulate, four tracts⁹ this year at this season (New Year and Day of Atonement). The new Hebrew and English type, for which we thank God, were used to His honour. Many leaflets were enveloped and posted or put in letter boxes, sisters in the LORD aiding in THIS work, while brethren undertook general street distribution and solemn witness. For health and preservation from injury amid some opposition, for grace to speak reverently to young and old, for quiet Open airs and noisy ones overruled and permitted to test us, for little conversations and for silent service, we desire to praise Him Who both caused and enabled, and to Whose glory the work was undertaken. Many received, some stretching out their hands. Some read, some pocketed, some rejected, some insulted, hut our work is with our God, and except He works we labour in vain. "Continue in prayer." Even outside synagogues conversations were possible, and many going to synagogues with reminders of ritual in their hands accepted. Some misunderstood, and it needed to be quickly explained that the leaflet was free and spoke of a free gift. Oft in giving away there was just time to say "A message from God," or words to that effect; and refusals opened up conversations concerning sin and GOD'S ATONEMENT. The lightness and blasphemy of many were appalling, but even at this present time also there is a remnant according to the election of grace. Therefore we thank God and take courage, knowing that in due season we shall reap, IF WE SOW IN TEARS, AND FAINT NOT.

GRACE.

'Tis wondrous that we should be saved by grace,
And Christ, the Righteous, suffer in our place,
Forgiveness for the lost is passing strange!—
Nay, what we might expect : GOD did arrange.

What we might look for!—How can this be so?"
NOT what we might expect TILL GOD we know,
But now His Word and grace are ours we see
'Tis like to Him to love most graciously.

His miracles of love are past man's thought,
He gives to us ALL blessing ALL unsought,
It is of Him that we His mercy love,
Our life is changed, since QUICKENED from above.

Hymns for Believers.

PLEADING FOR ISRAEL.

Bless Israel, Lord, in these dark days,
Save some to walk in Thy sure ways;
The remnant now, in every place,
Save by Thy *sovereign* will and grace:
That Jew and Gentile, thus made one,
May praise Thee for Thine Only Son,
Who shed His Blood for unjust ones,
Whom God forgives, and calls His sons.

Israel, O Lord, whom Thou hast blest,
Have neither land, nor place of rest;
Without the Blood they think they may
Draw near to Thee, in their own way,
In mercy work, O Lord, make plain
How all their *feasts and fasts* are vain.
That through Christ's precious Blood
alone
They can come near, before Thy Throne.

Thine ancient people long have strayed,
Because Thy Law they disobeyed;
But, Lord, Thy Law must be fulfilled,
Thy purpose stands as Thou hast willed.

Israel shall yet, in their own land;
Be gathered by Thy mighty hand;
Israel and Judah, in those days,
Shall be Thy glory and Thy praise.

For Israel now we pray and praise—
Since just and true are all Thy ways!
And punish sin, O Lord, Thou must,
For Thou art holy, right and just.
But, through Christ's Blood, and in Thy grace,
Still rescue some of Israel's race,—
For young and old we humbly pray,
Save some of Israel, Lord, to-day.

2 Cor. 3. 18, Ps. 145. 19. 1 John 1. 7.

I want, O Lord, to walk, with Thee,
And hear Thy still small Voice,
Telling of all Thou art to me,
That I may now rejoice.

I want Thee, Lord, to guide each
And, as I walk with Thee, [step,
May those who know Thee not, my
Thy Beauty see in me. [Lord,

I want to know and do Thy will,
And by Thy Power Divine,
In thought, in word, in action too,
To show that I am Thine.

I want Thee, Lord, to dwell with
That I may always be [me,
Obedient to Thy loving Word,
And wholly follow Thee.

I want to speak Thy message, Lord,
To souls that never die,
With fervent love, that they may feel
That Thou, O Lord, art nigh.

I want to know Thee more and more.
And daily "Grow in Grace,"
To have sweet fellowship with Thee
And e'er behold Thy Face.

I want to live, Lord—all for Thee,
To please Thee all my days
I want that all my life shall be
A life of ceaseless praise.

"Lo, I am coming quickly,"
The Lord Himself doth say;
And "blessed are those servants"
Who watch for Him alway!
Working while looking upward,
Ready to meet their Lord,
With lamps all trimmed and burning,
Obedient to His Word.

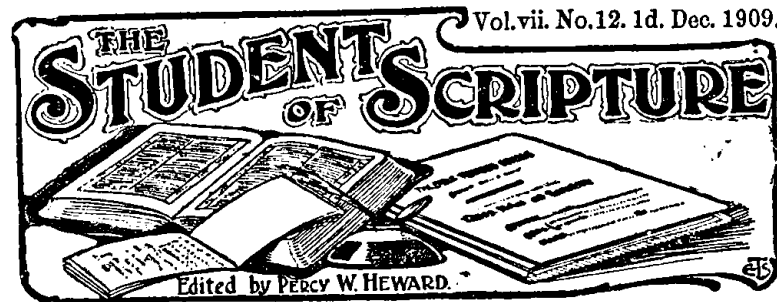
The years are passing quickly,
The days and moments fly,
While everything around us
Proclaims Christ's Coming nigh.
Oh, Saviour, keep us watching,
Living beneath Thy smile,
And in Thy service faithful
Throughout the "little while."

Exhorting one another
To watch for Thy Return,
And telling forth Thy Message
With glowing hearts that burn.
Inviting ruined sinners
Thy Gospel to embrace,
That they may share Thy Glory,
And soon behold Thy Face.

And in the "many mansions"
Walk in Thy glorious Light,
Praise ever, and adore Thee
That faith is turned to sight.
No more of earthly sorrow,
From sin we shall be free,
For we shall be with Thee, Lord,
With Thee eternally.

Our gracious Father, we draw nigh,
And praise Thy name, our God on high,
We bless Thee for Thy mercy shown;
In Scripture and our hearts made known.

A gathered people, we would praise,
And would, as Moses, see Thy Ways,
Enjoy the veil removed, and be
Most near, our gracious God, to Thee.



Vol.vii. No.12. 1d. Dec. 1909.

[A Word of Exhortation.

INSTANT in season and out of season was GOD'S servant of old to be, and we have no warrant for settling down in this wicked age. Not that our bare words can save, or unite His redeemed, but our LORD can deign to use what He has commanded and enabled. Hence we would lovingly, yet earnestly, *aye therefore* earnestly bring before His people that all who profess His name, and we among them, are *apt* to get cold. We easily sing and speak of Him Whom our soul loveth. We work with energy. But the quiet seasons and the giving up for His sake are a surer test, and, as Matt. 6 shows, reward is connected with *them*. These days are encouraging to fleshly zeal, and it is natural to mistake excitement and activity for the LORD'S leading. Not only is there a sad departure from the truth of GOD, but in like manner from devoted love to Him that suffers and serves in the background. To help believers as to all these things, and to warn unsaved ones (by showing modern religion is not enough, and not of GOD), and thus to glorify Him, is this Monthly sent forth.

Why I Do Not Keep Christmas.

"MY opinions are of little value," says and feels the growing child of GOD, "but the LORD'S will is all-important." Hence in this practical message, addressed to His redeemed ones, I do not want to bring *myself* into prominence, or *my* theories, but to go to the Scriptures of GOD. If anything is attacked which is in accord with *them*, or if any words are displeasing to *Him*, may they be earnestly *refused*. But, dear friend, on your part also, are you willing for a quiet, solemn, and prayerful consideration of this important subject, and for putting aside *wishes*, and seeking only GOD'S glory?

Let us not think for one moment we are having a debate, in which *victory* is the object. The object is, I repeat, GOD'S honour, by the knowledge of *His* truth. If either of us is in error, it is a kindness for the other to point it out. We are just having a *homely* meditation on that which will soon, if GOD spare us, be on almost every one's lips. I have suggested a *prayerful* consideration, because this

message is meant for children of GOD who would be disciplelike. None others can *pray* aright (see Prov. 28. 9, Ps. 66. 18). The arguments will not appeal to those who are not born from above, for they have not the holy hatred of sin, nor the power to detest it, that the LORD gives when He quickens. If, by grace, we can *truthfully* pray, let us indeed, come with supplication unto the LORD that He may lead, or rather that we may follow His leading in this matter, and that we may have no desires of our own.

I do not and cannot keep "Christmas," because I find *no evidence* for it anywhere in the Word of GOD. If it is to be kept in a "religious way as a duty" Gal. 4. 10 seems to me definite; and I am very suspicious of all frivolous "keeping." And, if the silence of Gen. 14 is important (Heb. 7. 3), I cannot overlook the *marked* silence as to the birthday of Him Who, though GOD over all, came to earth for His undeserving people. The apostles *never* kept this day, *nor* called upon Christians to observe it. Is this all an accident? I have learnt, by grace, to dread *traditions*: it is my longing to get back to the simple arrangements of the early Church. Development is not of GOD.

Further, by His grace, I would hate and abhor lying. And He has made plain that the birth was when shepherds were in the fields. Now this would not be December, for then, when the Feast of Dedication came, it was winter (John 10. 22, see Jer. 36. 22). The parallel of a king's nominal birthday is not real, since *he* makes the re-arrangement. Where has *the LORD* decided this? It may seem *harmless* for others to appoint the day, but like inaccurate *pictures*, daring to paint the LORD of glory, the idea is both untruthful and dangerous. The average mind draws inferences. And if the results *were* good, they would not defend a misrepresentation. When children discover that "Christmas" rests on tradition, they are apt to doubt truth that has been brought before them. "A pious lie" and the fictions of fairy tales, are unbecoming those who speak the truth every man with his neighbour. And, not only so, if the right of Christendom to arrange for us one day is conceded, its authority is exalted, and other things may be received from the same woman of Matt. 13. 33, who is leavening GOD'S own fine meal. General acceptance of this error is, like the acknowledgment of "Infant Baptism," which has *no* support in Holy Scripture, a bulwark of Romanism.

Moreover, I *do* find in the Word of GOD a warning against imitating the heathen (Jer. 10. 2). I must not have a new cart because Philistines have (1 Sam. 6, 2 Sam. 6), or a king because nations have. If the heathen did certain things, Israel were to be a contrast (Deut. 14. 1). Because of the idolatry linked with groves, none was to be near GOD'S altar (Deut. 16. 21). And worship in the tabernacle and temple were toward the west, as a protest against sun-worship (see Ezek. 8. 16). If GOD has told me to do anything which the heathen did or do, the contrasted manner and *object* are sufficient (e.g. Baptism, Gathering on the Lord's Day), but I cannot consecrate an *idol* and make it an image of CHRIST, or turn a heathen feast "into a Christian festival." This is Romanism. Now Dec: 25th is the

traditional "Sun-god-birthday"—connected with the licentious Saturnalia, and only adopted many years after the apostles, to make separation less marked &c.

And, beyond all this, though one Scriptural argument is enough, in the Word of the LORD it is written, that His redeemed should do all to His glory, and nothing at which their brethren stumble. Such a commandment is exceeding broad. If doing anything GOD has authorized seems to give any offence, I am not responsible; but otherwise the burden of results is mine. Can I keep "Christmas" when I see dear children of GOD wasting thereby time and money, and others working with overstrain:—when I see the lightness that is caused by it? Frivolity is so contrary to the spirit of Him Who came into this world as the MAN OF SORROWS, and so clearly displaying the pagan origin of this "carnival." Yes, the accompaniments of Christmas are a disgrace. Spiritual things are put in the background. The brotherhood of the flesh, and family parties, denying the principle of Matt. 10. 21, are prominent. And "peace" by Christ's incarnation, ignoring "peace by the blood of His cross," and His covenant atonement, is the *universalistic* "gospel" then exalted. I cannot have any share in these things that grieve GOD.

But some will say "It all depends what you mean by keeping." I would not even wish "A Happy Christmas," though desiring the LORD'S people to be in a condition to rejoice in the LORD *always* (see Hos. 9. 1). I would not send a card, or obscure the Divine abhorrence of this adding to Jehovah's Words by having "New Year's Mottoes." The tiniest things are tests, and as, by grace, we realize that we are not of the world, we shall not seek to get as near error as possible without being ensnared, but rather the *reverse* (see too Rom. 14. 21). The fear of *distinctness* and of *outsidedness* at the sun-god's festivities was among the causes of Christendom establishing Christmas. Many who professed the name of CHRIST mixed with the heathen, hence there was an attempt to provide something less wicked to attract instead. Thus began, or rather continued and increased, the doing of evil that good may come, which is illustrated in the Bazaars, Socials, Men's Owns, and Christendom Clubs which all aim at improving *man* and meeting him half-way, instead of presenting the solemn, humbling, and *seemingly-foolish* gospel of the grace of GOD (1 Cor. 1. 18, 23). Many say "We do not keep Christmas," but by their pandering to the spirit of this age, they engulf others, and risk their crown.

Well, dear friend, I have given you my reasons, and will gladly write further privately. But, meanwhile, will you ask yourself before GOD what is *your reason* for keeping, to *SOME little* extent, that about which you probably say you care little? To what part of the Word will you refer? Or is it the fear of man that bringeth a snare? Then may the Lord's own question ring in your ears and mine—"Lovest thou ME more than these?" And again it is written "How long halt ye between two opinions?" Percy W. Heward.

MEETING ROOMS OF BELIEVERS:— 61, Upton Lane, Forest Gate, E. 2, Coborn Road, Bow, 43a, The Broadway, Walham Green, S.W. Correspondence welcome.

Painful Aspects of Separation.

IT is well, dear fellow saved ones, to examine our lives more in the light of the Word of GOD. We say and sing that we are the LORD'S." (Isa. 44. 5), but often act as if we were lords (Jer. 2. 31, Ps. 12. 4). And how this must grieve our FATHER Who is in heaven, particularly when we speak in a seemingly godly manner. Have we obeyed the Lord at *all* costs, and yet without boasting? Should we gladly lose a situation—and even our life—rather than compromise one detail? It is easy to say "yes," *before* trial comes, but can we not test ourselves by little things *now*? What have we lost *this month* for the sake of Him for Whom, and for Whose knowledge, the apostle gladly counted all things as refuse? How have we proved the truth of the Divine words "All that will live godly in CHRIST JESUS shall suffer persecution" (2 Tim. 3. 12)? Amid great things there is *applause*, and impulse may do much. But how have we mortified the flesh in daily life? Do we please *ourselves* as to food, sleep, and use of time, or do we seek, by grace, to carry out *all* to the glory of God? This object must not be a makeweight, but prominent, uppermost, all-important. Yes, all other things worth having are included therein!

While remembering with gratitude that salvation is *not* of him that runneth, or willeth (so opposed are man's deeds and *wishes*), but all by *grace*, we also call to mind *our* responsibility, as those in a "new creation," to work out our own salvation with fear and trembling because of GOD'S working (Phil. 2. 12, 13). In like manner, while laying stress on the "joy unspeakable and full of glory" of those who, being made near, can "rejoice in the LORD *always*," it is well to recollect the words "as sorrowful," "with trembling," "with fear and trembling," "we do groan," "with many tears." The life of a growing believer contains many a paradox. He has both a joy and a sorrow that the unsaved know not. And it is well sometimes, while always directing attention to the LORD JESUS, and calling upon His saved ones to "consider Him"—it is well sometimes to think of the painful accompaniments of a *walk with GOD*.

Separation easily becomes Pharisaism, unless it is "in the SPIRIT." If *pride* of separation comes in, the humbling teaching linked with it is shut out. And it is humbling, as to man generally, and as to ourselves who so *soon* become contaminated. Hence we need to *feel* separation. And it is right not only to be "*called* saints" (separated unto the LORD, see Ps. 4. 3), but to *BE* saints, with all that this involves. It is easy and enjoyable, when gathered in simple faith, around the Table of our beloved LORD, to realize and give thanks that we have been chosen *out* of the world and are not of it (John 15. 19; 17. 16). It is easy then, while delighting in the fellowship of those who call on His name out of a pure heart, to say "Whom have I in heaven?—and there is none upon earth that I desire *beside Thee*?" (Ps. 73. 25). The words of the command ring forth as music—"Love not the world, neither the things that are in the world"; and again "Come out from among them, and be ye separated." The joy set before us seems so real, and "that blessed HOPE" so near, that

"the pleasures of sin for a season," and "the friendship of the world," which is enmity against GOD, look like empty bubbles, mere tinsel, and "that which satisfieth not." But it is often, alas, different, when one is in the midst of daily toil, aye, in the midst of a crooked and perverse generation, among strangers who flatter with their tongues, and those who mock at devoted obedience. Then it is easy to join in the foolish talking or jesting that are not convenient (Eph. 5. 4), and to veil the marks of the new creation, through the fear of man that bringeth a snare. Then there is the *test* of real love unto the Lord. When separation involves the cold shoulder of indifference, and the biting words of sarcasm, or financial loss (2 Chron. 25. 9), it is hard to be aloof at all costs. But if we have respect unto the recompense of the *reward*, we shall esteem the reproach of CHRIST greater riches than the treasures in Egypt.

Separation is painful, moreover, when it comes in the family; but in both parts of Scriptures this is brought before us as a necessary reality (Deut. 32. 9, Luke 9. 59-61, 14. 26). He that loveth father or mother more than the LORD is not worthy of Him. And the very One Who spake these words became a stranger unto His brethren, and an alien unto His mother's children, because the reproach of His FATHER'S house consumed Him (Ps. 69. 8, 9). Necessarily, we need to be on our guard, by grace, lest anything in our deeds or manner should cause a bitterness, and thus our actions make others to sin. We must suffer not for peculiarity's but for righteousness' sake.

Moreover, separation is painful, when it is from the successful affairs and schemes of Christendom. Unless there is much waiting on GOD, the severance will clearly look like the spirit of one who said "GOD, I thank Thee that I am not as other men," and that of Isa. 65. 5, and the result will be only the forming of another sect outside existing sects. It is painful to say to old-time friends and fellowhelpers—"I cannot Scripturally break bread with you, for you have altered the LORD'S own appointed symbols, and, moreover, your arrangements and governments, in which I have shared, are not those of His Word." Brotherly love finds a real strain when a beloved Peter is to be blamed, and the words "Lovest thou ME more than these?" have a very real meaning then.

But separation, to be worth anything, must be continuous, and we are nearing a real opportunity for its manifestation. On Dec: 25th almost *all* in our land profess interest in the birth of That Glorious One Who is *still* despised and rejected of men. Apart from the sin and danger of man-made, Jeroboam-like religious festivals (1 Kings 12. 33), we cannot close our eyes to the fact that Christmas is, in its fleshly accompaniments, a real snare of the devil. Not only is it, in name and fact, pagan, the birthday of compromise, and the consecration of a lie (for Christ was not born at that time), but also a real occasion of stumbling. How many illustrate Jas. 4. 4 then.

When Balaam was foiled in direct wickedness, he won a victory by a *feast* (Ps. 106. 28, note also 1 Cor. 10. 7, 8). From Eden onwards the same method has been tried. Food is such a *little*

thing. The prophetic interpretation of Rev. 2, 3, regarding them as a panorama of parts of the dispensation as well as letters to real churches existing of old, attaches the epistle to "Pergamum" to the time when Christmas with its feasting and revelry was "Christianized." To this Rev. 2, 14 probably refers. But why do we say "Christianized?" Rather was Christianity heathenized, and our gracious LORD'S Will was put in the background, because those who professed His name, and desired to have all the eternal glories in Him, would not be content to lose a little in this present evil age! Such is *man*. There is very little love to the LORD. Those concerned about obedience, by grace, might prayerfully read the message entitled "Why I Do Not Keep Christmas." Ah, dear friends, here is an opportunity for painful separation, yet not with the spirit of self-confidence. It is possible to hate special sins, and yet have nothing of the SPIRIT of the LORD. The flesh may delight to attack the flesh in others.

It is not natural to appear discourteous by being unable to return customary "Compliments of the season," to appear mean by omitting Christmas boxes, to annoy fellow-employees by refusing to receive them, to look pedantic and thoughtless by not sending cards, to say "No" to the invitations to spend the time with unsaved or wandering relatives. Let your speech be alway with grace, dear reader, at such an emergency: aye, at all times, else you will grieve your heavenly Father. Particularly is it difficult when one has, since professing the name of CHRIST, taken a share in these things. The confession "I am wrong" is not so easy as the statement "You are wrong." So many of the festivities look harmless at first, till there is a godly realization that time and money all belong to the LORD, and that extra food is not His will for His pilgrim people, and that "games" are not fitting for those who have put away childish things, and who live in the light of the Day of JESUS CHRIST, about to give account, and who behold men on the brink of Eternity. Beloved friends, let us not compromise, or hide the point at issue. Do we *really* and at all times love the LORD beyond all else? Or do we not object to frivolity, and the seducing of young believers, by our example, to things that grieve their LORD, aye and gradually increase till they grieve us; when we shall seek, perhaps in vain, to stop the ball that we have set rolling?

A FEW SUGGESTIONS.

IT is a joy to live in the Lord's presence, and this is possible in all manner of places—even when by ourselves—if He has put us there. Yes, in the busiest workshop and the deepest solitude, one can abide with God (1 Cor. 7, 24). BUT in the FRIENDSHIP of the world (Jas. 4, 4) and SECTISM of man, one cannot dwell with Him. The Lord's presence is not just as WE will. Our will must first be as HE wills. Then if our lives, as well as our meetings, are manifestly "if the LORD will," glory must result unto Him.

To help saved ones to come out from things that grieve Him, and to spend extra time from daily toil to please Him, we would heartily invite to **QUIET BIBLE HOURS, if the LORD will, Sat: 25th, and Mon: 27th, 3 and 6. 30 p.m., at 61, UPTON LANE, FOREST GATE. Further particulars and of other Meetings and Meeting Rooms (2, Coborn Rd, Bow, 43a, The Broadway, Walham Green), thankfully sent.**

Hymns for Believers.

How we love, our Lord, to praise
For the wonders of Thy love! [Thee
Every work of grace displays Thee,
As we fix our eyes above!
Thou alone has giv'n Salvation,
'Tis Thy mercy that we live,
And we would, with adoration,
Unto Thee our praises give.

Sunk in sin, by nature, sadly,
Never seeking to get out,
Speeding on hell's pathway madly,
Still *unsaved*—though oft "devout;"
Yet, Thou deignest to redeem us
For the glory of Thy name,
Thou didst lovingly esteem us
Though as others quite the same.

Precious was the Blood atoning,
Giv'n for guilty sinners *dead*;
We our Lord would be enthroning,
And exalt Him as our Head,
Perish every earthly craving,
Vanish every earth-delight,
In the view of love *thus* saving,
In the view of hope so bright.

O, our Father, how we praise Thee
For Thy graciousness below,
Though we cannot higher raise Thee,
Thou art *over* all, we know.
All our praises are not able
To proclaim all that Thou art,
But, beyond man's self-praise Babel,
Hear our gratitude of heart.

To Thy name be all the glory
For the grace so freely giv'n,
Though we fail to tell the story
Of our *change* from *wrath* to *heaven*!
How beyond us is salvation,
Or at least beyond our thought,
But our hearts, with adoration,
Now would own we are blood-bought.

Glorious fact! God's grace to sinners!
Glorious fact! Redemption done!
Ah, we only seem beginners
In the knowledge of God's Son.
Oh, for humble, praiseful waiting,
More the truth in heart to know,
Sin in every action hating,
On the path of praise to go.

Chosen in Christ, and now made *anew*,
Following Him, with "That Day"
in view,
Looking above for guidance and
grace,
Seeking the Lord while running
faith's race—
By the grace of God.

Quickened by God, as He hath
decreed,
Finding in Christ all grace for all
need,
Yielding to Him, and suffering too,
Proving that He our strength will
renew—

To the praise of God.
Walking by faith, while looking on
high,
Trusting the Lord, a Friend ever nigh,
Seeking for grace to walk in His love,
Having our mind on treasures above,
To the praise of God.

Choosing reproach, rejection, and
scorn,
Counting all loss in view of that
morn,
Watching for Him, our Saviour and
Lord,
"Outside the camp:" where He is
adored—

To the praise of God.
Growing in grace and knowledge
of Him,
Serving the Lord, His glory our
theme,
Treading the path which oft-times
is steep,
Seeking by grace, God's statutes to
keep—

To the praise of God.
Praising the Lord, our lips never
dumb,
Saying by grace, Lord Jesus soon
come,
Hating all sin, that fruit may abound,
Suffering loss, in Him to be found.
By the grace of God.

Gathered around our glorious Lord,
Without a human sign,
We are by faith of grace assured:—
His mercy is Divine!
Gathered by His own Spirit here
Since quickened from above,
We would be found with loving fear,
And with a reverent love.
As those whom God hath deigned to
And deigned to here unite, [save,
His truth we on our hearts engrave,
And in His law delight.

Father, accept our grateful praise,
And bind our hearts indeed,
And may we in our words and ways
Be from earth's wishes freed.
Bring glory to Thy glorious name,
The glory is Thine own:
This is Thy will, and this our aim—
To worship Thee alone.

Only those "born from above," seeking to "grow in grace," can truthfully sing to the praise of God.

Bless the children, Lord, we pray,
And Thy saving power display,
Give the "increase," Lord, we plead,
Cause some now to see their need.

Lord, Thy Word is clear and plain,
Holy service is not vain :
In Thy mercy save from sin,
Give new life, new hearts within.

Save the children, Lord, we pray,
Bring some to the narrow way,
That they may, in early youth,
Know Thyself, and love Thy truth.

Save and bless, O Lord our God,
Little ones, through Jesu's Blood,
While we pray, Thy grace impart,
Make Thy Word their Guide and Chart.

Bless the children, far and near,
Cause some now Thy Voice to hear,
Bring them out, from nature's night
Into Thine own marvellous light.

For their parents we would plead,
Thy Salvation, Lord, they need,
Godly homes raise up, and bless,
That Thy work may have success.

For ourselves, and all Thine own,
Lord, we come before Thy Throne,
'Tis Thy power we long to see,
Save, O Lord, work mightily.

The blood is shed, our hearts are free,
As saved ones we can thankful be.
The simple bread and cup declare
What, by *Thy grace*, in Christ we share.

The blood is shed, the work is done,
And we are in the Righteous One.
Memorials tell of what He bore—
Our True God we would adore.

The blood is shed, *tha precious* blood,
And we, made nigh, belong to God.
Made nigh, made one, and soon to be
Our Saviour's guests, Himself to see.

"Baptized," because the Lord hath
That we should be immersed, [said
As those by birth among the dead,
Deserving to be cursed.

"Baptized," because beneath God's
wrath

Christ gladly took our place,
That we, from judgment now brought
forth,
Might show the fruits of grace.

"Baptized," because of unity,
In view of that great Day,
Because saints should rejected be,
And evermore obey.

Our Father, we would humbly own
Thy graciousness and might,
And we would worship Thee
And in Thy will delight. [alone,

We see our failures and confess,
And would before Thee bow.
'Tis sad that we who life possess
Such sinful acts allow.

But hence we would more holy be,
Nor any sin excuse,
We would obey continually,
Nor Thy communion lose.

We would our sins abhor and leave,
And, in Thy Spirit's power,
Would not alone reproofs receive,
But grow in grace each hour.

As those for ever quickened now
We would with men contrast,
Would humbly in Thy presence bow,
And hold Thy precepts fast.

Redeemed by Christ, for Christ we
And long for that great Day. [wait :
Thy Word we love and sin we hate,
And gratefully obey.

The Blood of Christ, O Lord, was *shed*
For sinners young and old ;
And all who trust Thee, Thou hast
Are safe within Thy fold. [said,

Lord, in Thy gracious Word we read
How good Thou art to all
Who hear Thy Gospel, and take heed,
And for Thy mercy call.

We thank Thee for the gift of life,
Through Thy beloved Son :
May we, by grace, cease from all
In fellowship be one. [strife,

For all we now in Christ possess,
Our Father, we would praise,
For pardon, peace, and righteousness,
And wisdom's pleasant ways.

We thank Thee Lord for heavenly
grace:
May we all wandering dread,
Abide in Christ, our Hiding Place,
The narrow pathway tread.

We thank Thee for the Holy Ghost,
Our Help, our Guide is He ;
May we hate pride, and never boast,
But humbly walk with Thee.

Soon we shall dwell with Christ for
So certain is Thy Word, [aye,
For all the glories of "That Day,"
We bless and praise Thee, Lord.