

A Word of Introduction.

MANY at this time will be thinking of elections, and many who profess the name of Christ will be spending time and money thereon. It befits His people who would please Him to give a reason for their holding aloof, even from voting, and to encourage one another in the path of separation.

Yet, though outside the world's politics, we have a real responsibility in connexion with government. It is for us to pray, **FIRST OF ALL**, with true emphasis, for kings and all that are in authority (2 Tim. 2. 1, 2). Thus shall we take our right position, and wield a real influence, until *via* the zenith of civilization, an amazing awakening of trade, wars and rumours of wars, and the persecution of faithful redeemed ones, our Kingdom, even the Kingdom of the **LORD JESUS**, will be brought in with judgments, and by His personal return.

ABRAHAM AND LOT:

OR A HEAVENLY CITIZENSHIP AND AN EARTHLY.

"JUST Lot vexed with the filthy conversation of the wicked" (2 Pet. 2. 7). Thus the **HOLY SPIRIT** describes him, and we *rejoice* in his salvation—*yet so as through fire* (Luke 17. 29, 1 Cor. 3. 15). Abraham and Lot were alike in a *strange* land, and alike saved by *grace*, but the *contrasts* soon began, for only the former *realized* his strangership. Lot, like Eve, lifted up his eyes in Gen. 13. 10 for present advantages: Abraham was, immediately after, *told* to lift up his eyes with a view to the Kingdom (Gen. 13. 14). Hence Lot is never mentioned in Hebrews 11 (see verse 13): the silence of Scripture is solemn. Lot did not have a house in Sodom all at once—he still retained a *tent*, but his commerce took so much of his time that it was truly said "He dwelled in the *CITIES* of the plain" (Gen. 13. 12), and soon he definitely dwelt in Sodom (Gen. 14. 12). God granted a warning and grace (Gen. 14. 16), but business, relations, and home ties (Gen. 19. 14) were too strong. 'Tis true this righteous one was not *personally* involved in the sins around, as Peter shows. But this fact makes him a more striking beacon for those who go into societies to improve them. Evidently Lot kept this aim in view, but it was not the **LORD'S** way. As a *judge* he sat in the "gate" (Gen. 19. 1), and this fact explains Gen. 19. 9. He would take *office* in the world. Thus believers forget the Kingdom, and seek parliamentary honours, or a vote-share in government.

We remember how Esau for one morsel of meat sold his birthright. Some are like Esau, some like Lot: how few are like the Hebrew pilgrim.

Abraham had messages from GOD (Gen. 13. 14; 15. 1), not so Lot. HE was told of the coming Kingdom, not so Lot. *The LORD* came to Abraham with two angels (Gen. 18. 22), but only the latter went on to Lot. The LORD mercifully preserved the wandering one but did not deal personally with him, and Abraham knew of coming judgment first. Lot lost all his home and business, forced to be a stranger, constrained to be outside, in GOD'S mercy, but *no* special promises were given him, and Abraham could not receive him. Such is the peril of claiming and emphasizing an earthly citizenship. Oh that saved readers may take warning and become like to Abraham.

A Christian View of the Political Crisis.

THE believer has not time, and should not have curiosity or inclination, to find out all about earth's politics. But even a glance at the placards will suggest prayer, although even *such* a glance needs a prayerful attitude first, for how often sin is announced there, till one almost gets used to it, instead of solemnized by it. "Turn away mine eyes from beholding vanity" is a necessary prayer even when in a London street (*cf.* Isa. 33. 15).

The conflict between class and class heads up to a *prophesied* blending and democracy (Daniel 2. 33, 34, 43), from which the *man* of sin will arise, who will be a consummate flatterer, and thus win the world's applause. Hence the present strife illustrates Scripture. Humanitarianism is the goal of man, both in religion and government to-day, and the beast has the number of "man" (Rev. 13. 18).

And the outlook is very painful. On the one hand, we see the striving after equality, which is oft socialistic selfishness, or, which in its "better aspects," ignores GOD'S teaching as to personal ruin, and collective disorder till CHRIST comes,—seeking to produce a partial millennium without the material for it! On the other hand, we have the clinging to old traditions and riches, tending to illustrate the awful sins which will reach their climax in those prophesied in Habbakuk 2. Yet the powers are of GOD'S permission (Rom., 13. 1), and we can rest. Thus the believer, standing by grace outside the fight, and realizing something of the evils on both sides, can only pity those who have or seek their portion in this life, and pray that GOD may graciously overrule to His glory as well as bring some out. A vote, which at all times, means a *voluntary* share in government *despite* 1 Cor. 4. 8, seems peculiarly dangerous now, in view of Luke 12. 13, 14, 15, where the LORD unmasked the selfishness veiled beneath a seemingly reasonable demand. Those who bring the teaching of the LORD JESUS into this controversy, forget that He legislated for His redeemed and not for the world. Oh how blessed to be among those to whom His instructions are law, to be among those who love and give up for the brotherhood of 1 Pet. 5. 9, and who patiently look for His solution of governmental and social problems at His Appearing.

The Believer's Attitude Toward Politics.

SALVATION by grace alters the whole course of a man's life. New things are come to pass (2 Cor. 5. 17). New pleasures and responsibilities are found. Friendship or partnership with the world becomes a spiritual impossibility (2 Cor. 6. 13-18), and in waiting on GOD the saved one realizes the foolishness and sinfulness alike of attempting to serve GOD and mammon, or to blend setting the mind on things above with being *entangled* in the affairs of this life (2 Tim. 2. 4). Attempts to reform the world are regarded by the growing believer as based on ignorance of the Divine declarations that "evil men shall wax worse and worse," that "iniquity, [or lawlessness] shall abound," and that the LORD JESUS will appear as a kingly warrior to fight against the climax of man's civilization (Rev. 19). Hence the question of politics is part of a larger one, even the attitude of the redeemed toward the world out of which they have been chosen (John 15. 19), or, we may even say, part of what *salvation involves*. We bless GOD that there are many to whom the fact of salvation is no longer a question, but when they seek to step forward in grace, and feelingly say "LORD, what wilt Thou have me to do?" they are solemnly conscious of their slight knowledge of the accompaniments of salvation. It is our prayerful desire that this message may be used by our gracious LORD to help such ^{men} they may walk worthy of Him unto all pleasing.

If we only grasp the truth that all are by nature "children of wrath" and "dead in trespasses and sins," and that we have been quickened—begotten to a living hope—made children of GOD—and candidates not for eternal life already received as a gift, but very earnestly seeking after much glory in the coming Kingdom—if we in heart realize these things, we shall not think so much of what we give up, but of what we have received and do receive. Paul did not only suffer the loss of all things, but *further* counted them refuse. It is plain that one has no boasting in giving up *offal*! The apostle got beyond the proud feeling he had been generous for Christ (Matt., 19. 27); he delighted in the privilege, and knew that the balance was overwhelmingly on the other side (Rom. 8. 18). No spiritual saved one reckons it a hardship to give up theatres. His tastes have been so changed, and he finds in the LORD'S Word friendship, food and refreshment. So if we only *keep* the standpoint of CHRIST, and of those to be glorified with Him, it will be impossible to spend hour after hour in the world's politics, or to become a member of its political societies, or to have such interest when we have been so exalted in the LORD JESUS. The prayerful reader will see the thought in mind. To exclude politics by mere argument, or forcing, is a poor thing. The heart's *affection* must be on higher things, and the shrinking from sin and sinners must prevent *all* partnership with the clubs and parties of to-day.

But so sadly have GOD'S professing people wandered from Him that it is not easy to reach the primitive standpoint. Yet the world is not altered, and we *ought* to be rejected (John 15. 19), and *shall* be, if we bear a family likeness to our beloved LORD. Persecution

would solve the problem : liberties of conscience ~~has~~ been purchased by professing believers taking a *wrong* position, and it causes much hypocrisy and laxity. But we need not wait for heavier trials to make godly. To be pulled out from the world's ties, as Lot from Sodom, is GOD'S mercy (Gen. 19. 16), but it is better to go forth from Babylon, as from the camp of Christendom, bearing CHRIST'S reproach, and unto HIM. "Our citizenship is in heaven" (Phil. 3. 20, literally). Let our love to the LORD call us from earth's honours, and as we remember His words in Luke 12. 13, 14, and our influence in prayer let us not try other unapproved methods of influencing those around, with all the wrong "companionship" that cannot be dissociated.

But, so biased have we all become, that many make their Christian profession the very reason for activity in political spheres. Hence, though the consideration of our heavenly calling should be decisive, unless GOD had expressly commanded otherwise, and though our many duties in His fellowship and service should occupy spare time, it may be well to further consider here the dispensational change since the LORD JESUS came into this world to die for sinners ; but first we would ask the believing reader's prayerfully perusal of the message headed "Daniel and Erastus."

In 1 Cor. 6. 1 it is taken for granted that the judge of this age will be outside Scriptural churches. Hence they are called "unjust" i.e. unrighteous ones. In 1 Tim. 2 the apostle assumes that these in authority will be, even as he was, a persecutor, for that is the force of the "therefore" of verse 1. And in Revelation we have a sad picture of any fellowship between a professing church and earthly kingdoms : it is characterized as committing fornication (ch. 17). Now these things cannot be lightly brushed aside. The olden time professors of CHRIST in mass sought government, and the "church" wanted to rule the world. For this purpose millennial texts were distorted. So is it now, but the ruling desired to-day is rather individual, in accord with the prophesied democratical tendency. We cannot forget that the LORD JESUS contrasted His own arrangements and present Kingdom with those of earth (Matt. 20. 25-28, John 18. 36).

And now, dear friends, what shall be our action when the Scriptures give us no authority to rule before the time (1 Cor. 4. 5, 8, 11) ? Shall we lightly esteem His Word ? Nay, let us be reverent and disciples indeed, unto HIS glory. The opportunity is upon us. We need Scriptural principles for all actions, and we cannot find these for a share in government, till our beloved LORD appears. Then His despised, faithful ones shall be honoured with Him. Shall we be among them ?

MANY have prayed about elections, and, therefore, think all is well. But we are so easily deceived, Satan is disguised as an angel of light, and we often THINK we pray. Moreover, the prayer is usually for success of a party, or asking for which candidate one should vote. The disciples asked the LORD which of the two He had chosen, when they never ought to have chosen at all, but to have waited His time, and selection of Paul. Oh that we may wait His time of government—even "THAT DAY."

DANIEL AND ERASTUS.

TWO who professed the LORD'S name, but how different their spheres. However, some may see in them difficulties with reference to believers abstaining from politics : hence a few words may be used by the HOLY SPIRIT OF GOD to help and strengthen those saved by grace.

Daniel was in authority, and not only at first by a kind of compulsion (Dan. 1. 2, 3), but long after. May we not be ? It is necessary to remember that his position was plainly peculiar : GOD gave him visions which brought him into prominence. We are in no sense parallels. Exceptions (albeit not contradictions) are in the LORD'S all-wise programme : but yet these thoughts would not fully meet the need of the LORD'S dear people who do want to please Him, and to feel sure of their ground when explaining, with meekness and fear, that which seems so strange to many.

May we not rather understand in the light of GOD'S dispensational arrangements ? Before CHRIST came, there was a temple, there were priests, sacrifices, vestments, incense, organs, and so forth. Israel had indeed partly lost their land, but GOD'S revelation of the heavenly calling of His redeemed from all nations had only been hinted (Rom. 16. 25, 26, Eph. 3). The old-time saints will be in the Church of GOD in "that Day," but their standing was not made clear to them, and even their most definite utterances were not always understood (1 Pet. 1. 12). The nature of the present dispensation was then veiled (Matt. 13. 17, 35). The tribal sceptre did not fully depart from Judah till SHILOH came. Hence the pilgrim life of the redeemed was not emphasized in the same way as now. GOD has tested man in various dispensations, ways and spheres. There are special arrangements for these last days. Even in Babylon Israel had to build houses (Jer. 29. 5) ; contrast Acts 4. 34. The parallel with Abraham, who had no share in government, is closer, but even he, in one case, was allowed to fight : we are not, there is no "Daniel" since CHRIST came and was the Rejected One. GOD no longer permits His people a sphere in the world's government. In like manner the type is not now circumcision, but baptism, which sets forth the burial of the whole of the flesh. Man is corrupt. Laws do not improve him. The flesh is not educated, nor dispensationally viewed thus, but put aside. The simple gatherings of the LORD'S people have nothing to appeal to the passions and affections of the flesh. Earth is but a dark place, the judgment of this world has legally taken place (John 12. 31) and we are fellow citizens with the saints, but rejected on earth. The latter verses of Heb. 11 need solemn and prayerful reading in this connexion. No apostle pushed himself into worldly reforms : have we entirely left the primitive Church ?

But how about Erastus ? Was he not chamberlain, treasurer or steward of the city (Rom. 16. 23) ? Yes, but GOD mentions much, even Abraham's lie, without direct reproof. Are not our eyes opened to see ? Here is a test. Moreover, Erastus may have been in that position when first called by grace. Nor was it an honorary

one, as the offices which some, who profess the LORD'S name, seek to-day. It was a matter of daily business. Hence there was *not* so much fellowship or ruling as there would be in a Parliamentary position now. But has the HOLY SPIRIT given us no hints as to the dangers and failure of Erastus? Is he not slightly contrasted with Gaius, even in Rom. 16—Gaius that spiritual chamberlain or treasurer? And possibly with *plain* "Quartus a brother." This would not be clear, were it not that whereas in Acts 19 Erastus was willing to accompany Paul, in 2 Tim. 4, that solemn chapter which sums up Demas and other hopeful officers, we read in a "contrast" verse—"Erastus abode at Corinth" (20). Was position the attraction? Was there unwillingness to move?

Reasons Why I Cannot Vote to the Glory of GOD.

1. My citizenship is in heaven (Phil. 3. 20): here I am a stranger and a pilgrim (1 Pet. 2. 11), and can settle down NO MORE THAN GOD HAS ARRANGED for the present dispensation.
2. I feel that any share with the unsaved in electing one as my representative, and theirs, would BE, as well as probably CAUSE, friendship with the world, as definitely as if I paid for a share in a railway company.
3. The LORD JESUS took and commanded no part in politics: nor did the apostles.
4. The present dispensation is totally distinct from that of Israel who had land, temple and riches. The future Kingdom is my longing. Christ will come (Heb. 9. 28, 10. 37). Till then He has given a dark picture of earth's history (Matt. 24), and I cannot alter it. Hence, in the absence of COMMAND to do that which seems VAIN, I cannot spend time on it, or even appear to forget the unimprovableness of man and men.
5. I cannot find out a perfectly right party, nor have I time to go into the whole question. GOD'S people have a great work on hand. Neh. 6. 3.
6. I would not cause my brethren to stumble, and I see how these things take them from the Word, hence for their sakes also I must be separate.
7. I have a revealed responsibility in these matters—prayer (1 Tim. 2. 1-3): the LORD has made clear for me HIS will: let me not obstinately and contradictorily add to it or take from it, as I think fit.

Earnest Questions For Believers Who Would Exercise Their Vote.

1. What Scriptures, dear friend, lead you to this action?
2. How is it children of GOD can now have votes, instead of being the "offscouring of all things"? Has the world changed?
3. Is not a vote a small *share* in government, and against 1 Cor. 4. 8? See John 18. 36.
4. Could you appoint an unsaved one YOUR representative, or put a saved one into such temptation as Parliament involves? Remember Lot, and love to the brethren.
5. Do you absolutely approve of either party, or are you willing to take the "best" you can get, and thus vote for *some wrong*? See Rom. 3. 8.
6. Which ever party succeeds must take control of war &c. Are you as a child of GOD willing to be a *voluntary* helper therein? (The question of paying taxes is settled by Rom. 13. A vote is voluntary).
7. If you vote are you not a willing *shareholder* in a large concern of saved and unsaved? Could you in view of 2 Cor. 6. 14-18 go into a partnership with the ungodly? Why then in this matter?
8. Have you prayed, or are you willing to pray, and *wait without one natural wish in either direction*, for the LORD'S guidance as to voting or not voting?

THAT which proves too much proves nothing. Some say "If we leave politics, the world will be worse." Why then leave it as much as you do, dear friend? Ah, but we are not responsible for consequences, but for obedience. Where is a COMMAND for saints in THIS dispensation to engage in th g c matters?

OUR GOD, AND OUR CIRCUMSTANCES.

HOW many are governed by *circumstances* rather than the LORD. But this, though solemn, is not the special thought impressed upon the writer's mind. GOD'S gracious knowledge of our frame, and suiting of His mercy to various needs is rather before us (Heb. 4. 16), and particularly this grace in the wonderful narratives of His precious Word.

Is there a brother in Christ who has received a godly training from infancy? What a stimulus to him is Timothy, Is there one who has a black past?—Ah, all sin is black, and all sin is very great, and we must beware of this method of speaking. Rather should we say "Is there one who feels that like Paul he nearly committed the unpardonable sin?" The salvation of that chosen vessel shows how GOD afterwards used one who had been almost an open murderer. And the woman that was a sinner, in man's eye, humbled indeed, received free mercy, free mercy from the LORD. Is there one who is afflicted—like Paul, in eyesight; like Timothy, in prostration; like Mephibosheth, with lameness?—GOD has some special one to encourage each. Is there a believer in a despised trade, or a sister employing others?—GOD has Simon the tanner, and Lydia the seller of purple, who seems to have had wondrous influence for the LORD with her house, including, one would believe, employees. Thus the Scriptures stimulate. But let us not be onesided. If blessed with absence of lameness, Mephibosheth is still full of teaching for us, and brethren, as well as sisters, need to be like Lydia, with opened hearts and faithful hospitality. Oh that every part of the Word of GOD may appeal to us.

"Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard, and a book of remembrance was written before Him for them that feared the LORD, and that thought upon His name." Yet how rarely saints converse *much* concerning the LORD Himself. It is easier to talk of others, or of "His work." Oh that we may speak *much* of Him.

"WITHOUT THE CAMP." Yes, this is the right position. But let us never forget the "UNTO HIM" also (Heb. 13. 13). The great attraction must be a personal LORD. Otherwise we shall only make another sect protesting against sects, and lose our "FIRST LOVE."

And what agreement hath the temple of GOD with idols? For YE are a temple of a LIVING GOD! As GOD hath said, "I will dwell in them, and walk in them; and I will be their GOD, and THEY shall be MY people." "Wherefore come out from among them, and be ye separated, saith the LORD, and touch not an unclean thing; and I will receive you, and will be a Father unto you, and YE shall be MY sons and daughters," saith the LORD ALMIGHTY. 2 Cor. 6. 16-18.

Hymns for Believers.

How glorious 'tis to tell of such free grace,
Beyond our thoughts and all that we can trace :
God loved because He loved : He loveth still,
And none can change His everlasting will.
Hence to Himself our all we would give back,
He deigns to take, and meets our every lack !
Grace is our boast, our joy, our hope, our song, [throng.
And we, by grace, shall join heaven's blood-bought

God's love is great, He gave His
only Son
To die for sin, redemption's work
is done !
Let us, alway, tell this from day
to day.
Saved by His love, and by the Blood
made nigh,
As purchased ones, we praise our
God on high :
Let us, alway, serve Him from day
to day.
The Lord will come, we shall behold
His face,
And with Him dwell, within the
Holy Place :
Let us, alway, watch for that glor-
ious Day.
The time is near when saints their
Lord will meet,
Before Him stand, around His Judg-
ment Seat ;
Let us, alway, think of that coming
Day.
God's Word is fixed, His judgments
soon will fall,
On sinners who for mercy never call :
Let us, alway, warn all of that great
Day.
This is man's day, but God will soon
arise,
Though silent now, He will His foes
surprise :
Let us, alway, tell of that solemn Day
God's love is great ; His wrath is
great as well !
May we not fear, but of His judg-
ments tell :
With grace, alway, speak of that
solemn Day.
The earth shall shake, our God will
surely come,
Then sinners will before the Lord be
dumb :
Let us, alway, warn of that solemn
Day.

Keep us, Lord, "outside" while here,
May we Thee adore and fear,
Pray for all men, rulers too,
Be unspotted, faithful, true,
As we walk this earth below
May we in Thy precepts go.

With our mind on things above,
May we, Lord, Thy goodness prove,
Seek Thee and Thy Kingdom first,
For Thy righteousness, Lord, thirst :
Strangers are we here below,
May we this delight to show.

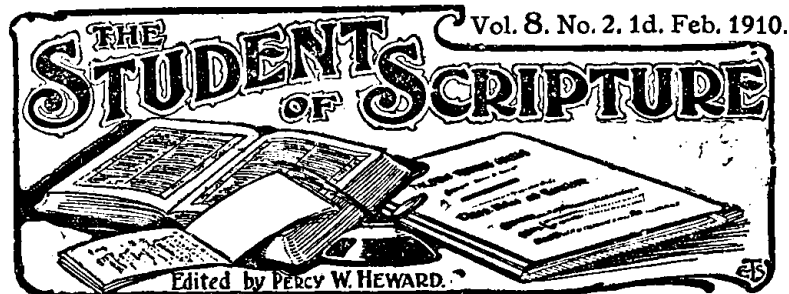
Earthly pleasures pass away,
Heavenly treasures last for aye,
All on earth will fade and die,
But our God remains on high !
As we sojourn here below,
May we in His pathway go.

Chosen are we in God's Son,
Chosen, in faith's race to run,
Chosen to be holy here,
And to walk in filial fear :
Pilgrims are we here below,
May we this delight to show.

I cannot boast, 'tis all of grace
That I shall see my Saviour's face ;
I know that He for me hath died,
And all my needs hath well supplied :
Such wondrous love exceeds my thought,
Love seeking me, His love unsought.

I cannot boast, but I would praise,
And tread Jehovah's perfect ways,
I know He hath first chosen me
Since now I seek His "slave" to be :
First child and friend, a servant next,
And never by His wishes vexed.

I cannot boast, but I expect,
As one among His own elect,
To see the glory of my Lord,
And join His saints in one accord,
Around the throne to praise, to be
His own to serve eternally.



Vol. 8. No. 2. 1d. Feb. 1910.

A Word of Introduction.

THOSE who would serve the LORD are earnestly invited to ponder His Word here bought before them. If any departure from that law is found, believe it not. If new notions of men are set forth, avoid them, and cast away that which grieves our TRIUNE GOD. But if there be emphasis on His unpopular truth, and a desire to bring the Word of GOD into DAILY LIFE, beware of thrusting aside, because of a wish to settle down in this wicked age, fast ripening for and hurrying to judgment.

If there be anything that seems fresh, but which may be the ancient and forgotten teaching of GOD, weigh it prayerfully, remembering that "if any one will to do His will, he shall know of the teaching" (John 7. 17). And if some readers are, by grace, longing for fellowship in simple cleaving to the LORD and His Word, and cleavage from that which untruthfully professes to fear Him, will they not seek by correspondence, and, if He permit, by meeting together, to encourage and to be encouraged by those similarly awakened, and all in THE LORD'S mercy ? We would heartily invite any of His concerned and humbled people to Quiet Seasons of Worship and Study, "if the LORD will," at 61, Upton Lane, Forest Gate, Wed : and Thurs : 8 p.m., Sat : 7 p.m. Some from the country may be enabled to spend a week end in this neighbourhood. Others may be privileged to meet with the LORD'S redeemed at 43a, The Broadway, Walham Green, S.W. Further particulars thankfully sent.

Scriptural Bishops.

"MY heart standeth in awe of THY Word" expresses the attitude of a humble disciple. Perversion, ignorance and misuse of Scriptural terms sadden such an one. First his own failures, and then those of his brethren, cause him heart-felt grief. With such thoughts let us approach this solemn subject.

It is plain that the word "bishop" comes in the Book of GOD, and that some believers scattered in Anglicanism &c. claim they have these officers, others elsewhere practically denying the possibility ; between these many diverse opinions exist. Is there no touchstone ? Has the LORD given indefinite teaching ? Nay, with reverence for Himself and His Word, remembering John 7. 17, we venture to say that His will is clear, if our prejudices and wishes are mortified even as other sins

These meditations are addressed to those who would call on the

name of the LORD out of a *pure* heart, and who simply believe His Word (2 Tim. 3. 16). The ungodly man, the fashionable religionist, and the "advanced" teacher, i.e. any who set aside the Scripture, are not specially before us. Changing men want changing "church arrangements," but the LORD'S commands are till the end of the age (Matt. 28. 19, 20), unless *HE* has reversed them and withdrawn the power to carry them out, in righteous and all-wise chastisement (note arrangements in 1 Cor. 14 with 1 Tim. 2—4).

We would not, moreover, take the position of the socialist in declaiming against well-paid "bishops" of Anglicanism. The man-appointed duties, and the dignity of a state-established "church," doubtless demand such accompaniments. But our desire and work are not revolutionary. We would seek to give warning, and help to the LORD'S redeemed who are prepared to hear His voice, and not that of strangers—help unto His glory.

The term (ἐπίσκοπος, *episcopos*) literally means "*overseer*," the verb occurring in Heb. 12. 15, 1 Pet. 5. 2. "Sceptic," "scope" and "episcopal" are English derivatives, all suggesting "sight." The *sceptic* refuses faith, and so forth. The "mark" of Phil. 3. 14 at which the apostle looked is "scopos" (σκοπος). The name is applied to *CHRIST* (1 Pet. 2. 25), joined with "Shepherd," and in Acts 1. 20 translates the Hebrew word whence "precepts" or "charges," and concerns an apostle. *Every* saved one too has a certain responsibility toward others (Lev. 19. 17), and Heb. 12. 15 may suggest this, although there is often near the end of an epistle a section *primarily* addressed to brethren in authority (Rom. 15. 30, 1 Thess. 5. 14, 15). But though the term could have a *wider* meaning, the HOLY SPIRIT is pleased to use it for a certain *position* in Scriptural assemblies. (Acts 20. 28, Phil. 1. 1, 1 Tim. 3. 2, Tit. 1. 7). Revolt from priestcraft and officialism must not lead us to democracy and disorder. The figure of a "body" suggests *different* spheres of service. There is no pride in taking the place which the LORD has appointed, if with godly feelings of heartfelt humility.

Phil. 1. 1 shows that there could be "bishops" in one church (not *one* to several), while 1 Timothy explains that they were to be *individually* tested; and *perhaps* often one of the meeting rooms of the one church of a city (Note Acts 2. 46) was in their well-regulated home (1 Tim. 3. 2, 4 with Rom. 16. 23). They were not necessarily "gifted," and came into prominence in the *decline* (through sin) of the body-gifts of 1 Cor. 12 and the foundation-gifts of Eph. 4. They were necessarily fair aged ones, both physically (Acts 20. 17) and spiritually (1 Tim. 3. 6). Not only Acts 20, but Phil. 1. 1 with 1 Tim. 3, seems to make clear that they were the "elders," the "deacons" being the "youngsters" (Luke 22. 26, ὁ νεώτερος ὁ διακονῶν). How strange in view of this is the setting up of an *itinerant* bishop, with *many* "churches," and the creation of a *distinct* order of "presbyters" (called "priests" with subtle shortening of the name), many of whom are unmarried men (1 Tim. 3. 2), under thirty, and not rarely, alas, unsaved. Dear reader, how is it with you? We

do not say all this to make you scoff at an organization of man, but to point out ensnaring error. And are *YOU* *really* born from above?

Acts 14. 23 hints that a church may exist as such before elders are raised up, and Rev. 2, 3 must imply rarity of such in days of ruin. There we have but *one* angel, something akin to an *evangelist* (2 Tim. 4. 5), or organizer of GOD'S work in a district (1 Tim. 1. 3). But if to-day also there are no available elders with godly homes and *saved* children (Tit. 1. 6), we should rather mourn the loss, and the lowering of the standard would negative the church position (1 Tim. 3. 15), even *if* the assembly were rightly planted at first. And *where* are *such* assemblies now? Certainly not in any sect. But the LORD is the Same. He has not decreed ruin, but has promised revival. Can we not trust Him?

The "oversight" of a "bishop" is partly explained by the word itself, by the list of qualifications, and by the parallel with "shepherd," (note reference to "flock" in Acts 20 and 1 Pet. 5, and see Jer. 23. 1-4; Zech. 11. 16 a striking contrast). Let us consider, moreover, the teaching of the earlier Scriptures as to "elders" of a *city*. A bishop, therefore, is to be a godly man looking after younger believers, not *necessarily* speaking much in *public* (1 Tim. 4. 13). Timothy, unmarried, was not a bishop, despite *man's* addition to 2 Tim: comparable with his unauthorized heading to the last book of the Bible. This servant of GOD was chosen, in grace, although young, even to see to the appointment of "bishops." 1 Pet. 5 beautifully explains the *gracious* exercise of authority and ruling. Look too how the payment for any devotion of time, though rightly offered (1 Tim. 5. 17), was never to become the object; "that Day" being always in view.

In brief, if GOD is pleased to revive His work and to cause sent evangelists to plant "places" of prayer (1 Tim. 2. 8), and then churches, and if He is pleased to further grant men of solemn spirituality, with godly homes, these will lovingly co-operate with the evangelist, (1 Tim. 4. 14 and 2 Tim. 1. 6 illustrate this as to helping an apostle), while they are in turn helped by the deacons or assistants. In the business arrangements (Acts 11. 30) and in the watchful looking after the flock of GOD among them (Acts 20. 28, Heb. 13. 17) they will serve GOD, "standing in front" (1 Tim. 5. 17), yet without pride (1 Tim. 3. 6), that in all things their returning LORD may be glorified. The absence of such men now, and the sad counterfeits, and the sinful though oft-unwilling alteration of the *meaning* of the word (which covers disobedience and hinders right use), should pain saved ones, but in no way suggest contentment at ruin! Rather should the LORD'S reviving be sought, along the path of simple separation and devoted obedience, for nothing else can honour Him and rightly mark those redeemed by the precious blood of CHRIST. Brethren, come out from all that grieves GOD, but seek not disorder, nor a man-made sect. If we alike wish to do His will and to illustrate 1 Cor. 1. 10, shall we not "love one another" enough to get in touch? Correspondence, in the fear of the LORD, welcome.

"Then Would MY Servants Fight."

Thoughts on SCRIPTURAL Politics.

John 18. 36.

THE wondrous declaration of the LORD JESUS in John 18. 36 definitely decides the humble believer's position as to POLITICS. "MY Kingdom is not (born) of this world." The present tense, and the word "born of," indicating origin, are alike emphatic, for the REJECTED ONE *will* yet own earth's whole empire (Rev. 11. 15). The Scriptures must *needs* be fulfilled. The STONE cut out without hands will yet smite the image, and the prophecy of Psalm 72 will be gloriously illustrated, when He comes Whose right it is to reign. Meanwhile, things go on their course, and disciples, not above their MASTER, are, or should be, as the offscouring of all things, treated like to Him they love. "Therefore the world knoweth us not, because it knew Him not" (1 John 3. 1).

If the Kingdom of CHRIST were *now*, if human endeavours were to bring it about, instead of His personal and glorious Appearing (Rev. 19. 11-17), the *whole* attitude of His people would be changed. In the Jewish theocracy David *fought*. It was *right* to engage in "the LORD'S battles." He commanded judgment on such as the Amalekites, and guided in the wars. The weapons mentioned in the Psalms are literal. The present day tendency to say we are becoming civilized beyond warlike workings is the old theory of evolution and development, casting a slur on the Scripture, and preparing to oppose *future* Divine warring and wrath. Humanitarianism is very dangerous. 'Tis because of *dispensational* alteration that we do not have swords now, except the sword of the SPIRIT. But the GOD of Ex. 17. 14-15, Deut. 20, Joshua 8. 1 is *THE SAME* to-day. *HE* changes not, but He can change and has changed the spheres of service for His people, according to His perfect wisdom.

It is well to remember this that we may understand the Scriptures, and, beholding GOD'S wrath and grace, see there is no *contradiction* between law and gospel, or between the words of the LORD JESUS in the gospels, and earlier revelations of His will. If the Millennium were to be created by human toil, the redeemed would need to be more than *political*, they would need to *fight*. The so-called Church of Rome, proudly stealing Millennial prophecies, *logically* carried the sword. Cromwell, his Ironsides, and more particularly the Fifth-Monarchy men of that day, wrongly interpreting the believer's relation to the Kingdom, and, perhaps, in many cases, wrongly claiming to be among the called of JESUS CHRIST, appropriated Millennial passages, and naturally *fought*.

A child of GOD could never find Scripture for a comparatively quiet share in politics. There must be outsiderness, or warring enthusiasm. No candidates for Parliament stand for the Kingship of the LORD JESUS, and are ready to plunge the world into war to attain this. But how can a servant of the LORD enter into politics with an object short of this? He must *IF* political, of necessity, be a world-wide revolutionary, and unable to talk of minor reforms, till the lordship of *earth's* affronted King of kings is first established by

war (John 18. 36). Such a programme, the only possible one *since* CHRIST was rejected (this accounts for Daniel's position), is plainly an impossible one. And it need hardly be said it is *never* commanded now, for the saved one is *never* commanded to meddle with politics. Moreover, to carry it out, the believer would transgress *other* precepts e.g. "Honour the king,"—"Let every soul be subject unto the higher powers." When two precepts or principles clash, since there is no contradiction in Scripture, they must apply to different persons or *dispensations*. Here is the solution of the problem. The children of GOD are now to be downtrodden, and rejected, not standing up for their rights, or voting as voluntary sharers with the ungodly, but praising and praying for any government Divinely permitted (1 Tim. 2. 1, 2), till He Who has purchased the Kingdom shall come back to take it (Ps. 110. 1). Meanwhile, GOD'S own elect cry, not to judges or parliaments for reform, but to Him (Luke 18. 7), and saying in answer to the promise "Even so, come, LORD JESUS," in patience they should possess their souls, knowing that he that *endureth* (remaining under) to the end, the same shall be saved, and "he that killeth with the sword must be killed with the sword." "*Here* (and now) is the *patience* and faith of the saints" (Rev. 13. 10). There, and then, will be the glory. John 18. 36, 37 shows no path *between* passiveness and fighting, and it is not hard to say which CHRIST chose. "When He was reviled, He reviled not again; when He suffered, He threatened not, but committed to Him That judgeth righteously." This is the example left us, and mentioned in a context explaining strangership and relation to government (1 Pet. 2. 21, 23). If our LORD'S Kingdom is *not* now of earth, let us not only refrain from fighting, but, realizing any half-and-half share in the government of a world that rejects Him is an insult to Him, *pray* more concerning the *great* political propaganda of the redeemed, set forth in Dan. 7. 27:—"And the Kingdom, and Dominion, and the Greatness of the Kingdom under the whole heaven, shall be given to the people of the saints of the Most High, Whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey Him," for "He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Ps. 72. 8). The flesh and world are unimprovable: GOD is calling a people *out*: His nation has a heavenly calling: "that Blessed Hope" is the prospect. Beloved friends, are we *ready* to meet Him Who will bring His people's work into judgment (2 Cor. 5. 10), though *they* are saved by His blood?

"The weapons of our warfare are not carnal, but mighty through GOD to the pulling down of strongholds." "The sword of the SPIRIT, which is the Word of GOD." Saved ones have a heavenly conflict, but they have prepared and appointed weapons. Let us seek to do GOD'S work in GOD'S way. "Political professing believers" ignore the fact we must not do evil that good may come.

Continuance and Regularity.

ATHENIANS always wanted something newer (Acts 17. 21, literally). Curiosity and changeableness are common sins. We see the spirit of the age in the continued alteration of popular "crazes," and, as believers, we need to be pronounced contrasts.

The *revealed will* of GOD is clear in this matter. The flesh can assume godliness *for a time*. *Endurance* is the test of Spiritual life (Matt. 10. 22). Now this thought affects everything. "Continue thou" is the message of 2 Tim. 3. 14, Scripture teaching about *daily* bread illustrates, and such words as Jer. 7. 25 are striking. See too Dan. 6. 19, Acts 11. 23, 20. 7, 1 Cor. 16. 2. "Let us not be weary in well doing."

The *warnings* of Scripture are likewise definite. John Mark soon became tired of missionary toils (Acts 13. 13). The present-day, tendency, to rush a man into a position of independent responsibility surely forgets this solemn passage. Apollos, though possessed of good intentions, seems to have roamed. He was soon disposed to leave Ephesus for Achaia (Acts 18. 27), and some he evidently left untended (Acts 19. 16). The Galatians at first ran well, but they were hindered and actually *fell*, not even moving an inch forward. Impulsiveness is frequently of the flesh, hence the apostle's concern (Gal. 4. 11, 15). Further, *irregularity prevents obedience to many commands*. It is the privilege of the LORD'S people to *continue in prayer*, but time will not permit this, and at the same time the labouring with one's own hands to give to him that needeth—*unless* there is regularity. Moreover, the laws that concern the exhortation of one another will not be possible if there is listlessness in this matter. The doing of all things decently and in order will be forgotten, and likewise the Divine declarations against doing aught whereby brethren stumble. Anxiety for the morrow will result from heedlessness in this connexion.

Furthermore, *irregularity is unreliability*, and thus an injustice to our brethren. We need to depend on one another, although cheerfully acknowledging inability to make an absolute promise, or to omit the *humbling* words "If the LORD will."

Finally, we agree that regular arrangements will be a check to self-pleasing, as well as a saving of time. This is one great advantage. But are they *always* possible? Lovingly we would realize peculiar trials of some in this matter, and, emphasize the "socialistic" danger, *aye* iniquity, of glibly *deciding* for one another, feeling, too, the sin of unwillingness to bend our plans suddenly, and at the last moment, through the leading of the LORD (2 Cor. 1. 15-17): but so regular and Divinely guided should we be, and so frank with one another, that any irregularity should be *quickly* seen and taken for granted as *the will of GOD*. We must never "use lightness" about it, or attribute our wishes or fickleness to the SPIRIT of GOD. Some take the words "all things to all men" as an argument for worldly methods instead of giving up of comforts. Let us not sin correspondingly, and make "if the LORD will" a pleasing of the changeable flesh, but a real mortification of it, that He may be exalted.

Hymns for Believers.

In sovereign grace made nigh,
The choice of God was first,
We but deserved, as lost, to die
But He can save the worst:
'Twas all by sovereign grace,
No merits can we plead;
But who can now *God's* own displace,
From wrath in mercy freed?

In sovereign grace made nigh,
And bought by precious blood,
Upon our Saviour we rely—
God Who hath brought to God.
Herein is mystery,
But glorious fact as well,
And we would hence more praiseful
And of His merits tell. [be,

In sovereign grace made nigh:
God quickened us when dead,
And caused our hearts for sin to sigh,
And to redemption led.
And now our hearts would show,
By lives of godly power,
That we our *Triune* God would know,
And praise, each passing hour.

Have you not heard the wondrous
grace
Of God alone, such grace, so free?
No words of man can e'er erase
The story of His love to me.

Have you not heard the wondrous
grace
Of Him Who for the lost hath died?
All boasting has no more a place—
We only preach Christ crucified.

Have you not heard the wondrous
grace
Of Him Who bore God's *righteous* ire?
To save His own from their own
place:—

Deserved and everlasting fire!
Have you not heard the wondrous
grace
That gives to such eternal bliss?
Men have their schemes which they
embrace,
But was there ever love like this?

Have you not heard the wondrous
grace
Of the eternal Triune God?
Though all from Him had turned
their face,
And only could be saved by blood.

Yes, we have heard, and proved that
grace—
Then why should we despond at all?
Why should we not our pride abase,
And still on Him for mercy call?

What do we really wish for here
Except our Lord to please and fear?
What value hath an earthly toy
Compared with heaven's eternal joy?
Earth's trivial pleasures fail and flee,
But saints are blest eternally,

Redeemed by blood, by blood made
near,
We only want our Lord to hear,
Earth's words are worthless; man is
vain;

Why should we seek the wind again?
The empty promises of earth
Should grieve a child of heavenly
birth.

Shall we our pilgrim homes adorn,
Or earthly tinsel dare to scorn?
Shall we our persons decorate,
Or in the Scriptures meditate?
Vain are earth's cares and treasures
all:—
To greater things our Lord doth call.

Electing love:—how sweet the sound
Of words that show most wondrous
facts.

Grace to the helpless doth abound,
And we would tell Jehovah's acts.

Electing love:—before the earth
Was framed, God chose His own in
love,

In time they know a heavenly birth,
And all their hopes are fixed above.

Electing love:—God *picked* them out,
His Son, made flesh, for them *would*
die,

Who can His grace toward them
doubt?

At what expense are they made nigh!

In grace our God to us hath given
A perfect righteousness,
An opened way from earth to heaven,
And everything to bless.

What wondrous grace, so full, so free,
To sinners dead and lost,
How grateful we should ever be—
Redeemed at priceless cost.

In grace our God to us still gives
Our every need each day,
Each saved one on His bounty lives,
He will not cast away.
What wondrous grace, &c.

In grace our God to us will give
The promised glory bright,
And we shall in His presence live
In all His will delight.
What wondrous grace, &c.

Lost by nature, helpless quite,
Choosing wrong and hating right,
'Tis by mercy we are changed,
God in mercy all arranged.

Lost by nature, saved by grace,
Promised now a heavenly place!
'Tis by precious blood outpoured,
All through our now-risen Lord.

Lost by nature! Who can tell
What was lost when Adam fell?
Lost by nature—born anew!—
Thoughts fall short, but yet 'tis true.

Lost by nature, lost for aye,
Saved by grace, and kept away,
'Twas without our wish, till we
Saved by grace saved wished to be.

Lost by nature, loving ill,
Sin's desire we would fulfil
Saved by grace God's Word to love,
And to set the mind above.

Lost by nature, saved by grace,
We shall see our Saviour's face,
And shall praise our Triune God—
Sinners saved by outpoured blood.

O Lord, we mourn our faithlessness,
Our lack of love to Thee:
Our hearts are cold, we now confess
Our sins to Thee.

O Lord, through sin we fail and fret,
Not serving as we ought,
We mix with worldlings, and forget
We are blood-bought.

O Lord, Thou knowest all within,
Thy piercing eye can see
The hidden thoughts, the secret sin,
Known unto Thee.

O Lord, we praise Thee for Thy love
That rebels are made nigh,
Through Christ Who came from
For us to die. [heaven above,

O Lord we would in filial fear
Before Thee walk away:
By precious Blood made nigh and
Let us not stray. [dear,

O Lord, we thank Thee for Thy Law,
For Christ our Righteousness,
For Him, Whom angel hosts adore,
We praise and bless.

O Lord, with gratitude to Thee
Now at Thy Throne we wait,
More praiseful would Thy servants
For love so great. [be—

O Lord, to Thee we would draw near,
Thy willing bond-slaves be,
Our songs of heart-felt praises hear
For grace so free.

Redeemed by Christ, oh, wondrous
love,
And seated now with Him above;
Redeemed from wrath and sinful
In Him we have eternal life. [strife,

Redeemed by Christ, bought with
His Blood,
When we were lost, and far from God;
Redeemed, and from God's judgment
freed,
As God the Father hath decreed.

Redeemed by Christ, that we should
Blameless and holy, Lord, in Thee; [be
Redeemed, when we to sin were sold,
With precious Blood, not earthly
gold.

Redeemed from all iniquity,
That we should live unitedly,
Redeemed with Christ's own Blood
outpoured:—
How sin by us should be abhorred.

Redeemed by Christ, Who for us died,
For rebels He was crucified;
Redeemed, that we His praise might
sing,
And unto Him much glory bring.

Redeemed by blood, for ever saved,
No longer now by sin enslaved,
Redeemed from wrath, from death
and hell,
That with the Lord we soon may
dwell.

Our gracious God, we worship Thee,
And "Father" call Thee now,
By grace ourselves accepted see,
And yet before Thee bow.

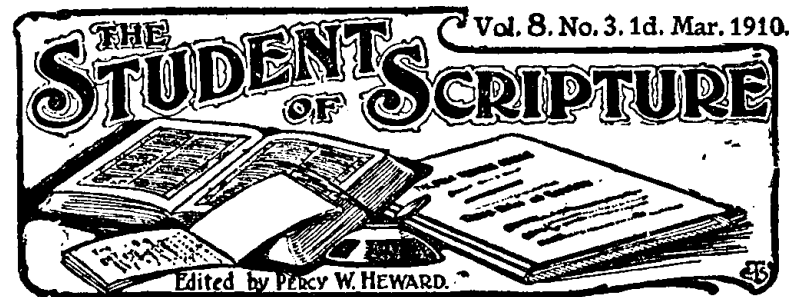
By nature lost, but saved by grace,
Though precious blood outpoured,
Enrolled among Thy chosen race,
And owning Christ as Lord.

How great the work that hath been
The glory is not ours— [wrought!
But as Thy saved ones, loved and
taught,
We praise with ransomed powers.

And as we praise, we would confess,
The failures that we mourn,
Which hide Thy perfect righteous-
ness,
When we should grace adorn. [ness,

Forgive, and lead us in Thy way,
And, by Thy Spirit, guard
That we may please Thee every day,
Nor other saints retard.

Draw us from worldliness of heart,
And may we walk with Thee,
Until with Christ we have our part,
From sin and suffering free.



Vol. 8. No. 3. 1d. Mar. 1910.

A Word of Introduction.

NOW is the Day of Salvation; and of suffering reproach. By the grace of GOD, and to the glory of GOD, as those who rejoice in CHRIST'S finished work for His unworthy people, we would humbly endeavour, in the SPIRIT, to make known, in season and out of season, the truth that we have found precious. The world rushes on, with its craving for pleasure. Many, who profess the name of the LORD, see no harm in its jesting (Eph. 5. 4), its childish things (1 Cor. 13. 11), and in spending time on its vanities (Eccl. 2. 11). Some seem to think that bodily exercise profiteth much, and it is easy for us all to be so selfishly afraid lest we overstrain ourselves in the LORD'S will. Backsliding dates from this fear. But when we realize HIS gratitude-awakening grace, and His continual protection, and the way in which we are encouraged to keep under our body, and to glory in infirmities, we shall find many incentives to give up and risk more for Him, and, moreover, the friendship and pleasures of the world will have no magnetism toward those who say unto HIM from the heart "DRAW ME: WE WILL RUN AFTER THEE." To help to a LIFE OF CHEERFUL SEPARATEDNESS AND SUFFERING, THAT OUR TRIUNE GOD, may be magnified is this messenger sent forth among HIS dear people, WHOSE LOVING CONCERN IS TO PLEASE HIM.

The Believer and Recreation.

IT is a privilege to love GOD. It is a privilege to have His Word. It is a privilege to want to obey Him. Very sad, indeed, is the wandering from Him when our actions say "It is vain to serve GOD: and what profit is it that we have His ordinance, and that we have walked mournfully (in black) before the LORD of HOSTS" (Mal. 3. 14). The service of GOD is perfect freedom, when we will to do His will, and would, by grace, bring every thought into captivity to the obedience of CHRIST. Only then can we enter the meaning of the Divine words in Ps. 116. 16 "O LORD, truly I am Thy servant . . . Thou hast loosed my bonds." Then too we shall not be among those who say "What a weariness is it," we shall not obey grudgingly, nor of necessity, but with good will, doing service, heartily, as to the LORD. Oh that we might say, as our beloved Saviour, "I

delight to do Thy will," and thus some other precious words will have a true application, even the prayer—"Speak, LORD, for Thy servant heareth," and again "LORD, what wilt Thou have me to do?" If "GOD loveth a cheerful giver," is it not that He loves cheerfulness in *all* things, and that *forced* obedience is not obedience? He, Who refused Israel's prayers, refuses it, because "the LORD looketh on the *heart*." Yet how *much* complaining, unhearty, and merely *professed* carrying out of the LORD'S will we see to-day. Does it not remind of the delayed and sullen so-called obedience of an obstinate child? But we ought to be *the reverse*. A mere sense of duty is a poor thing, after the love we have received. If we say "Can't I do this?"—"Am I held back from doing that?"—"Must I?"—is it not evil? Where our heart is, we are. Israel returned in heart to Egypt. May we not be like to them. A spiritual realization of the *heavenly* calling, will make us not only count our afflictions light, but the giving up of pleasures and prospects as but the giving up of "refuse" (Phil. 3. 8), because we have respect unto the recompense of the reward. It will accordingly be a joy to suffer a little scorn for Him Who was despised and rejected of men. How can it be otherwise, if we love Him? We shall pity not ourselves but those who scorn us, for madness is in their heart while they live and what is after death? Ah, dear friends, a grasp of the *contrasted* futures plainly revealed in the Word of GOD will affect our way of dealing with everything. All the world-bordering of to-day, on the part of those redeemed by blood, is through a failure to appreciate grace, the worth of CHRIST'S friendship, and the certainty of all the prophecies of the Scriptures.

With these thoughts kept in our mind we are able to consider prayerfully the believer's relationship to "recreation." The word is a strange one. Like many terms, it has come to have a limited meaning. By derivation it would have a somewhat similar signification to "revival," and inasmuch as the HOLY SPIRIT took the words of men and used them in a new spiritual manner, we may truthfully call the things of GOD *our* recreation:—or, at least the *nearest* approach to this. For though the *study* of His precious revelation invigorates us, it does not "re-create" for we bless GOD *that* is impossible, since we have *once, and for ever, been born from above*. The term, therefore, is a very strong one, and strikingly inapplicable to the amusements which are often thus characterized, though often physically over-straining. The use of the word in connexion with the body may remind us how solemnly *that*, with all its humiliation (Phil. 3. 21), has become the centre of the thoughts of many. Yes, self is the object of self, but GOD'S glory is the object of His redeemed. Men glory in their shame. Hence grand clothing and grand funerals.

Employing the word in its usual sense, what is our Divinely-appointed attitude to recreation? Our bodies are not our own (1 Cor. 6. 15). They should be living sacrifices (Rom. 12. 1). And in so far as, by grace, they are thus "unto the LORD," we are not conformed to this age, as the *very next* verse shows (Rom. 12. 2). Can we then delight in its amusements? Does *such* a sacrifice have an

easy time? It is true that we are not to be careless of our physical frame. We are to eat and drink, but the *aim* is to be primarily the glory of God (1 Cor. 10. 31). We are to sleep (Ps. 127. 2), but the *special thought* even in this connexion must henceforth be—"How good is GOD thus to *give* blessings to His *beloved*." Indeed, we ought to separate *nothing* from the LORD. "Whether we live, we live unto the LORD; and whether we die, we die unto the LORD" (Rom. 14. 8). Now this *engrossing* ambition—to be well pleasing to *Him*—must alter and rule *everything*. The ungodly one says "My health demands this or that." Not so the growing believer. He rather says "Is it my FATHER'S will that I should do this or that?" It is plain that such a conception of life will often cut away authority from public opinion, as to the necessity for certain "holidays," and as to the dictates of doctors. Our FATHER'S business will become our chief concern. It will become our very meat to finish the work given us to do. Like Epaphroditus we shall be nigh to death for the work of CHRIST, not regarding our lives (Phil. 2. 30), and the words of Acts 20. 24 will not seem mere rhetoric. There the apostle, whose heart-love to the LORD was so real, (though even he failed), and who gloried in infirmities, could humbly say "None of these things move me, *neither count I my life dear UNTO MYSELF*, so that I might finish my course with joy." Indeed the LORD JESUS made *this* willingness—to risk the physical—one of the *tests of discipleship*. It is plainly written in Matt. 16. 24, 25—"If anyone will come after Me, let him deny himself, and take up his cross, and follow Me:—For whosoever wills to save his life shall lose it; and whosoever will lose his life for My sake shall find it."

Such thoughts are revolutionary with respect to the present-day idea of taking care of oneself, yet we must be very careful lest Satan should get an advantage in *another* way, and lest we should become careless *to be pedantic*, or through *natural* carelessness. Our lives are dear to the LORD: we must not count them dear *to ourselves*. The principle of Matt. 5. 11 applies. Happy are those insulted *for CHRIST'S sake*, but there is no blessing on being peculiar to merit scorn. Very earnest must we be, and very close must our walk be with our GOD, lest Satan disguised as an angel of light get a victory over us, and our heavenly FATHER be grieved.

But to return to the thought of risk. No one can read the Scriptures which most clearly set forth the pilgrim life of the redeemed, in this dispensation, without seeing that the LORD'S commands are many and exceeding broad. We are to give up earthly treasures and self-seeking, we are to pray continually, we are to exhort one another *daily*—but time flies, how can we do all this? Ah, obedience is not possible, if we are afraid lest we do *too much*. A special mention is Divinely made of the Macedonian saved ones because they gave *beyond* their power (2 Cor. 8. 3), and the same epistle records Paul's willingness for a bodily strain, and to press forward amid all, with a view to the reward of "that Day" (2 Cor. 12).

A merely physical mortification, let it be repeated, is *not* suggested by these words. *That* may even please the flesh (Col. 2. 23, put a

dash before "to")—the HOLY SPIRIT unmasks the real object. It is possible to give one's body to be burned, and yet to have no profit before the Judgment Seat of CHRIST (1 Cor. 13. 3). And the loving command of 1 Tim. 5. 23 (sometimes actually misinterpreted to advocate the general use of fermented wine, with at least *two* assumptions) must never be forgotten. We may fail to please the LORD while meaning to please Him. If we tire ourselves in His service so that we are physically unfit for prayer, is this well-pleasing? Nay, in this as in assembly arrangements—"Let all things be done decently and in order."

Scripture oft refers to exercise, but the nature of it is evident. The apostle speaks of "the games" in such passages as 1 Cor. 9, Phil. 3, 2 Tim. 2, but always as a spur to intensity in the *spiritual* race and wrestling. There is *never* any thought of fellowship therein in an earthly sense. The assemblies of GOD in days gone-by did not have *gymnasiums*, as their modern counterfeits. Rather, we find in the spiritual world a parallel with what the world seeks elsewhere. Have men politics? So have we spiritually. Have they organizations for judgment? An assembly should have *its* law court, that there might be no friction tolerated among those lovingly joined together in CHRIST. GOD'S *ecclesia* is made the contrast with that of Athens, and His *race* is opposed to the Isthmian games. We little know the *completeness* of the believer's life. He finds *all* in connexion with CHRIST.

The very word from whence "gymnasium" comes occurs in 1 Tim. 4. 7, 8. Exercise (*γυμναζε*) thyself toward godliness, for the bodily *gymnasia* is profitable toward a little thing (or goal), but godliness is profitable toward all things having promise of life—the one that is now, and the one about to be." The context has referred to spiritual food (6)—though in *this* case making clear that the physical *also* is necessary (5)—and thus appropriately it refers to godly *vigor*. *Old wives'* fables and an easy-going life are set aside, and the strength and struggling of a *young man* are brought before us (*cf.* 1 John 2. 14). Choose this exercise, says the apostle, seek earnestly for *reverence* (as the word "godliness" implies), not the fables and myths of *curiosity*. Then the exhortation is *intensified* by the usual contrast. There were many who spend time and strength to gain a "little thing," but if we only get godliness, says GOD'S servant, 'tis worth more than the corruptible crowns, and the empty glory of a Marathon. By godliness we *have* a promise of the life to come; not that godliness secures it, but, as we often see, obedience is the pathway of the *promise*. Nor is that all, we also have the life *now*. Wonderful indeed! Many will ask—How can *this* be? Are not believers the suffering off-scouring of all things? Must they not be willing to *die daily*? Verily, yet at the same time, and in every way, "They that wait upon the LORD shall renew their strength," and so the HOLY SPIRIT continued to guide Paul's allusion to this subject—"Faithful is the word, and of all welcoming worthy: for with a view to *this* we are *labouring*, and we are *striving*, because we have hoped on a GOD Who liveth, Who is a Preserver of all men,

especially of believers." Yes, we should be willing to risk our lives, GOD will see to them. Often was Paul within an inch of death (see 2 Cor. 11). Yet was he preserved. What physical exercise sustained him? None, in the usual acceptance of the word. 'Tis true he walked and journeyed, and we may have physical blessings as part of spiritually-devoted service. He did not, however, look after his frame. GOD was greater than health-science. GOD was greater than a course of physical culture. He had no time for *that*. The days were swiftly passing, and, in view of the Judgment Seat of CHRIST, he toiled on. Brethren, how we fail in comparison. Let us be humbled.

Nothing has hitherto been said of the GOD-dishonouring *influence* of spending time on oneself, or concerning the dangers of association with the *ungodly* therein. It is solemn to think that professing believers deliberately ignore 2 Cor. 6. 14-18, and join the clubs of unsaved ones, and selfishly play with the ungodly instead of warning them. Can we wonder that many doubt our belief in eternal judgment? Do we act as though the "Lake of Fire" was a reality? Sufficient has, however, been said to show a believer the path in which he should delight, and if we love the LORD we shall gladly acknowledge His wisdom in this matter. For "members" the realization will mean swift resignation (Ps. 119. 60). For others there may be the responsible service of warning fellow saved ones. Let us all simply seek to know our LORD'S will for us in this matter. And let none assume, with Pharisaism, that he is free from all taint. Dear fellow saved ones, do we *only* laugh *with the world*? *That* is serious. Do we abstain from recreation, but spend unnecessary time in bed or over our food? Let us not be ready to condemn others, and leave the *beams in our own eyes*, but, as those redeemed by blood, seek in the SPIRIT, to see our failures, and to aim at the glory of our TRIUNE GOD.

Peculiarly *saddening* is the provision of amusements by so-called "churches." Yet in speaking of this, we do not plead for put-on dulness, but for the joy of the LORD (Ps. 2. 11), and in view of Zech. 8. 5, 1 Cor. 13. 11 we dare not say that our gracious GOD has forbidden *children* to play. But that is a matter of the home, and the parent should be careful indeed as to the kind of play, and companions. The second verse just considered intensifies the message. We should have put away childish things.

The Effect of Sound Doctrine.

"SOUND DOCTRINE" (Tit. 1. 9) leads to godly practice, or rather GOD the HOLY SPIRIT leads by the one to the other. And we can also say that *via* obedience the truth is grasped (John 7. 17). How vain are the babblings of those who would teach otherwise. Yet it must be sorrowfully confessed that the expression "Deeds not creeds" has been brought about by the many who can *talk* fair, but whose *walk* is not as it becometh the gospel of CHRIST. But such have never really *believed* the truth that they say. We would earnestly ask for *life-witness* instead of mere *lip-witness*, but we cannot hope for godly deeds without real faith, any more than for the fruit with-

out the other parts of the truth. Shall we seek to prayerfully consider the relationship of belief and action?

The Divine revelation as to GOD'S election of unworthy ones shuts out pride and boasting. We cannot have confidence in the flesh when GOD has declared it corrupt. Moreover, His election decides against our fellowship with the world. And, further, it removes fear, except that which is filial, and fearing to grieve our heavenly FATHER.

In like manner, a true belief in the Coming again of the LORD JESUS, and His Kingdom, must war against any idea of settling down in the world that rejected Him, and out of which He has chosen us (John 15. 19). If we believe in the LORD'S own Kingdom, we shall not attempt or expect to improve the world, which is, according to Scripture, ripening for judgment, but we shall seek to remain under now that we may reign soon.

The realization that the wrath of GOD cometh upon the children of disobedience will keep us from their companionship, and from jesting, and thus will emphasize the fellowship of the redeemed, and the true preaching of "the gospel of the grace of GOD." Concerts and social evenings are the natural accompaniments of a forgetfulness of eternal issues, and the great gulf fixed between those in CHRIST, and those still dead in trespasses and sins.

Indeed, whatever we can see by grace, in the Word becomes engrafted (Jas. 1. 20), and we become doers, not hearers only. It is less possible for a man to believe the truth, and keep on acting contrarily, than for one, of sound mind and with right wishes, to believe a sword is hanging by thread above him, and to *remain* unmindful. The root affects the fruit. If we know GOD'S truth, happy are we if we do that which He has commanded. Where is the proof of salvation otherwise?

A Plea for Hatred.

THE Psalmist spoke of *hating* men's divisions, schemes and thoughts (Ps. 119. 113), but, alas, it is easy and fashionable in our day to avoid definite aloofness from evil, and humble, yet firm, opposition to it. "Philanthropy" and "Courtesy" have been made into an argument for *love* of men's rebellion against the LORD. By clever euphemisms, sin is excused, and there is a fear of speaking plainly lest one be thought unkind or uncouth. The idea that all roads have the same end, despite the LORD'S warning, has been partly copied, even among real believers. And the self-satisfied, and self-appointed revolt of some from this "charity" has alas, only caused it to grow. What graciousness it needs to be "outside" evil and witnessing against it. But there must be no compromise. Those who bear not the true doctrine are now commonly received into the house, and laziness and pride of reputation, under the name of brotherly love, tolerate all kinds of departures from GOD'S own Word. And we are apt to flatter ourselves that this latitudinarianism is the result of progress, beyond the outspoken bluntness of days

gone by. It is true we are even to "love our enemies," but we are to be so like our loving LORD that the world will *hate* us (1 John 3. 13), and this likeness will mean that we *hate* all deeds against GOD (Rev. 2. 6), *hate* the tyranny of Satan (Matt. 6. 24), and *hate* everything that hinders in the way of obedience, even if it be our life (Luke 14. 26). Any rival with GOD must be condemned with righteous, not malicious anger. So manifestly should the LORD and His Kingdom be emphasized and preeminent. But is this so? "Ye that love the LORD hate evil" (Ps. 97. 10) is the Divine word. Love is the most hating thing in the world, for that which is unto the LORD must be intensely against that which is contrasted with Him. Oh that we may, even now, amid all the wideness of this century, hate every false way (Ps. 119. 104, 128), yet very humbly, even sighing and crying for all the abominations (Ezek. 9. 4), and weeping over the enemies of the cross of CHRIST (Phil. 3. 18), considering ourselves, for it is of the LORD'S mercies that we not consumed.

"Thy Love is Better than Wine."

Song 1. 2.

THUS speaks the Bride at the very opening of that "Song of Songs," which shows the intimate affection between CHRIST and His people. It is true that the love of the LORD'S loved one, His fair one, His dove, His undefiled, as He graciously calls her, *varies*; in the faithful record of this inspired booklet. The early verses of Chapters 3 and 5 are sadly true to life, for His redeemed falter, but, on the other hand, the whole Song shows *no failure in His love*. But though children of GOD grieve Him by an up-and-down experience, and by "sleeping" or delaying when their LORD calls, yet those who are not merely His by profession, but His in reality, have a certain enduring love to Himself, which cannot be imitated, and which cannot be blotted out. But oh, dear friends, where is this love to-day? Must we not sadly doubt the salvation of many who call and think themselves "Christians"? And where is this love in *our* hearts? Let us search and try our ways, and ourselves. Do we delight in the LORD, and value Him, as the Bride rejoiced in the Bridegroom of Canticles?

To an eastern reader, wine was the symbol of luxury. "A land of corn and wine" (2 Kings 18. 32) was a description of a place of plenty. Ps. 4. 7 illustrates. Melchizedek brought forth "bread and wine." Why the average reader should imagine that the words rendered "wine" always denotes that which intoxicated is strange, were it not that a habit of careless reading on the one hand, and a fear of a repelling *temperance*-gospel on the other, have unbalanced the minds of many godly ones.

Let us now read GOD'S Word as if in the east, and for the first time, although remembering that knowledge of customs and idioms without the HOLY SPIRIT is vain. Wine, we see, is suggestive of satisfaction, hence the symbolism of the fruit of the vine in the LORD'S Supper. And the love of the LORD to His people is thereby depicted, that love which is better than the best that earth can give!

Do we, dear friends value His affection in this way and more than getting on in this world; and rejoice in His friendship more than in all that man can give (John 15. 14)? We should delight in *feeding* on His love, that love which is everlasting and which loved the unlovely, which many waters could not quench, and which made a perfect Atonement on *our* behalf, and which never leaves, or loses, or ceases to love those whom it embraces—whom He, the everlasting ONE, embraces—in the everlasting covenant!

Let us put aside frothy sentiment, and the veneer of hymn-singing devotedness, and let us ask ourselves, beloved readers, before the LORD and in His fear, if we find CHRIST *increasingly* precious, and His free favour and care *increasingly* refreshing to our hearts. Oh that this may be so, to the glory of our TRIUNE GOD.

Believers' Meeting Rooms:—61, Upton Lane, Forest Gate, E, 2, Coborn Road, Bow, E, and 43a, The Broadway Walham Green, S.W. Correspondence welcome, and further Literature gladly sent.

Hymns for Believers.

We thank Thee, Lord, for love so
To sinners lost, undone! [great,
Saved by the blood, sin we would
And in Thy precepts run. [hate,

Made nigh, by *precious blood* outpour-
To Thee we may draw near, [ed,
And plead the merits of our Lord,
With reverent, godly fear,

As sinners saved from death and hell
May we more solemn be,
That words and actions both may
How we belong to Thee. [tell

May we, as children of the light,
A contrast be always
To those who still are of the night
In these last evil days.

As those who are for ever blest
Unworldly may we be,
In Christ our Lord find joy and rest,
As on we walk with Thee.

We were as others, lost and dead,
By Satan held, enslaved,
But now in Christ our Risen Head,
We bless Thee we are saved.

By grace raised up with Christ on
To Thee made nigh and dear, [high,
May we the flesh still mortify,
Till Christ our Lord appear.

With Him we shall be glorified,
With Him we long to reign,
Then in His likeness, satisfied,
In endless bliss remain.

A heavy strain, and yet how small,
The glory is so real!
We gladly praise our God for all,
E'en when the trial we feel.

A rugged path, but grace remains,
And strength in Christ we know!
Our hearts would bear the longest
And glad endurance show. [strains,

A loss of gain, but more we learn
The riches of our Lord:—
How can we from His treasures turn,
And seek an earthly hoard!

A loss of friends, but what are they?
His friendship is the same!
He said ours was the *narrow way*,
His purpose is our aim.

A loss of *much*, but, saved by grace,
We have a precious store!
Earth's glories should not have a
When heavenly glory's sure. [place,

As those elect, and bought by blood,
And of the Spirit born,
We should but wish the will of God,
His teaching to adorn.

Gracious God, we humbly pray
Lead us in the narrow way,
Make us steadfast, faithful, real,
Give to each a godly zeal.

Keep us, in these evil days,
Close to Thee, O Lord, always,
All the truth may we adorn,
And with meekness sinners warn.

May we, Lord, the "*one thing*" choose
Though earth's friendships we shall
By Thy grace, Lord, may we be [lose;
More in fellowship with Thee.

May we quickly wrong discern,
Watch and wait for Christ's return,
At Thy Throne more often meet,
Sit, and learn Thy will complete.

In Thy Light, Lord, may we walk,
Of Thy wondrous love to talk,
And exhort each other too,
As we keep "That Day" in view.

May we love Thy gracious Word,
Daily live in one accord,
And each other edify,
As "That Day" is drawing nigh.

In Thy presence, Lord, may we
More and more delight to be;
That Thy image we may bear,
Then in "That Day" glory share.

We humbly worship in Thy presence,
Lord,
And now would seek that Thou
shouldst be adored.

'Tis by Thy love we love to call on
Thee,
'Tis by Thy grace Thy graciousness
we see.

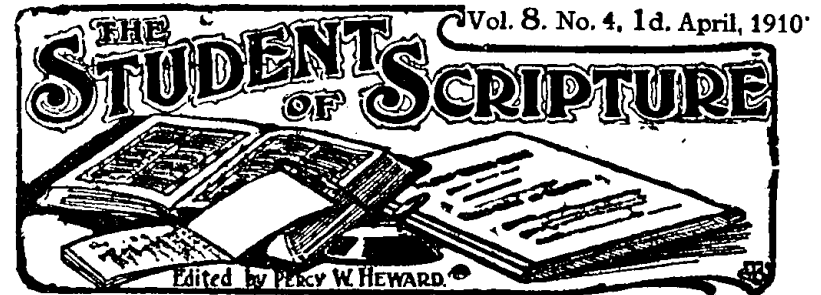
Far off by nature, dead in sins, and
lost,
But saved by grace; and precious
blood the cost!

'Tis of Thy love we love on Thee to
to call,
By nature we should only *choose* to
fall!

Far off, in darkness, unconcerned as
well,
Ruined for ever, and the heirs of hell—
Such had we been, e'en now, had not
Thy grace,

Secured for us a glorious heavenly
place.
All is now changed, far off ones are
made nigh,

We cannot find in self a reason why:
Thou art the Cause of all that we
possess,
Thou wast well pleased Thine
enemies to bless.



The Coming of the Man of Sin, And The Order of Prophesied Events, With Notes on 2 Thess. 2.

THE Coming of the LORD JESUS is, indeed, a glorious, yet, withal, a solemn future for His redeemed. Beyond the vales of tears and tribulation, we would even now look to the mountain height of His Appearing. The theme is not to be made one for attracting curiosity or for human speculation: it is the food of faith. Our helmet in warfare is the hope of salvation. As porters we watch, even as men that wait for their eastern master, with intense readiness. Every one that hath this hope in Him purifieth himself even as *That ONE*, the One contrasted with men, *That One* at the right hand of GOD, even as *HE* is pure. Worldliness cannot flourish while we rightly meditate upon these things. Mere theorizing, date-fixing imaginations, and fleshly arguings vanish, as by grace the LORD's beloved ones, looking for Him, their beloved LORD, say, in answer to His promise, "Come, LORD JESUS."

But it is possible to turn even these thoughts into sentimentalism. All the details that Scripture has revealed are worthy of prayerful consideration. No dry bones exist there. Fear of "differences" must not deter us from this study. The writer would not be wise above what is written, or think of himself more highly than he ought to think, but with loving concern for other saved ones, and realizing that he has received mercy to be faithful, would pass on teaching that has helped some to live soberly, righteously and godly, looking for that BLESSED HOPE. Let there not be an indignant thrusting aside of all that suggests there is some error in cherished beliefs, but let there be a lowly turning to the law and to the testimony, lest self-satisfaction comes in, and the words apply "If any man *think* that he knoweth any thing, he knoweth nothing yet as he ought to know." The deceitfulness of sin hardens us all so quickly, beloved friends, that we need to examine ourselves, lest our opinions be put on the level of Scripture, and our eyes become blind to further teaching from the Word, graciously granted as we study in the HOLY SPIRIT. Fleshly dogmatism ill befits those who see through a glass darkly. If we differ, there is *no* room for pride or anger, but much room for confession, that we may yet become of one mind in the LORD. If we refuse to believe such agreement possible, we assert our self-will and limit the HOLY ONE. It is for us, as *disciples*, to receive with

meekness the engrafted Word, and to pray feelingly "Quicken Thou me, according to Thy Word."

Doubtless, we have all thought with ourselves in the past that we *ought* to do many things, which we have seen afterwards were grieving the HOLY SPIRIT of GOD. And our repeated lack of insight prevents confidence in the *flesh*, although, if it causes us to despond, it is misused to doubt the UNFAILING ONE because of our failures. GOD has plainly promised His teaching (John 6. 45, 16. 13), and "the meek will He guide in judgment." But if "I think" or "It is my opinion" or a hasty temper intrudes, let us not be surprised if He knoweth the proud afar off. The HOLY SPIRIT declared through Peter that corruption is in the world through *a desire* (2 Pet. 1. 4): and we are to guard against any wish to avoid troublous and fiery times, or to find true what we have held or taught, for Satan is disguised as an angel of light; but with an open Bible we should not be ignorant of his devices. With these humbling thoughts in mind, we would again ask the old question "What saith the Scripture?" While the majority of earnest believers feel no pang when the "traditions" of Romanism, or even Anglicanism and Non-conformity are mentioned, not a few feel hurt if there is a reference to "traditions" of the LORD'S redeemed among those known as "Brethren," or to the "personal traditions" to which, instead of the apostolic tradition (2 Thess. 3. 6), we all often unwittingly cling. Any resentment is a manifestation of an unhumiliated heart, and a blow to the frankness of speaking the truth in love, which alone can be the path to the appointed unity of John 17 and 1 Cor. 1. 10. If this lengthy preface is graciously used by GOD to prevent irritation, and cause us all to search our hearts, it will be no mere foreword, no mere waste of room, but rather unto His glory Whose glory by grace we together seek.

The Scripture makes evident that evil men and seducers shall wax worse and worse (2 Tim. 3. 13), that transgressors will come to the full (Dan. 8. 23). Far from predicting a gradual growth in righteousness, the LORD JESUS foretold the proclamation of the gospel *for a witness* (Matt. 24. 14), and by *hated* ones (Matt. 24. 9), and asked the question "When the SON of MAN cometh, shall He find faith on the earth?" (Luke 18. 8). The roseate picture of a man-prepared kingdom is foreign to the Word of GOD, and the result of ignoring the *ruin* of man, and the character of the *present* dispensation (John 17. 14, 18. 37), definitely contrasted with the past of Israel's earthly kingdom, and with the future of manifest glory (Rev. 11. 15). In *these* days nations do not beat their swords into ploughshares: Joel 3. 10 *will be fulfilled* ere this take place, and anticipations of *that* "beating" are sadly manifest. Nor can the child of GOD consistently attempt to reform the world: his sphere and work are higher, and outside it. Destined to *rule*, he should not lower himself to a partnership with the ungodly even in voting. It is his to serve in an *appointed* sphere, meanwhile suffering rejection with the people of GOD, till CHRIST is manifested. So far from announcing evolutionary improvement, GOD reveals that when the LORD JESUS

comes it will be in flaming fire (2 Thess. 1. 8); and instead of being welcomed, except by mourning Israel (Zech. 12. 10. Matt. 23. 39), He will be the OBJECT of hatred to the world's *gathered* armies (Rev. 19. 19). Such prophecies are meant to paralyze fellowship with the unsaved, and to give a gloomy picture of man's boasted civilization and culture, causing a background that only emphasizes "the gospel of the grace of GOD." And, as at all times, there will be some human "hero," in the last days, leading the forces of men. As there has been a Nebuchadnezzar, there will be an Antichrist—THE Antichrist.

The LORD said that if another should come *in his own name* even Israel would receive him (John 5. 43): having rejected CHRIST they will welcome the idol-shepherd, as Zech. 11 shows with solemn historical sequence. It is plain that this one is a *person*, for not only is he called "the man" (2 Thess. 2. 3), but he is cast *alive* into the Lake of Fire (Rev. 19. 20), and it is written that he "*shall be tormented*," and hence is still a conscious individual, after 1000 years confinement therein (Rev. 20. 10). The *personality* of this rebellious one is asserted as definitely as the *personality* of the LORD JESUS: and he is expressly contrasted with a system and the *mystery* of iniquity in 2 Thess. 2. 7, 8. See again CHRIST'S words in John 5. 43. Nor is it a stretch of imagination to *identify* the varied prophecies of a mighty king at "the time of the end." The very comprehensiveness of his power prevents *two* such as contemporaries. Hence we have *many* striking names given to this awful climax of evildoers. He is *the* Antichrist (1 John 2. 22 Greek), of whom there are anticipatory types (1 John 2. 19), and *the* liar, as the same verse tells. He is the "*wild beast*" of Rev. 13. 1, the opposite of the LAMB, and in 2 Thess. 2 he is called "the man of sin, the son of destruction" (as much a man as Judas), the lawless one (2 Thess. 2. 3, 8). Nor are the Psalms, which often so vividly portray the life of the LORD JESUS, without numerous allusions to the wicked one of Ps. 50. 16. The *singular* is also used in Ps. 10 and 37, 10, 12, 35,* and frequently throughout the Psalms, and it is a cause for grief that our *translation* hides this. In succeeding verses, as Ps. 37. 14 we have sometimes the wicked ones, the followers of Antichrist *linked* with himself, and the singular and plural should be distinguished. Antichrist is moreover, called an evil one, and the "man of the earth" Ps. 10. 15, 18. Indeed, as the godly *singulars* of the Psalms, e.g. 15. 2, indicate CHRIST, so those that tell of iniquity point to Antichrist. Nor can the Book of Proverbs be overlooked. In 5. 22 we read "*the wicked one*," with the *emphatic* definite article,† and in 28. 4 also the word is in the singular with a Divine force. Verily the lawless love the lawless one. Likewise in Isa. 2. 20, 22 we have *the* man, and in 30. 33 a special *king*, contrasted with the glorious king of 32. 1. All this individualizing is neither an accident, nor unnecessary. The Word of the LORD to and through Daniel *must* be fulfilled (8. 23-25), "*the king shall do*

* A list of occurrences in the singular will be gladly sent, on application.

† And in the Masoretic pointing of Ps. 50, 16, 94. 13 &c; also of Isa. 30. 33.

according to his own will" (11. 36).

But when shall such an one arise? Curiosity here has no rightful place. The secret things belong unto the LORD our GOD, but if He has been pleased to reveal anything, it is for us to search and see, to seek out of the Book of the LORD and read (Isa. 34. 16, 17), yet with much concern as to a right attitude of heart:—for "none of the wicked shall understand; but the wise shall understand" (Dan. 12. 10). Antichrist shall be revealed in *his* own time (solemn words!—2 Thess. 2. 6), at the close of *man's* day (1 Cor. 4. 3 *margin*). But will that be *before* the Coming in the air of the LORD JESUS and the gathering up of His redeemed, or *afterward*?

Many are the controversies that have been waged, with something, alas, of self-confidence, around this question. Shall we pray for grace to set *our* opinions aside, and humbly to hear and ponder the Word of the LORD? To the writer it seems plain that *no* rapture is promised before the unveiling of the man of sin, or before the last trump (1 Cor. 15. 52). Will those who earnestly differ prayerfully consider why he would affectionately warn against doctrines he once accepted? A few *common assumptions* that seem to lack the authority of "Thus saith the LORD," and, therefore, lead His people astray, may be first noted in this connexion.

1. It is often assumed that the earlier Scriptures are exclusively *earthly*, but Heb. 11. 10, 16 must never be forgotten. We would acknowledge that the heavenly calling, and its accompaniments, were not made known as they are so *clearly* now revealed (Eph. 3. 5): but *this* is widely different.

2. It is frequently taken for granted that the LORD'S people in this privileged day of salvation have promises which are *only* heavenly. That we shall be "in the air" is gloriously true, but Luke 19. 17, 19 and the principle of Prov. 11. 31 must not be thrust away. Abraham will be in the Kingdom of the *heavens* (Matt. 8. 11), but he must possess the *earth* (Gen. 17. 8); and the exalted LORD JESUS Himself bought the *earth*; shall it be too low for *us*? Those whom He mentions as part of Himself (Matt. 25. 35), shall be *with Him* ("THESE," Matt. 25. 40) when He judges the living nations *on this earth*. "The throne of His father David" Luke 1. 32 is at Jerusalem (Isa. 24. 23), and the promise of Rev. 3. 21 cannot be blotted out. See Matt. 19. 28, Luke 22. 30—a promise at the *LORD'S Supper*, and not at the Passover portion of the feast.

3. It is sometimes said that Matthew's gospel is Jewish, that the gospel of the Kingdom is now suspended, and that Matt. 24 concerns the elect of Israel of another dispensation. *But though this seems WELL*, Scripture evidence for such beliefs we have not seen, dear friends. Our gracious LORD, Who, knowing that sceptics would attack Daniel and Jonah, particularly called them prophets, arranged that Matthew's gospel should be the only one to speak by name of *the church* (16. 18, 18. 17). And the genealogy there goes back to believing Abraham, *with* whom we are blessed. Moreover, if Matt. 5—7 be removed to another dispensation, because thought

to be legal, portions of it suggest *grace* so strikingly that they manifestly belong to a heavenly people (note too 6. 20). And the idea of root-difference between the gospel of the Kingdom and the gospel of the grace of GOD forgets the *added* words in Acts 20. 25, and also Acts 8. 12, 28. 31. The Kingdom is *not* a merely Jewish prospect (Acts 14. 22). It does *not* invade grace. We must not divorce privilege and responsibility, or transfer all warnings and threats to others. GOD has *never* commanded a change of gospel: Gal. 2. 7 refers to spheres of ministry, see Acts 15. 11. And all Scriptural witness to the unsaved, from Enoch's day, includes much reference to coming events. The gathered elect of Matt. 24. 31 are *heavenly*, the word "earth" belongs to verse 30: there we have "the tribes of the land," i.e. Israel's remnant. In like manner we find the parallel but distinct prophecies of a man-child, that of Rev. 12 figuratively *born* in heaven, and that of Isa. 66 being Israelite, manifestly later, and *born* on earth.*

4. It is not rarely thought that Enoch's rapture proves a secret one of the LORD'S redeemed. If any were to say "an individual rapture," or only a rapture of those walking with GOD, many, with 1 Cor. 15. 51 in mind would rightly reject; setting forth the fact that histories *we* use as types, illustrate and corroborate *plain* prophecies but do not lead the way as we like. Noah is the type to which *CHRIST* has specially referred, and he went through the prophesied, "seven days" before entering into the ark (Gen. 7. 4, 13).

5. It is commonly believed that the words of 1 Thess. 5. 9 exempt us from *the* tribulation. But if so they would release from all tribulation, beloved reader! Tribulation is not always wrath (Dan. 12. 10). And one may be amid wrath without being under it (Luke 21. 22, 23).

6. Many quote Rev. 3. 10, *assuming* without proof that the brief "hour of the testing" is the same as the 1260 days of the tribulation. The keeping there promised is surely out of the final hour of Rev. 14. 7, 18. 10, between the catching up of the redeemed and the descent to the Mount of Olives after the Marriage Supper of the LAMB.

7. It is a usual opinion that GOD will not deal with Israel and the church at *one* time. Hence when the 70th seven of Dan. 9. 27 starts it is deemed necessary that the "church" should have been removed. But GOD deals with Jew and Gentile at the *same* time, and, moreover, most acknowledge with those saved *out* from those at the *same* period. Further, the times of the *Gentiles* are now running on, yet GOD is mercifully calling out a people for His name, and owning them, even though failure has awhile marred the corporate or *body* position and witness of those in CHRIST JESUS.

If in the LORD'S humbling work, we lay aside our own feelings, wishes and theories, and seek to be *within* the sphere of the LORD'S own Word, we shall soon find the beautiful harmony of His revelation,

* The sadly logical tendency of one error is toward another; and thus to take first Matt. 28. 19, 20 from the present time, then Acts, where Baptism and the Gospel of the Kingdom are shown, then the earlier epistles, and so forth. May we be mercifully preserved.

and the appeal to *faith* contained therein. Apart from the inspired silence of Scripture as to any Coming before the tribulation we have the clear testimony otherwise of Matt. 24, and of the epistles alike. "The last trump" of 1 Cor. 15. 52 is no meaningless expression. Scripture must be compared with Scripture, and we arrive at Rev. 10. 7, where we have the word "mystery," as in 1 Cor. 15, and a definite reference, in "the mystery of GOD," to the saints of the present dispensation. If we thus gladly accept the evident interpretation, the *twofold* mention of the last trump in Rev. 10. 7 and 11. 15 is clear, the former with reference to the church, and the latter to the Kingdom. If, on the other hand, we allow an assumption that the position of the *crowned* elders determines that the saints^{are} caught up before Rev. 6, we have contradiction with 1 Cor. 15, lose the sequence of Rev. 6. 9-12 (see with Matt. 24, Acts 2. 19—the end of the dispensation), and ignore the representative character of "elders," logically going on to infer that creation must be personally blest, at the *period of this chapter*, because the four living creatures are representatively before the throne. The mention of the *seven SPIRITS* of GOD is one of the suggestions that the saints are there still viewed as churches on earth.*

Nor was Timothy instructed to keep the commandment with a view to a Parousia before the Appearing, but until the latter (1 Tim. 6. 13). Rest was promised *then*, in the wondrous inspired second epistle to the Thessalonians (1. 7). That letter shows how those who had known accurately concerning the Day of the LORD (1 Thess. 5. 2) had fallen from their own steadfastness. Yes they *had* known of that Day, and it was right that they *should* be thus instructed. Many read 1 Thess. 5. 1 as though the added words were "For these things do not concern you," and 1 Thess. 5. 4 as though the verse finished with the words "overtake you." Let us be humbly careful lest we add to or take from the Scripture of GOD.

The LORD JESUS, Who lovingly warned His beloved people, at the *first* Breaking of the Bread, against the sin of altering His commandments, in full foreknowledge of the popular change to leavened bread (John 14. 15, 21), graciously indicated *beforehand* that Satan would seek to mislead the elect by the doctrine of a *secret* advent *before* the tribulation (Matt. 24. 25-28). But though forearmed, they failed. They were shaken from their *mind* and conviction by a "spirit" of evil prophesying, by "a word" of corroborating misguided teachers, and by a "letter" professedly written by the apostle (2 Thess. 2. 2).† That letter stated "The day of the LORD has set in" (ὅτι ἐνεστέλην ἡ ἡμέρα του κυριου, 2 Thess. 2. 2). "At hand" means "near" in modern English, and thus hides the meaning. Through this, some have thought that the apostle desires to show a great contrast between "the Parousia and Gathering" of verse 1 and "the Day."

* While considering Revelation, we might notice that 8. 1 finishes one section, 8. 2 beginning a fresh record and parallel history—as the four gospels—of the same time. Thus, too, Rev. 6. 12, plainly indicating the Coming of CHRIST (as Acts 2, and our LORD'S own address) aptly PRECEDES the sealing of Israel, as the mourning of the tribes is joined with this event in Matt. 24, following Zechar. 12. 10.

† This fact emphasizes 2 Thess. 3. 17.

Let us seek the HOLY SPIRIT'S guidance in this matter. "The Parousia" is, literally, "the Being-beside" and in Matt. 24. 37 it refers to days, in 39 to the day (see 38). Three and a half years before the manifestation of the LORD JESUS there is the Parousia of Antichrist (2 Thess. 2. 9), which lasts *that* time. And in the heavenlies there seems a Parousia of similar length in connexion with our beloved LORD, though *unseen*, and *without* a receiving of His people. Nought else will acknowledge the verbal accuracy of Matt. 24. 37. Luke 17. 26 confirms, and light is shed on Rev. 12. 7-12 (where the heavenlies are made ready three and a half years before the Advent), and in Jas. 5. 9 in a context dealing with an equal period. The "Gathering" (ἐπισυναγωγή) refers to the exact compound verb of Matt. 24. 31, at the end of the 1260 days. But the false *letter* did not say "The Gathering has set in." If it *had*, the fact it was a letter professedly from one *distant* saint to others would have falsified the claim. Hence the word "Day" in the quotation of verse 2. But it may be asked—"Why then does not the apostle say "on behalf of the Day"? The answer is simple—He would have veiled a wondrous *argument*. The thought is "We beseech you on behalf or in defence of *forgotten* Divine instruction: since a *gathering* is linked with that Day, how can you say it has set in?" And when it is acknowledged that the Gathering introduces the Day (Acts 2. 20) all is clear. The idea of a long interval is unfounded. The shining forth begins the Day, "for as the lightning, that lighteneth out of the one part under heaven shineth unto the other part under heaven; so shall also the SON OF MAN be in *His Day*" (Luke 17. 24). "The Day" is our hope (2 Pet. 1. 19), and "*that* Day," so often mentioned in the prophets, belongs to the saints of the present dispensation, as the very last epistle of GOD through Paul bears threefold witness (2 Tim. 1. 12, 18, 4. 8). If 2 Thess. 2 meant to indicate that the saints were not to trouble about the Day, because there was a Gathering a long time before, he would oppose chapter 1. The attentive reader will see that almost all the seeming argument is based on the mistranslation "at hand." If all will reread with true rendering, this will gradually be felt. The *false* epistle stated the Day had commenced—*secretly*. Hence some thought tribulation was passed (to this 2 Thess. 1. 7 replies), and others gave up their daily work (2 Thess. 3. 11, 12). The false message was detected, hence current teaching about a secret rapture *is* the nearest approach to it that would be tolerated among those desiring to please the LORD. In this we would see the subtlety of sin, and the error before us is resultful—paralyzing the work of preparing in assembly-order for the LORD'S Coming, in accord with Rev. 12. Is it of GOD, beloved fellow saved ones? If the HOLY SPIRIT meant to explain the redeemed would be caught away *before* the Antichrist, would He not probably have said after "Let no man deceive you by any means" (an allusion to Matt. 24. 23-28)—*that the error was manifest*, because they would not be on earth when the Day should dawn? But not a word as to this appears. The apostle proves the Day could not have started, because Antichrist had not appeared!—Would not

this seem strange, *without a mention of any rapture*, if the man of sin were not to be manifested till *after* the Coming? The words in italics in verse 3 may be *omitted*, and verses 3 and 4 regarded as an unfinished paragraph, with some such words understood at the end, or a question like "How can that Day have begun?"—but suddenly *interrupted with the striking expression—"You do not remember that, while I was yet with you, I kept on saying (ελεγον) these things to you!* Yes, so important are these events to saints of the present dispensation, that soon after birth from above, in spiritual babyhood, they needed much repetition of instruction concerning them.

(To be concluded, if the LORD will, in next issue). Percy W. Heward.

Hymns for Believers.

Through the blood redeemed, *forgiven*,
Blest, blest for aye,
Sons of God, and heirs of heaven,
Blest, blest for aye.
Chosen, called, and saved for ever,
Christ will leave His people never,
Nothing from God's love can sever,
Blest, blest for aye.

By God's grace, through Christ our
We shall endure. [*Saviour*,
Marvellous is God's grace and favour,
We shall endure.

In His Son we are accepted,
All His will should be reflected,
Though by men oft-times rejected,
We shall endure.

Now the days are quickly gliding,
That Day is near;
May we in Himself be hiding—
That Day is near.

Now in Christ no condemnation,
From Himself no separation,
Though now suffering tribulation,
That Day is near.

Though we have rejection, scorning,
God we would fear.
Keep in view that glorious morning,
God we would fear.

Though the days are dark and trying,
Men the Scriptures are denying,
Though for sin we oft are sighing,
God we would fear.

We now tell redemption's story,
God's Word is sure!
Soon we shall behold His glory:
God's Word is sure!
Saints will meet from every nation,
Saved by God's so great salvation,
Worship, bow in adoration,
God's Word is sure!

Lord, we praise Thee for Thy grace,
For our Sure and Hiding Place,
For the blood so freely shed,
And for Christ our Risen Head:—
For salvation full, complete,
And Christ's solemn Judgment Seat.

For the hope and bliss of heaven,
Which to saints in grace is given,
For the pleasures evermore,
Lord, we praise Thee and adore:—
'Tis by grace that we can now
At Thy footstool lowly bow.

For Thy guidance, and Thy power,
Lord, we praise Thee, our *Strong Tower*,
For sweet fellowship with Thee,
And Thy fixed and sure decree;
Lord, for all Thou dost and art,
We would worship Thee in heart,

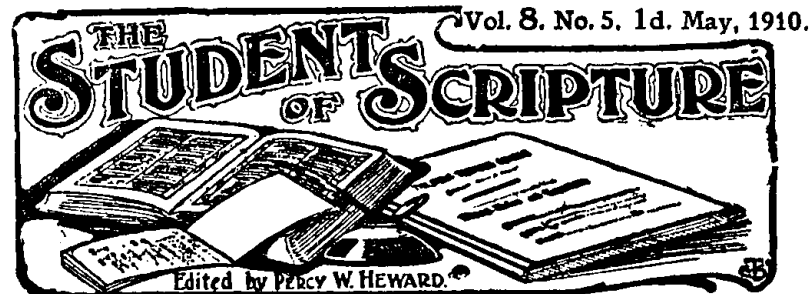
For redemption's wondrous plan,
To redeem poor fallen man—
Lord, we thank Thee for such love,
Bringing Christ from heaven above,
To redeem, from sin, and shame,
All His own, for His great name.

Lord, for daily strength and grace,
To look up, and seek Thy face,
We would thank Thee, praise Thee
Worship Thee, and Thee adore: [*more*,
To Thy Word attend and cleave,
And Thy precepts never leave.

Our Father and our God, we plead
For grace to meet our every need:
Thy glorious power in Christ is ours,
And vain without are earthly powers.

Our Father and our God, we seek
Thy grace to serve Thee through this
Amid the strain in mercy keep, [week:
And may we sow as we would reap.

Believers' Meeting Rooms:—61, Upton Lane, Forest Gate, E, 2,
Coborn Rd, Bow, E, and 43a, The Broadway, Walham Green, S.W.



Preface.

THE time hurries by. "That Day" draw near. Solemn, indeed, is it to be among the called of JESUS CHRIST. What responsibilities are ours to live as pilgrims, to have every thought led into captivity, to keep His ADVENT in view, and to warn others to flee from the wrath to come. The ease with which many put aside the foundation of "eternal judgment" is heart-seaching. Can they realize the AWFULNESS of SIN, and the GREATNESS of GOD?

But the ease with which many indulge in worldliness, while professing to believe it, is still more amazing. Beloved friends, are we among this "many?" It is natural for some to be religious, it is respectable to attend "services," it is in accord with personal joy to believe in eternal life—but to confess eternal, yes eternal wrath, for a great number—destruction away from GOD'S presence—continuance in a flame of torment—and yet trifle with the ungodly, and seek their pleasures, and treat them as though nothing was the matter, seems impossible. Ah it is, indeed, fearful. May we be mercifully saved from a practice NOT in accord with sound doctrine, NOT to the glory of our TRIUNE GOD.

Types of Everlasting Punishment.

MAN is man's centre, and the mark and number of man will be the climax of iniquity (Rev. 13. 18). There is thus a tendency to omit or modify the *sterner* portions of the Word of GOD, Who is LIGHT as well as LOVE, and Who is angry (Ps. 7. 11) as well as merciful and gracious (Ex. 34. 6). Taking advantage of the very ruin to which Satan ever leads pliant humanity, the evil one leads a revolt from the teaching of "everlasting punishment" because it is considered "traditional." Escaping from the snares of Romanism or Anglicanism, or any "ism" that has bound men, not a few hasten to a self-made liberty, and almost imagine that if the "ism" which has been left taught anything, this fact is evidence against such teaching. But *unmixed* evil has rarely been shown: it is by a *mixture* of truth and error that the devil has mis-led those professing the name of CHRIST.

"Everlasting punishment" is not merely a matter of inferences or types, but of direct revelation; the very same adjective being used

for the *eternal* GOD and *eternal* life, and needing definite limitation of its meaning, if the thought of "endless" is not to be applied as to wrath also (Matt. 25. 46). This limitation is *not* given. But, on the contrary, though one Word of CHRIST would be sufficient, *emphasis* is added by *other* definite statements e.g. "Where *their* worm dieth not, *and* the fire is not quenched" (a twofold utterance, to prevent interpretation of the fire only), "Everlasting destruction away from (*ἀπο*) the presence of the LORD," "The fearful and unbelieving . . . shall have *their part* in the lake which burneth with fire and brimstone." The present tenses, e.g. "abideth" of John 3. 36, suggest a similar thought, enforcing the more direct utterances of GOD. And such a passage as Matt. 5. 26, in view of the hopeless bankruptcy of man, is heart-searchingly decisive. The slightly different wording of Rev. 14. 11, with the pronoun "their" only intensifies—"ages of ages" being a most striking descriptive phrase for continuance *beyond human understanding*. Moreover, such wrath is in harmony with the *character* of GOD, and anything else would imply that man might be improved by sufferings, or released from judgment—even annihilation involving this latter idea. An earthly death-sentence *does* release man from *its* sphere, but it intends to hand man over to the judgment of GOD: hence a death-sentence that released from *that* judgment would by *no* means be parallel. Such reasonings, and from the grace-revealed Fatherhood of GOD, universalized, have led many astray. But why? The real reason is—this first principle (Heb. 6. 12) is unpopular because of failure to realize the immensity of sin, and of GOD'S righteous hatred of sin, and a wish toward sin and against its judgment. CHRIST took the punishment of His redeemed—that was neither extinction, nor had it a restoration linked with *it*, but it was *separation* (Ps. 22. 1) and *death*, from which something quite distinct (His righteousness which sinners possess not) brought *Him* forth. Hence others will be left under wrath, whereas it was not possible for *Him* to be held by the pangs of death (Acts 2. 24). And, in brief, the "arguments" against eternal punishment based on the character of GOD (misunderstood) logically oppose *all* penal wrath, and thus show their *tendency*. But easy-going and unthinking acceptance of the Divine teaching, as a mere dogma, is *equally* sinful: only *faith* will acknowledge eternal wrath *rightly* understood, and love fervently the HOLY ONE Who righteously inflicts it.

But our present subject is rather "Types of Everlasting Punishment." A man-imagined type may mislead, as in prophetic misinterpretation against the order of Matt. 24. 29-31; and, therefore, unless we have a definite statement we cannot build on that which *seems* pictorial. But when we have GOD'S revelation, we can *illustrate* by such pictures. Accordingly *Cain* brings before us endless judgment, for not only is his death *not* recorded (contrast Gen. 4 and 5 and see Heb. 7. 3 as to such silence), but his *preservation* under a curse (11) is particularly emphasized (15). Moreover he is sent away from the presence of the LORD (16), and, like the rich man, undergoing torment (in Luke 16, where CHRIST omits the word "parable"), his only concern is punishment, not the sin that caused it.

The destruction of Sodom and Gomorrah affords another striking type. The HOLY SPIRIT is pleased to speak of "the vengeance of *eternal fire*" in this connexion (Jude 7), and if it be said that merely the sites of the cities are meant, it may be asked were they, *or* the people in them, "giving themselves over to fornication, and going after strange flesh?" The answer will refute the sad error, which a sinful wish suggests (*cf.* Matt. 11. 24). Evidently the fire and brimstone on the cities of the plain were a display, even as the waters that drowned Pharaoh's armies, of the nature of wrath after this life. Accordingly we may behold in the condition of the country afterwards a prophetic picture warning (Deut. 29. 23, Zeph. 2. 9). GOD wondrously shows man the consequences of sin, and says "Return, ye children of men" (Ps. 90. 3). When He is pleased to grant the restoration of all things *promised* (a Divine limitation in Acts 3. 21), He will alter the land of Sodom (Ezek. 16), although certain miry places shall still be given to salt (Ezek. 47. 11). But then He will appoint other places to be a witness that He is wroth with sin, parts of Edom (Jer. 49. 18), and, more especially the site of rebuilt Babylon (Isa. 13. 19, Jer. 50. 40). In like manner when the creation itself shall be delivered from the bondage of corruption (Rom. 8. 21) dust shall *still* be the *serpent's* meat (Isa. 65. 25), that Gen. 3 may never be forgotten. *Salt* and *nettles* are particularly mentioned concerning the cities of the plain, rather than the *sea*, in spite of popular opinion. Now *salt* is a sample of that which changes not, and thus our beloved LORD uses it, by a strong figure, that has been perverted to teach the loss of salvation, in Matt. 5. 13. Here, *through* a solemn warning, He keeps us from losing what we shall not lose, and *yet* preserves other portions of His Word that teach ruin in connexion with persistency in sin. The salt of Sodom, and of Lot's wife (Gen. 19. 26) presents a standing witness against improvement after death. To suggest fixity and eternity it was commanded that salt should be mingled with meal offerings, the salt of the covenant (Lev. 2. 13, see Num. 18. 19): and as the fire indicated wrath there may have been direct teaching on the *very* subject before us, to which the LORD JESUS alludes in a context dealing with anguish "Every one shall be *salted* with fire" (Mark 9. 49).

We have referred to two earthly manifestations of judgments to remind unchanging anger. "No more inhabited for ever, neither dwelt in from generation to generation," "perpetual desolation," are the striking words used by Himself. But necessarily types come short, even as type-pictures of the LORD and His Sacrifice, but the meaning is clear. By symbols He would keep solemn, yet oft-forgotten, facts in front of men. Thereby light is given as to the term "Gehenna"—a name of the place of *final* wrath for soul and *body* (thus distinct from Hades: Matt. 10. 28). Originally the word signified "the valley of the Son of Hinnom" which was outside Jerusalem (Rev. 22. 14, 15), where GOD gave an object lesson to Israel, showing them it was an evil thing and bitter to forsake Him. Refuse was placed there, *never to be brought back*. It was *NEVER* conscious, so the figure falls short in a way that shows up the fallacy of viewing it

as a picture of the sinner becoming annihilated. Scripture gives no warrant for such a theory, but strikingly associates this valley, called Tophet (Jer. 7. 31, 32), with Antichrist (Isa. 30. 33), who is still consciously tormented after a thousand years of fiery judgment (Rev. 20. 10). This valley is linked with *carcasses* in the earlier Scriptures, and the LORD shows that *soul and body* shall have such an unchanging rejection. Hence the antitype is greater. Tophet is, moreover, linked with idolatrous worship of demons, and thus becomes a fit prophecy of punishment *with* the devil and his angels (Matt. 25. 41) mentioned in a passage where by the word "everlasting fire" there is a designed contrast with the "passing through the fire," so commonly practised in the valley.

To return to Sodom. Though it was judged rather by *fire* and *salt* than by water, the name "*Salt sea*" is suggestive, and inasmuch as the swiftly *descending* Jordan finds no *outlet*, we have a real picture of that from which there is *no way out*. The common name now given, "The Dead Sea," expresses a solemn thought. Jordan, the first river for baptism, was an appropriate symbol of wrath. And the very *lowness* of this sea may emphasize the idea of judgment, the place of wrath being, at present, in the centre of the earth (Num. 16, Rev. 20).

On Israel's Day of Atonement there was another type of everlasting punishment, often misunderstood. The living goat was not, as the second bird of Lev. 13, joined with the sacrifice, and dipped in blood, and thus a type of *resurrection*. It was "for Azazel," a name suggesting separation, and, possibly, even Satan himself. It comes into prominence at the *end* of reconciling the holy place (Lev. 16, 22), and the next chapter shows that, with reference to acceptance, "it is the *blood* that maketh an atonement" (Lev. 17. 11). The *live* goat went forth bearing sins, *unremoved from it*, and Jewish tradition as to its *death* makes the silence of GOD concerning this the more manifest. Here we have a representative picture of the ungodly whose sins are not atoned sacrificially, but covered from GOD'S pure eyes by themselves being covered with wrath, sent away by themselves being sent away from the presence of the LORD. Hence there is no recorded death, but a hint of endless existence under the righteous anger of GOD.

And now, dear fellow saved ones, what is to be our inference from this solemn study? If we are, by grace, among the called of JESUS CHRIST, and if wrath is no more for us, though we were children of wrath even as others, surely we must humbly bow the head and worship, and, looking for GOD'S SON from heaven, even JESUS Who delivered us from the wrath to come, seek to warn others to flee from it, that their blood may not be on our heads. Thus He will be glorified, when we turn many to righteousness, as the graciously-used instruments of "the SPIRIT That quickeneth."

"If the LORD will," **QUIET BIBLE HOURS**, at the Meeting Room of Believers, 61, Upton Lane, Forest Gate, on Bank Holiday, Monday, May 16th, 3 and 6. 30 p.m. All believers and enquirers invited. Further particulars on application.

The Coming of the Man of Sin,

(Concluded from last month).

"The mystery of the lawlessness" was, and is, *inworking*, a reference to Zech. 5 (the woman in the ephah), and Matt. 13 (the leaven in the meal), but there is "the restraining one," evidently *the talent of lead*.* If the apostle were alluding to the *HOLY SPIRIT* and *His removal*, the mysteriousness would be unaccountable, but if we see an allusion to an earlier Scripture there is no mysteriousness, but a natural mention of the power, the exact nature of which is not described, hindering (as the "let" signifies) the manifestation of the man of sin.†

An erroneous translation at the end of verse 7 has misled many. The writer would render "UNTIL OUT OF THE MIDST THERE SHALL HAVE BECOME, AND THEN SHALL BE UNCOVERED—THE LAWLESS ONE."§ "Taken out of the way" is NOT a verbal translation, but a human paraphrase. The thought is that LAWLESSNESS shall become the lawless ONE. There is no prophecy of the removal of the *HOLY SPIRIT* or of the Church. On such a slender basis, that will not stand the test of literal accuracy, is much built. Oh that we may all be preserved from any WISH in this matter, and simply bow to GOD'S WORD, TESTING OURSELVES (AND THE WRITER WOULD NOT EXCEPT HIMSELF), LEST WE READ INTO THE SCRIPTURE WHAT IS NOT THERE.

But it is sorrowfully recognized that those, who have rightly taught that no rapture is promised before the tribulation, have not altogether been free from error of statement or of manner. We would not exalt any man. The Word of our GOD shall stand for ever. There is so easily a tendency to despise others, and, in protest against the splitting up, to identify the Parousia and Epiphany of our beloved LORD in such a way that the BRIEF interval, the hour of Rev. 3. 10, is overlooked, and with it GOD'S wisdom in the choice of EACH word is almost VEILED. There is no absolute synonym in the Scripture. Each word is the best, in ITS place, and no other would do as well. This Bible study is not in defence of any "ism," or company of professing believers, but to help those born from above in the Scriptures.

Finally it may be well to lovingly warn the LORD'S beloved people that this part of Divine doctrine will not hinder a true watchfulness for Himself. Though it will lead us, as commanded, to behold the fig tree of premonitory events,|| THEY will not be our hope and goal. Peter, though told he would first become old, and then personally die,¶ had a real delight in the Coming of

* Hence *κατεχων* and *ὁ κατεχων*, *ταλαντον* and *μολιβδος*.

† We would loyally bow to the most difficult sequence, if the Word of GOD taught that which was emphasized thereby. But the point is that the usual interpretation makes everything inappropriate, to fit that which is nowhere revealed, whereas a true exegesis shows everything to harmonize.

§ *ἕως ἐκ μέσου γενῆται καὶ τότε ἀποκαλυφθήσεται ὁ ἀνομος*. We have no wish to alter for self-pleasing, but venture to ask any brethren, acquainted with the Word of GOD in the original, if the above translation is not *literal*.

|| Luke 21. 29-33.

¶ John 21. 18.

CHRIST, and a real expectation of it, as his addresses and epistles encouragingly show. The argument that this is against reason not only forgets Heb. 11. 13, but is soon linked with that state of mind which confuses the unity and TRIUNITY of the GODHEAD, and which says that if man is by nature a child of wrath, responsibility is banished, or he has a CLAIM on GOD. Rom. 9. 20 deals sternly with SUCH reasoning. "If we look for Antichrist, how can we look for CHRIST?" is arguing of the same character, levelling everything to the basis of feeble man, and forgetting that Scripture statements are decisive, and nothing else. We MAY, by means of inferences, criticize and disprove our opinions, but, while Scripture can be produced which declares that the Coming of the LORD is after the tribulation, it behoves His people gladly to accept it, without gainsaying, and to set aside natural hopes and wishes, that they, as blood-bought ones may, by the HOLY SPIRIT'S working, be in the right frame of MIND to utter without a doubt or questioning,* the last and simple longing recorded in the Word of GOD—"COME, LORD JESUS."

Before we leave this solemn study, we might notice that the way in which some of GOD'S dear people refute their own arguments is worthy of prayerful thought, for it suggests that there is more traditionalism than we are aware. For instance, if Matt. 24. 36 indicates a sudden rapture before the the tribulation, if the words are inapplicable to an Appearing after a prophesied period, the linked words in the context cannot be taken from us, and given to a distinct remnant that many conceive will exist during that period. And the *vice versa* is true. Again if the HOLY SPIRIT is withdrawn before the period of Antichrist, as some assert, His special workings in connexion with the gospel of the Kingdom, and "the powers of the age to come" must not be lightly assumed as manifest especially during that very period. Furthermore if the LORD does not deal with two classes at the same time, why is the time of The Acts made so "Jewish," and yet the HOLY SPIRIT had descended, and was forming the body of CHRIST? All these difficulties are avoided, if, by the grace of GOD, we quietly take the Scripture as it stands, and, looking for that blessed Hope, realize the words of the LORD JESUS that it is "immediately after the tribulation of those days" (Matt. 24. 29).

Percy W. Haward.

CHRIST OR ANTICHRIST.

Dark are these days, indeed,
And darker days are near I—
For faithfulness our hearts would plead
Until our LORD appear.

If we a friendship seek
With those who live for earth,
Or if against GOD'S plans we speak,
We show no heavenly birth.

Worldliness will prepare
For Antichrist a throne—
Then how we need more earnest prayer
To live for CHRIST alone.

The undiscerning one
Will quickly be misled:
Oh to discern ere sin is done,
Applying Scripture read.

If each man does *his* will,
How can it please the LORD?
But if His purpose we fulfil,
His name will be adored.

In view of lawlessness,
As blood bought ones we mourn,
Our SAVIOUR'S friendship would possess,
Until the Day shall dawn.

* All prayer should *thus* glorify GOD. See 1 Tim. 2. 8. Faith does not look at appearances, except to encourage *itself* the more by seeing the *seeming* contrast with Divine promises. Faith alone can go through this test.

Believers' Meeting Rooms:—61, Upton Lane, Forest Gate, E, 2, Coborn Road, Bow, E, and 43a, The Broadway Walham Green, S.W. Correspondence welcome, and further Literature gladly sent.

Hymns for Believers.

Holy is the Lord on high,
Yet in grace we are brought nigh;
Such the wonders of His love,
We are quickened from above.

Holy in His works and ways,
Each His majesty displays;
Holy in His words as well,
Of His holiness we tell.

Holy! Then can He excuse [choose?
Those who would *their* pathways
Nay, made holy, in His grace,
We would walk before His face.

Holy, would we ever be,
Holy, till our Lord we see:
Once for aye redeemed by blood,
We shall *ever* be with God.

Now at this table, Lord, are we,
Saved by Thy grace, Thy will to see,
Thy will to love, Thy will to do,
And not to prove to Thee untrue.

Now at this table would we praise
For all Thy glorious works and ways,
Would in the dust before Thee bow,
And feel Thy humbling even now.

Now at this table, Thine elect,
Brought out that we may sin reject,
At least desiring this, as those
Redeemed by blood,—though born
Thy foes.

Now at this table would we plead,
For other saved ones—and *their* need,
And for our Lord we gladly wait,
And in His will would meditate.

A fervent spirit God doth seek,
And holy zeal to do, to speak,
To wait, to hear, to rest, to be
Just as He wills continually.

A fervent spirit is not cold,
Its love to Him will not grow old:
A freshness there should ever be,
Just as He wills continually.

A lukewarm spirit grieves our God
In those redeemed by precious blood,
From worldly bonds we should stand
Just as He wills continually. [free,

We cannot God and mammon please,
We should not seek a moment's ease:
Let men our godly fervour see,
Just as He wills continually.

Why should we fear to serve, and show
That God by *grace* we love and know?
Why should we feel ashamed to be
Just as He wills continually?

But though our hearts are full of zeal,
And we much holy impulse feel,
Mere fleshly zeal will not agree
With what God wills continually.

Believers, trust your gracious Lord,
And let His Name be thus adored;
Why should you doubt Him in the
least?—

His lovingkindness has not ceased.

Believers, just believe His Word,
And be not by frail man deterred;
God *opens* doors when all seem *closed*,
And worketh as He is disposed.

Believers, dare you doubt His grace?
He does not cruelly hide His face;
All *hastening* love is love throughout,
His lovingkindness dare you doubt?

Believers, God oft *seems* too late
Because *impatiently* we wait;
But let us now His wisdom own,
And, fearing *self*, trust *Him* alone.

Believers, praise for trials long,
Let tribulation help your song;
As those redeemed by blood, you
know
Your Father *will* His mercy show.

Believers, learn the lessons "hard"
And do not His rebukes discard,
Be humbled *while* you praise His
Name,
And sin confess, with heart-felt *shame*.

Saved by Thy grace, our gracious
Lord,
We praise Thy Name, be Thou
adored:
Saved by Thy grace, how can we *seek*
Of men to boast, of self to speak?

Saved by Thy grace, when dead and
lost,
Christ's precious blood the priceless
cost:
Saved by Thy grace that we may be
Devoted ever unto Thee.

Saved by Thy grace, born from *above*
The reason simply Thy rich love!
Our will by nature turned away,
Till *Thou* didst *sovereign* grace display.

Saved by Thy grace, and not our *own*!
Thine is the praise, self has no throne;
Saved by Thy grace, that all may see
Our hearty gratitude to Thee.

Saved by Thy grace, and kept by
grace,
Until we reach a heavenly place;
More clearly then our hearts will
know
The grace that guards us here below

God still resists the proud,
To humble ones gives grace,
A haughty manner is a shroud,
To hide the Saviour's face.

Humility precedes
The honour of the Lord,
The one who follows where God
Shall have a great reward. [leads

He who himself brings low
Shall soon be set on high :
God's precious promise let him know,
And on that Word rely.

The one who boasts, in pride,
Shall be quite humbled then :
Proud wishes shall be soon denied,
For God shall vanquish men.

Oh, let His people aim
Humbly with Him to walk,
And seek the glory of His Name,
And of His glory talk.

The meek the Lord doth teach,
The proud would teach the Lord,
The Lord hath recompense for each,
And He will keep His Word.

Our Father, we would own *Thy* grace,
And seek *Thy* wishes to embrace,
And self-desires would put aside,
Since *from* this earth and self we died.

Our Father, we would wait on Thee,
And ever serve obediently,
As *Thy* redeemed with Thee abide,
Since *from* this earth and self we died.

Our Father, we would praise *Thy*
Name,
And, in the Spirit, show this aim :
Now to *Thy* glory deign to guide
Since *from* this earth and self we died.

Since legally complete are we,
May each *in practice* seek to be,
May we confess, though men deride,
That *from* this earth and self we died.

By grace accepted, in the Lord,
We worship and we praise,
His work *our* freedom hath ensured—
To everlasting days.

By grace now standing in *His* sight,
Made near, for ever near,
We in *His* righteousness delight,
And seek Himself to fear.

By grace brought out from wrath
By grace—our sin removed, [*Divine*,
By grace we say—"Lord, we are *Thine*,
And *are* in Christ approved."

By grace, 'tis not of works at all,
Then why should saved ones *boast* ?
We loved the ruin of the fall,
Till saved, at wondrous cost.

By grace, we would our praises give
Unto our Triune God,
And in His holy presence live,
And walk the path Christ trod.

By grace we wait for that great Day,
When Christ shall come again ;
And keeping to the narrow way,
We trust with Him to reign.

We thank Thee, now, our Father,
For all that Thou hast done : [God,
We praise as those made near by
And welcomed in Thy Son. [blood,

We thank Thee for Thy power and
grace,
Thy love, Thy righteous ire :—
Complaint and murmuring have no
Thy wishes we desire. [place,

We thank Thee for Thy precious
Word,
For all that Thou hast wrought :
Now let our hearts and minds be
To do what we are taught. [stirred

We thank Thee for that coming Day,
That Christ our Lord shall reign,
And in Thy Spirit we would say—
"Lord, quickly come again."

Believe not in the words of man,
Accept God's true and perfect plan,
Receive the teaching of *His* Word,
Although man's anger be incurred.

Believe not in the lies of earth,
Refuse its schemes, as nothing worth,
But buy the truth, and sell it not,
God's doctrine should be ne'er forgot.

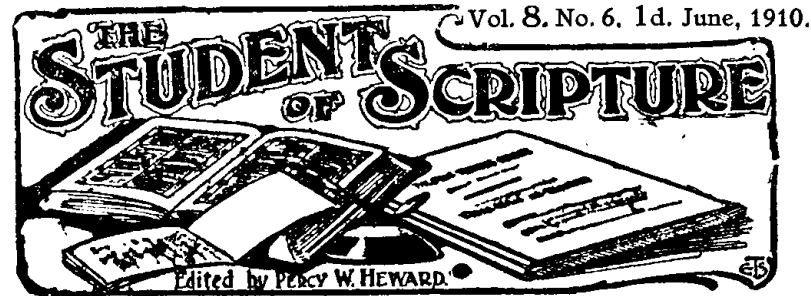
By all through precious blood re-
deemed
God's wondrous Word should be
esteemed :

No earthly jewels can compare
With all the jewels hidden there.

Thus, in the Spirit, search and pray
And gladly, cheerfully obey :
Draw back from nought that God
hath said,
Be not by other leadings led.

Father, by Thy Spirit, lead,
May we to Thy voice give heed,
Silence every sinful thought,
May Thy will alone be sought.

All the glory would we give
Unto Thee for Whom we live :
By Thy grace, Thy people seek
Thee to please throughout this we ek



Vol. 8. No. 6. 1d. June, 1910.

A Word of Introduction.

TO any who desire to know the Will of GOD is this magazine addressed. The object is—His glory, in an all-round, devotedness of His saved ones. Nothing to flatter or please man could be Scripturally sent forth. But there is much to humble, in the Word of GOD. And those who feel and know they have been redeemed with the precious blood of CHRIST should be lowly indeed, for all is by grace, and the need for atonement, and for quickening, emphasizes doubly our personal unworthiness.

Particularly this issue refers to the working of the SPIRIT of GOD. Those born from above are born of the SPIRIT (John 3. 6), and His leading is a test for salvation (Rom. 8. 14). Moreover, warfare against sin, and prayer are alike in the SPIRIT (Jude 20, Rom. 8. 13, 26). But we must not assume we have all His wondrous powers, or forget that in all ages there have been sad counterfeits (see 2 Thess. 2, 1 John 4). May our gracious GOD own this paper to help believers to detect these, and to seek Scriptural reviving in accord with the Word, and thus, in connexion with Ps. 68. 18, Rev. 12 :—in view of the Coming again of the LORD JESUS.

The BAPTISM in the HOLY SPIRIT.

IT is beyond man to explain the nature of GOD. The question may still be asked "Canst thou by searching find out GOD ?" It is true that the heavens declare His glory, and that we see the parts of His ways, but He Who is from everlasting to everlasting, dwelling in the light unapproachable, has made clear our ignorance, that we may be humbled, and that we may reverently worship Him in view of His own wonderful declaration "I AM THAT I AM."

Hence it is not surprising that the TRI-UNITY of JEHOVAH should be an object of scorn to the infidel, a stumbling-block to the Jew, and a difficulty even to the believer whenever he leaves the terra firma of "Thus saith the LORD." But when, by grace, he leans not to his own understanding, but acknowledges the revelation of GOD, he can see that the absence of mystery would be the greatest mystery, and that He, Who is great in counsel, has wondrously condescended to tell saved sinners something concerning Himself. Hence we read "GOD (plural) created (singular)" in Gen. 1. 1, and the words become more striking "Let US make man," and "Let US go down," and again "Whom shall I send, and who will go for US ?"

That GOD anointed GOD is wondrously declared in Ps. 45. 7, and in Isa. 48. 16 we have JEHOVAH as the SENT ONE of JEHOVAH. Moreover in that verse we have the inspired statement "AND His SPIRIT." Note, too, the parallelism of Ps. 51. 11. Even as life and incorruption are brought to *light*, and made more evident, through the gospel,* so is it with the SPIRIT of GOD Who definitely came upon such as Joshua and Gideon in olden days. Hence baptism "into the Name" i.e. JEHOVAH, is said to be "into the Name (not names) of the FATHER and of the SON and of the HOLY SPIRIT." No believer from Israel could imagine that the reference was merely to an *influence*, in such a connexion. "THAT ONE" (He, *ἐκεῖνος*) as John 16. 13 describes Him, is *Another* like unto the Son of GOD (John 14. 16), Who may be grieved (Eph. 4. 30), and Who is expressly distinguished from, though blessedly working through, the spirit which is *born* of Him (John 3. 6, Rom. 8. 16, 26).

But our special subject now is His working rather than His person, and a particular phase of that. For His operations are *many*—all the host of heaven were made by the SPIRIT of the LORD, the SPIRIT of His mouth. And again "The SPIRIT of GOD moved upon the face of the waters," and again "the HOLY GHOST also is a witness to us"—in the Scriptures, even by the types "the HOLY SPIRIT signifying" precious teaching, that we often ungratefully and unwisely overlook. And not only are we now considering His relation to persons, but with respect to a peculiar dispensational power. "If any man have not the SPIRIT of CHRIST, he is none of His" (Rom. 8. 9); and even the old time saints had, *further*, the SPIRIT of GOD *upon* them (e.g. 1 Sam. 16. 13, 1 Kings 18. 12). But both these things must be distinguished from the baptism in the SPIRIT, linked with the pouring out of the SPIRIT, which was *always* regarded as *future* till Pentecost (Matt. 3. 11, John 7. 39, Acts 1. 8). It is true that GOD put His HOLY SPIRIT within Israel, and to the returned remnant said "My SPIRIT remaineth among you" (Isa. 63. 11, Haggai 2. 5). Moreover, not only did the SPIRIT of God speak by David, but he knew something of the fellowship of the HOLY SPIRIT (Ps. 51. 11). Yet there was not only a "differing nothing from a servant" (Gal. 4. 1) in *knowledge* and *experience*, but *also a definite absence of much wonderful empowering* which was associated with the finished work of CHRIST, and the "one body" of 1 Cor. 12. 13.

It is most important to remember that *birth* is invisible and suggesting life, *baptism* whether in water or in the SPIRIT, is visible, and suggesting confession before others. They cannot be *identified*. *Birth* of the SPIRIT was not *into the body*. Those assembled on the Day of Pentecost were true disciples of CHRIST—some of them had partaken of the LORD'S Supper as redeemed ones—yet they were *not* previously baptized in the SPIRIT. Many *believed* and were *baptized* in water in Samaria—they were not hypocrites as

* 2 Tim. 1. 10. How strange then to forget sometimes the later Scriptures when dealing with the subject of "After Death," and e.g. to misread Ps. 88, which refers to CHRIST'S CONSCIOUS endurance of wrath, and which IF it proved unconsciousness would ALSO oppose resurrection, and thus to ignore and attack the fuller and harmonious teaching of the HOLY SPIRIT.

Simon—they were begotten of GOD (1 John 5. 1), yet they had *not* received the HOLY Ghost (Acts 8. 15). And both in Acts 2 and Acts 8, aye and in Acts 10, and 19, whenever the HOLY SPIRIT came thus on any, there is a distinguishing from the beginning of faith, and there was a *manifestation*, for *gifts* of the SPIRIT were bestowed. Moreover, there is a close connexion with water-baptism, which came *after* in *one* instance only, *because* then there was a shrinking from willingness to baptize first, till GOD sovereignly revealed His will, and His independence of all, in this matter (Acts 10. 47). The *repeated* outpouring illustrates the Divine word "days" in Acts 2. 18, and enables us to compare Scripture with Scripture.

"The Church of England" nominally preserves the relation between baptism in water and in the SPIRIT, though the former is changed to sprinkling of one who believes not, and the latter to "confirmation," *without* the signs following, and by a state-appointed dignitary. Yet many dear children of GOD seem ensnared thereby. Many others on the other hand, entirely lose this connexion, and *identify* quickening by, and baptism in, the SPIRIT, and assume, *again without the signs following*, that they and others necessarily have the latter. A few, seeing the error of this, emphasize that such a baptism is a subsequent spiritual crisis, but they oft profess to receive it in connexion with movements which ignore the "test" for the working of the HOLY SPIRIT given in 1 Cor. 14. 34-37, 2 Thess. 2. 2 (a false "spirit" declared the secret beginning of the Day of the LORD before Antichrist's appearance). Lovingly, yet firmly, we would venture to differ from all such, and seek to set forth what we believe is the mind of the LORD in this connexion. Claiming no revelation, we are led to the written Word, and may the leading of the HOLY SPIRIT be known by reader and writer alike, even though we have not His supernatural unity and workings as at Pentecost. Our opinions are nothing: but the Word of the LORD endureth for ever, and we should all be more thankful to lose an error than to lose a painful illness. May our prejudices be set aside.

It is noteworthy that the baptism in the HOLY SPIRIT was not *mentioned* by its name before John, but that *each* Gospel narrative records his stress on it, and John's preparatory work is indicated in connexion with three of the passages recently considered in Acts (1. 5, 11. 16, 19. 4). This fact emphasizes the *dispensational* character of the plentiful *outpouring* (Acts 2. 18), that made such an *immersion* possible. Accordingly as the present dispensation is an anticipation of "that Day" (hence, for example, the word "Kingdom," and the LORD'S Supper suggesting *the Marriage Supper**), it is not surprising that we find prophesied the pouring out of the SPIRIT upon Israel in the future (Isa. 32. 15, 44. 3, 59. 21, Zech. 12. 10); verily the miracles after Pentecost were "the powers of *the age to come*" (Heb. 6. 5 lit :).† Some have seen this, and noticed the subsequent

* See too 1 Cor. 6. 1-4 and the parallel exclusions 1 Cor. 5. 10, 1 Cor. 6. 9, 10,

† But Acts 3. 21 has a Divine limitation:—"All . . . SPOKEN." Yes, there will be judgments as well as blessings (Ps. 110, Isa. 65. 13-14). "In that Day," (the antitype of Tabernacles, NOT of Pentecost), there will a pouring out of indignation (Zeph. 3. 8), as well as of the SPIRIT. How solemn! Dear reader, are YOU born from above?

withdrawing, but instead of connecting *loss* with sin, have assumed (despite Matt. 28. 19, 20, Acts 1. 8, 11. 15, Lev. 23. 15-17) an extra Jewish age, and cut off the period of Acts from the present dispensation (though Acts 28. 30, 31, expressly includes the period of Ephesians and Colossians), unmindful that not only the general *gifts* but also "the body" "the temple" &c. are unmentioned in the latest epistles, and unmindful of the parallel ruin and withdrawal of the Shekinah glory from Israel of old.

What then is the Divine teaching? It is very simple. All believers were baptized in water of old (1 Cor. 1. 13), but there was *something* more: they all shared a baptism in one SPIRIT into one Body (1 Cor. 12. 13), which was *via* direct falling from heaven (Acts 1. 15), or with the laying on of hands of those Scripturally qualified (Acts 8. 17). In water-baptism they *expected* this (Acts 19. 3), and thus that simple, humbling act was the *request* of a good conscience (1 Pet. 3. 21), which GOD deigned to hear. In this way the promise of the LORD JESUS was fulfilled (Luke 11. 13, Mark 16. 17).

What then is our position to-day? Like Israel, of old we see not our signs, but we have the *Word* (Hag. 2. 5) that GOD gave at the time of first building of the Church, and the gracious inworking of the SPIRIT, as Revelation chapters 2-3 show, even when the unity created by the SPIRIT and the earthly manifestation of the SPIRIT were in measure, removed—for the greetings *from* Him in Rev. 1. 4, for the *first* time, solemnly signify this. But can we say there is still the earthly aspect of the "one Body"? The purpose of GOD according to election remains, and thus in epistles dealing with ruin we still have the mention of *the elect*, and of those who call upon Him out of a pure heart. Yes, His *foundation* stands sure, and He will not leave Himself without redeemed witnesses, till His beloved SON comes back. We do not doubt *His* power, or minimize *His* work. Indeed when we speak of being in the family we mean almost all that most mean by being baptized into one body. And not only so, His dispensational *revelations* remain, with inseparable privileges. But are not some blessings held back in chastisement? *God* is not straitened, but *we* have failed. The point we would earnestly emphasize is that the children of GOD cannot find one promise of the continuance of corporate or *body* unity through this dispensation. Romanism has taught this, and *many* others have also; "confidently" misreading the promise of resurrection in Matt. 16. 18 (gates of *Hades*) One of the most striking promises is linked with an "if" (John 14. 15, 16), and to read Matt. 28. 20 without the "and," making it dependent on 19, is to cut up the Word of GOD. He *can* give *more* than He promises, but we must not claim and assume as we please. Israel's pride of *dispensation* has been followed by ours: they thought the temple could not be removed, and wrongly rested on self-extended promises. Are we not in danger of a similar sin? To say that baptism in the SPIRIT has changed, and is *now* invisible, is to *approach* the sin of altering commands, yet using Scriptural names, (as many do with believers' baptism, and Israel with the Day of Atonement), and, moreover, it is to hide up the humbling ruin.

Rather, let us be more lowly, praying that the "little reviving" of Rev. 12 may yet be given, parallel with that in the days of Joshua and Zerubbabel, of Ezra and Nehemiah; and thus, still pleading Luke 11. 13, we shall doubtless have one fulfilment *now*, in some power for *witness* (see Acts 1. 8),* and perhaps a further one soon, in graciously-granted awakening, or at least, in "that Day," for the promise is sure, and many prayers (as John 17, Rom. 10. 1) will have their full answer *then*. Then the LORD *will* guarantee the unity that we ought to have preserved throughout the dispensation (Eph. 5. 27), and grant the inheritance—of which so many have missed (and without confession of sin, alas), the wondrous "Earnest," or anticipatory part-possession, as Eph. 1. 14 clearly shows.† In view of the Coming again of the LORD JESUS, and His Judgment Seat, may these meditations be kept in the imaginations of the thoughts of our *heart*, and may our *heart* be prepared toward Him (1 Chron. 29. 18), that our TRIUNE GOD in all things may be exalted.

So far these thoughts have been addressed to the called of JESUS CHRIST. But in the providence of GOD they will reach many who only imagine or hope they are His, and some, with Athenian curiosity seeking for something fresh, may be brought to read this paper. May the last named be wondrously disappointed, and many others be CONCERNED about salvation. Dispensational arrangements cannot be understood till the question is rightly answered—"Am I, by the grace of GOD, and through the blood of CHRIST, born of the SPIRIT, and thus what NONE are by nature, a child of GOD; or am I still a child of wrath (Eph. 2. 3), under sin, coming into judgment, deserving and approaching to "EVERLASTING destruction—(not annihilation) away from—away from the presence of the LORD," "Where THEIR worm dieth not and the fire is not quenched." Ah, dear reader, how is it with you? Oh that the quickening SPIRIT of GOD may make some miserable, till, at their wits' end, they cry for mercy, and flee for refuge to lay hold upon the HOPE set before us (Heb. 6. 18).

Correspondence welcome from believers and enquirers alike, Percy W. Heward,
61, Upton Lane, Forest Gate, London, E

Where ARE We To Draw The Line?

SCRIPTURE does not confuse, if, by grace, we simply wish and want to do the will of GOD. One professing child of GOD will say—"I could not take the LORD'S Table (using this solemn name with an unwarranted wideness) in the Established Church (again using a Divine and striking word, unscripturally), because unsaved parishioners are welcome, and I cannot join with them in the fellowship (Acts 2. 42)." But have *other* professing churches a holy and godly care as to admitting? Another will remark "I cannot stand on even a political platform with a Romanist." But should Christians, whose Kingdom is not of this world, stand on such a platform at all? And what is the difference before GOD between a Romanist and a Higher Critic? What does the Scripture mean when it says "Have

* Note gifts "for rebellious ONES also" i.e. individuals in Ps. 68.18 *after* mentioning the gifts of the *body*, see margin, cf. Eph. 4. Moreover, as to present blessing, the Greek omission of the article in Luke 11. 13 gives a holy indefiniteness, allowing a secondary interpretation applicable in days of ruin. How gracious is GOD: how graciously He meets our need.

† But how many will THEN be in the background, shamed away (1 John 2. 28), and not hearing the "Well done" (distinguish Luke 19. 17 and 19), suffering loss (1 Cor. 3. 15). How many more will find themselves outside (Matt. 5. 20; 7. 21-23; 25. 11-13; Luke 13. 24-28).

no fellowship with the unfruitful works of darkness, but rather reprove them ; " and again " What part hath he that believeth with an infidel, i.e. *unbeliever* ? " Another will remark " I can attend *anywhere* and worship, and unite in services, but could not go into membership. " Dear fellow believers, if we have any jealousy for the name of our LORD, can we have anything that is fellowship with systems that grieve Him ? Shall the children mix with those who attack the FATHER, by attacking His arrangements ? Where *are* we to draw the line ? Is it not simplest and best to seek to leave all opinions and customs, and to pray for grace that separation may not become merely an idle boast ? How can we do ought else but humbly bow before the LORD, drawing the line where He has drawn it for us ?

Let us ask ourselves some more heart-searching questions, and ask individually—Has anything but a Scriptural assembly *any claim* on me ? Can I participate in worship with the ungodly ? And if Eph. 5. 11 separates me from all manner of wicked acts, and 2 Cor. 6. 14-18 from unsaved persons, do not John 15. 14, 1 Cor. 5. 11, 2 Thess. 3. 14, 2 Tim. 2. 21 draw me away in various ways from many who call themselves, and who sometimes seem to be, saved—yet wandering. Can I talk lightly about being *silently present* without having *fellowship*, and without causing others to stumble ? If I break bread, I become one body with those with whom I participate. If I do not, but help financially. I am very near the "fellowship"—which is one of the names for the "collection." If I attend, but aim at rejecting the error and wrong associations am I encouraging evil ? Do I hinder young believers, can I join in the prayer "Lead us not into temptation," can I be all the while spiritually aloof from vessels to dishonour, can I do this as an act of faith ?—See Rom. 14. 23.

"Oh, but you are too narrow" says one. Dear friend, *who* is to decide the narrowness ? Shall not the LORD'S Word ? "We must show more love," says another. Love that lets a brother sin, love that tramples the LORD'S exact command under foot—is it love ? *Actually* it is self-love—fear of the *pain* of separation, and separation without pain is unworthy of the name.

But, when there is the most accurate holding aloof from customs which grieve the SPIRIT of GOD, the warfare is not finished. There is the buffeting and mortifying of the body. There is the checking of Pharisaism. Ah, the conflict is not easy, but the LORD giveth more grace, and the dangers and difficulties of a Scriptural position can never be Scripturally made an argument against that position.

"All Scripture is GOD-BREATHED." Then it is LIVING, and every WORD is inspired—for we do not speak of breathing thoughts. Moreover, the very accent and emphasis can be found if we are spiritually minded. And not only so, the Word will judge—it is the sword of GOD'S mouth, His breath of judgment.

Meeting Rooms of Believers:—61, Upton Lane, Forest Gate, 2, Coborn Road, Bow, 43a, The Broadway, Walham Green, London. Particulars of Scriptural Gatherings gladly sent.

"The Coming of the LORD Draweth Nigh."

YES, "He That shall come will come." And *His* Coming, or Presence, or Being beside, means *such* nearness and rejoicing to His beloved and faithful people. But the same LORD, and the same event, must bring judgment nigh to those who only profess salvation. How solemn are the contrasted futures, plainly revealed in the Word of GOD !

"It hath drawn nigh" is the meaning of the verb the HOLY SPIRIT uses. That is, the finished work of the LORD JESUS on Calvary, and His resurrection, prove that His Return is at hand, and are, as it were, the portico, or herald of, and the legal basis of His coming back to take the universal Kingdom He must possess (Daniel 7. 13, 14). He sits, only waiting for the appointed fulness of time, and meanwhile interceding for His redeemed. The Kingdom is already His by right of purchase. The unseen but mighty prince of this world met his judgment at that period when the LORD of glory led captivity captive, His work on the cross being attested when the stone was rolled away and He came forth, soon to ascend into heaven amid the triumphant words—"Lift up your heads, O ye gates ; and be ye lift up, ye everlasting doors ; and the KING of Glory shall come in" (Ps. 24. 7). The miracle of Matt. 27. 53 demonstrated that then nothing to be legally accomplished by the Righteous One intervened before the great and terrible Day of the LORD. It is true that, in accord with the eternal purposes of our TRIUNE GOD, with Whom a thousand years are as a day, and as a watch in the night, there has been and is a waiting, but the watchful believer *never* says "My LORD delayeth His Coming," but ever lives in the light of "that Day," for "the Presence of the LORD hath drawn nigh."

Dear friends, these words are Divinely used in James 5 to keep saved ones from desponding. Why should we be discouraged ? How blessed to realize the time of painful *suffering* and rejection will soon be past. Shall the husbandman be willing to wait for the precious fruits of the earth, and shall we be unwilling to wait for the glories of that Day ?

And further on in the same chapter we have the reward-and-loss aspect of CHRIST'S Coming. He *will* take account. He *will* consider our use of that which He has entrusted to us. Have we, who are saved by His salvation, been faithful ? The bright hope is a solemn one, even to us, and we need, being those redeemed by blood, yet responsible as to service, to "rejoice with trembling," that GOD in all things may be glorified, and that we may thus hear the words "Well done, good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many : enter thou into the joy of thy LORD."

Prayer rests upon promises, not imaginations ; upon a finished work and not upon mere wishes. If we ask in the Name of the LORD JESUS we are as sure of a welcome, as we may be sure of a refusal if we go in any other name.

Hymns for Believers.

For all Thy love, O Lord, so great,
With gratitude alway,
Before Thee may we humbly wait,
Thy gracious Law obey.

For all Thy love and grace bestowed
On sinners lost—undone,
We praise Thee, O our gracious God,
Through Thy beloved Son.

Our thoughts, Lord, wander and we grieve,
Our hearts are oft-times sad,
Because the narrow way we leave,
And lose the joy we had,

More love, O Lord, we want for Thee
For one another too,
More grace to live in unity,
In mercy made anew.

More love we want Thy Word to hide
Within our hearts, that we
May now be kept from sinful pride,
And more obedient be.

Our hearts are cold, O Lord forgive
Forgetfulness of love,
Cause us with grateful hearts to live
Since quickened from above.

With fervent love, and hearts aglow
May we Thy Name confess,
As strangers, pilgrims may we show
What we in Christ possess.

Once I was blind, a stranger to Thy
grace,
My sins I loved, and did not seek
Thy face,
But when, in grace, Thou didst Thy
work begin,
I saw myself, and felt my load of sin.
Lord, I was lost, far off from Thee,
and dead,
But through Thy love, and by Thy
Spirit led,
I came to Thee, through Christ my
only Plea,
My Saviour, God, Who gave Himself
for me.

Not one good thought, O Lord, did
I possess,
Till Thou, my God, didst in Thy
mercy bless, [be,
Now I am saved I would Thy servant
That others may in me Thy mercy see.
Now I have peace, and joy with Thee
my God,
Through Jesus Christ, and His own
precious blood,
In Him complete, I am before Thy
Thy Throne,
And standing in His righteousness
alone.

More humble, Lord, make me from
day to day,
And keep me close to Thee, O Lord,
alway,
For I am weak, and quickly turned
aside
By worldliness, forgetfulness, and
pride.
The days are dark, and Satan would
allure,
But keep me, Lord; Thy Word is
very sure;
According to Thy purpose I would
walk,
With Thee, O Lord, and of Thy
glories talk.

Beyond all knowledge, and all thought,
Unasked, unmerited, unsought,
The love of God to those worth
The love of God. [nought—
Surpassing earthly gifts so far,
They seem but gleams, and this a star!
The love of God sin failed to mar—
The love of God.

We know but part, but what we
know
Must cause a saved one's heart to
The love of God to sons of woe, glow,
The love of God.

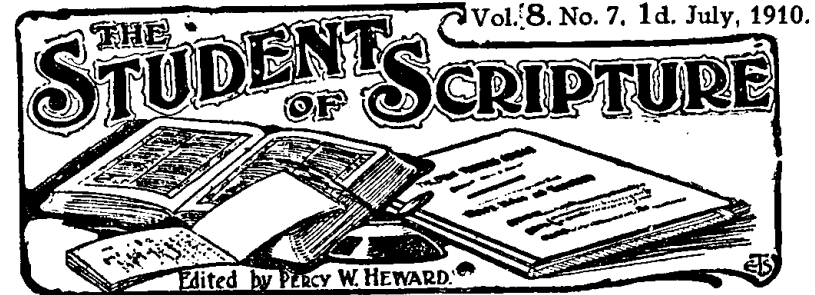
By grace redeemed, through blood
outpoured,
Giv'n, bought, united to the Lord!—
The love of God we would record
The love of God.

By nature dead, by nature lost,
But quickened by the Holy Ghost!
What love of God! How great it is
The love of God. [cost!

We trust in Thee, our God,
Saved by our Saviour's blood,
Thou wilt not leave Thine own,
Our all Thou has foreknown;
How can we murmur or complain?—
Now is the test, soon saints shall
reign!

We trust in Thee mid all,
We would upon Thee call,
Thou hast not ever failed,
Though foes have oft assailed—
Thy precious promises, remain,
Now is the test, soon saints shall
reign!

We trust in Thee alone,
Our "wisdom" we disown,
We would not self obey,
But walk the narrow way,
And, in the Spirit, bear the strain,
Now is the test, soon saints shall
reign!



Vol. 8. No. 7. 1d. July, 1910.

A Word of Introduction.

POPULARITY is oft gained by a modification of the gospel.
The unjust steward reduced the debts to gain it. The woman leavened the meal. But Paul the apostle said "We are not as many, which corrupt, or adulterate, the Word of GOD" (2 Cor. 2. 17). Oh for spiritual emphasis on all His truth. We would seek thus to serve GOD in this magazine, though conscious of shortcomings.

Dear reader, are YOU born from above? You may like Biblical literature, attend meetings, and so forth. But are YOU BORN from above? 'Tis easily possible to make a hobby of many spiritual things, and to remain unsaved. The foolish virgins went out to meet the Bridegroom, but they never met Him. 1 John gives solemn tests as to the new birth. So many imagine they have salvation, but ignore the "hereby we know" of GOD'S Holy Word.

And, fellow believers, if you are by grace, sure of eternal life, what gratitude and obedience should your life show—and be! But are you not mixed up with the world? Do you not overlook the LORD'S plans as to holiness? Do you not seek second the Kingdom of GOD, and His righteousness? Do you not in measure ignore Baptism, and the LORD'S Supper (with the simple unleavened bread of His appointment), and 1 Cor. 1. 10? To himself, as well as to you, would the writer appeal—"Are we imitators of CHRIST?" How is it that we are not in closer fellowship with "one another?"

Correspondence welcome from believers and enquirers alike, Percy W. Heward,
61, Upton Lane, Forest Gate, London, E

A Few Thoughts on A Scriptural Position.

WITHOUT claiming a sectarian name (1 Cor. 1. 12) or issuing a formal creed, or comparing ourselves with others, it is difficult to describe our position and attitude. But, in brief, the standpoint of saved ones gathered at 61 Upton Lane, Forest Gate, 2, Coborn Road, Bow, E, 43a, The Broadway, Walham Green, S.W., is, that though ruin has come, and departure from the Scriptures is manifest yet the Word of GOD is not ruined, but absolutely inspired, and sufficient for the instruction of His quickened people, even in these "perilous times." Hence though life and discipleship, rather than light and information, are the condition of recognition as among "the called of JESUS CHRIST," and thus of adding (Acts 2. 41), oft called membership, and though no creeds are signed or vows exacted, and

though we are conscious of falling short, the *assembly* attitude, as a whole, is, by grace, acknowledgment of unpopular truth—including the ruin of man (Gen. 6. 5), electing love (Eph. 1. 4), eternal salvation (Heb. 7. 25) by our TRIUNE GOD (Matt. 28. 19), from everlasting punishment (Matt. 25. 46), and the premillennial but post-tribulation, Coming of CHRIST according to Matt. 24. 29-31. Baptism (immersion) of believers we regard as necessary to obedience (unless there be real physical hindrance), and as an appointed confession of CHRIST; and the *weekly* remembrance of the LORD in the LORD'S *Supper* (evening), i.e. the Breaking of the Bread (unleavened), we rejoice to acknowledge till He shall come, though without "open ministry" in remnant days. (All speakers in 1 Cor. 14. were inspired).

Carelessness in these matters, or as to world-bordering, or neglect of assembling together for prayer &c., (Heb. 10. 25) or the display of a spirit that puts the Kingdom of GOD *second* (see Matt. 6. 33) should be regarded more and more as a serious thing, and not only a call to supplication but to discipline, though in the present transition period, and in the temporary absence of elders reaching the standard of 1 Tim. 3, to help any in charge, there may be a certain slowness of action which all should mourn. Holiness, on the Divinely marked-out lines of Rom. 7 and 8 alike, needs emphasis.

As to organization of assemblies, Scripture teaches that the saved ones of a *district* are linked (2 Cor. 8. 1), and those of a *city* should be *one* church, even though having various meeting rooms (Acts 20. 20, 28) and several elders. An evangelist, one of the remaining gifts of Eph. 4. 11 (see 2. 20), for the rebellious also (Ps. 68. 18), should continue, in humble measure, the work of an apostle (2 Tim. 4. 5, 6) planting churches, arranging discipline and indicating those whom the HOLY SPIRIT marks out for eldership (Acts 20. 28). Moreover, we may yet expect the gifts of "pastors and teachers," in preparation for and connexion with the little reviving which Rev. 12 prophesies, and Matt. 24 assumes. No gathering should be *independent* of others, or of any evangelist in charge of a district, and privileged to plant the assembly. Exclusion from one is exclusion from all. Admission is therefore very important, and should be by qualified brethren, including an evangelist or elder, it would seem (Acts 9. 27, 11. 24). With regard to others who profess the Name of CHRIST, we can thankfully say "The LORD knew them that are His" (2 Tim. 2. 19), but by *fruits* only can we know. Hence, while we recognize GOD has His own everywhere, even as Lot was in Sodom, and as disciples remained in Judaism awhile, we confess we cannot discern and would not hastily assume either way, but would fervently and affectionately pray for such, that we may show meekness toward them and that some may be led to repentance (2 Tim. 2. 25) unto His glory.

We would not desire to link or identify ourselves in any way with the world's politics and government, even as to voting. We would not stand up for our legal rights, or go to law, or share in war. We would not seek wealth, or for possessions, which early saved ones rather sold. We wish to have no part with the unsaved in clubs or organizations for scientific or physical recreation, nor to

imitate by providing concerts or amusements. Called by grace, we would manifest a holy calling, and seek spiritual willingness to suffer, if need be, committing ourselves to Him That judgeth righteously, and living in the light of "that Day" with its rewards and losses (1 Cor. 3. 14, 15).

If any would value further particulars as to details, or are in measure concerned as to *their* position in a popular denomination with unsaved communicants, and involving church federation with preachers who oppose portions of Scripture, we shall be glad to correspond. Likewise those in unattached mission halls where the whole counsel of GOD is not carried out, and who *feel* this, are earnestly welcomed to write—and without delay (Ps. 119. 60).

On Making Plans.

GOD is not the Author of confusion (1 Cor. 14. 33). Even when the HOLY SPIRIT'S workings were most manifested (1 Cor. 12. 9), there were Divine *regulations* for a meeting (1 Cor. 14). GOD foreknew that impulse would dress up as spirituality. But much care is needed in arranging lest *man* exclude the LORD, and the flesh war against the SPIRIT. And this is not only so in connexion with a gathering. All our life, if we are bought with blood, and born from above, should be "Unto the LORD." A growing believer will approve of doing nothing that is secular, for his most *menial* work will be godly service (Eph. 6. 5-7, Col. 3. 23).

It is striking that the LORD after His resurrection gave *arrangements* to His people (Acts 1. 8), and that they were slow to organize the appointed work. Yet His Words that they were to *sit*, till endued with power (Luke 24. 49), were overlooked, and Peter *stood up* for the choice of a substitute for Judas (Acts 1. 15). Are we not in danger of both partial failures, written for our admonition?

In Scripture we find Paul the apostle speaking of a plan, and this guided by inspiration—1 Cor. 16. 8. It is a fallacy involving sin to imagine the limitation of the HOLY SPIRIT to working at the last moment. We must not tempt the LORD.

2 Cor. 1 too is important. GOD'S servant was accused of "lightness" because it was the *third* time he was coming (2 Cor. 13. 1). Hindrances had been permitted, and Corinthian opposers said he was afraid. Hence the solemn question—"The things that I *purpose*, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?" (2 Cor. 1. 17).—That is, Do I arrange, and then stick to my plans whatever alteration the LORD wills? Adherence to one's determination at all costs will mean *sin*: changeableness is equally sinful.

There is much teaching in Jas. 4. The commercial religionist says "To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell and get GAIN." Gain:—that is the climax! GOD and His name are alike *left out*. The believer, on the other hand, has plans, but less complete, and the mention of the

LORD takes the place of the mention of gain. The *order* of words in 15 is heart-searching. "If the LORD will" is first. 'Tis not "We will do this, if the LORD will." Notice too the humble words "We shall live"; likewise the lowly "this or that." Further there is no scheming a year ahead. But, nevertheless this passage equally shows that it is right to plan. 'Tis not "If the LORD will, we shall live," and *then* a pause. Let us not be in disorder. But let us seek godly organization, in the SPIRIT, unto the glory of our TRIUNE GOD.

"The Hundred Talents." 2 Chron. 25. 9.

IT is costly to serve the LORD, but the gains are greater than the losses. "Our light affliction, which is but for a moment, worketh for us a far more exceeding, eternal weight of glory" (2 Cor. 4. 17). But often we cause ourselves trouble and loss through lack of whole-heartedness, and through failure to ask counsel of the LORD at the outset. A remarkable illustration of this is given in 2 Chron. 25. Amaziah "did right in the sight of the LORD, but not with a perfect heart." Hence it is not surprising that *he* planned and schemed, with a view to earthly success. Like David he proudly numbered. Then he hired 100,000 mighty men of valour out of Israel to aid in the warfare with Esau. But the LORD was not consulted, and the LORD was not with them. Hence the numerical increase was actually a decrease, and we are reminded too of Judges 7. 2 "The people that are with thee are too many for Me, to give the Midianites into their hands, lest Israel vaunt themselves against Me, saying, Mine own hand hath saved me." Even three hundred with the LORD are stronger than thousands without (notice too Luke 14. 31). "Not by might, nor by power, but by My SPIRIT, saith the LORD" (Zech. 4. 6). "Some trust in chariots, and some in horses: but we will remember the Name of the LORD our GOD" (Ps. 20. 7).

But Amaziah had already paid for the Israelite auxiliaries. Not to take them was to appear foolish, to lose their help, and to make *them* also into enemies. We recollect how David was sent from the Philistines' battle because *distrusted*, and though we see there GOD'S overruling even for His *wandering* people we must not forget the teaching that to dismiss a warrior was to humbly say "I cannot depend on you." Could not the king of Judah have *one* battle with the 100,000 of Israel at His side? Could he not do better next time, and seek then unto the LORD? Would not GOD permit a very temporary compromise? No. "If thou wilt go, do it, be strong for the battle: GOD shall make thee fall before the enemy; for GOD *hath power to help, or to cast down.*"

But it would not have been right to make the *Israelites* pay for *Amaziah's* obedience. *He* must lose the 100 talents. What a loss! David would not offer to the LORD, through his sin, that which cost him nothing. But 100 talents were valuable. "And the man of GOD answered, The LORD is able to give thee much more than this." Still we must not bargain. It is well to obey, even

when we have no such promise. Nor must there be a moment's delay. "And Amaziah separated them."

The difficulty was not all over. Though Amaziah could now go forth in the strength of the LORD, the Israelites returned back in great anger, and fell upon the cities of Judah. "The LORD hath put away thy sin . . . howbeit!" And moreover, Amaziah after one act of obedience was not free from temptation to sin. We must not rest on something we have done that has pleased GOD. The very victory Satan will seek to turn into his opportunity. And thus though GOD was *able* to give the king of Judah more than he gave up, we are not told he ever received it. The very blessing was made into a base for pride, and in foolishness he worshipped the gods of the defeated. And instead of feeling love for Israel, and seeing chastisement from GOD in the events of 2 Chron. 25. 13, he sought a quarrel. And then the LORD, Who was not with Israel, was pleased to permit Israel a victory. Thus even four hundred cubits of the wall of Jerusalem were broken down, and Amaziah's last years were still further troubled by a conspiracy. Oh how sad *not* to seek GOD with a perfect heart.

Dear reader, *this* past history has *present* force. It is written for our admonition. Partnership with the unsaved, and continuance in things that grieve the HOLY SPIRIT of GOD may seem so desirable, and one may imagine that the proceeds can be used for GOD. *But* the price of a dog cannot be brought into the house of the LORD (Deut. 23. 18). Let us not do evil that good may come (Rom. 3. 8), but trusting in the LORD with all our hearts, and leaning not to our own understanding, let us at once give up that which seems so necessary, and let us dare to appear foolish before the world. And, when we have done this, let us not boast as though *we* have merits, and as though we shall never fail any more, but let us humbly walk with GOD, lest after leaving one sin we walk into another.

An Introduction to the Study of Genesis.

"ALL Scripture is GOD-BREATHED," and we do well to neglect nothing of that which He has given for our profit. Genesis covers the history of 2500 years of man, yet the infidel scoffs at what seem to him *omissions*. GOD knows best what to tell us. The record is designedly brief till we reach the *chosen* nation, but chapters 5 and 11 show, (in both cases after a reference to the family of sin, chapters 4 and 10), the line of CHRIST, fulfilling 3. 15.

The opening of Exodus ("And" in Hebrew) makes the link clear, and GOD'S use of Moses to give us this book is confirmed by Luke 24. 27, 44, but He may have arranged the preparation *before* of parts thereof by His prophets since the world began (*cf.* insertion of genealogies in Chronicles and Matthew: *inspired* selection).

The book partly divides in connexion with "generations" (2. 4, 5. 1, 10. 1 etc.) The continuance of earthly life, the handing on of sin, and the Divine fixity of the promise are thus emphasized, that

we may be humbled. Genesis tells us of many beginnings—of the heavens and the earth—of darkness through sin (the earth became Gen. 1. 2, not created thus, Isa. 45. 18)—of man's ruin—of sacrifice (3. 21, 4. 4)—of priesthood (14. 18) &c. It contains types of the LORD JESUS, in accord with the words "In the *unrolling* of the book it is written of Me" (Ps. 40. 7)—the coats of skin, Abel's sacrifice, Noah, the Ark, Melchizedek, Isaac, the ram, Joseph. And, naturally, as the *two* "seeds" (3. 15) are prominent and contrasted (Cain and Abel, Ishmael and Isaac, Esau and Jacob—the younger blessed) we find types of Antichrist in Cain, Nimrod and Dan (49. 17), and striking anticipations of the last days (Luke 17. 26-30). In accord with the fact that the GOD of *history* is the GOD of *revelation* we are not surprised to find these and further types, e.g. of Israel (4. 15, 20. 10), of wandering believers (Lot), of the unsaved under "eternal judgment" (Cain).

Revelation contains striking allusions—the garden, the tree of life, the river &c. And thus in the last book of GOD'S Holy Word we see the gift through the work of the LAST ADAM of much lost by the first:—aye, grace excels, the redeemed are not *merely* put under probation, and given an earthly position. How praise should abound.

Other portions of the later Scriptures refer to Genesis definitely as Scripture (Rom. 4. 3, Jas. 2. 23), and especially to the most opposed chapters at the beginning, in connexion with church-arrangements (1 Cor. 11. 8-10, 14. 34, 1 Tim. 2. 11-15). The LORD knew in advance the attacks of men on His Word. Numerous are the prophecies of Genesis yet to be fulfilled. Abraham (that wonderful type of those accounted righteous and before circumcision), must be raised from the dead to possess the land in which he was a stranger (Gen. 17. 8). *ALL* nations are to be blessed in him, and his seed are to possess the *gates* of their enemies. Well may we say, in view of the prospect, and for eternal life *already* received, "I have waited for Thy Salvation, O LORD." Yes, we look for a Saviour. Our bodies, and the animal and vegetable creation, are to share in the blessings secured by the LORD JESUS. Truly, GOD has wondrous things in store, but He has judgments as well. Unsaved sinner, do not dare to "take your chance."

WORSHIP.

TRUE spiritual worship is most important (John 4. 24). If the LORD seeks this, shall we not desire it? He never says that He seeks gaudy ceremonial, or man-organized "public" service. Oh that we may look at all from His standpoint, and realize the separatedness and the devotedness that please Him.

When we meet, 'tis not simply to read and speak and sing and meet one another—precious though these things are, when rightly used. But it is to give Him worship. True, to hear Him in the Word is a necessity and a privilege. But unless we give *worship*, our very study will become selfish, and there will be a formalism and pride that grieve the HOLY SPIRIT.

The Morrow After The Sabbath.

An Exposition Circulated Among Israel, at their Pentecost. Lev. 23. 15-16.

WHY not three or four days after the sabbath? Other feasts might be on *different* days, but *two* only were fixed in Scripture. The one was sabbath. The other was Pentecost, which was on a first day, and connected with a fixed first day in Passover. Attempts have been made to hide this wonderful teaching. The Law of Moses does *not* treat the first day of the week exactly like other days. There must be some reason. Moreover, on the first first-day there was light, on the second first day it would seem from Ps. 49. 12 with Gen. 3. 8 that GOD made coats of skin for Adam and Eve, thus making clear *salvation by a sacrifice*. We add to this the lessons of Lev. 23. What then? Do we say that the Gentile Sunday will *do instead* of the Jew's Sabbath, and that man can alter? Nay, man dare not change, but the PROPHET like Moses has come (Deut. 18. 15-18) with Divine arrangements, marking off the first day by His resurrection from the dead, and "making" that day in a wonderful way for His people (Psalm 118. 24), who *were* by birth Jews or Gentiles, but who *are* no longer Jews or Gentiles, being born *again*, and now belonging to a heavenly nation and family and city.

And thus we thankfully notice a prophecy of this "first day," never called Sunday, even as of MESSIAH'S death and rising again, in the law. Lev. 23 is before us. Judaism cannot explain the *two* "morrrows after the sabbath," but exactly on the former CHRIST came out of the tomb; and exactly on the latter the HOLY SPIRIT, came down, and came with fire (*cf.* the loaves *baken*), to create from Jewish believers, the Church, or called-out company, of GOD. Was this a chance? Nay, of *that* event Pentecost, with its *two* loaves (the number of *fellowship*), its dependence on *Passover* (one of MESSIAH'S names) its association with the day after the sabbath and that only, its leading on to Tabernacles (a prophecy of coming glory and rest)—of that event Pentecost gave a vivid picture! But, dear reader, what is the inference for you? The giving of the law you connected with Pentecost, but we, like the first receivers, have broken it, for the LORD looks at the heart: hence the need for the *new* covenant (ברית חדשה, Jer. 31. 30-34), suggested by the *new* meal offering, and associated with a subsequent Pentecost. Thus Passover and Pentecost, like Sabbath when first made prominent, looked *forward* as well as *backward*. There was a *twofold* reason, as with Sabbath (Ex. 20. 11, Deut. 4. 5). Further, why is it there are no Sabbaths in Lev. 23 from the day after the Passover Sabbath to the 7th month? The order is *prophetic*! Judaism, of which the Sabbath is a centre, is put aside till the period linked with MESSIAH'S coming back, and those that trust in *it* ignore GOD'S arrangements,—ah, how manifestly, for they have nothing but forms and ceremonies and appearances of religiousness, whereas we, by grace, have a true PASSOVER, an anti-typical Pentecost, and so forth. Who would have continued the Tabernacle when the Temple was built? The manna ceased when Israel reached the land. Unless types are *still* appointed they naturally cease when something greater, of which they are a picture, is attained. Do not then set aside GOD'S teaching. Do not cling to your creeds and systems, and proudly despise GOD'S *one* way of salvation for RUINED SINNERS.

Hymns for Believers.

In fellowship with God,
Mid this world's noise and din,
Made nigh to Him by precious blood,
Which cleanseth from all sin :—
As we walk in His light,
In fellowship each day,
The precious blood still cleanseth
As we God's Word obey. [quite,

In fellowship with God,
As sinners saved by grace,
Through Christ, Who freely shed His
For some of Adam's race. [blood,
In fellowship with Him,
Who loved, and gave, His Son
To die, His people to redeem—
By Him the work was done.

In fellowship with God,
Through Christ the Lord on high,
We walk with Him the narrow way,
The world and self deny.
Mid all the trials here
God keeps His own elect ;
As they walk in His filial fear
Great things they may expect.

In fellowship with God—
Foretaste of Heaven's bliss!
Saved by His grace, through poured—
Oh glorious life is this! [out blood,
In fellowship, and praise
To God, Who reigns above,
We would by grace walk in His
And thank Him for His love. [ways,

In vain we seek for earthly rest
Except in Him in Whom we're blest :
In vain earth's pleasures offer peace,
Their power and joy will quickly
cease.

"In vain" :—yet many seek their all
Amid earth's charms, and these en-
Yet satisfied they never stand, [thrill!
They build and build on *shifting* sand.

"In vain" :—oh how we now should
praise

That we are saved from empty days,
That we have satisfaction too,
A glorious future have in view.

'Tis all of grace, and we should know
That we deserved to hell to go !
When we remember love received
How can men's *teaching* be believed ?

'Tis all of grace, and we should feel
How God in mercy smote to heal !
When we remember all His grace
Then boasting loses all its place.

'Tis all of grace, and we adore !
Would seek our heavenly treasures more ;
That we, redeemed by blood may be
Close to our Lord eternally.

Like sheep, O Lord, we went astray,
Turned every one to his own way,
But Thou didst lay on Jesus Christ
Our many sins, His death sufficed.
Amazing love, and matchless grace,
For sinners lost, of Adam's race.

A Man of Sorrows, knowing grief,
Yet Lord of lords, and Shepherd
Chief,
Was Christ, Who lived on earth and
died,

Who for His own was crucified.
Amazing love, and matchless grace,
For sinners lost, of Adam's race.

He was oppressed, afflicted too,
And oh, *what* anguish Christ went
through,

His visage was so marred, we read,
Yet to His griefs men gave no heed.
Amazing love, and matchless grace,
For sinners lost, of Adam's race.

He was despised, and mocked by *man*,
Yet on He pressed, worked out God's
plan,

No beauty did men see in Him,
Ne'er did the world the Lord esteem,
Amazing love, and matchless grace,
For sinners lost, of Adam's race.

Our griefs, and all our sorrows too,
Christ bore for *us*, His Word is true,
God's Arm to *us* has been revealed,
And with His stripes *we* have been
healed.

Amazing love, and matchless grace,
For sinners lost, of Adam's race.

How great the grace of God to those
Who were by nature but His foes.
How great His love to *rebels* shown :—
Its *height* and *breadth* is still *unknown*.

Christ loved the *loveless*, *lost*, and *dead*,
And saved them by the *blood* He shed ;
He *gladly* died—for *such* He died !—
Can love to Him be now denied ?

The Holy Spirit quickened those
Who still by nature would oppose.
Dead to all right, and loving ill,
Sin's wishes seeking to fulfil.

Our Triune God must be adored
By Whom Salvation is assured !
God *loves* the ones He *loved*—for aye,
And none can snatch His own away.

Then let us ever praise His Name,
And have for sin a holy shame.
Let all our life His love make known,
And let us love the Lord alone.



Vol. 8. No. 8. 1d. Aug. 1910.

A Word of Introduction.

"THE Word of our GOD shall stand for ever." Nothing can make the LORD untrue. Nothing comes by chance, or as a surprise to Him. What a resting place for His people. What a solemn fact for His enemies. Oh, dear fellow believers, do our lives say "For ever, O LORD, Thy Word is settled in heaven!" If so, traditions and worldliness are alike opposed, and love to the LORD must be seen in and by our godly activities. The Rationalist seeks an infallible reason, the Romanist an infallible pope, the Ritualist an infallible church, the child of GOD has an infallible revelation from GOD.

Never must we put aside the authority of the Word, but there is a danger lest under the guise of exalting it we should exalt self, and lest, in revolt from traditions, we should make personal interpretations the standard. Those who say the Bible needs an infallible Teacher are both right and wrong—right in their statement, and wrong in their meaning. The guidance of the HOLY SPIRIT IS needed. And nothing has brought more disgrace on the name of the LORD than the easily-made claim to His leading. That the Bible is clear without the early-christendom (not the early church, that is in "Acts") commentaries of the fathers IS certain. If it needs explaining, so do they ; and if the idea that one cannot get beyond one's own interpretation, to the real meaning, be true, all interpreters and interpretations are vain. But the setting up of self is sinfully proud, and gives the Romanist a vantage ground. What then can be done ? We need to be bowed together before GOD, and to seek His promised teaching in Scriptural assemblies ; to this end, and His glory in it, we would invite any concerned to QUIET BIBLE HOURS, if the LORD will, Mon : Aug. 1st, 3 and 6. 30, at 61, UPTON LANE, FOREST GATE, LONDON, E, and to correspondence in His fear.

"The Scapegoat."

THOSE who are saved by grace and know something of the preciousness of the Blood of CHRIST will value every type that shows them of the preciousness of His person and work. So wondrous is that work, that picture after picture is Divinely given, and yet, when we know even as we are known, we shall feel, as the queen of Sheba concerning Solomon's wisdom that the half was not told us. The LORD JESUS excels all our thoughts, and we can only praise our TRIUNE GOD for the mercy and power that have met

together, and united us to Him. Holy delight in seeing CHRIST in the coats of skin of Gen. 3, the ram of Gen. 22, the Passover, the Smitten Rock, and the varied offerings of Leviticus cannot be too much emphasized. But we must not fail to see types of the ungodly also, and of eternal judgment, which are given in warning. Of such, without desiring to *proudly* dogmatize, we believe the 2nd. goat on the Day of Atonement is pictorial.

To state anything contrary to usual opinion is often to be viewed with suspicion; or to attract natural curiosity. Most who would please the LORD are suspicious. Traditions have a terrible hold. And Satan takes advantage even of jealousy for the "old paths," thus keeping some in ancient departures from still more ancient truth. It is often *well* to have a godly ignorance of the depths of Satan, and a holy dread of "any other gospel" (Gal. 1. 8) is right, but in *the interpretation now suggested* there is no more a denial by us of the fact that CHRIST, like the scapegoat, bore sin, than a denial of eternal punishment on the part of those who at present do not see that the goat represents sinners sent away from the LORD. In other words, there is not, in this matter, *doctrinal* difference, but a suggestion that it would be well to reconsider to *which* part of sound doctrine the HOLY SPIRIT primarily refers by the scapegoat. In this connexion Prov. 18. 13 may be rightly applied. But let us, dear believing reader, desirous of fuller teaching from above, dread to be obstinate, as much as we dread to innovate; and without unkind or despising thoughts of those who ignore the study, or of one another, seek to be not unwise but wise, understanding what the LORD would teach in Lev. 16, if so be that we have tasted the LORD is gracious, and want to feed on His Word.

There is little difficulty when the HOLY SPIRIT has Himself given us the explanation. He never errs. For example, in Hebrews, which as 9. 4, 13, 10. 1-4 show, has special reference to the Day of Atonement, we have clear teaching that both the bullock and the goat, of which the blood was taken into the Holiest, were faint yet beautiful pictures of CHRIST. Moreover, Aaron was a contrast with, and yet suggestive of, our great HIGH PRIEST, Whose house are we (Heb. 3. 6, 10. 21). This stress on the fact that we are the children GOD has given Him (cf. Heb. 2. 13) decisively proclaims that the bullock brings before us our beloved LORD offered for the redeemed family (note Lev. 16. 6, 11). But the goat was *not* for the priestly family but for the nation. Hebrews 8 gives this aspect of CHRIST's work, and John 11. 51, 52 emphasizes *both*, as also 1 John 2. 2. We have *now* the blood of the new covenant, but the present dispensation is anticipatory of fuller manifested blessing when CHRIST returns (Rom. 11. 12). The *position* of the Day of Atonement in Israel's ordinary year, and its relationship to the Year of Jubilee corroborate. But all *this* Divine instruction makes more remarkable the HOLY SPIRIT'S seeming *silence* in Hebrews as to the second goat. Can it be a type of CHRIST? The affirmative answer to this question would build much on the word "sin offering" in Lev. 16. 5. But the same term is used for sin's *punishment*. It would, more-

over, parallel with Lev. 14. 5, 6: but there the living bird did *not* have sin laid on him, and, further, it was dipped in the *blood* of the other, and then was *let loose*. Thus there was in Lev. 14 plainly a resemblance to CHRIST'S death and resurrection. But the second goat in Lev. 16 was sent away, with guilt on it, and not set free but banished (Lev. 16. 22) to Azazel (Lev. 16. 10). Even Lev. 16. 21 will not prove a reference to CHRIST, for it is after the *end* of the reconciling or atonement by blood in verse 20, and, though the iniquities are confessed, they are not removed. Is not this the condition of the *ungodly*? Confession that removes sin is linked with a sacrifice in Lev. 5. 5, Num. 5. 7. CHRIST *cannot* be regarded as still bearing sins!

And now we would seek by grace to show the solemnity and witnessing power of that which we believe is the Scriptural interpretation. All sin must be covered, either in grace or by wrath. If we have not a graciously-given sin-offering, punishment must fall on us. The word "atone" means "cover," and is used in the instructive grace and wisdom of GOD, in Isa. 28. 1st for an overflowing and covering in wrath: hence Lev. 16. 10 is clear.* The goat was for Azazel (evidently a proper name, verse 8 marg.; the rendering "scapegoat" confuses). Now who would bear the name of separation, and be the absolute contrast with the LORD, as verse 8 shows? There is only one answer—the evil one. The ungodly are called his children (John 8. 44), and they will be sent to *his* place in punishment (Matt. 4th 41). Hence exclusion in the early church was known as delivering to Satan (1 Cor. 5. 5, cf. Matt. 18. 34). Evil spirits are tormentors (Rev. 9. 1-10), and the ungodly are tormented with them for ever. The wrath of GOD abides, and there is everlasting destruction *away from* the presence of the LORD (2 Thess. 1. 9)—a solemn parallel with the land of separation of Lev. 16. 22 (margin), and with the wilderness of the self-righteous in Luke 15. 4. The usual interpretation which represents our blessed SAVIOUR by the goat for Azazel, which was plainly *not* for the LORD, is, indeed, dangerous. Doubtless, it has attracted many because of the similarity of sound between Lev. 16. 22 and John 1. 29, but the Passover LAMB died. And there may have been furtherance in the misinterpretation because CHRIST so wondrously took the place of His people under wrath, and said "My GOD, My GOD, why hast Thou forsaken Me?"—hence some words that describe the state of the lost allude to the sufferings through which He so graciously went. But He did not continue therein. The work was finished. He died and has been raised. Dear reader, is He your SAVIOUR? Then how blessed you are!

It may be asked if there are any Scriptures that *illustrate* more fully the explanation proposed. The way in which *one* difficulty is used to guide as to *another* may be mentioned. The "all's" of Lev. 16. 17 and 21 seem at first contradictory. But the "all's" of Rom. 5 are similar. On the one hand "two parts" of Israel shall

* Num. 16. 38-40, may contain a similar lesson. How clearly the LORD has warned. Ye men by nature and practice are against Him, and so careless.

be cut off (Zech. 13. 8), but, on the other, "all Israel shall be saved" (Rom. 11. 26). "All the sinners of My people shall die by the sword" says Amos 9. 10. Moreover, we read of CHRIST'S return as a time of blessing to nations (Ps. 72), but also of judgment (Isa. 63). Thus difficulties when repeated, indicate the LORD'S standpoint and method. There are two classes and "all's." Coming more definitely to types we find twelve stones taken from the waters of wrath to typify GOD'S redeemed from all tribes in Josh. 4. 3, but verse 9 tells of twelve stone placed under the waters of wrath, and left there—never removed. Something of the same teaching is found in Deut. 28. 11-13, and in Deut. 28 we have blessing first and a curse next, as in the order of the goats of Lev. 16.

A parallel type of the *two* is found in Gen. 4, Cain being sent away; and there is no record of his *death*—a striking suggestion of *eternal*, unchanging wrath.* Lot and Lot's wife give similar teaching, for salt symbolizes the *absence* of alteration. More definitely, we have our beloved LORD, and Barabbas (the son of a *father* his name signifies, see John 8. 44), verily as a goat for Azazel, with whom the people were, by choice, identified. If Scripture-silence as to Melchisedec is inspired, is it not also as to the death of this murderer? Strange it was that those who uttered the words of John 19. 7 should ignore Num. 35. 30, 31, but such is man. And, moreover, in a future day, Antichrist will indeed be for Azazel:—the dragon will give him his power, and he will plainly have nothing "for the LORD." Then his judgment will come, he will be cast "alive" (cf. Lev. 16. 21) into a Lake of Fire (Rev. 19. 20), and a thousand years after it will still be true that he shall be tormented (Rev. 20. 10) i.e. consciously existing—*sent away* from the LORD, as the reference to Tophet, outside, the city, in Isa. 30. 33 plainly shows. What a contrast with CHRIST—the SENT ONE!

The attentive reader will notice that "iniquities," "transgressions" and "sins" are all mentioned in Lev. 16. 21 as in Ps. 32. 1, 2, and others that refer to repentant Israel in a future day.* This at first seems a contradiction. But there is a Divine contrast in wording. The sins in Ps. 32 are confessed and *forgiven*. There is not a word about forgiveness in Lev. 16. 21. It may also be noticed that the goat that dies suffers for the people, and for the holy place, the tabernacle and the altar, i.e. it is viewed as dying for people because of their sins, and for the symbols representing the people in the tabernacle. Sins in the abstract are not mentioned, not because CHRIST did not die for His people's sins, but that there may be a contrast with verse 21. Our sins are not brought into GOD'S presence: *we are*. 'Tis not only that our actions are atoned for, *we are* welcomed; our sin, as well as our sins, removed. Grace shines forth. We are *sin* as well as have *sin*. How humbling is this.

But the second goat is not for people, but it bears sins. Why the change of words? To prevent the thought of mere representation. The ungodly's sins must be punished, must be sent away! Then we have the solemn inference they must be personally, and not

* See a free tract entitled "Some Types of Everlasting Punishment." 61, Upton Lane, E.

merely representatively, sent away.* And the LORD says of such "ye are not My people"—the goat for Azazel.

The question "Why have we not an exactly parallel sacrifice?" would not only dictate to the LORD Himself, but miss the point. The second goat was *not* sacrificed. Hence the other sacrifices are *not* parallel. But Israel *were* taught the danger and awfulness of separation from GOD by the symbolic sending "outside the camp," sometimes with added judgments and sometimes without, for there are degrees of punishment. A *remaining* under GOD'S judgment was suggested by the leper. Other types gave other portions of GOD'S truth. No symbol could teach all. The Word of the LORD must be studied as one whole.

Thus we have on Israel's great Day of Atonement, that very impressive day of their year, not only a reminder of the incompleteness of the animal sacrifices, but a clear testimony as to eternal punishment. Solemnly the goat was sent forth by the High Priest, in His robes of righteousness,† but unaccompanied by the High Priest, and finally *left* by all. Thus, too, we have GOD'S witness against *universalism*, to humble and guide us in the further study of His Word.

We have referred to the *silence* of "Hebrews," but is there no sending away without sacrificial death in that epistle? Let us turn to 10. 26-29. There we have "*no more sacrifice for sins*," and in verse 31 as if to suggest the *continuance* of Judgment we are told "it is a fearful thing to fall into the hands of the *living* GOD." The goat was existing under wrath. Jewish tradition, that it was pushed over a precipice and killed, only emphasizes the absence of any statement by GOD to that effect. And the errors of Judaism and of Christendom are oft parallel. Satan seeks to obscure the awful doom of the ungodly, and we are oft unconsciously hiding this solemn portion of truth where GOD has set it forth. Moreover in Heb. 10. 39 we have the *two* classes, and a drawing back into destruction *away* is strikingly indicated. The parallel of Heb. 6 with Heb. 10 must not be forgotten. There we have those who fall *aside*, who like Antichrist go out (1 John 2. 18, 19), apparently of GOD'S chosen people, but lost...! "How much sorer punishment?" is the question of 10. 29 to indicate something more terrible than annihilation, and we see too in this letter that "eternal judgment" is among the first principles (6. 2). The awfulness of the doom of the ungodly is further indicated by 2. 3 and 12. 25.

May it be ours to learn the teaching of GOD, and to bow before Him in quiet submissiveness—thankful indeed if, by grace, we can say that though by nature far off we have been made nigh with an everlasting love, our sins removed by blood and ourselves welcomed, so that, in the ages to come, GOD will show the exceeding riches of His grace in us, and we shall be to the praise of His glory and simply serve Him, made free even from the presence of sin!

* This *could* not be fully set forth in symbols. But Israel could not say the second goat was *for them*, but that it showed the *destination* of their sins. And as the *blood* only removed sins the lesson is clearer.

† Note argument of John 5. 27. CHRIST'S work as *MAN* is emphasized in connexion with wrath as well as grace.

1 Corinthians 13,

And the "Light" of Modern Teaching.

LEARN'T by many when children, this passage is well known. But the popular glorifying of *mere* almsgiving and philanthropy is foreign to the context and the wording alike (verse 3). And the exaltation of another variety of fleshly activity, miscalled charity, even excusing of sin, is plainly contradicting verse 6. Yet the passage is also a protest against that self-satisfied orthodoxy which cannot restore a brother overtaken in a fault, which is impatient and suspicious without cause, which knows more of chapters 11, 12 and 14 than of ch. 13, and which emphasizes doctrine *rather than* practice, instead of *both* together in their Scriptural setting and beauty. Alas, a selfish and "contented" orthodoxy often occasions the swing of the pendulum that opposes truth, and though we would not excuse those who ignore the deep doctrine of GOD, we would also blame those who help to drive them to this, and ask ourselves if we are among such. Any seaching of the Scriptures which is not heart-seaching is not so profitable as it might be. Oh that we might see ourselves, and learn how easy it is to become *unbalanced*, and thus to grieve the HOLY SPIRIT of GOD through onesidedness.

"Sounding brass" and "a clanging cymbal" cannot be called music. Both are *worse* than nothing. Oh, dear friends, can we not feel how simple it is to appear very prominent and gifted and energetic, and yet to bring more disgrace on the LORD than if we had no powers or knowledge at all? And love to *men* is not the only thing before us: the English word "charity" narrows the Divine meaning. Love to the LORD is hereby exalted. It is for *His* sake those who have heaven-born love are longsuffering, and 1 John shows we cannot separate love to the brethren from love to Him.

Pride and selfishness are *natural*, but they are the opposite of love. The new birth is the protest against both and against all sin (1 Pet. 2. 22, 23). Such thoughts are clear. But *how* are we to understand the words "thinketh no evil"? Surely in the light of Phil. 4. 8. True love will not allow us time to dwell on sin. And real love to the brethren will keep from us unkind surmising, and yet in no way will it contradict right discernment. And how about "believeth all things" &c. The context shows this cannot signify the believing of a lie. The idea is plainly that spiritual love is so comprehensive that it includes faith, hope, patience ("endureth" means this), and thus if any one has love all graces will be flourishing. How sorrowful one feels at the necessity of putting adjectives in front of "love" to describe *the kind* meant, for other kinds, imitations and man-pleasing counterfeits are more common, and the mind naturally thinks of them first.

Verses 8-13 present some difficulty, or rather are *easily* misinterpreted. Love is not *better* than faith, but faith will largely change to sight, and hope to realization, when our beloved LORD comes back. Hence, moreover, they will no longer exist at all in the still further climax of eternal glory, but love will have thereby no change of

character, but only of degree. It will still be necessary. Tongues, it seems, will not be needed "in that Day" (Zeph. 3. 9). But love will be prominent in the Millennium, and afterwards for ever and ever. The present "anticipatory" dispensation is, though blessed, indeed, very incomplete or "partial": we bless GOD for every *portion* of knowledge, and for every reaching forward (Phil. 3. 13), but how little we know of the ways and glory of GOD. Apart from the ruin, this incompleteness belongs to the dispensation. It doth not yet appear what we shall be" (1 John 3. 3). Even Paradise contains that which is unutterably blessed (2 Cor. 12. 4): how grand then will be the Kingdom: can we wonder that believers have joy unspeakable? In the old dispensation the *heir* was evidently as a child (Gal. 4. 1-3). *Now* we can realize more than saints of old (Eph. 3. 5). Life and incorruption are brought to light through the gospel (2 Tim. 1. 10). But when we meditate on the *fulness* of blessing, of which the most privileged did but receive the earnest (Eph. 1. 14), and with reference to which the most full-grown must say they are not full-grown (Phil. 3. 12, 15) we feel ourselves to be at school, with a view to the future.* With unveiled face, it is true, we behold the glory (2 Cor. 3. 18), yet we see through a glass darkly (1 Cor. 13. 12), and faith finds no difficulty in reconciling the statements, or rather in seeing they need no reconciliation. In 1 Cor. 2 the apostle tells how GOD'S SPIRIT had shown him the deep things of GOD, yet he felt his own ignorance. The Romans 7 and Romans 8 experiences are together, and, in like manner, when we know most our advantages we feel most our ignorance. We still have the body of death, though we are in CHRIST. How sad is the dispensational-perversion of 1 Cor. 13 to suggest that we have, in the failures and ruin, got beyond that experience, and that the period of knowledge in the "Acts" was but as "childhood" compared with knowledge belonging to saved ones to-day. Oh, dear friends, we want more humility. Do we *now* see face to face? Do we now know even as we are known? Is the resurrection past already? Are faith and hope no longer required? The glory of *that* Day is—we shall behold our LORD'S *face* in righteousness, and the characteristic of eternity is "They shall see *His face*" (Rev. 22. 4). In mercy, the eye of *faith* is now permitted to "see JESUS" to "look off unto JESUS," "seeing Him Who is invisible" (Heb. 2. 9, 12. 2, 11. 27), but the *revelation* of JESUS CHRIST is our hope, and the word "as" Eph. 3. 2, with the Divine message of 1 Cor. 8. 2, Gal. 4. 9, and Phil. 3. 10-12, calls us to remember that we have not yet reached the goal. 1 Cor. 13 is written to show how love grasps in advance the unity for which CHRIST prayed. If one were to say that because of Gal. 1. 16 and Rev. 1. 1 the Coming again of our LORD meant nothing fresh in unveiling, or that it could be explained away "spiritually," how grieved should we be. In like manner let us be grieved when any turn the glorious statements concerning GOD'S

* "Schoolmaster" in Gal. 3. 24, 25 should be "child-leader." The law led to school: we are now in CHRIST'S school learning of Him.

preparatory gifts—whether of everlasting life or of knowledge—into an excuse for assuming that what was future in 1 Cor. 13 is now present, and thus ignore, as Israel do, the ruin and chastisement because of sin. May we, as those bought with blood, be more lowly, and more accustomed to confess what we have lost, till the Day dawn, and the shadows flee away.

Hymns for Believers.

Electing love, how glad the glorious theme!
Redemption by Christ's precious blood outpoured!
How vain and empty earth's attractions seem,
We would but please our Lord.

Electing love, and *everlasting* life!
Born of the Spirit, we would praise indeed!
And with the flesh would war a constant strife,
And still for mercy plead.

Who would against the Lord rebel,
When saved by grace no tongue can
Who would His will refuse? [tell?
Our Father, check each selfish *thought*,
Let every *mind* henceforth be brought
To choose what Thou dost choose.

This simple table still makes clear
The awful *sin* of those brought near;
And speaks of glory too.
Of true communion, and our *need*,
Obedience, as the Lord shall lead,
With His return in view.

Our Father, let us *rightly* learn;
We would, by grace, Thy truth *discern*,
Which Thou wouldst have us *know*.
Oh, by Thy Spirit guide and teach,
Our Saviour's will is dear to each,
His death we still would show.

Praising Thee, our gracious God,
We on Thee for mercy call:
Now made nigh, by outpoured blood,
We depend on Thee for all.

For Thy saints, Lord, everywhere,
We now come to Thee in prayer,
Keep Thine own we humbly pray,
In the straight and narrow way,
Guide and guard Thy saints always,
In these dark and evil days.

For the Gentiles, and the Jews,
Those whom Thou in love didst choose,
For them, Lord, we humbly plead,
Cause some now to see their need,
Work, Lord, in Thy wondrous ways,
In these dark and evil days.

Bless the seed so oft-times sown,
Lord, in love our labours own,
Save from young and old we pray,
Let some now Thy Word obey.
Known to Thee are all Thy ways,
In these dark and evil days.

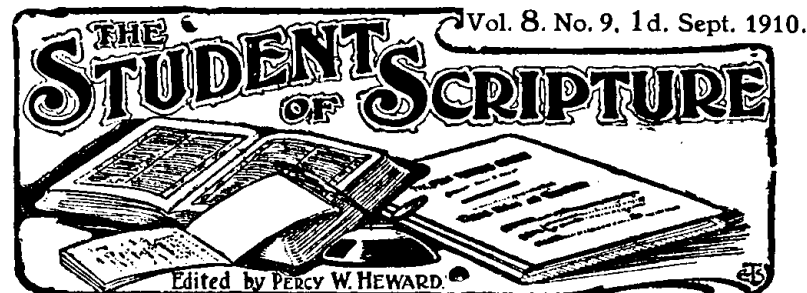
When I think of Christ, Who died,
For my sins once crucified,
All He suffered to redeem
Those who did not Him esteem,
'Tis my Lord I long to know,
And to please Him here below.

When I think of love so vast,
All God's mercy in the past,
That He drew me with His love,
Made me nigh to Him above, &c.

When I think of all God's grace,
That I soon shall see Christ's face,
That He died from wrath to save,
'Twas HIMSELF FOR ME He gave, &c.

When I think of all it cost
Christ His own to save, when lost,
Know He died upon the tree,
Suff'ring, hanging there for me, &c.

Any believers in measure concerned about THE TRUTH OF GOD, as to separation &c., are welcome to correspond. They are also invited to quiet and solemn Scriptural Meetings—if the LORD will—on the LORD'S Day, 11, 3, and 6. 30, Mon: and Thurs: 8. p.m. at the Meeting Room of Believers, 61, Upton Lane, Forest Gate, E, and on the LORD'S Day, 11 and 6. 30, Thurs: 8 p.m. at the Meeting Room, 43a, The Broadway, Waltham Green, S.W., also 2, Coborn Road, Bow, E, The LORD'S Day, 6. 30, Wed: 8 p.m.



Vol. 8. No. 9. 1d. Sept. 1910.

A Word of Introduction.

GRACE has abounded to sinners, but shall we, if born from above, continue in sin that grace may abound? Nay, grace calls to obedience, as GOD said to Israel in Deut. 10 "And now, Israel, what doth the LORD thy GOD require of thee, but to fear the LORD thy GOD, to walk in all His ways, and to love Him, and to serve the LORD thy GOD with all thy heart, and with all thy soul, to keep the commandments of the LORD, and His statutes, which I command thee this day, for thy good." The LORD had a delight to love His people, that they might be to the praise of the glory of His grace!

But some one will say "How may I know the mind and will of the LORD?" His Word is given, and His teaching is there. To help His people, in the practical, "carrying-out" study, is this little messenger sent forth. It does not profess to suggest an easy path, or a way of expediency, but we would lovingly show the road which CHRIST called narrow—in which the fellowship with Himself is so enjoyable, and of which the goal is so blessed. Correspondence from any who, saved by grace, would simply please the LORD, heartily valued.

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

Our Attitude Toward the Temperance Movement.

A child of GOD must not only avoid evil and indulgence generally, but give none offence, or cause of stumbling, to Jews or Gentiles or saved ones (1 Cor. 10. 32). The thoughtful believer will find a call to godly narrowness in these words, and will cheerfully obey, and with Rom. 14. 21 his path will be clearer as to the present non-use of intoxicants than as to almost anything else. He will realize that all the arguments that the miracle of John 2 must have involved fermentation are *unproved*, and dependent on a *wish*. Scientifically, historically, and, above all, Scripturally there are two kinds of wine (Mark 2. 22,* see Prov. 23. 31 and Gen. 14. 18).

* Judges 13. 4 is interesting with allusion to Num. 6. 3, thus including non-intoxicatory grape products, as indeed the words there also in *first* sentence generically describe what is mentioned *after* with another verb.

Moreover, he will see the LORD'S wisdom in not even using the difficult word "wine" at the LORD'S Supper, but keeping to the expressions "the fruit of the vine" and "the cup." Ferment, being as leaven, would in the Passover days of Matthew 26 have been disobedience, and now at the professed table of the LORD it is a human innovation, spoiling the type.

But what is our attitude to the temperance movement? Temperance socials &c. plainly put the gospel aside. Arrangement of legislation is not for those who are pilgrims, without share in government (John 18. 36). Societies, pledges and badges of man's appointment are not GOD'S will. Fellowship and membership with the ungodly is against 2 Cor. 6. Anything that implies man may be improved is a heart-breaking error (Jer. 17. 9), attacking the precious gospel of grace. So, in GOD'S mercy, we stand aloof: humbly yet firmly: it is not for us to reform the world: it is not for us to lop off branches, but to tell of the axe laid at the root (Matt. 3. 10).

We may be thankful when drunkards become sober—it is easier for us then to go about this earth. But we want the glory of GOD in the salvation of sinners. Nothing partial will suffice. We do not tell the ungodly to prepare themselves for salvation—the preparation would be but for proud religiousness. But when any are born from above, through the work of the HOLY SPIRIT, gladly will we show them, unless they see it already, the giving up of wine and tobacco and amusements &c, in grateful love to the LORD, that He may be *first*, that self may not be pleased, that His people may not be grieved, that the ungodly may not be caused to stumble, that the LORD'S money may not be wasted, that unity may not be hindered, that growth in grace may not be stunted, that qualms of conscience may not be stifled, that everything may be done unto the LORD, that He may be the OBJECT of all, and receive the glory.

“This is My Body.” Matt. 26. 26.

HOW many controversies have centred round these words:—an effort of Satan to prevent their devotional consideration being manifest. “Every word of GOD is pure”; there can be no dross or error in the original Scriptures, and there is no doubt that we have here a plain rendering of the HOLY SPIRIT'S setting down of the exact utterance of the LORD JESUS.

Romanism says that He did not say “This is a figure of My Body,” and *infers* that transubstantiation is thus proved. But He did not say “This *has become* My Body,” nor did He work any material change that would prevent the equally perfect use of the word “bread” in the sentence “As often as ye eat this bread” (1 Cor. 11. 26, repeated in 27 and 28).

We would venture to say that “This is a figure of My Body” would be contrary to the Scriptural language concerning *types*, but that the expression employed is *customary*—E.g. “It is the sacrifice of the LORD'S passover” (Ex. 12. 27, cf. Lev. 17. 11) though CHRIST

was the real Passover: “Destroy this Temple” (John 2. 19): “This is none other but the house of GOD” (Gen. 28. 17): “A place for Thy dwelling” (1 Chron. 6. 2, see 1 Kings 8. 27, Acts 7. 48): “The arrow &c.” (2 Kings 13. 17).

Sacrifices made atonement (e.g. Lev. 1. 4), though it was all the while impossible for the blood of bulls and goats to take away sins (Heb. 10. 4). Nor can we forget the words “Buried with Him by baptism unto death” (Rom. 6. 4) and “a type of a type, baptism doth now *save* us” (1 Pet. 3. 21), i.e. types are described in terms of the Antitype. Nor would we put aside the titles of the LORD, “I am the DOOR,” “I am the TRUE VINE.” Nor would we fail to notice with grief for those in error, that man-conceived *literality* would involve the transubstantiation of the *cup*, not its contents (Matt. 26. 28).

If there were a transubstantiation, the word “*become*” would be expected, there would be no *parallel* with the language concerning earlier types of the same event, the HOLY SPIRIT'S expression “This *bread*” in 1 Cor. 11 would be inexplicable, CHRIST would have been literally partaken *before* He laid down His life, while personally present. Calvary would thus lose its fulness of meaning, and the use of the word “table” rather than “altar” in 1 Cor. 10, and the exclusion of the name “priest” from church officership would be *very strange*. But if we have a precious type, all is clear; and even so the ark was the symbol of His presence, the ark of His strength (Ps. 132. 8), and He dwelt between the cherubim (Ps. 80. 1), warranting the language of Num. 10, 35, 36. Thus it was a terrible thing to touch it. And we cannot *easily* overvalue the types of the present dispensation, but if we identify with the LORD we commit the error of Israel in 1 Sam. 4. 7. 'Tis then that the serpent of brass may be called “Nehushtan” (2 Kings 18. 4), and that the word “bread” needs emphasis.

In accord with man's proneness to extremes, we find a common swing of the pendulum from Romanism towards making light of the LORD'S will as to the LORD'S supper, though some of the false *accompaniments*, even administration and a communion plate, are still often preserved amid the carelessness. We dare not say “A mere symbol.” The judgment on Uzza must make us careful, if we walk with GOD. From Paradise in Gen 3 to the glories of Rev. 22 He has linked blessings with that which is *material*. *Spirituality* will not revolt from this, though a libertinism of independency may do so, and we are all in danger, or tinged by this spirit and habit of the age.

The LORD said “This is My Body,” and His reverent disciples would do well to treasure His words, and to see how He shows them more of Himself through the simple, humbling figure and arrangement which His perfect wisdom has appointed. How they should dread to alter the “this,” and substitute the common leavened bread, which is a Scriptural type of failing believers, for that which sets forth Himself alone, the CONTRASTED ONE. We cannot witness aright against Romanism or Rationalism unless we have a solemn realization of the value of each word of GOD (Deut. 8. 3), and unless

we esteem, with true gratitude, whatever pictures He has given to help us in our ignorance and weakness and forgetfulness. Oh that He may be glorified in some stepping forth from the systems of man to a despised Scriptural position, to carry out, in loving fellowship with other disciples, this and *other* commands, learning more thereby of the LORD Himself, and of His will that His blood-bought ones should represent Himself, individually and collectively—till He shall come. How bright the hope, and how solemn the refutation of man's doctrine of the real presence in 1 Cor. 11. 26!

“Can A Believer Do This?”

THERE are some questions which indicate a faulty state of *heart*:—for example, the oft-repeated question concerning Baptism “Is it necessary to salvation?” Are we willing to do only that which is *necessary* to salvation—have we no thought for GOD's glory? Moreover, the query implies an underlying feeling of salvation by works. Thus it is doubly an insult unto the LORD. And if we go a step further, and think of the Kingdom, not with selfish rivalry, but with a desire for an abundant entrance, *because* that is “the joy” of our LORD, surely we shall want something more than to be “saved, yet so as through fire.”

The question that heads this word of exhortation is sometimes, in like manner, an indication of a heart out of harmony with GOD. The “this” is often something “doubtful,” which one *wishes* to do, because the mind is not set on, and occupied with things above. If the believer is, in any measure, walking with GOD, his pleasures will be narrower, and alternatives will not so frequently come into his thoughts. The joy of a full grown man is very different from that of an infant, and he does not grudge the latter that which makes it laugh with glee. Thus the delight of a child of GOD is through things that appeal not to the unsaved, and the causes of their merriness will, not rarely, almost lead him to weep—unless there be wandering from the LORD.

If one who has been manifestly a lover of pleasures more than a lover of GOD professes to be born from above, there will be a great testing by attitude toward former surroundings and fancies. If such an one says “Can I go to the theatre?” many will rightly doubt the genuineness of the work. And if there be “sullen obedience” it would appear as bad. It is well to be “persuaded” by those that have the rule (Heb. 13. 17) in a Scriptural assembly, even when one cannot fully see the reason—provided the persuading is toward narrowness.—But one should have the *added* agreement of heart, gladly surrendering “the desire of the flesh, and the desire of the eyes, and the pride of life” (1 John 2. 16), and finding the LORD's hundred-fold. If we, like some in Malachi's day, *feel* the strain of “walking mournfully before the LORD of hosts” (Mal. 3. 14), and say “What a weariness is it” (Mal. 1. 13), and fret ourselves against the man of this age (Ps. 37), we cannot wonder if we miss the joy of the LORD.

Forced agreement is such a poor thing. What is wanted is a spiritual reviving, that, from a Divine standpoint, we may not only speak the same thing, but *delight* therein, and wish nothing except that which is in keeping with the Word of GOD. Who would grieve over the loss of filthy rags or a shadow? Who would mourn the absence of a farthing when being made a millionaire? Children of GOD fail to show to the world their holy happiness in their treasures:—they belie the gospel through worldliness, and thus grieve the HOLY SPIRIT, and disgrace the name of the LORD. We do not want to do a minimum of service; rather would we press toward the mark, and, saved by the precious blood of CHRIST, do ALL we can to please Him. Oh how such thoughts humble us, when we think how the things of earth get a hold upon us, and take a vantage ground. In the light of the Word, and with a heart-humbling sense of failure, we must enter into the Scriptural exhortations, yea commands, to mortify the flesh, and deny self, that the LORD may be exalted. If we allow one sin, we shall soon carry out two. Every opportunity for sinful pleasures (and every tiny pleasing of oneself is included) will tend to unholy habits, and thus we shall want to go our way, and fail to go the LORD'S way, unmindful of His great love wherewith He loved us, and sadly losing the time of serving Him.

The LORD and Christendom.

TO look at things from a Scriptural standpoint is to be esteemed a fanatic. The Word of GOD is popularly allowed to corroborate human wishes, but to initiate is beyond its power! The most “earnest” “Christians,” to use a popular expression, are only ready to obey the LORD when there is not too serious a *revolution*, and when there has been an easy preparation for the action. Ready and unqualified obedience is as absent from the modern “church” as it is present in the professed Text Book thereof. And we, dear readers, are among those who fail.

The LORD looks at Christendom with heart-searching glances. He beholds the hypocrisy. A true church cannot be socially successful, or brilliant in a worldly sense. Hence Christendom is wider than many think. The majority of CHRIST'S “followers” are no better than the stony ground-hearers.

Some most upright of religionists are still as a thorn hedge. How awful must ecclesiastical sin appear to the LORD Whose eyes are as a flame of fire. He cannot make light of it.

Many are ready to criticize errorists, but mere criticism is easy. Separation is needed. And humility must accompany. Discipleship in rejected lowliness is the test for saintship. Leaven is not purged out. Not one meeting of any denomination in London can honestly face discipline passages in the Word of GOD. The inference is not—“Then we must give up” or “This must be,” but rather “Let us be brought down, and let us obey.”

The LORD is about to judge Christendom. He is longsuffering to usward, waiting for our return from Babylonianism, simply unto Him. *We never meant* to be such time-servers, when first brought to the LORD. Why have we fallen in? We should have been very different in a different atmosphere. This statement is our condemnation, not our excuse. But there is forgiveness with our gracious LORD, *that He may be feared*. Let us, if bought with His blood, and valuing His friendship go forth to *Him* without the camp, bearing *His* reproach.

The LORD beholds, with searching glance,
Those who profess to be made nigh;
His courts none enter in by chance,
Escaping His all-seeing eye.

The chosen of our gracious LORD
Should likeness show to Him indeed,
And well esteem His precious Word,
His stern and righteous precepts heed.

The many, who but *say* they're saved,
Refuse His law with sinful pride,
And think themselves not so depraved
As those who would *their* church divide.

But those who *love* the LORD obey,
E'en when it costs them grievous pain,
They dare not turn from Him away,
And then with pride come back again.

Obedience is still linked to prayer,
And prayer unto obedience joined,
But Christendom shall never share
The blessings verbally purloined.

Beware of those who still invite
A union with the world to-day,
Vain is their sin, and vain their might,
The LORD shall soon His power display

“That they might Observe His Statutes and Keep His Laws.” Ps. 105. 45.

GOD, in mercy, saves the worthless. His love is seen in that He does not wait for preparation on the part of the sinner, but meets him in his ruin. Then obedience starts—the reply of gratitude to His grace, and the effect and manifestation of life from above. Accordingly we read that GOD saved and blessed Israel that they might observe His statutes. In like manner He has loved us, that we should be holy and without blame, before Him (Eph. 1. 4). And this object is in no way strange. It is natural and right that GOD should love with a view to the glory of GOD. If a creature thus loved, there would be a centring round self. But it is *right* for GOD to cause glory to Himself (as it would be *wrong* for a dependent man so to do). *Nothing else* could be right. Nor is there any gain or bargain therein, for though a man, who invests with a view to *the future*, seeks to get something which He cannot obtain otherwise, and thus esteems the seemingly worthless, because of its *potential* value, the LORD chooses the *actually* worthless, and all their after worth is His *gift* and *working*, and He could obtain the glory due to His name without such condescending love.

Doubtless in Ps. 105. 44, 45 there is the thought that we find in Deut. 9. “Speak not thou in thine heart, after that the LORD thy GOD hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess the land; but for the wickedness of the nations the LORD doth drive them out from thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations

the LORD thy GOD doth drive them out from before thee, and that He may perform the word which the LORD swore unto thy fathers.” The land was full of evil, and the LORD would reveal His love and righteousness, by driving out the inhabitants, and filling it afresh. But, sad indeed to relate, the chosen, the favoured people, were mingled with the heathen, and learnt their works (Ps. 106. 35). They did not drive out, aye, could not drive out, seems the message of Judges 1. Hence this passage in Ps. 105 seems to have been a call to heart-searching on the part of Israel. GOD looked for righteousness but there was none (see Isa. 59. 15). Such is man. Oh how awful is sin, how ungrateful.

But the Scripture is not only history. It still applies so forcefully. The LORD hath done great things for us, whereof we are glad, and every mercy is a plea for obedience. How can we, who deserved the prison, spurn the laws of His house? How can we, saved from the chains of an eternal judgment, resent the cords of His love? Nay, let us do His will, for it is written “If ye love Me, keep My Commandments” (John 14. 15).

Hymns for Believers.

Baptized, dear brother, into CHRIST'S own name,
With Him, and for Him, now to bear earth's shame.
It matters little how we suffer here,
For His Return is drawing very near.

Trust on, press on, the LORD will meet your need,
Your softest whisper He will deign to heed,
The breath of prayer is heard by Him in grace,
It enters in His glorious dwelling place.

The LORD *will* keep: each saved one He has kept:
He will not sleep: He never yet has slept;
And He abides, our ever living LORD,
He will not change His never changing Word.

Fear not, trust on, the LORD will hold and guard,
Be true to Him, and you shall have reward:
The world's rejection will not take from you
The Coming Kingdom, ever in your view.

Saved by the blood of CHRIST, you cannot be
Aught but His humble servant, gratefully,
Obedience marks a chosen, blood-bought one,
For whom salvation's work was fully done.

Baptized, you now confess His Worth, your sin,
Your holy wish His joy to enter in:
Baptized, you gratefully the Kingdom seek,
And want by life and lip of Him to speak,

I want to live for Thee alway,
And labour not in vain,
That I, by grace, in that glad day,
With Christ may live and reign.

May I each day, by grace Divine,
Grow more like Jesus Christ;
Saved through His blood, Lord, I am
His death for me sufficed. [Thine—

Open my eyes that I may see
The "pattern" Thou hast given,
In Thine Own Word for even me,
Since made an heir of heaven.

While on this earth, Lord, may I live
Well pleasing unto Thee;
My wandering thoughts, O Lord, for-
And keep me constantly. [give,

The future may I keep in view,
The narrow pathway choose,
All that will please Thee gladly do,—
And not "In That Day" lose.

Made nigh by blood, we would live
To Thee our God above, [near
Walk daily in Thy filial fear,
With hearts that burn with love.

For grace eternal, wondrous, free,
We praise Thee, O our God,
Through Christ, Who is our only
Who shed for us His blood. [Plea,

In Christ Thou didst Thy people
The work by Him was done, [choose,
Not one wilt Thou forsake, or lose,
In Thy beloved Son!

Secure are we in Him Who died,
Though Satan tempts and tries,
Thou wilt Thy people guard and
And hear their feeble cries. [guide,

To Thee made nigh we would draw
In prayer, before Thy Throne; [near,
Our heart-felt, humble praises hear,
Our labours bless and own.

Gathered by grace to praise the Lord,
His lovingkindness we record,
Gathered to worship in His fear,
By precious blood for ever near.

Gathered by grace to glorify,
Our gracious, glorious God on high,
Gathered to hear His holy will,
Gathered His precepts to fulfil.

Gathered to know His leading too,
Gathered to keep that Day in view,
To spur each other with The Hope,
Lest with the lost we dare to grope.

Gathered—then let us *please* our God,
And sing as those *redeemed* by blood:
Our Father, hear our *praise* and *prayer*,
Forgive our sin, remove our care.

As, by Thy grace, our God, we see
Our helplessness apart from Thee,
We bless Thee for Thy love and
might,
And we would walk within Thy
light.

Save us from pride of every form,
Keep us unmoved mid every storm,
Save us from *compromise* and sin,
May we, by grace, the conflict win.

Born from above we hence would
show
The mercy that by grace we know,
Would *humbly* fear to leave Thy will,
Would *humbly* seek to serve Thee still.

By grace, our sin we now confess,
And own Thy *wondrous* graciousness,
And plead the merits of *that* Blood
Whereby we come to Thee, our God.

Thy sovereign grace our pride brings
And in ourselves we see a foe, [low,
Grace leaves no room of self to tell,
'Tis grace we are not doomed to hell.

Such thoughts we find so hard to feel
Except our hearts before Thee kneel,
Oh cause us even now to see
The worthlessness of all but Thee.

Oh how little do we know
All unto the Lord we owe;
How we fail to praise His Name;
And for Him to suffer shame,

How ourselves we dare to please,
How we seek a sinful ease:—
Let us now our sin confess,
Else our love will still get less.

Father, graciously forgive:—
All to Thee we now would give;
Having all received we own
That our all is Thine alone.

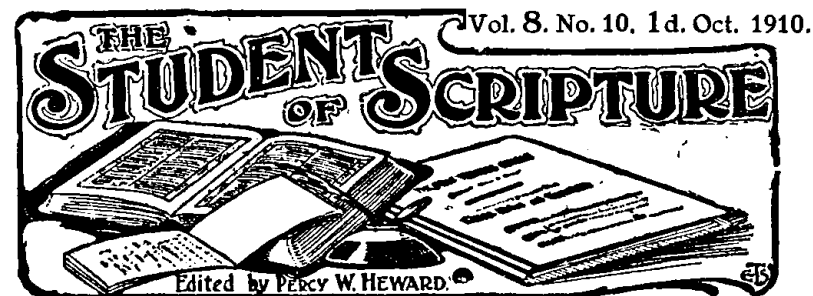
Saved by grace, deserving nought,
By Thy Son's atonement bought,
Born again—how we should show
All unto the Lord we owe.

Soon our Saviour will come back,
Then what honour shall we lack—
If for self His gifts we use,
And to grieve Him vainly choose.

Father, once again we pray,
We would please Thyself alway,
Keep us from each selfish thought,
May we by Thyself be taught.

Unto Thee, our gracious God
Now we dare to come in faith,
Trusting in the sprinkled blood,
Hearing what Thy Spirit saith.

Let Thy Word our hearts possess,
Deign to hear, and own and bless.



A Word of Introduction.

ANOTHER messenger, seeking to set forth the same Word of the same LORD. The days hurry by. The deadness seems to continue. The whole truth of GOD is still unpopular. But His grace remains, and His HOLY SPIRIT still quickens. It is our heart's desire that He may be pleased to use this herald of His precious truth to His own glory, and we should like to hear from those who are thus blessed. Perhaps they will be enabled to come to a Bible Meeting at 61, Upton Lane, Forest Gate, or 2, Coborn Road, Bow, or 43a, The Broadway, Walham Green, or to arrange for a special gathering in their neighbourhood, inviting a few concerned and solemnized ones, that the will of the LORD may be loved, and known, and loved, and done. We shall be glad for such an invitation to pass on His Word, if the LORD does not open the way for any to accept our invitation to come to the Meeting Rooms He has graciously granted us.

Holiness.

"HOLY, HOLY, HOLY is the LORD of Hosts"; "the HOLY ONE of Israel"; "Glory ye in His HOLY NAME." Such utterances remind us of the majesty of GOD, that we may rightly fear before Him, and loathe our sins. "He is of purer eyes than to behold evil" (Hab. 1. 13), and His hatred of sin is seen not only in past judgments, but most manifestly by that great event on Calvary, when His beloved SON went through wrath, for the undeserving ones chosen in Him before the foundation of the world (Eph. 1. 4). In accord with the spotless holiness of GOD, the place where He deigned to put His Name was called the "holy of holies," and Israel, whom He lovingly picked out, were called and told to be an holy nation (Lev. 11. 44, Deut. 7. 6). And shall the command fall on deaf ears now, even the heart-searching command—"Become ye holy, for I am holy":—Shall we refuse to hear? Shall we excuse our sins by complaining of our weakness and our surroundings, or shall we, humbled before GOD, and remembering that without holiness no man shall see the LORD (Heb. 12. 14),—shall we confess our sins, and seek to walk worthily of our vocation, if, by grace, we are among the called of JESUS CHRIST?

But how can we walk with Him Whom the heaven of heavens cannot contain? How can we please and praise Him Who is exalted beyond all blessing and all praise? And how can we avoid the merely sentimental counterfeit of holiness which seems to characterize the dark age in which we live? These questions will humble us yet more in the SPIRIT, if we are in the right attitude,—that GOD in all may be exalted.

True holiness involves, as the context in Eph. 4. 24 tells, a heart-hatred even of detail-sins, a holy setting aside of self-pleasing. The words written across the high priest of Israel will give us instruction as to the nature of sanctification—"Holiness unto the LORD." Holiness is, therefore, not only a separatedness from the world, but from *self's* wishes, a simple devotedness of heart, soul, mind and strength unto Him to Whom we owe all.

Ah, dear reader, is this, in measure, your experience, by grace, and yet more your desire, by the same grace? Do you want to be with the LORD, and unto the LORD, to meditate on Him, to delight to do His will, and to have *no room* for the murmurings and disputings, and vain thoughts of the flesh? Do you wish, in the LORD'S mercy, to subdue sin at its very root, and to strike against selfishness at its very beginning, that GOD in all may be exalted and magnified? If so, happy, indeed, are you:—happy, indeed, if, by grace, your heart is fixed, so that the attractions, of the world the flesh and the devil, lose their charm and power, and only suggest a more definite watchfulness, lest there be a momentary yielding.

We cannot be too holy. We cannot be too much devoted to the LORD. If we have any boxes of spikenard, let us bring them *unto Him*. Let our looking glasses be given for *His* tabernacle, rather than our earrings for a golden calf. Let us gladly give up for the LORD Who so lovingly gave up for us. Sanctified for ever (Heb. 10. 10), let us be those who are *being* sanctified (Heb. 10. 14), who are growing in grace and in the knowledge of our LORD and SAVIOUR JESUS CHRIST. There are so many snares and friendships. The wiles of the devil are both many and skilful. The only hope of preservation is a holiness that walks with GOD, and so in *His* light detects sin, and, in the SPIRIT, will allow no temporary compromise with any form of it. If we are undecided, we shall fall. A moment's toleration of sin will mean heavy heavy loss. How these words cause us to confess our iniquities, for how, dear friends, we have all failed.

The believing life should be one of continuance and victory. It is written, "Sin shall not have dominion over you" (Rom. 6. 14). But a subtle error is revolt from the idea of a life of falling to one of perfectionism. We cannot be too earnest in seeking perfection, but we cannot be too definite in denying we have reached such sinlessness. "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1. 8). The usual claim as to freedom from sin (forgetting margin and context of Rom. 6. 7) forgets that the passages usually quoted (e.g. Rom. 6. 6) apply to *all* believers, and describe our blessed and "legally" secured position, which is to

be realized more and more, unto GOD'S honour. The idea of getting out of Romans 7 into Romans 8 misses the precious teaching, and oft proudly. The *tenses* of the earlier chapter—changed at verse 14—show that it reveals one part of the apostle's experience at the time of writing, and it may be the singular "I" is used, under the HOLY SPIRIT'S inspiration, because so few of the redeemed have ever gone on far enough to feel and mortify sin in the way there set forth, and to perceive not merely the fruits, or even branches of sin, but the *very root* and law (Rom. 7. 23), all the manifestations or "*shootings forth*" being removed *so quickly*. The thought of falling short in verses 15-21 does not involve an excusing, but a parallel with Rom. 3. 23. As a skilful artist sees the detail-errors in a painting that fails to reach his mind-picture, while others rather recognize the beauties; and as he feels how his *very* hand never gives just the exact *touch* of perfect excellence, so a *child of GOD, walking with Him, sees shortcomings, while others behold nothing but obedience*. One misinterpretation of Rom. 7 to allow known sins must not lead us to *another* misinterpretation. Any suggestion of sinlessness denies 1 John 1. 8 and Phil. 3. 12, though any *tolerance of sin* is equally against Phil. 3. 15. The idea of eradication is as unscriptural as the word, in connexion with holiness. When we came to CHRIST, by grace, we *crucified* the flesh. But *crucifixion is not death*: it prepares for it, and blessedly *hampers* the movement of the flesh. Since quickened *from above* we have been *mortifying* the flesh; or this *should* have been *our* daily experience—with a view to "*that Day*," and GOD'S glory. But such a *conflict does not* imply the *death* of the old nature:—that which is *gone cannot be mortified*. "YOUR members," says the HOLY SPIRIT, to those who had *CHRIST* for their life, and then names iniquities; not that believers are going into such gross sins before the world, but to make clear that *godliness* calls the slightest departure from GOD by its *right name*. Matthew 5 explains. *One thought* of anger is murder, and so forth.

This holy view of sin is foreign to perfectionism. That system, though many who seem to want to please the LORD are ensnared, really lowers the standard according to *human* knowledge and personal consciousness. It forgets GOD is greater than our heart (1 John 4:20): it forgets secret faults. It claims a knowledge as to what is sin and what is not:—a sinful claim. It makes self the decider and that means a continual lowering more and more. It thus suggests an inner light, and ignores the work of the HOLY SPIRIT in and by *the Word*. Against these teachings let us prayerfully consider Lev. 5. 2, 3, 4, 17, and the general emphasis on sacrifices for sins of ignorance (Num. 15. 27). A realization of the glory of GOD, even as Isaiah received, does not allow of *such pride as the profession of eradication*: and those who are truly born again will acknowledge with shame that they fall short of GOD'S glory and that they *omit* many things; and surely they will humbly confess they might have walked *more closely* with the LORD. Heart-humility will, in the SPIRIT, guard *from* this sin.

“And THERE Prayed.”

Mark 1. 35.

THE rising up early of the LORD JESUS is heart-searching. His wilderness quietude, because He had no house of His own, fills us with wonder. Verily He Who was rich for our sakes became poor (2 Cor. 8. 9), and mercy has abounded toward us in the record of *this*, that we may dismiss our pride and self-seeking.

But in accord with the fulness of every Scripture word—though Satan would take advantage of this to let every one have his opinion, and to lead us to assume contraries are equally right—there is yet deeper teaching. “There He prayed”; hence let us avoid the display of prayer before the multitude. The Pharisees loved to pray at the corners of streets. CHRIST did not *refuse* to pray before others (John 11. 41), but His life was a protest against human vanity. “There He prayed,” so we must not, while lifting up our hearts to GOD at all times, forget the solemn importance of supplication in quietude. GOD can enable amid confusion, but we must not presume on His love. GOD can bless an ejaculation, but we must not limit ourselves thereto. And the HOLY SPIRIT is pleased to use a tense that emphasizes the humbling instruction upon us. It signifies continuance. He kept on praying. We are reminded of the words of Luke 11. 1 “When He ceased.” These also imply an absence of rush. ‘Tis no wonder He rose a *great while before day*. There was no hurry. He loved to continue in prayer. Oh that we, in the SPIRIT, may be and do likewise.

The Temptation in the Wilderness.

THESE words call to our mind the failure of Israel in “the day of temptation in the wilderness” (Ps. 95. 8), and the contrasted faithfulness of Him, Who is also to be contrasted with the first Adam, tempted in the *garden*;—and with every failure, and form of wickedness including the tremendous future one of the great king Antichrist.

We would, dear fellow saved ones, just now prayerfully “consider Him,” Who manifested, after the strain of 40 days without food, that wondrous fixity of purpose which illustrates the words “Wist ye not that I must be about My FATHER’S business?” If ever there was granted a revelation against the sin of giving way to *physical* feelings it was then. And the LORD JESUS is the *Example* of those who *first* know Him as *Saviour*; though *they*, conscious of their weakness, and of His victory over the evil, are ever to pray “Lead us not into temptation, but deliver us from the evil one.”

We are not altogether ignorant of Satan’s devices, for the Scriptures record them for our instruction, that we may not fail, through being deceived and overtaken in a fault. But it is sadly possible to look at the Word of GOD, and yet to be unacquainted with its teaching, to know mentally its precious words and to fail to apply them. May

we be mercifully saved from the sin of slipshod reading of the Word of the living GOD.

The HOLY SPIRIT has been pleased to give us a *twofold* record of CHRIST’S temptation, to *emphasize* the lessons upon our hearts. We always profit by the *spiritual* comparison of Scripture. The present day tendency to expect contradictions is one of irreverence. The right attitude is quiet searching. Exact similarity would often *simply* add a stress :—that, though valuable and humble, is not enough ; different wording provides *also* fuller teaching, and leads to real blessing.

Both records bring before us that the first temptation, as in the garden, and with Israel, was in connexion with *food*. Satan began with an insulting “if.” His object was to cause CHRIST to act *before* the time, by implying that, if He did not, His DEITY would be questioned and questionable. How often, apart from the *parallel* with this temptation as to *our* meat and drink, we find an evil encouragement to take things into our own hands, unmindful that GOD worketh for him that waiteth for him (Isa. 64. 4). Thus *some* wrongly anticipate the millennium, and, as it were, assume the Kingdom before the time. *Others* seek to get out from trials by unappointed means. These things grieve the HOLY SPIRIT of GOD.

And, further, how frequently the LORD’S people find that those who would “argue” with them spur them on to leave the simple path of testimony, by words such as these—“If you have the truth, you ought to be able to convince me.” This is a weapon of Satan to hinder true gospel witness in the open air :—though having thus said, the writer must add that he would not that even one should take his words as urging any to such work, however simple, *till* a Scriptural position has been personally and humbly taken, though GOD may graciously deign to use or overrule to His glory, for He is *sovereign*, but we are to be governed by His *revealed* will. Even intended service, and proclaiming the gospel, may be out of place. Nicodemus’ spices and the preaching mentioned in Phil. 1 illustrate these solemn thoughts.

The answer of the perfect LORD to the first temptation is, as we might expect, and as all His words, beautiful and instructive. He could have given *fresh* words without error, but was pleased to quote despised Deuteronomy, and to show His food. Oh that we too might thus value the sayings of GOD. Prophets and psalmists in measure knew what feeding on Scripture meant Jer. 15. 16, Ps. 19. 10). Surely we should not fall short so sadly, amid some greater privileges.

It is difficult to say which temptation came next. Luke as to *events* was inspired to give the *order* (1. 3). But he does not say which temptation was last. Matthew gives *time-marks* in verses 5 and 11, but the word “then” can denote a *period*. One thing is clear—the LORD desires us to see a relation of *each* of the latter temptations with the first, and to give us a different climax in the two gospels. There is *no* contradiction, but fuller teaching by the reversed order. Man would have put in words that would have

collided: here is one of the evidences of Divine authorship, for similar occurrences are frequent.

One temptation was to act *before the time* as to *Israel*, and the other as to the *world*. "Before the time?" Yes, for CHRIST will yet own the temple (Zech. 6. 13), and claim the earth He purchased (Rev. 11. 15). The link in Matthew between the first and second temptation, brought before us, brings out Satan's subtlety in quoting because of CHRIST'S allusion to Deut. 8. 3, but the tempter does not give "every word" of GOD. And the same gospel, which in the first chapter emphasizes the *Kingdom*, has *this* for the climax. In Luke we get the same order as in 2. 32, and the sequence of the wilderness, the kingdom, the temple reminds of Israel's history. The wickedness-method still further reminds of the serpent's appeal to pride in Gen. 3, and we cannot help calling to mind Rev. 13. 2, and Dan. 9. 27 where we see Antichrist will gladly accede to this temptation and come "on the wing of abominations" (literal rendering). Everything leads us to see more of our beloved LORD and His fidelity, as the perfect MAN, and to humbly note our failures in these matters (1 John 2. 15-17*). Oh that we may value Scripture as He did!

The devil, having finished "every temptation" (Luke 4. 13), was thus thwarted. CHRIST as PROPHET, PRIEST and KING† was victorious. He Who humbled Himself had no pride. The prince of this world came as he came again (John 14. 30), and had nothing in Him, our SAVIOUR, LORD and EXAMPLE. To Him be glory!

Fellowship in Prayer.

PRECIOUS indeed is the promise of the LORD, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My FATHER, Which is in heaven" (Matt. 18. 20). But the added *reason* of this bounty emphasizes the *condition* "For where two or three are gathered together in (into) My Name, there am I in the midst of them" (Matt. 18. 20). It is not enough for an individual to say many prayers. It is not enough that such an one is born from above: although that glorious fact shows that CHRIST'S merits have opened the way of prayer for him. It is written "If I regard iniquity in my heart, the LORD will not hear" (Ps. 66. 18). And what is true of *one* is true of several ones praying together, and the *improbability* of a right condition, amid the bustle and self-pleasing of to-day, is largely increased. Consequently much prayer is not prayer at all, and it is possible to gather for the worse, and not for the better (1 Cor. 11. 17). We need to be bowed down before GOD on this account. We warn the ungodly that they are deceived in thinking all will be well. We who warn others, do we warn ourselves? We lament the trusting to quantity of petitions, in heathenism and Romanism alike. Do we test ourselves in this matter? A prayer meeting may easily become

* The three temptations suggest these names.

† A context that mentions Antichrist.

a fleshly effort, and the multiplication of words before Him Who is in heaven, and Whose greatness we should so humbly realize.

Nothing can be more serious than the form of godliness without its power. When believers meet, they *should* pray, and this *should* be a general rule: but mere imitation of this, when one sees those who *profess* to be Christians, is not well pleasing unto the LORD. To help another to hypocrisy, or to thoughtless supplication, may be sinful, and prayer *without agreement* is not mentioned in Matt. 18. 19. It is plain that if one is walking with GOD he will not agree with one who is seeking worldliness. "The LORD knoweth them that are His," but we do not; and are not warranted in *lightly assuming* that any are born from above. The easy-going acceptance of any on their own statement is only seemingly parallel with CHRIST'S dealing with many in this way, to rebuke and reprove. We want more realization of the greatness of GOD, and must not lightly invite into His presence those who give no true evidence of being His children. The tendency to ask everyone to join in "public worship," and to sing praises, has many branches.

We may be called bigoted, and need to be *very* careful as to a proud or harsh manner; but possible sad accompaniments of a right action are no argument against the action itself, or in favour of a contrasted wrong one. Perhaps we have known someone who has repelled us from narrowness: let not Satan get advantage of this fact. To refuse to pray with a Jew, who does not rest in a Mediator, is honest: to join in prayer is to attack CHRIST, and to compromise—often through fear of man. In like manner, to refuse to pray with those who have a totally false idea of GOD as a universal FATHER is right: there could be no Scriptural agreement with such. Sin frequently appears as if it were love, and it looks unkind to hold aloof. Our action may be misunderstood, and the ecstatic feelings linked with the thought of opposed ones on their knees together will be lost, but while Isa. 29. 13 remains we need to be on our guard, and the friendship of CHRIST outweighs all else.

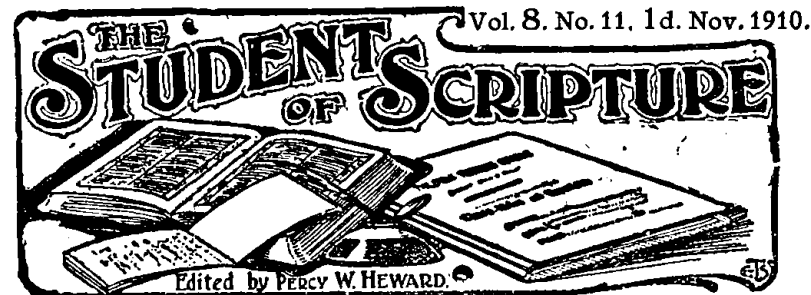
The method of the LORD, while Judaism, and its assemblings, were *dispensationally* recognized, does not permit us to recognize all. If the present dispensation were national, and Christendom still acknowledged, the case would be different. But these things are not so. 2 Tim. 2 gives us clear instruction, and the HOLY SPIRIT leads in a plain path. The wish otherwise must be firmly checked, to the glory of our TRIUNE GOD.

What then are we to do in particular cases? It is evident we must hold aloof from meetings not in accord with the mind of GOD, but how about occasional meeting, in the home, with those with whom we *have* prayed, and who are yet in Christendom? To break off prayer may seem unspiritual, and may hinder. What are we to do that GOD may be magnified? Let it be noticed the PRESENT question is not—"Are we to keep on visiting and finding our friendship with those wandering from GOD?" The answer is clear, if, by grace, we have spiritual discernment. Nor is the point NOW before us our competency to meet them, and lead them to the LORD.

All have their own work, and many make a mistake by overestimating their ability, steadfastness and authority. The thought now is—"What are we to do in an emergency?—An old-time friend calls on us: can we pray with him?" If we strongly doubt his salvation and godly honesty, how can we? But the explanation of refusal must be gracious and patient. Our *other* conversation will determine whether he will consider us full of cant and hypocrisy. How guarded must we be. If we talk of the LORD, and, with true *affection*, naturally seek for one we have known to have our *privileges*, we shall prepare for the problem, and it is not likely to be *repeated*, unless GOD, beginning a work, causes the dear friend to come again:—ah, then we shall soon find the problem *is* being removed. But another difficulty will come—How are we to deal with those coming to the truth? If we feel they are saved, and feel this apart from the "prejudice in favour," that would avoid a testing, we may bring before GOD the points on which we *are* agreed, and the desire for going forward. If, however, we find in one, of whose salvation we have had no doubt, a certain Pharisaism, or whirl of work, and unwillingness to be bowed down before GOD, we may either see the need for doubting salvation, or grace may be given to present the Word so plainly, that prayer will not be expected. Unless there is a willingness to confess sin, and to seek guidance from the LORD, and to consider the things that pain us from the heart, how can there be any harmony in prayer? If there is a heart-melting, the suited words will perhaps be known and realized better if we look at prayer less formally, less officially, and more as a reality—an entrance into the LORD'S presence with some solemn requests. If two right-minded children of an earthly father differed, they would naturally speak to him about THIS, probably together, and with right reverence and quietness. The figure is suggestive, and if we add that of the throne, the *familiarity* that is so sinful must be opposed, and, in the working of the HOLY SPIRIT, will be avoided. A healthy sense of GOD'S greatness will prevent much of the transgression of His professing people, in the matter of that which seems to be prayer. Oh that we may remember the words of Mal. 1. 6, and learn from Scripture the devotedness that will not attack one sin but all, not only causing us to abhor latitudinarianism in dealing with others, but also in our own selves.

An Hymn for Believers.

What wondrous grace and love, For sinners lost and dead, Shines forth in Christ, Who <i>from above</i> , Came down His blood to shed.	Saved by our Saviour's might, His praises we should sing, Walk daily in His marvellous Light, To Him much glory bring.
He took the sinner's place, God's wrath He freely bore, And through His blood, in <i>wondrous</i> Opened salvation's door. [grace,	Outside the camp with Him, To suffer loss and shame, His dying love our constant theme, His glory all our aim.
Onward we seek to press, In view of love so great; His dying love we would confess, And every sin would hate.	



Vol. 8. No. 11. 1d. Nov. 1910.

A Word of Introduction.

SAVED by grace, it is our privilege to know the will of GOD—that good and acceptable and perfect will of GOD. But are we saved by grace? Many will yet say "LORD, LORD, open to us," and be surprised to find themselves outside the presence of the LORD. "Let no man deceive himself." Self-flattery is cruel, and terribly resultful. If, by grace, we can humbly examine ourselves, and then know that JESUS CHRIST is in us (2 Cor. 13. 5), and, with lowliness of mind, can see in our lives the marks that cause assurance according to 1 John, then salvation will not be lost; but only as we keep on obeying can we rejoice in the fact (Heb. 5. 9). Let us not feed on past experiences, but let us walk with GOD now. And privileges "in CHRIST" do not guarantee our knowledge of the will of GOD. There must be holy separatedness—a solemn responsibility (Rom. 12. 2). To bring this before believers, to help, in the SPIRIT, to a spiritual understanding of His Word, and to godly living, unto GOD'S glory, is this little messenger commended to those who would "grow in grace."

Correspondence welcome from believers and enquirers alike, Percy W. Heward, 61, Upton Lane, Forest Gate, E., and 43a, The Broadway, Walham Green, London, S.W.

The Believer's Appointed Attitude Toward Interdenominational Societies.

TO speak of CHRIST, and of all His Worth and Worthiness is, indeed, profitable spiritually, but it is often necessary, when showing the preciousness of salvation, also to contend earnestly upon the faith (Jude 3). A debating, cavilling mind is not well pleasing to GOD, but holy reasoning out of the Scriptures may and must be to His glory. We must carefully distinguish the wish to imagine awkward and nigh-impossible circumstances, simply in order to argue a line of action, and the desire to honour GOD by considering His will for His redeemed people in real emergencies and amid difficult surroundings. We cannot pray too much or too fervently for a "plain path." Snares are on all sides. One wrong action—either of compromise or haughty isolation—may influence some to follow, and yet more to *oppose*, with an especially dangerous swing of the pendulum. We affect others more than we think. One action is not as a rule the *cause* of another, but every action con-

tributes a little to many others of many persons. If we are among the called of JESUS CHRIST, these thoughts will impress us with the sense of our responsibility, and of our need for fervent prayer. Oh how we should dread lest we become, in any measure, Satan's tools.

The title of this article may be misunderstood. The too frequent use of the words, "Our Attitude" may suggest pride, and thus the underlying *spirit* of sectarianism, though apart from the outward organization of it! "The Believer's *Appointed* Attitude" is set forth with *humility*: the word "appointed" being a necessity, for many, who cannot be spoken of lightly as unbelievers, alas act differently. Oh, the sad confusion, and ruin everywhere—to be avoided, *not* by a retrograde step to Rome's disunited unity but, by a solemn and reverent and spiritual study of the Scriptures, and a return to the wondrous arrangements the LORD appointed. There is no real *via media* between simple Scripturalness and Popery on the one hand, and infidel Rationalism on the other. We would pray for grace to walk quietly in the narrow way of the LORD. Dear reader, not only for you, but for himself, is the writer concerned. Heart knowledge of and continued heart-obedience to the wishes of the LORD cannot be regarded as natural or easy.

By interdenominational societies we mean Bible and Missionary and similar organizations, which combine professing believers without dealing with their sinful and sectarian divisions. It is often thought that these are a mark of unity. "Look at the conventions of to-day, and the vast protestant and evangelical societies and alliances," one will say, "are they not evidences of the setting aside of man-made separating lines?" It is difficult to answer. There may be a measure of love unto the LORD, as in the case of Nicodemus bringing spices, behind an action that is not His will. And He Who seemed to bless Moses' forbidden smiting of the rock may overrule to His glory amalgamations that are not commanded. Neither attacking individuals, nor motives, nor denying the encouragements of Divine blessing seemingly linked with the organizations under consideration (Phil. 1. 18) we would make it clear that the thought before us is—"What would the LORD *have His humble people do* in this connexion?" He is Sovereign; we are not; He can work everywhere; we are governed by His *revealed* will.

It is clear that such societies were not existing in apostolic days, yet Scripture gives us principles to deal with all possible circumstances. But the fact of non-existence then is itself heart-searching. Are we not adding to GOD'S Word if we accept arrangements which, as to method, are quite distinct from those given? We are acting as the LORD when we adopt a simple dress of our native land, rather than wear the Eastern clothing He wore; but we are never permitted to revise His arrangements under the plea of changing times and customs. If ever the LORD wills for us to have the *counterpart* of some Eastern custom He has hinted this, e.g. the word used for "Kiss" denotes something made by "love" or "friendship," and the words of John 13. 7 prepare at the outset for a spiritual *parallel* with washing the feet. Never has He authorized our departure from

Scriptural church appointments. Never do we find anything in Scripture to suggest two or more distinct churches in one neighbourhood, governed by different laws, yet in measure recognizing one another, and meeting on a common platform. The idea is awful: it makes light of the sin of sectarianism or heresy, i.e. of self-choosing. 2 Timothy deals severely with anything *approaching* such a misconception of GOD'S will, and speaks so solemnly of those who were causing a sect in Asia.

Moreover, we do well to remember that the societies before us omit, and thus attack, the LORD'S plans to make *room* for themselves. They could not flourish *together with* a stress on His laws of fellowship. That is to say, they not only involve an addition to, but also a *substitute* for, His methods, leading to a contentment with glossed-over ruin, and directly opposing the seeking of those methods. And we may go further, they necessitate fellowship in worship with those who have never been Scripturally tested as to the possession of birth from above. That is, their tendency and accompaniments are alike against the mind of the LORD, and there is *a doing evil that good may come*. Scripture is clearly opposed to this (Rom. 3. 8). If only this thought, and the precious, heart-searching arrangement against doing anything that causes to stumble, were kept in view, half the controversies of to-day would be solved in a prayerful narrowness. And is it too much to expect this from *the LORD'S redeemed*, from those really quickened by the SPIRIT?

Nor would we forget that membership involves partnership, and partnership responsibility. It is a solemn thing to take a share in anything, but how dangerous in that which is unappointed, which is governed by human laws (because none other can be found), and which is led by men of divergent opinions:—practically a *sine qua non* of these societies, and often their boast and glory.

Moreover, the principle beneath Ps. 66. 18, Matt. 18. 15-17, 2 Tim. 2. 25, 26 is quite definite in this connexion. As children of GOD, we cannot rightly tolerate sin in ourselves or others. The *manner* must not be proud, but risk as to this must not drive us to the certain iniquity of modern affability. Excusing of transgressions is against *all* Scripture. Even under the law there was very marked teaching as to this (Lev. 5. Deut. 17. 2-7). Sin is a leprosy, and it permeates as leaven. We cannot make light of doctrinal, ecclesiastical, or any form of sin. Evangelical Societies that *overlook* certain differences prepare the way for absolute broadness. Often those in them, for whom, by grace, we yearn, are preserved from the logical goal of their error, through GOD'S overruling of a self-made decision as to what is fundamental and what is not. It is a mercy we are all often kept from following out *our* principles to *their* goal. The *restraining* hand of GOD is wonderful, and among the innumerable causes for praise which His people possess.

We have referred to the fallacious defence of unappointed organizations by the argument from results. Linked therewith is the argument from the *seemingly* bad results of an opposite course of action "Look at the sternness of those who stand outside, and look

back to the *bitter* controversies of the 17th. century," we may be told. One error does not justify another. If the spirit and manner of *some*, in carrying out *some* appreciation of a true principle, is displeasing to the LORD, let *that* be rebuked, but not the truth with which it is mixed. We have noticed warp-and-woof accompaniments of the wideness disapproved; *this* manner is a *separable* accompaniment of the narrowness the LORD appointed. In *meekness* we must instruct (if so fitted), or come in contact with (if so compelled), those that oppose themselves (2 Tim. 2. 25), and return not to the seventeenth century but to the first.

And these thoughts prepare for another—*Attitude* means more than *non-membership*. How are we to speak of these well-meant human efforts after unity, and what are we to do for those in them? The LORD has given to *every one* his own work. There is no overlapping. There is no room for human revision of His will. Not all can speak in the same way. Some *words* would seem presumptuous from a young believer. Not all can act in the same way. 2 Tim. 2. 24; 26 was not addressed to a church. Unity of heart, and unity of mind, do not mean unity of sphere. But *all* must avoid the striving and roughness rebuked in 2 Tim. 2. 24. All must beware of *anything* against Phil. 1. 18, and of that fondness of thinking over evil which leads to the imputation of wrong motives, and to a self-complacent condemnation, like to that of Moses when he spake unadvisedly, and said "Hear now, ye rebels." It is not for us to speak evil of the LORD by hurrying His judgment on Christendom. It is not for us to be out of harmony with the *meekness* so emphasized for the present dispensation. We cannot, unless we have a clear Scriptural warrant, or the testimony of the individual, glibly pronounce who are saved (2 Tim. 2. 19). We see not the heart. By fruits and effects we know who have departed from unrighteousness, but that is all. 'Tis well to realize our weakness, and ignorance, and, as in dealing with the unsaved, we feel that such were we, so, in speaking to those about whose condition before GOD we are *doubtful*, we may solemnly remember we also were in snares of the devil once, and that a Scriptural position is *not* a guarantee of freedom from danger as to these errors now (1 Tim. 3. 7). We need to walk humbly with our GOD, considering ourselves, and humbling ourselves under His mighty hand. One can well see in this connexion how precious are the bands and cords of discipline of a *true* church of GOD, that *those* in fellowship may *know their sphere of service*, and be kept from meddling with *work* to which they are *not* called.

And finally, we must not forget the attitude of true and continued prayer. GOD has HIS elect in all manner of circumstances, and we need to pray for His gracious bringing out, that His work may go forward, carried out on His lines and in His power, and in view of the Coming again of our LORD JESUS CHRIST. If only we were more consistently separate from all that grieves the SPIRIT of GOD, we should have more spiritual strength, and those in whom He is working would be attracted. Thus would there be a reviving, well-pleasing unto the LORD.

"Protestantism" and "Romanism."

PROTESTANTISM, even as every "ism," has quickly degenerated, but our true attitude is not merely a return to the reviving, and yet incomplete reforms of the 16th century, but to the LORD'S own arrangements in the 1st. Compromise always contains the seeds of decay, and of further departure from the truth. "The fear of man bringeth a snare." "To the law and to the testimony." It is most important that we should escape the sins brought before us through past attempts at semi-improvement, and also notice the way in which Satan has worked through Protestantism to encourage the very spirit of the age—even independency, denial of authority and socialistic selfishness.

Yet our remedy and refuge can never be Romanism, for that is likewise corrupt. While we need to protest against the self-complacency of Protestantism, and the present-day method of attacking Ritualism (which logically leads to every man doing what is right in his own eyes), let us also mourn and hate Babylonianism of the vast system of the Papacy, though praying for those ensnared.

Avoiding the Scylla and Charybdis of error we must seek, as we have seen, grace to be led in a plain path because of those who observe, and because of GOD'S glory, even to be led in the old ways of GOD'S appointment. This is the right testimony and protesting. But even in this we need to be on our guard, and prayerfully dependent on the LORD for the direction of His HOLY SPIRIT, lest our manner be proud and abrupt, and lest we become more controversial than spiritual, more able to detect error than to feed on the Word, more self-satisfied than devotional and lowly. The path of a blood-bought one is not easy. Outside the schemes and systems of to-day, he must not become his own system, or *loving* isolation for its own sake, forget the unity of GOD'S appointment.

"My Great Name." Jer. 44. 26.

"Thy Great Name." Jos. 7. 9.

AGAIN and again we see the stress on GOD'S works of mercy toward Israel for His Name's sake. 'Tis a wonderful plea in prayer (Ps. 25. 11), but not to be used lightly. The thought is that the LORD does more than we can expect, because otherwise His Name would be so terribly dishonoured. Dear friends, do we think enough of His *great* Name? It is so easy to reflect the spirit of the age that *brings down* the LORD OF GLORY to the level of man. But shall we not fear, and rejoice with trembling, and stand in awe of His Word? He Himself has shown that the precious Name "Father" does not release us from honouring Him. Grace does not lead to license. The precious blood of CHRIST does *not* make us careless. Glib and sentimental utterance of names of GOD, without holy reverence for GOD, is at the root of much sin. If we feel this, let us confess our direct and indirect share in the proud familiarity of this day, and seek to "serve GOD acceptably, with reverence and godly fear: for our GOD is a Consuming Fire" (Heb. 12. 28, 29).

The Heart and Its Treasures.

"Where your treasure is, there will your heart be also."

Luke 12. 34.

"A good man out of the good treasure of his heart bringeth forth that which is good." *Luke 6. 45.*

WE all have treasures, and it is, therefore, important that we should examine ourselves, lest we value "vanity of vanities," and omit to set our mind on things above, even while urging others so to do. Are our treasures in heavenly places? For our heart, and its affections, will be where our treasures are. And out of the heart will flow actions; and our looking around, instead of upward, will soon cause a very manifest *worldliness*. This is not merely a Bible study for the mind, beloved reader, nor an exhortation to pass on to others. Oh that we may search *ourselves* before the LORD.

It is true that we cannot find within, i.e. apart from the LORD and His Word, anything infallible. It is true that we need to beware lest Satan misuses introspection. But while, in the SPIRIT, on guard against any idea of a natural "inner light," or of self's decision, or of self-consciousness that forgets CHRIST and His finished work, we should have, in a right way, a treasure within, as well as one above. Rather can we say that faith so enjoys the prospect that it is very manifestly the substance of things hoped for, and thus there is a link between the treasures. "Treasure in heaven" leads to a treasuring of GOD'S promise in the heart, and this will be seen in the words and the whole life, to the praise of the glory of His grace. May the preciousness about which we write and read, dear friends, be ours in holy experience.

"The LORD hath rejected thy confidences."

Jer. 2. 37.

"The LORD hath rejected them."

Jer. 6. 30.

IT matters little to be rejected by men (Isa. 53. 3), but it is a solemn thing ~~thing~~ to be rejected by GOD. Man's scorning matters little i.e. *to be one scorned*, unless there is some personal cause in him for the enmity: let us never forget the LORD'S limitation as to blessedness in persecution—"For My sake." But how terrible it is to think oneself safe, and then to be disapproved—"reprobate silver." How sad an awakening will there be for any who imagine they have a place of safety, when the stormy wind and overflowing shower sweep away the refuge of lies, and the house builded with untempered mortar (Isa. 28, Ezek. 13). We need more desire to reach, as far as permitted GOD'S standpoint, and to judge therefrom. Dear reader, are you *accepted* in His presence? Admission to a church or society of man is not enough. On what are you resting? GOD has rejected your broken reed of human works and earthly priest!—Will you still cling vainly and disastrously to such false confidences? Behold, now is the acceptable time; behold, now is the day of salvation. Welcome to CHRIST, if, by grace, you feel your need (Matt. 11. 28).

Hymns for Believers.

Great peace have the righteous, who trust in the LORD,
Whose heart and whose mind with the Scriptures are stored,
Glad service they render, with hearts full of love,
They seek not earth's pleasures, but treasures above.

The righteous shall flourish, bear fruit in old age,
Seek peace and pursue it, though Satan may rage,
Stand firm in GOD'S precepts, endure to the end,
And solemnly worship, cause praise to ascend.

The righteous for ever are safe and secure,
GOD'S grace is sufficient, the Scriptures are sure,
Their food and their raiment the LORD will provide,
No want have the righteous, though tempted and tried.

The righteous are faithful in that which is least,
Yet still need their SAVIOUR, the glorious HIGH PRIEST,
Are clothed with salvation, the LORD'S righteousness,
They walk in His presence, His peace they possess.

The righteous GOD'S Kingdom will earnestly seek,
The lips of the righteous with wisdom will speak,
Their words and their actions much grace will display,
The righteous will flourish, in view of "That Day."

Saved by Thy grace, our gracious GOD,
We would draw near, redeemed by blood,
And we would worship in Thy fear:—
Graciously to Thine own draw near.

Let us have fellowship with Thee,
More of Thy wishes let us see,
Thus, by Thy grace, we would obey,
Live with the prospect of "That Day."

Saved by Thy grace from wrath indeed,
For ever from sins's bondage freed,
We would make known, by all we do,
More of Thy grace and glory too.

In mercy deign to hear our prayer,
May we upon Thee cast our care,
May we be kept from wandering, LORD,
May we be governed by Thy Word.

Saved by Thy grace, for ever saved,
Though once far off, in sin depraved;
'Tis of Thy mercy that we live,
Thou didst in grace Thine own forgive.

Now we would praise with thankful love,
Now we would set our minds above,
And, in the SPIRIT, we would be,
Unto Thyself continually.

The Lord is great on high,
In all His works and ways,
Yet to His people ever nigh
In these dark days.
A God at hand is He,
To strengthen, guard, and guide,
A very present Help to be
Whate'er betide.

All things by God were made,
All things His power attest,
Yet mortal men are not afraid
His Word to wrest.
But all that God hath planned,
In His own time and way
He will perform, His Word must
Abide for aye. [stand—

The heavens declare God's might,
His works are manifold,
God's judgments too, are true and
From days of old. [right,
In nature, and in grace,
God works His sovereign will,
Naught of His Word will He erase,
But all fulfil.

God keeps His written Law,
Saves for His own Name's sake :
His statutes will for aye endure,
Naught will He break.
Though feeble men assail
His sovereign, fixed decree,
God over all must still prevail,
And righteous be.

How wondrous is our God,
In all His works and ways,
And sinners saved through poured-
out blood
The Lord should praise.
His thoughts are great and deep,
His counsels are of old,
And all His people He will keep,
Safe in His fold.

Merits I had NOT ONE to plead,
But Christ the Lord met ALL my
need,
And sovereign grace will *never* lose
Those whom th' Eternal God *did*
choose.

Merits I have—in Christ alone,
His righteousness—His death I own,
'Tis not by works, but 'tis by grace
That I shall stand before His face.

Merits of *Christ*—how *great* are they—
And none can ever take away :
Mine is a life of glorious bliss,
And all by sovereign grace it is.

Then *banished* be each selfish thought,
Quite unbefitting those *blood-bought*,
And let the Lord be honoured now,
And let me in His presence bow.

Before we ever knew our gracious
Lord,
Before we ever knew this earth
at all,
In love our names His choice 'twas
to record,
To save us from the fall.

Yes, ere the earth's foundation, we
were named,
And would rejoice as named in
heaven still,
Of grace we boast, of self we are
ashamed,
And tell God's sovereign will.

Before we lived, our sins were known
to God,
And on our Saviour every one was
laid,
He died, He gladly shed for us His
blood,
Our debt by Him was paid.

Before we turned to God He worked
in grace,
And we were quickened that we
might believe,
For He would not our written names
Or His once chosen leave. [erase,
Before we looked on Christ as *Saviour*-
Lord,
Our eyes were opened to behold His
Worth ;
'Tis all by grace—not merit with
reward !—

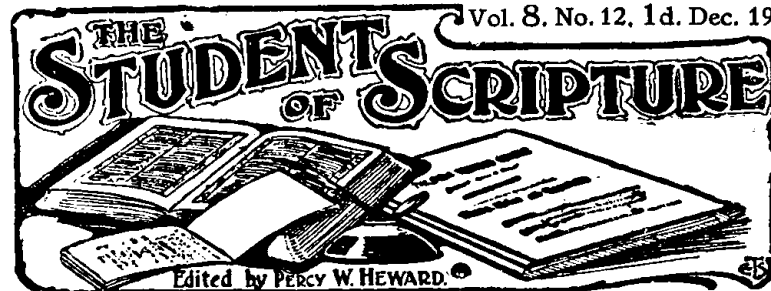
We are REDEEMED from earth.
Then let self-boasting be allowed no
place,
But let us magnify our Lord alway,
And sing, and tell, of His electing
And mercy every day. [grace,

When we see our lack of love,
And our minds off things above,
Gracious God, we would confess
How we fail in holiness :—
Graciously forgive, and lead,
By Thy Spirit meet our need.

When we see slow growth in grace,
Wandering from our rightful place,
Pride and jealousy—we own
That our *life* is little shown :—
Graciously forgive, &c.

When we feel our warmth is cold,
When our plans we seek to hold,
When we fret and murmur still,
Can we Thy commands fulfil ?—
Graciously forgive, &c.

'Tis Thy mercy we are Thine,
Thou salvation didst design,
Now we would be to Thy praise,
Blood-bought ones would *choose* Thy
Graciously forgive, &c. [ways :—



A Word of Introduction.

IN the fear of the LORD (Ps. 111. 10), we would send forth helps and encouragements to, and in, the reverent study of His Word. The ruin does not excuse idleness. The darkness suggests earnest, loving effort. How many of GOD'S dear people must be still ensnared in things that are against Him (2 Tim. 2. 26). Can nothing be done? Shall not the Word sound forth again—"Awake thou that sleepest, and arise from the dead, and CHRIST shall give thee light" (Eph. 5. 14). Only sleeping, not dead, yet with the dead, and so in the darkness. Here is the key that solves the problem of the IGNORANCE among those who seem to be born again. And while we warn others, let us warn OURSELVES, and seek to learn more in the HOLY SPIRIT, of the perfect will of GOD (Rom. 12. 2) for His blood-bought people.

Christmas :

In Name and Nature, Not of GOD.

THE very name enshrines a compromise, beloved friends. As we cannot serve GOD and mammon, we cannot blend CHRIST and the "mass." All "good" explanations, and all theorizing that there is *nothing* in a name, will not avail. The LORD'S people find that their experience acquiesces in that wisdom, which needs no corroborating, which warned Israel against even mentioning the names of idols (Ex. 23. 13).

And what is Christmas? Is it a time of humbling before GOD? Is it a period of solemn waiting on Him without rush and distraction? Is it a season of prayerful mortifying of the flesh? What does it mean to the believer? Ah, it does not suggest separation: it does not please GOD. Its historic demoniacal origin (a heathen feast, adopted with earthly wisdom, see Jas. 3. 15) is still seen in its customs and accompaniments. Not only is the date *against* GOD'S Word, not only are the feasting, the mistletoe, and the tree, of pagan origin, the fleshly fellowships, and time-amusements, make a humble child of GOD *ashamed*.

Then let the Word of the LORD again sound forth "Love not the world, neither the things that are in the world. If any man love the world, the love of the FATHER is not in him. For all that is in the world, the desire of the flesh, and the desire of the eyes, and the pride of life, is not of the FATHER, but is of the world. And the world passeth away, and the desire thereof: but he that doeth the will of GOD abideth for ever" (1 John 2. 15, 16).

A Few Questions, For Those Who Would Simply Please The LORD, Concerning Christmas.

1. Can we find "Christmas" in the Word of GOD?— Can we find the name, or anniversary-observance, or similar idea, in this dispensation? 2 Tim. 3. 15, Isa. 8. 10.

2. Are we warranted in adding thus to the Word of GOD? Prov. 30. 6, Matt. 15. 6.

3. Who appointed "Christmas"? Did not the corrupt "church," which the LORD JESUS likened to the mustard tree with *fowls of the air*? Was it not bringing over a *pagan* feast, with unworthy reasons? Should we seek our guidance from that source? Col. 2. 22, 2 Tim. 4. 4.

4. If we adopt "Christmas," why should we not logically accept other man-made superstitions? Does not sin lead to sin? 1 Kings 18. 21, 2 Tim. 3. 13.

5. Is "Christmas" a spiritual effort, and does it lead to the glory of GOD? Amos 6. 5, 6, 1 Cor. 10. 31

6. Does "Christmas" help separatedness from the world? Luke 14. 25-33, 2 Cor. 6. 14-18.

7. Even IF there seem to be advantages, do they justify disobedience to Gal. 4. 10, and an *untruthful* and human arrangement? Should we seek to "purify" that which was never of GOD? Rom. 3. 8, 2 Tim. 2. 19.

"I will hear what GOD the LORD will speak: for He will speak peace unto His people, and to His saints: but let them not turn again to folly." Ps. 85. 8.

The Will of GOD.

Only the will of GOD: no other law
Can equal this, or fill our hearts with awe.
Obedience to an earthly king, or lord,
Is, first of all, BECAUSE it is HIS Word;
Aye, first of all, and ALL as well as FIRST,
For GOD'S own will, and only that we thirst,
Enough, if, by His grace, Himself we please,
And all is wrong, without this rest and ease.
The Will of GOD, as saved ones THIS we LOVE,
'Tis not mere DUTY; quickened from above,
Purchased by blood, we please to please our LORD,
And will His Will in heavenly accord.
Vain are the wishes that are earthly-born,—
To pamper self, and flesh and blood adorn—
Vain are the wills of man, GOD'S Will we own,
GOD'S Will in all, at all times, and alone.
No further reason should His people seek,
It is enough, if He has deigned to speak.
Let potsherds of the earth with potsherds fight,
But who dare strive with HIM, Whose Will is right?

A Scriptural Witness Against Popular Errors.

"The Word of the LORD endureth for ever.
And this is the Word which by the Gospel is
preached unto you." 1 Pet. 1. 25.

THE ABSOLUTE DEITY OF CHRIST.

"IMMANUEL" Isa. 8. 8. "The MIGHTY GOD." Isa. 9. 6.

"Thy Throne, O GOD, is for ever and ever." Ps. 45. 6, Heb. 1. 8.

"The LORD our RIGHTEOUSNESS." Jer. 23. 6.

"The WORD was GOD." John 1. 1 (*θεος ἦν ὁ λόγος. Cf. πνεῦμα ὁ θεός*, John 4. 24. The article is left out to show that the WORD was *essentially* GOD, and the words are put in *unusual* order to emphasize this. Any other interpretation perverts the Divine teaching, and the Greek construction).

"Before Abraham was (came into being) I AM" John 8. 58.

"CHRIST, Who is over all, GOD blessed for ever." Rom. 9. 5.

"A CHIEF CORNER STONE . . the HEAD of the CORNER and a STONE of STUMBLING." 1 Pet. 2. 6-8 referring to *JEHOVAH*, see Isa. 8. 13, 14.

"The Righteousness of our GOD and SAVIOUR JESUS CHRIST." 2 Pet. 1. 1 margin.

"I am the ROOT and the OFFSPRING of David." Rev. 22. 16.

THE UNIQUENESS OF HIS FINISHED SACRIFICIAL WORK.

"He Himself bear the sin of many." Isa. 53. 12.

"His life a Ransom for many." Matt. 20. 28.

"None of us can by any means redeem his brother, or give to GOD a ransom for him(self)." Ps. 49. 7.

"He prophesied that JESUS should die for that nation, and not for that nation only, but that also He should gather together into one the children of GOD." John 11. 51, 52.

"Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved." Acts 4. 12.

"The Redemption that is in CHRIST JESUS." Rom. 3. 24.

"Was Paul crucified for you?" 1 Cor. 1. 13.

"And He Himself is the Propitiation for our sins: and not for ours only, but for the whole world." 1 John 2. 2.

Cf. Lev. 16. 17, John 12. 24. (NOT Universalism:—see a free Leaflet, "Not for ours only").

SOLEMN CONSCIOUSNESS AFTER DEATH.

"And in hell (Hades) he lift up his eyes, being in torments," Luke 16. 23. (CHRIST *never* calls this a parable, see Prov. 30. 6).

"The LORD knoweth . . . how to reserve the unjust unto the day of judgment—being punished" 2 Pet. 2. 9 (literally, *κολαζομενους*. See Jude 7 "suffering").

"We endeavour that, whether present or absent, we may be acceptable to Him." 2 Cor. 5. 9.

"Under the altar the souls of them that were slain . . . and they cried." Rev. 6. 9, 10.

(Those who misapply *Ecclesiastes* forget the revealed standpoint of that book—"Under the Sun." They remember this standpoint as to 1. 18, 2. 24, ~~11-2~~, but forget it when death is mentioned. Others misuse Ps. 115. 17, overlooking the contrast of 18. Not a few quote Ps. 6. 5, confusing the two parts of the verse. The soul part—*Sheol* not *grave*—is simply a question. Thus there is no contradiction with later Scriptures but a beautiful illustration of 2 Tim. 1. 10. Of necessity the *dead body* has no remembrance).

THE COMING AGAIN OF THE LORD JESUS IN MANIFESTED GLORY.

"Wherefore if they shall say unto you, 'Behold, He is in the desert'; go not forth: 'Behold, in the secret chambers'; believe it not. For as the lightning cometh out of the east, even unto the west; so shall also the Coming of the SON of MAN be. For whosoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the SON of MAN in heaven: and then shall all the tribes of the earth (land) mourn, and they shall see the SON of MAN coming in the clouds of heaven with power and great glory." Matt. 24. 26-30.

"Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth (tribes of the land, see Zech. 12. 10) shall wail because of Him." Rev. 1. 7.

THE EVERLASTING FIRE OF DIVINE WRATH.

"Shame and everlasting contempt." Dan. 12. 2.

"Everlasting fire." Matt. 25. 41.

"Everlasting punishment." Matt. 25. 46.

"The fire is not quenched." Mark 9. 48.

"Everlasting destruction from the Presence of the LORD."

2 Thess. 1. 9.

Any enquiring about the Word and Will of GOD are invited to correspond, or to come to Bible addresses at the following Believers' Meeting Rooms, 61, UPTON LANE, FOREST GATE, The LORD'S Day, 11, 3 and 6. 30, Mon. 8, Thurs. 8, Sat. 7; 2, COBORN ROAD, BOW, The LORD'S Day, 6. 30, Wed. 8; 43a, THE BROADWAY, WALHAM GREEN, The LORD'S Day, 11 and 6. 30, Thurs. 8. The Doctrine of GOD is often leavened now (Matt. 13. 33). Beware of the *traditions* of men which attack the absolute DEITY of CHRIST, the Uniqueness of His Finished Sacrificial Work, the Coming Again of the LORD JESUS in Manifested Glory, Solemn Consciousness After Death, and the *Everlasting* Fire of DIVINE Wrath.

The Other Apostle.

"Every Word of GOD is pure." Prov. 30. 5.

"An apostle, not of men, neither through man." Gal. 1. 1.

"THE twelve apostles of the LAMB." Rev. 21. 14.

WE hesitate to say "The *Twelfth* Apostle," or "The *Last* of the Apostles," for *man's* words are so dangerous in this, and every connexion. Human exegesis and dispensationalism may be overruled to make us more prayerful and careful.

Judas is the last of the apostles in the solemn lists given in Matt. 10. 1-4, Mark 3. 16-19, Luke 6. 13-16. He betrayed his Teacher, and by transgression fell. Sin is terrible. Wrath is real. Remorse is oft too late.

Without "tarrying," or "sitting," as the word literally is in Luke 24. 49, till the *appointed* time,* Peter "stood up" in Acts 1. 15, and the disciples thought *they* must act at once, and offered the LORD two alternatives. He, Who appointed Saul when the people chose a king, was pleased *thus* to give these erring ones something of their desire, though humbly.† Matthias was "numbered with the eleven apotles." But in Acts 2. 14, where Matthias is included, the HOLY SPIRIT says "Peter, standing up with the eleven"—*not* adding the word "apostles."

Nor did Matthias come to the front, so far as we are told, and the record is of GOD. The LORD waited. His people, alas, delayed preaching beyond Jerusalem and Judæa, but He, in mercy, raised up those appointed to serve tables to preach the Word of GOD, in its dispensational bearings; first Stephen, then Philip, who went down to Samaria. A candidate for the apostleship at once appears. Not Philip, who was, or became, an evangelist (Acts 21. 8), but Simon (Acts 8. 18, 19). But his heart was not right in the sight of the LORD. The LORD'S servant was not before Him. A human claimant will not suffice. Money will not secure "a gift of love."

The LORD would lay hold of an Israelite, yet not in accord with human expectation (Acts 1. 21, 22). The chapter immediately after the unveiling of Simon's heart shows us the quickening of Saul of Tarsus. He was the LORD'S chosen vessel (Acts 9. 15), for peculiar apostolic service. The LORD filled the gap in His own way, using at first Ananias, known only locally (Acts 22. 12), and not an apostle, in connexion with this salvation, after a *direct* work of grace. Man is ever humbled. But as the reign of Saul hindered David, Paul's itinerant and organizing work was more in the background, till James died. (Now perhaps we partly understand the position of James in Acts 1. 13). Then, that man's glory might be again set aside, the HOLY SPIRIT separated Paul with a view to special service, at Antioch, not at Jerusalem. Thus the LORD'S own plan was worked out, and the words of 1 Cor. 15. 8, 9, and 2 Cor. 11. 5 made possible, to the glory of *His* Name.

* Note Acts 2. 2, and the right subsequent standing in Acts 2. 14.

† The second, without the added name, evidently less "important," was selected.

Tolerance.

THE child of GOD who would please his FATHER, and carry out the Divine arrangements for the present dispensation, can take no share in government. The attitude of CHRIST in Matt. 17. 27, Luke 12. 14, John 18. 36 is clear as to social and political questions. And we have no warrant for His disciples to act otherwise, but rather to walk as He walked, strangers and pilgrims, avoiding any attempt to rule before the time (1 Cor. 4. 8). Our privilege is to pray for kings (1 Tim. 2. 1, 2), to pay taxes to GOD'S glory (Rom. 13) to suffer, if need be, with obedient submissiveness (1 Pet. 2. 13, 14), and to thank GOD for all things, particularly noticing when He, in Whose hands are kings' hearts, graciously grants freedom from various forms of persecution. Consequently we do not claim "rights," and demand toleration:—nor can we take any share in securing this by fellowship with the ungodly. It need hardly be added that we would not persecute any for their religion. Government is not our sphere. We may mourn over the errors of Jews, but we cannot but feel that repression and cruelty, in the professed name of CHRIST, are unchristlike and disgraceful. We may hate Romanism and Rationalism alike, and praise GOD when He prevents the spreading of either, but we can take no part legally, or illegally, in breaking up the meetings of those who thus dishonour GOD. Hence though *never* intolerant, we can hardly call ourselves "tolerant," for that word implies a governmental authority which is not ours.

So far we are dealing with the state and the punishment of the body. But apart from the state, we do have a sphere where there is government, and in which there can and should be chastisement or punishment in connexion with the soul, with the unseen weapon of GOD'S WORD. We refer to an organized assembly of GOD, in which believers have authority, and which seems impossible without Scriptural discipline. There we must not bear or tolerate those who are evil (Rev. 2. 2, 14), and those who bear not the doctrine of of CHRIST must not be welcomed (2 John 9, 10). No sin can be lightly regarded if we would represent the LORD. The fellowship of a church of GOD—so distinct from bricks and stone, and equally from a law-established or man-arranged counterfeit—the fellowship of a church of GOD has tremendous responsibilities. And our friendships are linked therewith. A misunderstanding world will say we are intolerant in that we welcome no broader teachers among us, in that one desiring worldliness cannot be treated as before the manifestation of this sin, in that those in unscriptural associations cannot be welcomed into closest communion even in the home. But if there is a church it must be governed by CHRIST'S laws. These involve no persecuting. A denial of personal friendship is not the refusal of a right. And such spiritual chastisement, humbly shown to one wandering, simply puts the LORD above human feelings, and is truly kind, anything else excusing sin and bringing death.

"The weapons of our warfare are not carnal." 2 Cor. 10. 4.

"THE HEAVENLY CALLING." Heb. 3. 1.

"MEN of this world" have their portion in earthly life (Ps. 17. 14), but the beloved of the LORD are *His*, and, therefore governed by His Will, and willing to be rejected as He was (John 15. 18). The arrangements for GOD'S people in the present dispensation, "till He shall come," are exemplified in the life of CHRIST. *He did not identify Himself with any party.* When asked to be a judge, He definitely contrasted Himself with Moses (Luke 12. 14 with Acts 7. 27). The Galileans were annoyed, because He would not be a Politician (John 6. 15 onwards). Even His disciples wanted the Kingdom before the time (Luke 19. 11, see 24. 21). As He walked, so must His people walk. They are seated, and CANNOT be unseated, in heavenly places in Him (Eph. 2. 6), and CANNOT RIGHTLY belong to ANOTHER city (see Heb. 13. 14), or bring themselves down to *fellowship with the world*, in the half-reforms of that which is quite a *different* sphere from theirs as Matt. 26. 52 with Rom. 13. 44 so clearly shows.

"Better is little with the fear of the LORD, than great treasure and trouble therewith." Prov 15. 16, see 17, and 17. 1.

SOLOMON knew what he said, and, though writing by *inspiration*, he also wrote with the sad *experience* of the vanity of vanities of earthly things. Yet many, even to this day, aim at the pleasures that never satisfy, and value the riches that make to themselves wings. And such are *called* Christians. Oh, dear friends, how is it that we do not think more of the fear of the LORD, of His love, and of peace and quietness in fellowship with Him. The best that earth can give is not to be compared with His manifold gifts to His beloved people. When we realize the wondrous grace that has made us children of GOD, how can we choose the things that unsaved ones, hastening to hell, are choosing? What we need is a true view of the relationship of the present and the future, of the natural and the spiritual, that we may not unwisely stunt our growth, and ruin our witness, by choosing the attractions of earth, and neglecting those things which are above. In *this* dispensation we should be more pilgrim-like than Solomon. Hence the words from Proverbs have still fuller application, and are very heart-searching. Let us confess, and war against, our sins, that our LORD may be exalted.

For What Purpose Is A Holiday?

NOT for *self*, not for fellowship with the *world*, dear fellow saved ones. Our time belongs to the LORD. Therefore if He, in Whose hand are the hearts of kings and governors, be pleased to permit us further time from daily toil, we have further opportunity to be "gathered" for solemn worship, teaching and meditation. Hence, if the LORD will, there will be Bible Assemblings, at the Meeting Room of Believers, Corner of Studley Road, Upton Lane, Forest Gate, both Dec: 26th, and 27th, at 3 and 6. 30, unto the glory of our GOD; and any who *love* Him, or would enquire His one and everlasting way of salvation, will be welcome. Subjects before us will, it is expected, include, "Meetings for Worship, and How they can be more to the Glory of GOD": "The Marvellous Nature of the Person and Work of CHRIST," "The Believer in the World, yet Not of It": and other humbling, devotional and practical topics. By the grace of GOD, we shall have usual "Service unto the LORD" on the LORD'S Day: some may be guided to stay in London from Sat: to Tues:; and thus be helped, and enabled to see more of the witness laid on our heart. Further particulars will be gladly sent. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.

Hymns for Believers.

Arise, ye sleeping saved ones, rise;
Our gracious God all strength sup-
plies;
Sleep is not for His children here,
But holy service in His fear.

Away with worldliness and ease,
Why should we seek the lost to
please?

Away with sloth and grumbling too,
And let us keep "that Day" in view.

Arise, for soon will pass this day,
And we have slept our time away!
When like the world we still appear,
Can we be said our Lord to fear?

As those by nature lost for aye,
And saved by grace, how can we stay
In friendliness with earthly joy,
And how embrace a shadow-toy?

As those redeemed, by precious blood,
We would adore our Triune God,
And from our sleep would promptly rise,
And serve till welcomed to the skies.

Through much tribulation God's
Kingdom we seek,
And, having salvation, His own
should be meek:
No boasting, nor fighting, suits those
saved by grace,
In Christ now delighting, His will
they embrace.

Through much tribulation the path-
way is trod,
But much adoration should be to
our God; [supplied,
Our suff'ring is never beyond strength
His mercy is ever, in Him we confide.
Through much tribulation, 'twill be
to His praise!

How blest our vocation, though
troubles the days!
The trials are fleeting, the glory is
long,
Our joy thus completing, a back-
ground for song.

Through much tribulation, the words
are so clear,
The best preparation for glory so near:
We, thankfully trusting, would press
on with prayer,
Our Lord, all adjusting, will shame
all our "care."

Through much tribulation, we say
as we go:
How real is salvation—our Saviour
to know:
Compared with the story of what
Christ went through—
Compared with the glory, our *suff'rings*
how few.

Through much tribulation, yet now
well sustained;
'Tis *man's* indignation, in *his* court
arraigned—
But freedom for ever from God's
wrath have we,
And *nothing* shall sever—from judg-
ment set free!

Simply gathered:—*God* has bidden—
Simply gathered to our Lord:
May His Word in us be hidden,
May His Name be thus adored.

Simply gathered:—what a pleasure
Thus to gather, saved by grace:
And to have no other treasure
But His will, in our embrace.

Simply gathered:—*God* hath spoken,
And we dare not keep away,
Precious is the type and token
Of His love to us to-day.

Simply gathered:—He hath drawn
And we love to worship now: [us,
Hither hath His mercy borne us,
And before Himself we bow.

Simply gathered:—and desiring
Here to know His gracious will:
Blood-bought ones, by grace, aspir-
His own wishes to fulfil. [ing

Simply gathered:—His the glory,
We no merit have or claim!
By His grace, we tell the story
Of His grace—His praise our aim.

For sin, O Lord, we mourn and sigh,
Look up to Thee beyond the sky,
How long, O Lord, we humbly cry—
Ere that glad Day.

The years are passing, one by one,
And evil reigns beneath the sun,
May we endure, with patience run—
Till that glad Day.

Iniquity doth now abound,
In doctrine many are unsound,
May we in Christ our Lord be found,
In that glad Day.

The days are dark, our God, and we
Would *know* Thy power and majesty,
Be faithful till our Lord we see—
Till that glad Day.

Keep us amid earth's noise and din,
From evil thoughts, and deeds of sin,
Give quietness, O Lord, within—
Till that glad Day.

Thanks and honour ever be,
O our gracious God, to Thee;
Worship, adoration, praise—
We would give to Thee always.