

A Word of Introduction.

IT is a privilege to call the attention of GOD'S children to GOD'S WORD. He has given it to them, and the neglect of it can never be to His glory. Amid the confusion of the last days, it is very important that those who would call on the LORD out of a pure heart should consider His ways (Isa. 55. 8), and consider their ways (Hag. 1. 5, 7). Heaps of tradition, which hinder devoted obedience, and the common contagion through religious worldliness, must be definitely and prayerfully thrust aside. Otherwise our heart-study will be very indifferent. Oh that we, if truly born from above, may seek, by grace, to walk soberly, righteously and godly in these "perilous times," delaying not to keep the LORD'S commands; and thus, walking in the light, enjoying communion with HIM, unto HIS glory (1 John 1. 7).

The Unity For Which CHRIST Prayed.

IT is a mercy if our eyes are opened to see as the ALTOGETHER LOVELY ONE the SAVIOUR, in Whom men saw and see no beauty that they should desire Him. But if we, guilty, hell-deserving sinners have been saved at the cost of His precious blood, and quickened by the HOLY SPIRIT, the believing life is to be an effect, fruit and manifestation of such untold grace. GOD does not fail in the work He takes in hand (Phil. 1. 6), but on this very account we are to work out our own salvation with fear and trembling (Phil. 2. 12, 13), remembering that those who have believed should be careful to maintain good works (Tit. 3. 8, 14).

Among the many precepts of the LORD, all of which need the prayerful consideration of His people, not a few concern collective obedience. The new commandment "Love one another" opposes voluntary isolation, and thus attacks, much of the hermitism and monasticism of religious devotees. The LORD'S precious "This do," in connexion with the LORD'S Supper, implies communion, not only by the fact that this statute, like so many others, is in the plural, but by all the arrangements. And even in Scriptures guiding us as to days of ruin, we find such a message as "Follow righteousness, faith, charity, peace with them that call on the LORD out of a pure heart" (2 Tim. 2. 22).

And the words "together" and "one another" not only urge local nearness: they imply a wondrous identification of interests and

objects. And children of GOD must not be surprised to find a Scriptural stress on the word "one" as well. Such soon realize, on prayerful study of His teaching as to unity, that there is a oneness of His working, and a oneness of His people's responsibility, and that a *bias* will often hinder a would-be student of the Word from grasping both of these facts, and emphasizing with godly appropriateness. If, dear reader, we alike know GOD as our FATHER, being born again, should it not be our concern to confess, and remove, any bias that will hinder a right perception of His will? If this brief reminder of appointed unity be used of GOD, to give us a clear view of privileges to check *legalism*, and of duties to check *licence*, glory will be unto His holy Name. And, oh how we long for such glory, through the LORD JESUS CHRIST—Who is both GOD and the WAY to GOD, The WAY in prayer and praise, as well as at the outset of our believing life.

In the graciously recorded intercession of John 17 we see that unity is so *precious* unto our LORD. Did He not die that the children of GOD might be gathered together into one (John 11. 52)? Did He not come to make one flock (John 10. 16, the word is *not* "fold"), of which He is the One ever-loving SHEPHERD. And when we remember that John 17 reveals His High Priestly work, we call to mind Ps. 133. 1, 2, and understand again the suitability of a heart-searching stress upon a real oneness. In verse 11 we notice a firm keeping by GOD the FATHER that the redeemed may be ONE. In verse 21 we have faith in the LORD JESUS causing a UNITY. In verse 22 we have the Shekinah glory of the HOLY SPIRIT, once granted with a view to the SAME blessedness. And then in verse 23 we read of a perfecting "into ONE"—a completing—the fruit and showing forth of the work of our TRIUNE GOD. Are His wishes ours, beloved friends?

And the unity *here* solemnly brought before us is more than that which His saved ones have "in CHRIST," at the right hand of GOD. Seated with Him, they can indeed be praiseful for such a wonderful position, all by grace. But *here* we have a *manifested unity, to be manifested to the world*. The LORD JESUS asked for this, and though the full answer to His prayer will not be unveiled till He see of the travail of His soul in "that Day," this fact makes clear the kind of unity we *ought* now to seek, *via* GODLY GROWTH, even as the words "perfected into one" indicate.

We are apt to think of heavenly privileges, and future glories, and invisible realities, and to forget *appointed counterparts*. It is blessed to remember that GOD in His mercy has made His own people one with His beloved SON, covering them with His righteousness and their sins with His blood, in accord with the fact that He chose them in CHRIST before the foundation of the world (Eph. 1. 4): but should we not also remember, and remember much more than we do, what manner of persons we *ought* to be, in this world, as a result of His love? Those who are joined together in CHRIST, and given the prospect of perfect agreement, should not disgrace the one worthy Name called upon them, in this Day of preparation and witness. Again the solemn question may be asked "Is CHRIST divided?" (1 Cor. 1. 13).

And sectarianism is deeper than a *name*: it can also exist amid the most definite "protests" against it. Unity, likewise, is more comprehensive than many imagine—even as the *love* which CHRIST appointed is spiritual, and must be contrasted with that which is merely natural. We have humbly seen that the One Whom we call MASTER and LORD desired a MANIFEST unity—*marking off* His disciples from the "world." Separation is always thus linked with true fellowship (*cf.* 2 Cor. 6. 14-18, 2 Tim. 2. 21, 22). The apostle longed and commanded that believers should be "perfectly joined together in the same *mind* and in the same *judgment*" or *opinion* (1 Cor. 1. 10). This is a comprehensive oneness. May it not be that with frequent *words* about it, we miss the fact, and substitute an affable "agreeing to differ," which only perpetuates the ruin? It is *easier* to fraternize with flattering pleasantness, than to love with prayerful aloofness, and it *looks* "spiritual" to some.

But dear readers, if, by grace, you have the concerns of the LORD at heart, very tenderly, yet earnestly would we plead with you. Disunity is a hindrance in work for GOD among Jews and others who deny the precious Name of the LORD JESUS. But a patched-up unity, tolerating systems of man, would be no help. And *His glory* is even more important as a *result* of true oneness, than any aid to right "Christian work," however precious. Yet, federation, not unity, is the creed of to-day. Men remain in *their* societies, and think to make up for the carelessness, as to GOD'S simple arrangements, by *extra* interdenominational societies (often adding sin to sin, for these are unappointed), and also by a "united communion service" *without* the discipline and accompaniments of a "house" or "place" belonging to GOD. These things cannot be gainsaid, and they reveal a standpoint entirely different from that of the HOLY SPIRIT. But we must not strive to persuade GOD: we must fall in with His arrangements, and not seek to make Him change to ours. Back to Will of the LORD revealed in His Word, dear friends, if you love Him. A half-and-half "obedience" will *not* do. Amalgamations continue the ruin, for they provide an outlet for some wishes after unity, and thus lull the conscience while they dull the sense of sin. To meet for one seemingly united gathering, and then return to the sects which are self-chosen, and accordingly works of the flesh (Gal. 5. 20), and snares of the devil (2 Tim. 2. 25), cannot please the LORD. The roots of difference are ignored, and His laws are made matters of indifference. How long shall it be thus? Will not some, concerned at the ruin, cease to try vainly to improve it, and cease to arrange, as it were, a Passover in Babylon: will they not come back to the simpler, and less showy plan of the LORD, seeking a right position, in the HOLY SPIRIT, and obeying the precepts of Jer. 15. 19. True love calls *for* such an action: anything else is suffering sin upon one's brethren; and *much* true love and humility will be needed *in* such an action, aye, and a willingness to be mistaken even now that there may be the LORD'S "well done" in that Day, in accord with a present aiming at the *only* unity for which He fervently prayed, and the *only* unity of which the Word of GOD approves.

The Believer's Appointed Attitude, In the Present Dispensation, With Regard to War.

NOTHING is easier than to discuss attitudes in an *academical* way : but the child of GOD must be very practical, and every belief will influence a godly life. It is our desire, prayerfully and in the HOLY SPIRIT, to consider the LORD'S Will for us, His saved ones in this present evil age, with regard to warfare. And in dealing with differences among professing Christians, one feels the need for much loving gentleness, that the manner, as well as the matter, may be well-pleasing "unto the LORD," and that His glory rather than a controversial spirit may be the result. Specially would it seem inappropriate for one who is urging that "the weapons of our warfare are not carnal" to "strive with words." "The servant of the LORD must not strive," in this sense, though he must "contend earnestly upon the faith," albeit in "the spirit of meekness" and with "meekness of wisdom."

GOD is over all, and *He* is unchanging (Mal. 3. 6). His ways are everlasting (Hab. 3. 6). But, though He cannot be unrighteous, nor contradict Himself, He can and does *vary arrangements* for His people. "No lie is of the truth," and, therefore, one TRIUNE GOD has one way of salvation, but it has been *revealed* diversely ; and, in like manner, there is no more inconsistency between appointing war at one time, and not at another, than between giving no animal food to Adam, yet afterwards to Noah. The LORD can mark out circumcision at one time and baptism at another. He can command the keeping of the seventh day in one age, and the gathering to break bread on the first day in another. *There is no contradiction in these precepts.* The same principle accounts for the same man being governed differently, in similar circumstances, at different times (2 Sam. 5. 19-24). We ourselves may instruct a servant to do one thing one day, and another on another day. Those who acknowledge that sacrifices and incense and priests and vestments and grand buildings and, if consistent, musical instruments belong not to the worship of the present period, will see no difficulty in the two commands—"Avenge the children of Israel of the Midianites" (Num. 31. 2) and "Dearly beloved, avenge not yourselves" (Rom. 12, 19). 'Tis not that GOD is different, nor that circumstances govern, but, on the contrary, GOD is exalted in that He is not limited, as the kings of the Medes and Persians (Dan. 6. 12). "None can stay His hand." It is strange that any can see any difficulty in His *withdrawing* of certain arrangements, when they must acknowledge this in connexion with the limiting of sacrifice (Deut. 12. 13, 14), and a parallel *addition* of arrangements when both the Tabernacle and Temple were erected.

Yet the LORD changed not and changes not. He teaches the failure of men. The "weakness" of the law was through the flesh. Gal. 3. 19 with Luke 16. 16, manifests the parenthetical nature of many Mosaic

enactments. And thus we may proceed, more definitely, and prayerfully to the solemn subject before us.

It has already been hinted, and this clearly, that the writer can see no warrant *in the Scriptures* for Christian men *now* "to wear weapons and serve in the wars." He will be thankful for the patient consideration of those who would "live godly in CHRIST JESUS." And first let it be emphasized that

(1). Our *Appeal* is to the Law and to the Testimony to guide us as to *present* actions, not to those who appear to have been godly men, nor to commentators, nor to human reasoning, nor to possible results : though none of these are overlooked in *their right sphere*.

(2). The question is not "Can a *state* exist without war ?"—The position of "strangers and pilgrims," whose citizenship is in heaven, is examined.

(3). The *object* is not mere controversy with other beliefs, but *the glory of GOD* in the bringing of some of His people, to the blessed, although painful path, which, we believe, He has made clear in His Word.

The general standpoint may now be noticed first. The LORD JESUS CHRIST came as the PROPHET like Moses (Deut. 18. 15, 18), "A LEADER and a COMMANDER to the peoples" (Isa. 55. 4). Hence we find a stress on His *commandments* in the later Scriptures. He, moreover, was more than *man*. Hence the definite words "If ye love Me, keep *My* commandments" (John 14. 15), and the repeated "I say unto you" of Matt. 5. Now it is evident that the words of verses 37-44, in that startling chapter are intended to cut His people off from all self defence, and all the principles of resistance that are at the root of war. The LORD JESUS *came* not as a politician, He *appeared* not as a mighty warrior, He *did* not take judgment in hand (John 12. 47). These facts suggest at once that no child of GOD should choose a military calling. The surroundings, as well as all the actual warring, would be repulsive in these days of manifested grace. 'Tis not that war is *ever* wrong. It will mark the LORD'S Second Coming (Rev. 19. 11). 'Tis not that we have "evolved" a morality beyond it, or that we depreciate the earlier Scriptures. The present dispensation is one of *peace* (Rom. 12. 18, 19), and we can do nothing "before the time." But some would *limit* the passages to which we have looked to a *part* of war, private revenge, or personal defence, which they plainly *include*. Some might go as far as to consider it inexpedient for a believer to select a warrior's life, but they would nevertheless yield to conscription. They would acknowledge the general principles, but regard them as somewhat indefinite in application. But does not Scripture guide us *further* ?

We have stated objections, but the carefully unprejudiced student of Scripture will feel how *unsatisfying* must be a commentary on Matt. 5 which adopts or leans to them. The *whole aspect* there is a contrast with the wars and law courts of the Mosaic era. The words of verse 44 attack any share in conflict. And this is the more realized when we call to mind that a believer is chosen out of

the world (John 15. 19) ; he prays for kings (2 Tim. 2. 2) and not merely for one, inasmuch as he, though very submissive, is no longer of one or any earthly nation. Hence he cannot identify himself with it, or war against its enemies to the glory of GOD. And his position *outside* is the more clearly *seen* when the nation professes to be "Christian."

It should also be noticed that the *silence* of CHRIST and of His apostles *corroborates* this. If the attitude of peace were not His appointment, we should surely have had some parallel with Deut. 20. Further, the command "Thou shalt not kill" makes specific instruction as to any war a *necessity*. "Whatsoever thou shall bind on earth shall have been bound in heaven" was illustrated in Ex. 17. 13, 16 by Israel's warring when the LORD warred (cf. 2 Sam. 5. 24), but *now* it simply has reference to church-discipline. The contrast is evident. The wars of Israel were before the LORD (Num. 32. 20), aye and "the wars of the LORD" (Num. 21. 14). "Ye serve the LORD CHRIST" is still the mark of His people, and can they serve Him in an unappointed battle, or by yielding their conscience generally, though in view of Rom. 14. 12, to another? It requires definite legislation to warrant our paying of *taxes* to an earthly kingdom (Rom. 13. 6): not that we are revolutionary, but because we are *not* of this world, and cannot approve of its arrangements. The "much more" argument is surely not misapplied in this connexion. If we were to give our services to a state for its battles, the LORD would have legislated as to this also. In Rom. 13, 1 Cor. 6, and 1 Tim. 2, even magistrates are regarded as those not bearing the Name of LORD: so definitely is our pilgrim position brought before us. (To be continued, "If the LORD will.")

A Solemn Message.

"**STRIVE** to have come in through the narrow door: for *many*, I say unto you, will seek to have come in, and will not have strength—from the time when the MASTER of the house shall have risen up, and shall have locked the door, and ye have *begun* to take your stand OUTSIDE, and to knock at the door, *saying*, LORD, LORD, open to us. And He shall answer and *say* to you, *I know YOU NOT!* WHENCE ARE YE? Then shall ye *begin* to say, We eat in sight of Thee, and we drank, and in our broadways Thou didst teach. And He will say, I say to you, I DO NOT KNOW YOU, WHENCE YE ARE. stand away from Me, all workers of unrighteousness. There shall be the weeping and the gnashing of the teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the Kingdom of GOD—but you being cast OUTSIDE. And, behold, they will arrive from east and west and north and south, and recline in the Kingdom of GOD. And, behold, there are last ones who shall be first, and there are first ones who shall be last." Luke 13. 24-31.

Meeting Rooms for those who would please the LORD:—61, Upton Lane (The LORD'S Day, 11 and 6. 30, Mon. 8, Thurs. 8, Sat. 7); 43a, The Broadway, Walham Green, S.W. 2, Coborn Road, Bow, E. Correspondence welcome, Percy W. Heward.

An Incidental Illustration of The DEITY of the LORD JESUS.

DEFINITE statements, concerning this portion of truth, such as "the WORD WAS GOD" (John 1. 1), and "Before Abraham came into being, I AM" (John 8. 58), are oft very precious to the devoted child of GOD. He rejoices in the clear revelation of the Scriptures, though conscious that all human understandings and analogies fall short, when we consider the nature of the LORD. Nor would one *speculate*. The doctrine of GOD is food, not merely argument.

Hence, not "just for controversy's sake," nor because direct declarations are not sufficient, but with a desire for GOD'S glory, and the edification of His people, would we refer to *one of the indirect claims of the LORD JESUS*.

A Jewish writer has recently emphasized that He makes Himself so frequently the Centre of thought and affection:—"I say unto you" (Matt. 5. 18, 22, 28, John 3. 3 etc), "He that loveth father or mother more than Me is not worthy of Me" (Matt. 10. 37), "Every one that hath forsaken houses . . . for My Name's sake, shall receive an hundredfold" (Matt 19. 29 cf. Matt. 5. 11), "Inasmuch as ye did it not to one of the least of these, ye did it not to Me" (Matt. 25. 45), "This do in remembrance of Me" (Luke 22. 19). This repeated stress offended and offends the Jewish mind. It is impossible to reconcile it with anything except a claim to absolute DEITY. One outside can readily see that this is the Scriptural teaching. Any other interpretation than the one that CHRIST was GOD *and* MAN will fail to account for all these passages and those, in John 5 for example, which show the perfect submission of the perfect "SERVANT of the LORD." And this thought is the more impressed when we call to mind that the LORD is rightly "Jealous," and will not give His glory unto another (Isa. 42. 8, 48. 11). The *nearest* parallels concerning a *man* (e.g. 1 Cor. 11. 1) only emphasize the more the contrast with CHRIST'S wondrous manner of speaking of Himself. How we praise Him, our SAVIOUR.

SHOULD A BELIEVER INDULGE?

WE dare not *limit* the question to smoking, OR pleasure-seeking, OR partaking of luxuries. But rather, with the WORD of GOD acknowledged, we would ask it *generally*, praying that GOD may apply to meet the needs of *various* readers. The secondary, yet solemn, thought concerning bad influence must never be forgotten, but *that* is not our subject. Should a believer *Indulge*? The question suggests the answer. How is it possible in view of Matt. 16. 24?—"Then said JESUS unto His disciples, If anyone will come after Me, let him deny himself, and take up his cross, and follow Me?" How is it conceivable in view of the love of 2 Cor. 8. 9? Gratitude, the fact that believers are not their own, the approved discipline of 1 Cor. 9. 27, and a humbling sense of liability to sin *more* when "indulged"—powerfully draw back the saved sinner for whom CHRIST died. Let the worldlings laugh, alas, and count us mean and foolish: ourselves, our time, and our money, are the LORD'S, and we have fuller enjoyments than they have. We do not write for *them*—they need Salvation, not what would be to *them* a pretence of godliness: but IF we have Salvation we ought naturally and gladly to *show* it. Rom. 14. 7, 8.

Hymns for Believers.

'Tis all by grace we stand,
Christ's merits are our plea,
Upheld by God's Almighty hand,
From wrath and judgment free:—
'Tis all by grace, we humbly own,
And we would praise our Lord alone.

'Tis all by grace, we say,
Then let our actions show
That we would hence our Lord dis-
tance:—Wherever we may go:— [play,
'Tis not of works, 'tis all of grace
That we shall see our Saviour's face.

'Tis all by grace secured,
The work is fully done!
For us the judgment HE endured—
The RIGHTEOUS, GLORIOUS ONE!
We stand in Him, in Him made nigh,
And grace will never fade nor die.

'Tis all by grace for aye,
'Tis all by sovereign grace.
And, in the Spirit, every day,
We would our pride displace:—
Until our glorious Lord return,
And we our all in Him discern.

Rest in the Lord, and wait for Him,
Doubt not His righteousness or love,
Let not the eye of hope grow dim,
True faith will ever look above.

God never sets aside His own,
As they, by grace, upon Him wait,
Oh let us trust the Lord alone,
And in each promise meditate.

Trust in the Word, His time is best,
Haste not with human scheme and
plan,
Though all seems *hidden*, dare to rest,
Wait on the Lord, and not on man.

Faith never shrinks from death-like
vales,
God works surprisingly at last,
His lovingkindness never fails,
Troubles are spurs when they are
past.

Know that the Lord is over all,
Know that you cannot choose aright,
Then trustfully before Him fall,
Till faith and hope are changed to
sight.

Never despond, or have despair,
Saved by Christ's blood, how can
you doubt?
Only continue more in prayer,
Troubles but lead to God's way out.

Redemption seems so great and vast,
That we are not to torment cast,
But saved for ever, by God's grace,
And given in Christ a resting place.

Children of wrath by nature, we
Must praise, by grace, for grace so free,
But for Thy mercy we should still
Our waywardness and sin fulfil.

Far off, and in all trespass dead,
In darkness found, by Satan led—
Such should we still remain, but *Thou*
Hast changed the *whole* in mercy now.

We, who deserved Thy wrath, *now*
prove
The wonders of Thy wondrous love:
We, who beneath Thy judgment
stood,

Have found Thy *lovingkindness* good.

We, who had merit none at all,
Once cherishing a wish to fall,
Have now been quickened by Thy
grace.

Thy love is more than we can trace.

No source of mercy can we find
In those who only ill designed,
But we can see that Thou hast
wrought

The undeserved: we are *blood-bought*!

Hence from our hearts we hence
would praise,

And magnify Thee all our days,
Beyond our depth is Thy free love,
We long to know it more above.

Our Father, we, Thy people, come
To worship and to praise;
We cannot murmur, nor be dumb,
But thankful be always.

When we were dead in sins, Thy
Reached even to the lost, [grace
Thou didst redeem—Thou didst em-
brace—

And know the priceless cost.

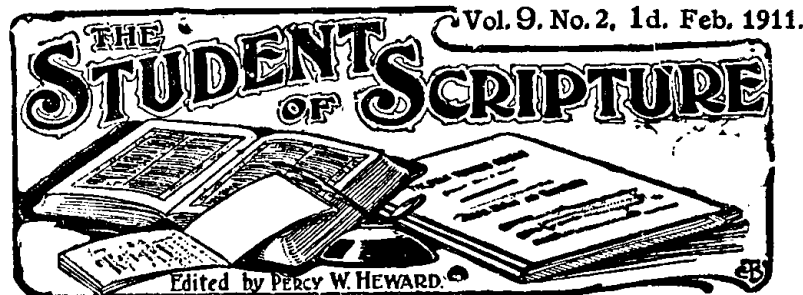
Since we, by grace, have *Thee believed*
How often have we failed,
But rarely shown Thy love received,
And how the blood availed.

Yet Thy forgiveness still remains,
That we may fear Thee more;
Thy Word so lovingly explains
Thy grace—and we adore.

In mercy draw away from sin,
In mercy guide our feet,
Until that glorious Day begin,
When we shall stand complete.

In all Thy will, O gracious God,
We then shall ever be,
The trophies of our Saviour's blood,
To serve unceasingly.

The prospect calls us now to keep
From every worldly friend:
Let us not be as wandering sheep,
But faithful to the end.



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A Word of Introduction.

"The Word of our GOD shall stand for ever." Amid changing creeds, the Scripture stands. Amid failing men the Scripture stands. Amid increasing,—increasing ruin, the Scripture stands. The Romanist may venture to trust to conflicting fathers and to ex-cathedra utterances. The man of emotion may seek infallibility in feelings and leadings. The critic may dispute all finality, and seek to cause a wavering uncertainty. But, surrounded by all, yet not confused by any, the humble, unprejudiced child of GOD, finds in Scripture, applied by the HOLY SPIRIT, an unvarying court of appeal, with guidance for every circumstance. Hence "to the Law and to the Testimony," dear readers, would we turn, that those who are born from above may endeavour to live soberly, righteously and godly, in simple, unquestioning acceptance of GOD'S revelation, and a like obedience to GOD'S commandments, waiting for "that blessed Hope" for "He That shall come will come, and will not tarry." To help in such spirituality, with accompanying drawing together of those who call on the LORD out of a pure heart, is this Monthly sent forth.

Confirmation.

Our object is, we trust, the glory of GOD, and not only the blessing of His people: but if He deigns to use these words to His people's good, and to their confirmation (using the word generally) in heavenly things, we shall be so thankful to hear from any thus guided, reproved or encouraged, as the case may be. Any questions, too, will be welcomed, for the LORD may be pleased to employ correspondence to His honour, and toward the unity which John 17 so clearly mentions, and which 1 Cor. 1. 10 so definitely commands.

THE English word quickly shows its derivation, from the adjective "firm." Various terms are used in the earlier Scriptures where our translators have given the rendering "confirm," but the underlying thought is *stability* (e.g. Isa. 35. 3; 44. 26, Dan. 9. 12). In the latter part of GOD'S Word three words may be specially noticed. One occurs in 2 Cor. 2. 8, Gal. 3. 15, 17.* From it the title "LORD" is formed.† It has a reference to authority, and signifies to *make valid*. Now it is blessed to realize and to meditate more upon the

* κυρω, προκυρω. † κυριος.

fixity of the everlasting covenant of grace, and of the promises to Abraham, and of love among the devoted people of GOD: but these passages are not *primarily* connected with the ceremony that is now known as "Confirmation." It is our desire at this time rather to consider the confirming of *persons* rather of *facts*.

Hence we come to the second verb, which appears in Mark 16. 20, Rom. 15. 8, 1 Cor. 1. 6, 8, Heb. 2. 3, and the noun in Phil. 1. 7, Heb. 6. 16.* The thought of *definiteness* is again prominent, and a careful reading of Mark 16. 20 with 1 Cor. 1. 6, 8, Heb. 2. 3 will show that the allusion is to the gracious "gifts" of GOD in connexion with the outpouring of the HOLY SPIRIT. It cannot be denied, if we are humble and unprejudiced *before the LORD*, that we have *lost* the primitive unity which witnessed so wondrously, even before principalities and powers (Eph. 3. 10). Nor can our eyes be blind to the solemn teaching of Acts, chs. 2, 8, 10, 19, where we find, in each case, a *manifested* baptism in the SPIRIT, which as 1 Cor. 12. 13 shows, was into "the One Body." It may seem more GOD-glorifying to *assume* this still exists, and to speak accordingly, but the true attitude of a humble believer is confession of the sin, which, in this dispensation, as in that of Israel, has caused some *withdrawing* of the Shekinah glory. Nothing else accounts for the greeting from the HOLY SPIRIT in Revelation, so definitely omitted, for example, from Ephesians, because of His descent at Pentecost. We cannot probe the Divine counsels, nor can we see all GOD'S purposes of love even in days of ruin, but we are grateful for what He has revealed, even when He humbles us painfully, and causes us to *feel* our loss. What mischief sin has wrought.

It is noteworthy that "confirmation" by men-appointed men, in a state-established "church," claims, without any evidence or sign, to bestow the gifts that were of old connected with the "confirming" and "laying on of hands," in the days of signs following. If we love the LORD, and feel a reverent regard for His Word, can we, because of those who have seemed to be godly men in Anglicanism, overlook this unwarrantable *assumption*? Is there not a tremendous missing link?—Aye, are there not contrasts, which compel us, though with all kindness, and with a desire to feel *our own* shortcomings, to regard the rite as an "imitation"? Can Scripture be found which suggests or approves it? If not, is there not a cause for deep sorrow because of a travesty and a caricature? Ah, dear friends, let us turn to the Word of GOD, "let us search and try our ways, and turn again to the LORD" (Lam. 3. 40). 'Tis not with a *mere* desire to unsettle, much less to insult, that we would write plainly: but from the heart, and with a concern as to any error, we ask Scripture-proof for any action that professes to be the LORD'S arrangement. It it be not of Him, but *only* an *outward* form, have we not a parallel with Jewish adoption of the *name* "Day of Atonement" with the Atonement omitted? If is rather remarkable that *Confirmation* also exists amid the traditions of Judaism in which are so many parallels with the "developments" of Christendom. Oh let us beware of

* βεβαιωω, βεβαιωσις; The root-idea is firm *motion*.

these developments, for the LORD has likened them to subtle leaven (always a picture of evil, and *excluded* from the bread representing Himself in the LORD'S Supper) corrupting and changing the fine flour of His precious and perfect doctrine.

The third term employed appears in Acts 14. 22, 15. 32, 41.* It is rendered "strengthening" in Acts 18. 23, and the simple unintensified form occurs in Luke 9. 52 ("stedfastly set"), 16. 26 ("fixed"), 22. 32 ("strengthen"), Rom. 1. 11 ("established"), 16. 25 ("stablished"), 1 Thess. 3. 2, 13, 2 Thess. 2. 17, 3. 3, Jas. 5. 8, 1 Pet. 6. 10, 1 Pet. 1. 12, Rev. 3. 2.† The general instruction, as to godly continuance, and fixity, and absence of changeable tossing to and fro, needs loving emphasis, in these sad days of sad variation, and of love for something new. But the LORD will grant further guidance, through these Scriptures. Rom. 1. 11 indicates that this word too oft refers to the *gifts* of the SPIRIT. Accordingly the "confirming" of Acts 14. 22 was *after* belief—indeed at a *second* visit, and connected with the establishment of a *church*. It is thus parallel with the "adding" of Acts 2. 42 which has often been wrongly identified with being brought to the LORD, although distinctly after Baptism. In Acts 15. 32 a more general meaning may, and indeed must be given, and the twofold thought seems possible in 15. 41, as, indeed, in 18. 23. Ah, what loving care there was for the people of the LORD in those days.

One is now able to see of *what* present-day "confirmation" is an imitation. The itinerant, not a bishop but an apostle or evangelist (1 Tim. 3, 2 Tim. 4. 5, 6), saw to the LORD'S work in a district where the LORD gave him responsibility, and, in so doing, would welcome further ones to Scriptural fellowship, *as well as* fix yet more deeply those who had long been welcomed. If able, he would be used to bring gifts, *via* the laying on of hands. Alas, we only have the semblance of all these things in the organizations of man that flourish to-day. We have the *word*, we have the *form*, and the unwary are misled. But where is the reality? To adopt a Scriptural word for that which is different from that revealed in Scripture in connexion with the word is a misrepresentation. It involves the deception of many. It is with no wish to gain an argumentative victory that we point out these things. Can any really think that the arrangements we now see are in accord with the LORD'S Will? There was the speaking with tongues then: present-day writers, who characterize themselves as Pentecostal, have "grasped" *this*: and those that ignore it are partly responsible for the reaction from forms to saddening movements which lack reverential regard for some of the LORD'S appointments.

Anglicanism is not in error merely as to this: the sin is linked with Infant Baptism, with which Confirmation is joined. And the whole confusion is through denying the ruin, and filling up the gap with man's devices. The result is a patchwork of Scripture and tradition, which the LORD did not command, and which is equalled by Nonconformist deviations of a similar kind. We cannot but

* ἐπιστηρίζω † Simple noun in 2 Pet. 3. 17 is translated "Stedfastness."

mourn these things, nor can one system boast against another, and those of us who have sought a Scriptural position cannot congratulate ourselves. We have much to confess before GOD. Ah, dear friends, let us unitedly be bowed before GOD, and seek His gracious forgiveness and leading, if we know His Name. He does not fail His people, when they are in the right attitude. Let us come to His Word, as trustful disciples, and abandoning "*our opinions*," as well as mortifying all forms of selfishness, let us wait on Him, hoping He may grant "a little reviving," and that His Name alone may be exalted in view of "that Day," and in holy preparation for our beloved LORD's glorious Coming again.

Knowledge.

A fallen world is a sphere of *unsatisfied* longings. Everything without GOD is incomplete, and in how many thoughts and actions GOD is *not*. There exists a common wish to get *knowledge*, but how many seem to forget that knowledge of *itself* is nothing, and that it may be less and worse than nothing :—all depends on *what* is known and *how* it is known.

Craving for knowledge of *all* kinds of things is seen in Gen. 3 : in connexion therewith Eve was deceived. She *liked* the wicked promise—"Ye shall be as gods, knowing good and evil." Yet the seeking goes on, and ever seems to increase. Of how *many* it might be said "Thy wisdom and thy knowledge, it hath perverted thee" (Isa. 47. 10). Yes, the knowledge is often of *sin*, and, openly, or covertly against GOD. And the words are again illustrated, "They are wise to do evil, but to do good they have no knowledge" (Jer. 4. 22). Alas, as to such a *large* portion of knowledge, ignorance is wisdom (Rev. 2. 24).

But some may think that these criticisms are too wide. They recognize that there are *bad* books and *bad* things, but are there not many, they ask, which, though not exactly concerning GOD, are, in their way, excellent? They have literary power, or reveal deep meditation, or record great discoveries. Let those who fear His Name beware of the *usual* accompaniments of this argument. Shall *classic* writing atone for "abominable idolatries," and shall chaste language gloss over unchaste thoughts? Or if the sphere be changed, can it be said that most scientific literature exhibits the fear of the LORD which is the beginning of knowledge (Prov. 1. 7)? Even an *insinuation* against Scripture is the serpent's lie again (Gen. 3. 1). The world by wisdom has never known GOD (1 Cor. 1. 21). And sin has corrupted and tainted far more than most conceive. We do not plead for all ignorance, but there is such a wrong perspective to-day. An assemblage of books contains more an assemblage of sin than at first sight seems possible. GOD does not esteem man's fallen reasoning, "for it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent" (1 Cor. 1. 19).

Furthermore, "useful" knowledge will not satisfy. The king of

Israel who was most wise said—"My heart had great experience of wisdom and knowledge, and I gave my heart to know wisdom, and to know madness and folly : I perceived that this also is vexation of spirit :—for in much wisdom is much grief : and he that increaseth knowledge increaseth sorrow" (Eccl. 1. 16-18). Yet though it will not satisfy, it will cause pride. "Knowledge puffeth up" (1 Cor. 8. 1). Thus apart from the evil character of much knowledge, there are evil associations in not a few cases. Hence the solemn words "Let not the wise man *glory* in his wisdom" (Jer. 9. 23).

How blessed it is, for GOD's people, to be able to turn from this sad contemplation. Not a few who read this may, by His grace, have been brought to see their ruin and helplessness, and His unerring way of salvation. To *such* we would specially address ourselves now. The *added* words of Jer. 9. 23, 24 also need emphasis—"Let him him that glorieth glory in this, that he understandeth and knoweth Me, that I am the LORD, Which exercise lovingkindness, judgment, and righteousness, in the earth : for in these things do I delight, saith the LORD." Happy are they who have received the *gift* of life eternal (Rom. 6. 23) *that* they might know GOD (John 17. 3). Should not such, saved by the precious blood of CHRIST, recollect His warnings as to *what* and *how* His people hear (Mark 4. 24, Luke 8. 18), and apply to *reading* also? Is it not possible to crowd out and "choke the Word" (Matt. 13. 22), by other things, including present-day literature? (*To be continued, if the Lord will*).

Ashamed When Found. Jer. 2. 26.

ONE of the greatest sins is the lack of a sense of sin. It is, indeed, solemn to behold more fear of *punishment* than of *iniquity*. Iniquity is such a terrible thing before a righteous GOD. And men, who are creatures and dependents upon Him, ought to realize the combined criminality and foolishness of turning, every one to his own way. Are *we* not ashamed of our failures?—ah, ashamed of our failures since we have been born from above? Do we not dread to do wrong, because of the greatness and the goodness of the LORD?

If, by grace, we can answer "yes," how important to avoid any contamination that might lead to the weakening of the sorrow for sin which we should ever *feel*. And how different is godly shame from that of Jer. 1. 26. It is *easy* to be grieved when found out, and when human confidences are found wanting, as the context in the solemn prophecy before us explains. But when everything appears to flourish in that which is not of GOD, and ere the Judgment Seat of CHRIST unveils the sin, oh that we, and others of the LORD's people too, may have grace, in the SPIRIT, to be rightly and humbly ashamed.

Meeting Rooms for those who would please the LORD :—61, Upton Lane, Eorest Gate (The LORD'S Day, 11 and 6. 30, Mon. 8, Thurs. 8, Sat. 7); 43a, The Broadway, Walham Green, S.W. (The LORD'S Day, 11 and 6. 30 Thurs. 8); 2, Coborn Road, Bow, E. (The LORD'S Day, 6. 30, Wed. 8. 30).

The Believer's Appointed Attitude, In the Present Dispensation, With Regard to War.

(Concluded).

And not only so, there was a time in the life of the LORD JESUS when He instructed concerning a sword. Luke 22. 36 is frequently perverted. If it meant that each must value a weapon more than clothing, how would *two* swords be "enough" for the company (38)? Moreover, the LORD immediately after showed the *place* of the sword for His redeemed (Matt. 26. 52). If He indicated the necessity for an earthly blade, everything is *contradictory*. The only use of the sword permitted was its disuse, and if the possession of a weapon by a child of GOD now be to test his faith, and patience, by not employing it, that possession will not be warlike. If we interpret this passage of earthly fighting, then nothing short of a religious war is suggested, but if we see the dispensational teaching, that the disciples would *no longer* be guests of an hospitable people with which they were naturally linked, and if we note a parallel with 1 Pet. 4. 1, the Word of the LORD will be clearer. Nor can Matt. 26. 52 be forgotten, especially when we call to mind the solemnity of GOD'S unseen judgments, and the drawn sword of the angel in 1 Chron. 21.

But, it may be said, how are we to understand Luke 3. 14? The transitional nature of the dispensation then must not be unconsidered? Moreover, were all who went through baptism really believers. Was not the work preparatory? A more difficult case is that of Cornelius. But to argue from the silence of Scripture that Cornelius must have continued in his sphere, or to conclude that the apostle, just emancipated, through a dream, from much Judaism, would clearly see all GOD'S arrangements for this age is hardly warrantable. *Examples* corroborate, but they never attack precepts. If there be a *contrast*, GOD gives a concrete warning. And even now one just brought to see the LORD'S plan is not instructed as to everything at once. The results of past actions are often the cause of great problems, but if we are in communion with the LORD He will solve the most difficult, that His Name may be exalted.

To conclude. The character of the dispensation, and the laws of the LORD and His inspired apostles alike are against *war* for His people. He did not come to reform *the world*. He did not plant a *Christian state*. We are not legislators. Men may tell us we leave the Army and Navy and leave Parliament to the ungodly. Our answer is that prayer is more powerful *outside* than disobedience *inside*, and that we dare not do evil that good may come. We are not disloyal, but thankful for GOD'S hand over all in government, and particularly we have manifest cause for praise in the "quiet and peaceable life" possible in England. But we can take no share in anything that we believe to be contrary to the Word of GOD, and hence, though not seeking it, nor by discourtesy attracting it, would rather risk the displeasure of earth's leaders, than of Him in Whom we are saved, and before Whom we hope to stand approved, "in That Day."

"Blessed are they that hear the Word of GOD and keep it."

TO hear is not enough. John 5. 24 comes to mind. Luke 6. 49 shows us it is possible to hear *without* doing. Such is the ruin of man. Correspondingly CHRIST said to some "Ye also have seen Me, and believe not" (John 6. 26). Jas. 1. 25, in a context that urges hearing (19), heart-searchingly reminds us it is possible to be a forgetful hearer. But how blessed it is to hear and *do*, to know and *do* (John 13. 17). GOD does not merely look at mental conceptions or at beautiful words of seeming prayer or witness:—He views the life and attitude, the heart and actions. It is well to realize this, and to realize it sorrowfully if we are wandering from Him, that we may go into His presence, with words of true confession, and realize *that* gladly.

The LORD JESUS in our "text" (Luke 11. 28), would show the sinful nature of a tendency to speak glibly. There may have been a certain envy in the words to which He was giving answer: we are all so apt to think others have greater privileges than ourselves. The spirit of murmuring, envy and coveting is more easily *felt*, chosen and displayed than any of us imagine. *Our* sphere is one of blessing and happiness, if only we use it to GOD'S glory. Complaint at our lot is both sinful and resultful in much harm, and loss of opportunity. And, further, in the wondrous fulness of *His* words, our beloved LORD gave a lasting reproof even to the beginning of Mariolatry. In like manner, the expression rendered "Hail, thou that art highly favoured" (Luke 1. 28), more literally given in the margin, contains the very verb that is applied to *all* the redeemed in Eph. 1. 6. Mary, though a faithful servant of the LORD, needed to rejoice in GOD her SAVIOUR; she was not "full of grace," as bestowing it, but she *received* a fulness of grace—and so have we. Privileges are most humbling, for they show us where we were at the outset.

Moreover this passage gives a parallel with Matt. 12. 46-50. The LORD would illustrate His own language in Luke 6. 59-62, 14. 26. No home ties, no selfish considerations, must be allowed to usurp authority over the LORD and His claims. He, Who opposed Rabbinical neglect of the command to honour parents, would also warn against another extreme with equal sin,—that we may learn the lesson and glorify our TRIUNE GOD, ever realizing that He must be first.

Hymn for Believers.

Brought out from things that grieve	Our Father, magnify Thy Name,
In mercy brought, [the Lord,	Before us now!
We seek, by grace, a glad accord,	And, in the Spirit, may we claim
His precepts kept bring great reward,	Thy strength, and own our sin with
All else is nought.	Before Thee bow. [shame,
Gathered by God's own mercy here,	In Christ our prayers we would pre-
We humbly praise:	And seek Thy will: [sent,
And we would know that godly fear,	We come with faith, the vail is rent,
Which ever would to Him be near,	We trust not self, our might is spent—
Through all our days.	Our prayers fulfil.

Hymns for Believers.

We were by nature lost,
Far off from God and dead,
To save from hell great was the cost,
Christ's blood for us was shed.
His people's sins on Him were laid,
And near to God we have been made.

We can, in prayer, draw near
To God the Lord on high,
He will our supplications hear,
And hearken to our cry :—
In everything, by prayer and praise,
We can draw near to God always.

We can look up in prayer,
Through Christ, our *Hope*, and *Plea*,
And cast on God our every care,
As His own family.
Redeemed by blood, made nigh to
Him,
His Word should be our constant
theme.

We are for ever blest,
Redemption's work is done,
We have forgiveness, peace, and rest—
All evil we should shun.
Show forth God's praises, by His
grace,
Himself adore, His will embrace.

How precious to know
Salvation by grace,
How precious to go
In God's holy place.
His goodness proclaiming
We bow at His throne,
Henceforth would be aiming
To please Him alone.

'Tis not by our toil
Salvation is ours,
A gift not a spoil,
For vain are men's powers.
Our wills were rebelling,
Our actions were wrong.
Our pride quickly quelling,
Grace reigns in our song.

'Tis all to God's praise,
'Tis all by Christ's blood,
We now choose His ways,
We now worship God,
And we would endeavour
More praiseful to be
Since nothing can sever,
Our Father, from Thee.

Henceforth we would do
Thy will every day,
Would mortify too
Our flesh every way.
We tell of Thy glory,
The glory is Thine :
How precious the story
Of mercy Divine.

O Lord, we would, in these dark days,
Walk in Thy filial fear, [ways,
Praise Thee, and walk in all Thy
As those by blood made near.

For Thou hast saved us, in Thy grace,
And made us heirs of heaven ;
Thy wonders may we ever trace,
As those who are forgiven.

Made nigh to Thee, and blest for aye,
So wondrous is Thy love !
Keep us within the narrow way,
As those born from above.

Vessels to honour may we be,
When Christ shall come, O Lord,
Because we fear now grieving Thee,
As those who love Thy Word.

To Thee our sins we would confess,
And worship Thee, our God,
Show forth Thy love, and righteous—
As those redeemed by blood. [ness,

Far off from God, in darkest night,
And ruined by the fall,
Helpless and hopeless—far from
Such were by nature all. [right,

But God in mercy had devised
A way to save the lost.—
His worthless chosen ones in Christ,
And outpoured blood the cost.

The way was planned before earth
And now the way is made ; [stood,
The Lord is *just*, the Lord is *good*—
Our penalty is paid !

Then let our praises ever be
To Him, and Him alone ;
From wrath, and sin, and law set
His love and right we own. [free,

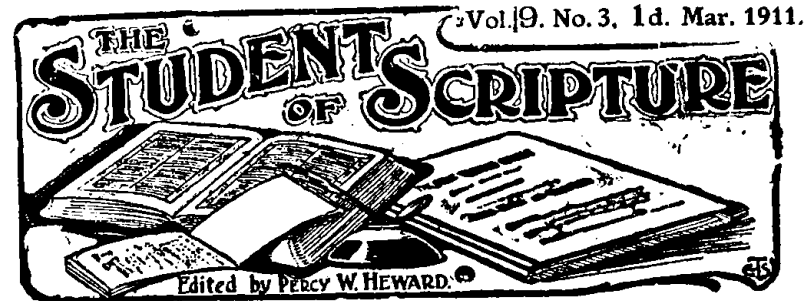
To Him we thrice indeed belong,
And His we joy to be ;
His grace and glory are our song,
By grace unceasingly,

O our Father, we would ever
Praise and magnify Thy Name,
We would now forget Thee never,
Keep us evermore the same.

Yea, not only ever guarding,
Cause us still to love Thee *more*,
Let not sin, our steps retarding,
Rule as it has ruled before.

By Thy Holy Spirit guiding
Lead us in the narrow way,
Let us, in Thy Word abiding,
Walk with Thee from day to day.

Thine the power, Thine the glory,
Ours the blessings in Thy love,
And we will proclaim the story,
Till we mount, by grace, above.



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A Word of 'Introduction.

IT is a privilege to make known the Word of the LIVING GOD. That Word is "living and inworking." Sharper than a two-edged sword, IT cuts at the root of sins, and divides that which is of GOD from that which is of Satan, however skilfully the latter be disguised. Hence the true, quiet study of the Word of GOD is painful. It is well when we feel His reproofs. To make light of the chastening of the LORD betokens a life out of harmony with Him.

If the servants of GOD, whose inspired words we have in Scripture, were alive to-day, or if we were in their position of nearness unto Him practically, would there not be more "sighing and crying" from the heart? We look around. Is not our heart broken (Jer. 23. 9)? "Truth is fallen in the street" (Isa. 59. 14) seems a message for to-day. We look beyond the ruin unto the LORD, but oh, how worldly and careless and lacking in spiritual perception, and power, are those who bear His Name. And how about our own "beams" in our own eyes? Have we any room for self-satisfaction?

Thoughts Suggested by the Book of Job.

"ALL Scripture is given by inspiration of GOD, and is profitable," and it is well for His redeemed people to miss no portion of His precious Word. Truth contains no contradictions but many parts, and we, dear fellow saved ones (for to such would the writer address himself), require a manifold training if we are to walk worthily of the calling, wherewith we were and are called. We have need of rebuke, and of the Scriptures which emphasize, almost overpoweringly, the greatness and majesty of GOD, as well as of those which explain His wondrous, condescending love. It is important to remember "the GOD of GLORY thundereth," and, at the same time, to hear the tender utterance "Like as a father pitieth his children, so the LORD pitieth them that fear Him."

What aspect or phase of GOD's glorious truth does the Book of Job especially bring before us? We have, in that ancient volume, true history, and some most remarkable dialogues which actually took place. But why should GOD tell us, at such length, what three unknown men said to one who was afflicted? Let us beware even

if we demand an answer to any of our questions. He giveth no account of His matters just as men may wish, and what if *this* itself be one of the great lessons of the Book of Job? What if it were written to remind us that "the secret things belong unto the LORD our GOD: but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law" (Deut. 29. 29)?—If this be the LORD'S purpose, or part of the LORD'S purpose in the narrative, who will dare to say such teaching is unnecessary? Who will venture to regard it even as secondary, in these days of curiosity rather than reverence, and of reasoning more than worship.

And this *is*, we are convinced, one object of the book of Job. Never would we forget that it unveils "principalities and powers" in a striking and humbling way. Never would we omit to notice the revelation of the great, though limited, power of the evil one himself, or his spite against those who fear GOD. Never would we put aside the lesson that man, even when faithful, is coming short of the glory of GOD. Only ONE could say "The prince of this world cometh, and hath nothing in Me." Even Moses spake unadvisedly with his lips (Ps. 106. 33), and Job, remarkably patient, opened his mouth and cursed his day (3. 1). History always makes a background for the glory of CHRIST, the PERFECT ONE: everything exalts Him: oh that we may love Him more! Nor can we ignore the lessons of the book as to a godly home (1. 5), as to temptation by one loved, as with Adam (2. 9), as to the dangers of friendship, as to the failure of mere arguing, and as to GOD'S gracious acceptance of confession of sin (42. 7). The revealing of "the end of the LORD; that the LORD is very pitiful and of tender mercy" (Jas. 5. 11) is beautifully before us, and a hint of "that Day," and its compensations, is given at the close of a volume that elsewhere refers so solemnly to resurrection through a living Redeemer. Never would we make light of any of these practical and heart-searching thoughts, which we all so often need, but they are all linked with the Divine teaching to which we would earnestly call attention—GOD is not obliged to explain to man His ways, nor to render an account of His unsearchable judgments: we must rest in Him in the dark, and, though He slay us, trust Him unmurmuring, and continuously.

The mystery of GOD'S providence was not accepted humbly by Asaph *till* he went into the sanctuary, and then he saw how nearly his feet had slipped altogether (Ps. 73). Human reasoning cannot understand or fathom why a complete and godly man, like Job, who feared GOD and eschewed evil, should be given up, as it were, to the malice of Satan. His three friends made sure they had the key to the problem—"Remember, I pray thee, who ever perished being innocent? or where were the righteous cut off?"—"I have seen the foolish taking root: but suddenly I cursed his habitation; his children are far from safety"—"If thy children have sinned against Him (GOD), and He have cast them away for their transgression"—"Let not wickedness dwell in thy tabernacles"—"The light of the wicked shall be put out . . . destruction shall be ready at his side: it shall

devour the strength of his skin" (3. 7, 5. 3, 4, 8. 4, 11. 14, 18. 5, 12, 13, consider the whole chapter). Plainly Eliphaz, Bildad and Zophar assume that GOD is dealing with some *hidden sin*, (not because of GOD'S *hidden* wisdom)—that Job is a hypocrite. Bildad is remarkably outspoken (8. 13, 14). There is a blunt cruelty, linked with a pride which almost finds utterance in the words "We are better than thou art." Hence the many true statements (e.g. 5. 13, see 1 Cor. 3. 19) of these friends—who from this friendship we judge to have been godly men—are made false by wrong application. An element of truth—all chastisement should lead to confession, since we *all* are faltering (Heb. 12. 5-8)—is lost through their boasting. They are certain GOD will not cast away a perfect man (8. 20), and that some special sin *must* account for the calamity (see John 9. 3). This is the more remarkable because they elsewhere acknowledge that all are wrong (4. 17, 15. 14), and that GOD wisely corrects (5. 17), and that He has secrets of wisdom (11. 6), and works unhindered (11. 10). Yet they definitely feel Job is hiding iniquity (20. 12): hence the painful endeavour to make him own it (22. 5-9), that, *via* repentance, he may be built up (22. 21-23). Job, smarting under the lash of his friends, fails again and again by self-defence (31. 1-13), and tells them GOD has overthrown mysteriously (19. 6), though he will not deny himself a sinner (7. 20). All the mutual misunderstanding is made an opportunity for recriminations—"I know" says Job (9. 2), "Vain man would be wise" replies Zophar (11. 12). "No doubt but ye are the people, and wisdom shall die with you" (12. 12) is Job's retort to such "miserable comforters." "Should a wise man utter knowledge of wind?" (15. 2) then asks Eliphaz, and Job answers (16. 3) "Shall vain words have an end?" Yet the servant of GOD, if left alone, would have more fully confessed his falling and weakness, and GOD'S contrasted wisdom—"He knoweth the way I take: when He hath tried me, I shall come forth as gold" (23. 10). The mass of unkind misrepresentation called forth the bitter resentment that was not checked, and sin led on to sin. And so the friends accomplished nothing. Job was "righteous in his own eyes" (32. 1). Elihu then sought to *find an answer* as well as to condemn Job (32. 3), and therefore emphasized the greatness of GOD—"Touching the ALMIGHTY we cannot find Him out" (37. 23). "Behold GOD is mighty and despiseth not: mighty in strength and wisdom" (35. 1-5). It was Elihu who declared "I will answer thee that GOD is greater than man:—why dost thou strive against Him?—For He giveth not account of any of His matters" (33. 12, 13). Then the LORD Himself, *beyond* Elihu, became the Speaker, asking questions that humble man to the dust, till the one who had already acknowledged he knew but part of GOD'S ways (26. 14), but had nullified this statement by some self esteem, was brought down first to say "Behold, I am vile; what shall I answer Thee?" (40. 4), and then to add "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee: wherefore I abhor myself, and repent in dust and ashes" (42. 5, 6). *Then* it was that the LORD, having caused a double confession, lest the wound should

be healed slightly, in mercy said that Job has spoken of *Him* rightly (42. 8 i.e. in 42. 2), and, in mercy again, granted a wondrous blessing, when and after Job humbly and lovingly and gladly prayed for his misrepresenting friends (42. 10). "Oh the depth of the riches both of the wisdom and knowledge of GOD! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the LORD? Or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto Him again? For of Him, and through Him, and to Him, are all things: to Him be glory for ever. Amen" (Rom. 11. 33-36).

Knowledge (Concluded).

Dear fellow believer, is it not sadly possible to forget the words of GOD'S lips, and so to wander into the paths of the destroyer (Ps. 17. 4)? Where, in these last days, have we the *enthusiasm* of Hosea 6, to follow on to *know* the LORD, and the glad venture of faith in Phil. 3. 6 to count all things but refuse with a view to knowing CHRIST (8-10)? The knowledge of GOD and of His way (Rom. 11. 33) is more wonderful than a merely mental knowledge of His works, and how much beyond the knowledge of human history and skill. The Book of Proverbs definitely encourages as to acquaintance with the things of GOD again and again—"Get wisdom, get understanding: forget it not; neither decline from the words of My mouth"; "wisdom is the principal thing; get wisdom: and, with all thy getting, get understanding"; "wisdom is better than rubies; and all the things that may be desired are not to be compared to it"; "A man shall be commended according to his wisdom": "the wise in heart shall be called prudent": "the lips of knowledge are a precious jewel" (Prov. 4. 5, 7; 8. 11; 12. 8; 16. 21; 20. 15). Those who are *born* from above can rightly enter the "my son" of that wonderful book, and to them the preface is indeed strikingly suggestive—"The Proverbs of Solomon the son of David, king of Israel; to know wisdom and instruction; to perceive the words of understanding; to receive the instruction of wisdom, justice, and judgment, and equity; to give subtilty to the simple, to the young man knowledge and discretion:—a wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: to understand a proverb, and the interpretation; the words of the wise and their dark sayings—The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction" (Prov. 1. 1-7). How precious the Word of GOD, yet *most* esteem it not, and see no beauty in It, any more than Israel saw beauty in *Him* Who died for sinners, that they should desire *Him*. But the beauty *was*, and *is* there. And our heart's longing is that some may have their eyes opened, and may be brought to value the *excellency* of the knowledge of CHRIST JESUS. Such will know Him as SAVIOUR and know Him as LORD, SEEKING to make manifest, and GLAD to make manifest, the delight in GOD'S Word and Will which *He*

revealed, and which should *ever* characterize His redeemed. So will there be a contrast with those who thirst for unsatisfying earthly knowledge, and for the romances and imaginations of fallen men:—the saved one's heart will lovingly enter into the precious aspiration "My soul thirsteth for GOD, for the living GOD" (Ps. 42. 2). Thus will His Name be honoured and exalted in a sin-stained world, and a godly consistency will be seen. But without this consuming passion for the things of GOD, is there not at least the appearance of *hypocrisy*?

"These Things Hast Thou Done, and I Kept Silence" (Ps. 50. 21). "Our GOD shall Come, and shall Not Keep Silence" (Ps. 50. 3). "I Will Not Keep Silence" (Isa. 65. 6).

THE judgments of GOD, which are so frequently mentioned in His Word, are rarely named among us to-day. Men are afraid to speak of GOD'S wrath. That anger, which is inflexibly righteous, seems to *them* cruel, and the dispensational silence of the LORD is regarded as more in harmony with His essential character than His manifestations of vengeance. Man is man's darling, man's hero, man's idol. That which touches man seems to man intolerable, and there is more feeling for the creature than harmony with the CREATOR. But if, dear friends, we are among the called of JESUS CHRIST, these things ought not so to be. Though it is right and proper to mourn over those who destroy themselves, and to weep over the city, though the utterance "Why will ye die?" may tenderly ring forth, though it is well to remember that even the High Priest had compassion on the ignorant, we must never allow a tendency to excuse sin or doubt or to criticize GOD'S judgments. "Shall not the JUDGE of all the earth do right?" The curse of GOD may seem too terrible to contemplate—eternity in the Lake of Fire, with the wrath of GOD abiding on the sinner, may appear beyond comprehension, but if we tone down the plain warnings of GOD, we are both dishonest toward Him, and cruel toward men.

"Eternal judgment" is no open question. "Everlasting destruction away from the presence of the LORD" is not merely a myth. GOD is silent now, and men take advantage, and His people oft misunderstand His attitude in this day of salvation. But He *will* break the silence. A fire shall devour before Him. "Then shall He speak unto them in His wrath, and vex them in His sore displeasure." If we know His name, what manner of persons ought we to be, and how we should warn sinners to flee from the real "wrath to come." And if unsaved ones read these lines, oh that the very statement of Divine anger may be used to lead them to flee for safety and refuge, to the Hope laid before us, through the finished work of CHRIST. In *Him* GOD speaks *peace* to His people. Yes, peace, peace, to him that is far off, and to him that is nigh (Isa. 57. 19). Grace indeed reigns, and where sin abounded grace does much more abound. But

the day of vengeance is in GOD'S heart, and the acceptable time will not last for ever. There came a day of old when the ark door was closed. Will you not, dear friend, be warned *even now*? If you feel your need, do not defend yourself, or contrast yourself favourably with others, but seek the LORD while He may be found, call upon Him while He is near (Isa. 55. 6).

"Like Sheep." (Isa. 53. 6, Ps. 78. 52).

LIKE sheep we went astray. The thought is humbling. Not only were we reckoned with Adam: we imitated Adam. Like sheep—with sinful foolishness. Like sheep, going with the multitude. Like sheep, heedless of the future. But if we, like the lost sheep of Luke 15 have been found, and "are now returned unto the SHEPHERD" (1 Pet. 2. 25), we can also enter gratefully into a spiritual parallel with the words of Ps. 78. 52. GOD was the SHEPHERD of Israel (Ps. 80. 1), and they were wonderfully privileged, and He *will* choose them again. But as they were a vine to be distinguished from the *TRUE VINE* (Ps. 80. 8, John 15. 1), so was it with the nation when viewed as GOD'S flock. John 10 gives the counterpart, though He always had His elect within the chosen people. Oh how heart-rejoicing it is if we are able to say, truthfully yet humbly, that we are *His* own people, *His* flock. What dependence and what unity the words suggest. Bought and led by the LORD, let us ever seek to be to the praise of the glory of *His* grace.

Great Plainness of Speech, in the LORD'S Dealings with Candidates for Service.

Luke 9. 57-62.

THE pathway of nearness to the LORD is not easy. If one would be useful unto Him, there will be, there must be a strain. The LORD would not hide this, nor suffer men to take up His work with wrong ideas of its solemnity and difficulties. It is natural to say "LORD, I will follow Thee"—but the following is a very different matter. It is remarkable that to one offering freely the LORD suggested counting the cost, and that another, whom He invited, without any further words just then, would not risk all for the LORD. but began to suggest a difficulty himself. Thus we have *two* classes of seeming candidates for service: oh that we may be in neither.

The *command* "Follow Me" was the *same* as that addressed to others who *had* become disciples and apostles. Yet this one refused. Were there not *others* who similarly held back and went back? How solemn is the contemplation of this.

The third candidate in Luke 9.61 illustrates an attempt at compromise. We see impulse and drawing back, affection to the LORD, yet a certain dividedness of heart. How graciously, yet how severely, our Saviour dealt with this one also. And *how* would He have spoken to us?

A GREAT EVENT—

That SHALL Be.

THE greatest things of earth are small with GOD. "All nations before Him are as nothing" (Isa. 40. 17)—"He taketh up the isles as a very little thing" (Isa. 40. 15). "Verily every man at his best state is altogether vanity" (Ps. 39. 5).

The events of this *day* seem large to *us*, but how solemn if one is engrossed with them, and forgetting *eternity*! "GOD shall bring every work into judgment" (Eccl. 12. 14). "It is appointed unto men once to die, but after this the judgment" (Heb. 9. 27). *That* is a great event which *shall* be. Dear friend, you cannot avoid it.

Furthermore, as to those living at the time when the LORD of GLORY shall take His Kingdom, and manifest His Majesty, and "be glorified in His saints," we ask—"Who may abide the Day of His Coming?" *Some* will cry to the mountains "Fall on us." "When they shall say, Peace and safety; then sudden destruction cometh upon them . . . and they shall not escape" (1 Thess. 5. 3). Are *you* unmindful of this solemn future? Are *your* hopes rightly placed that you may not be condemned with the world? Do not refuse the *personal* note. "Eternal judgment (Heb. 6. 2) is too real for "polite indefiniteness," and "charitable assumptions."

Hymn for Believers.

"Outside" the din of human schemes and thought,
"Outside" with Him Who all our life hath bought!
How can we dare to mix with worldlings still,
And miss CHRIST'S friendship while we cross His will?

How can we be ungrateful, saved by grace?
How shame our LORD, and take the sinner's place?
How can we leave the ONE Who loved us so,
And Whom we love, the more by grace we know?

How can we dare our SAVIOUR to deny,
And, scorning Peter, yet more boldly lie?
If we *remain* with friendships CHRIST disowns,
Our act more sinfully the flesh enthrones.

How can we boast, when failures we must see?
How can we boast, when humbled quietly?
Father, forgive our worldliness and pride,
And keep us near to CHRIST, the world *outside*.

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. 8.30; 43a, THE BROADWAY, WALHAM GREEN, The LORD'S Day, 11 and 6.30, Thurs. 8.

Hymns for Believers.

And can I not remove
The guilt and sin I feel,—
Will not repentance prove
That I the breach can heal?—
Such proud repentance I repent,
I fail e'en when the best is meant.

If I could satisfy
The Law's demands by tears,
I might be thus made nigh,
Thus still be saved from fears!—
But could Atonement thus be made,
A rightness found, my debt be paid?

Christ's blood met all my need,
None else could die for me,
Man's schemes I dare not heed,
God only could set free,
The precious work of Christ my Lord
Alone could life and all afford.

All I could ever do
Would never heal my soul,
I needed birth anew,
God only could make whole.
But God has done that work, I know,
Dependent still, I would lie low.

Away with fear and pride,
Away each selfish thought,
In Christ I would abide,
Be by Thy Spirit taught,
Would praise as one redeemed by blood.
Yes, simply praise my Triune God.

If we rest on God's Salvation
Blest indeed are we!
Low we fall in adoration—
Grace is free.

Nothing could we do to gain it,
'Twas a gift of God!
'Tis by mercy we retain it,
Saved by blood.

Precious is the blood that saved us,
And God's keeping powers!
Sad the sin that once enslaved us—
That was ours.

Precious is the Spirit's guiding
Through the written Word!
And our prayers, in Christ abiding,
Now are heard.

O what lives of godly serving
We should ever show;
Never from God's pathway swerving,
Onward go.

Precious is the Kingdom given,
And "that Day" is sure;
Vainly shall all foes have striven—
Saints endure.

Oh that we may, our Saviour know—
May more faithful be!
May we in His grace be growing—
Constantly.

Our Father, we would thank Thee
For Thy redeeming love,
For all Thy tender pity,
Shown forth from heaven above—
To those who did but hate Thee,
And were by nature dead:—
But now, in Christ, we love Thee,
And praise for blood once shed.

Our Father, guide and keep us,
In these last evil days,
Our path is oft-times dangerous,
Uphold us in Thy ways
For Satan still is seeking
The weak ones to deceive,
And sin he makes attractive,
If we Thy pathway leave.

Our Father, teach and lead us,
Be Thou our Help and Guide,
Thy love and grace are wondrous,
Through Christ, Who for us died.
Thou art our Mighty Saviour,
On Thee we humbly call,
Lord, keep us by Thy power,
Be Thou our All in All.

Alone, yet not alone,
Amid the stress and strain;
As forth we go God's grace we own:
By trials He will train.
Amid the bustle, toil, and din,
May we be kept, by grace, from sin.

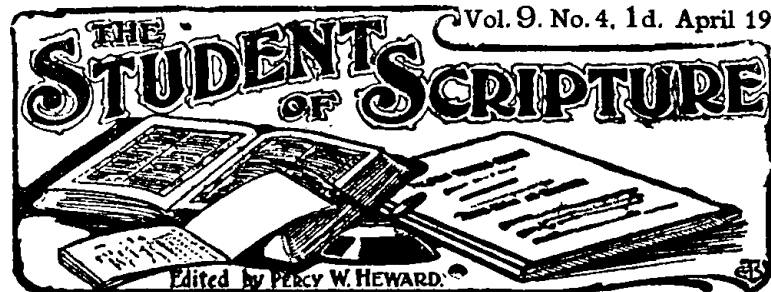
Amid a world of ill,
Amid a trifling throng, [will,
We now would seek our Saviour's
For we to Him belong.
Amid the hindrances we pray [play.
That God will more His power dis-

Amid our daily trials,
In work mid sinners found,
We would remember sin defiles,
And hate the sin around. [still,
Would humbly own our weakness
And, in the Spirit, do God's will.

Amid what would distract,
Amid what would ensnare, [lacked
The grace which ne'er we need have
Is ours, through fervent prayer.
With God mid all we would abide,
Still on the cleansing blood relied.

How welcome is the news
That Christ for sinners died,
Yet all would still refuse
Were not this work applied:—
But God His purpose will complete,
Nor shall the power of sin defeat

'Tis by His grace that we
Are quickened from the dead,
And now our Saviour see,
As our Exalted Head:—
And God His purpose &c.



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A Word of Introduction.

"*LOVERS of pleasures*": thus the *HOLY SPIRIT* describes many. But if, by grace, we are children of *GOD*, it is our privilege to call His will a delight, and to find our pleasure in the pleasure of the *LORD*. Here is a test, and blood-bought ones should ever examine themselves thoughtfully and prayerfully. What manner of persons ought *SUCH* to be. Grace has abounded to such: let praise abound, and devoted obedience mark *OUR* lives, if we are among them, eternally saved! With a desire that *GOD* may use to the reviving and bringing together of some of His redeemed is this issue of "The Student of Scripture" sent forth.

"Entertainments"—

In the Light of the Word.

THE majority were drowned in the flood: "public opinion" is not a standard. "Great names" cannot decide right and wrong, for the world by wisdom knew not *GOD*. And even those who have plainly been godly have failed: David numbered the people, the apostles needed much stimulus to go to the Gentiles, Paul took an un-dispensational vow. "Feelings" are uncertain guides, for "Satan himself is transformed into an angel of light" (2 Cor. 11. 14). Whither then shall we go for infallibility? Is there no resting place? Must we be tossed to and fro by every wind of doctrine? Nay! What then, shall we like Gamaliel, dare to await the result of anything? Nay, thus should we ever be too late, and seeming results are not a criterion: from the wrongly-smitten Rock water was graciously caused to flow, and as a consequence of Judaistic tendency there were awhile myriads of Jews who believed (Acts 21. 20). Whither then shall we look? "To the Law and to the Testimony" (Isa. 8. 20): "let *GOD* be true, but every man a liar" (Rom. 3. 4). Thus, humbly yet firmly, would we ask those who bear the Name of the *LORD JESUS*, to consider the will of *GOD* as to entertainments, concerts, bazaars, and similar accompaniments of professing Christian work to-day. And oh, that some may think on their ways, and turn their feet unto *GOD*'s testimonies. Lovingly let the solemn words be sounded forth—"To him that knoweth to do good, and doeth it not, to him there is sin" (Jas. 4. 17)—a sin beyond the sin of ignorance (Lev. 5. 17):—and, let it never be forgotten, knowledge *IS* available in the precious Word of *GOD*.

Of old, the LORD was pleased to arrange an ornate ritual. A dispensationally saved *nation* had abundance of *earthly* things. And the worship was spectacular, though *all the time* the Scripture laid a stress on the heart. But when the SON of GOD'S love was rejected in this dark, defiant world, and amid the very "religiousness" which had been developed from that which GOD commanded, He in unchanged wisdom again tested and gave His people, amid earthly suffering, an insight into the spirituality and depth of godliness which was acceptable *unto Him*. No "worldly tabernacle" was appointed for *this* age: no order of wondrously clad priests, with costly animal sacrifices, was ordained: no Jerusalem was selected: no wealthy nation was made GOD'S executive. Everything was simple. Ornate ritual was designedly put in abeyance. The precious thought that "GOD is a SPIRIT, and they that worship Him must worship in SPIRIT and in truth" was *remarkably manifested*.

Now it will be realized at once by many that entertainments are inappropriate in *such* a dispensation. The quiet *solemnity* of the devotion of GOD'S people, in holy separatedness from the world, suggests that which is absolutely *contrasted*. Accordingly one is not surprised to find nothing that attracts the eye in the arrangements of the later Scriptures, apart from *the evidential miracles* which GOD has been righteously pleased to withdraw in connexion with their proud misuse. And these signs of the presence of the HOLY SPIRIT had nought of mere entertainment in them. One cannot forget CHRIST'S refusal of a display at Nazareth, and, on at least another occasion, before unbelieving Pharisees:—"There shall no sign be given."

And we may go a step further. Not only are the methods of work appointed for this day and the *models* recorded in the Gospels, Acts and Epistles, against the present craving for amusement, but also the Divine teaching that the redeemed are *not* to be conformed, to this age (Rom. 12. 2), would intensify the thought of a contrast in these "perilous times" when the majority are, indeed, "lovers of pleasures more than lovers of GOD" (2 Tim. 3. 4). And the context in this heart-searching passage, even *the very next sentence*, emphasizes that pleasure-loving in the professing church is here brought before us. Yes, the LORD foreknew that many, having a form of godliness, but denying its power, would engage in *amusements*, nominally as part of His work. The prophecy is most exact, and very solemnizing. A certain parallel is suggested with Rev. 2. 14, for heathen feastings were full of revelries (1 Pet. 4. 3).

The natural man has always rejected the godly simplicity which CHRIST showed, and which mortifies the flesh in His redeemed ones. Satan would ever seek to cause a likeness with the sins of Israel in the wilderness—"The people sat down to eat and drink, and rose up to play" (1 Cor. 10. 7). There was an entertainment under Mount Sinai, but GOD was not pleased. Nor does He delight in the concerts and festivals, the Christmas games and Pleasant Sunday Afternoons of a religious world, that has wantonly left His arrangements, with the acquiescence of many who should be outside the camp (Heb. 13. 13).

Yet more, may we not say that if there is a realization of "eternal judgment," and of the line of demarcation *between* the saved and the lost, entertainments are quickly shut out? They seem altogether unfitting in the light of *Calvary*, and of the curse; and when those born from above go into the *sanctuary* and perceive the *end* of them that know not GOD (Ps. 73. 17, 1 Pet. 4. 17), they tremble rather than jest. A flippant world may say "Let us eat and drink; for tomorrow we shall die" (Isa. 22. 13), but can those whose eyes have been opened to see that "the judgment of GOD is according to truth," and who realize that "it is a fearful thing to fall into the hands of the LIVING GOD,"—can such temporize and trifle with those who are hurrying to hell? A consciousness of eternal realities will prevent a yielding to popular frivolities. Nor must the LORD'S people be unmindful of the fact that not only will amusements take away from preaching of the Word, and lead to a general irreverence and lightness and an introduction of much that is more than questionable, but there are *distinct precepts* to prevent the *fellowship* with the ungodly which underlies all such schemes. 2 Cor. 6. 14-18 is plain, and very far reaching. If any one makes himself a friend of the world, he is in a perilous position (Jas. 4. 4). It may be said "We must not be too narrow," but the LORD Himself called the way narrow and if we add to His Words, will He not reprove us? An easy path is not GOD'S path: let not self-choosing be enthroned, beloved fellow-saved ones, for to such would the writer earnestly address himself, in view of the Judgment Seat of CHRIST (1 Cor. 3. 15, 2 Cor. 5. 10).

To all these thoughts—from the character of the dispensation, from the silence and examples of Scripture, from the nature of the of the separation between those in CHRIST and those outside (with linked commands)—may we not add that the *usual* "arguments" in favour of entertainments are dangerously near a justification of doing evil that good may come (Rom. 3. 8)? Let no reader misunderstand *how* we would say this. We have nothing to boast. *Mere* criticism is not our desire. We would not deny that *many* err in ignorance, and that they really *want* to see souls saved, and feel that something must be done to awaken many from the sad apathy around. But we would affectionately urge that *GOD'S* work must be done in *GOD'S* way. Surely we must not, as Nadab and Abihu, bring strange fire, or imitate David in the matter of the new cart. Let us ask for the old paths, and avoid the ways of human ingenuity. We do not AIM AT success, though results are desirable, but at *GOD'S* glory. When the apostle became all things to all men he simply gave up *personal* privileges: the context is *against any idea of broadening* or fraternizing with the world. We cannot be too careful. If the LORD'S watchmen fail to warn, if they give an *uncertain* sound, not only will many die in their sin, but their blood will be required at the watchman's hand (Ezek. 3. 15-27). It is a solemn thing to *represent* the LORD, but if one humbly keeps to His way, whether men hear or forbear (Ezek. 2. 7), the words "in that Day" will sound out—"Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy LORD" (Matt. 25. 21).

Israel's Census. Ex. 30. 11-16.

MANY are the Scriptural references to our *lost condition by nature*. Types were appointed to bring before Israel the undeservingness of man, and the penalty of sin. All the sacrifices showed this—Death, death, death—here was GOD'S *emphasis*. *Thrice* is an infant linked with unclean animals, needing redemption (Ex. 13. 13, 34. 20, Num. 18. 15), and thrice in the narrative before us is "atonement" mentioned, for "ransom" is the same Hebrew word. And "atonement" involves a heart-searching thought. Perfection would not require atonement. Only those who merit *wrath* can be subjects of atonement. The Divine language stains the pride of all glory (Isa. 23. 9). Reader, we are all "children of wrath" by nature: there is *nothing* in man whereof to boast. Doubtless, GOD arranged the atonement-money at *census-time* especially to bring down the lofty looks of man. He would graciously humble, and show those who were counted as men of war (Ex. 30. 14 with Num. 1. 3) that they were *not their own*, that GOD had a full claim even upon them, and that it was only in His mercy they were not numbered to the sword (Isa. 65. 12 with 1 Chron. 21).

And the place of this commandment in GOD'S Word is very striking. Just before this we read of "the blood of the sin offering of atonements" (Ex. 30. 10), with the word "atonement" *thrice* in connexion. Blood and money provided *pictures* of the work of CHRIST, the MESSIAH. He has died for His lost people. He has bought His ruined people. To prevent misunderstanding, the blood is *first*. It is not possible for the blood of bulls and goats to take away sin, nor is it possible for money to cover the sinner (Prov. 11. 4), and to shelter from the plague, but types are precious suggestions of the LORD JESUS. And the subsequent context tells of the chosen priests, in a day when GOD had such, washing at the laver before service, because *unclean*. Everything attacks man's idea of goodness in man: man cannot help to man's salvation (Ps. 49. 7).

And what shall be the definite application to the Jew or the Gentile now reading these lines? My friend, these matters are of eternal and yet present importance. Have you anything—have you anyone, to shelter you from wrath? ONE Who has bought and fully paid the price for sinners is the ONLY HOPE, and we tell of ONE Whose blood is the purchase-price for *us*, and long that *others* too might know Him. If in mercy you are brought to say He is *your SAVIOUR*, then you are blessedly *not* your own (1 Cor. 6. 19, 20, see Ps. 12. 4). Israel were the LORD'S people, delivered from an awful bondage which pictures the *slavery* of sin (Lev. 26. 13, John 8. 34), to be *His* (Isa. 43. 1). Ah, it is wondrous to be saved, but there are *real* and *continual* responsibilities. And if you are *not* a purchased one, you cannot, however respectable or religious, be counted among GOD'S children—there must be a numbering to the sword, as we have already seen (Isa. 65. 12). But, oh, that not a few may speedily tremble, through this brief yet solemn message, tremble ere it is too late, and find peace and salvation, because found by Him Who "was numbered with the transgressors" (Isa. 53. 12).

What is the Gospel of the Grace of GOD?

THE thoughtful, humble, believing reader will surely not resent great plainness of speech. It is solemn to find in Scripture that many will say "LORD, LORD," yet be excluded from *His* presence (Matt. 7. 22, 23; 25. 12; Luke 13. 25-27). Mere *religion* is not enough. "Except a man be *born* again (i.e. from above), he cannot see the Kingdom of GOD" (John 3. 3): "If any one is in CHRIST, there is a new creation" (2 Cor. 5. 17). And, inasmuch as the inspired apostle speaks of "*another* gospel" in 2 Cor. 11. 4 (see also Gal. 1. 9), is it not well for those who have professed the Name of the LORD JESUS to examine themselves, and see if they be in *the* faith (2 Cor. 13. 5), or whether, after all, their faith stands in the wisdom of MEN (1 Cor. 2. 5), and they are believing and making known that which is not from GOD?

The gospel of God is to the poor (Luke 4. 18)—the poor in spirit. That is, it tells of *grace* (Acts 20. 24), or free favour for the *lost* (Luke 19. 10). No *merits* have any of us, by nature or practice. GOD'S verdict as to *man's ruin* is very solemn (Gen. 6. 5, Jer. 17. 9, Eph. 2. 2). Religion, sacraments, good works, charity, church and chapel going, outward conformity with devotion, and with some of GOD'S commands—will *never* save, or help to save. All our righteousnesses are as filthy rags (Isa. 64. 6). The *root* is wrong (Matt. 3. 10).

The gospel is explained in 1 Cor. 15. 3, 4 in connexion with the *sacrificial death* of CHRIST. And what did *that* death mean? It was more than a martyr's death. He suffered for lost sinners under *the real wrath* of GOD. How awful, then, the condition of a sinner, and how solemn the future of any of us, if, like the Pharisees of old, we are *religious*, yet have never felt the *burden* of sin, and never received, as hopeless, broken-hearted ones, "the *Gift* of GOD." "He healeth *the broken in heart*" (Ps. 147. 3). Ah, dear friends, "the cross of CHRIST" is *more* than a motto for work, or a theme for singing. We deserved an actual *curse*, and He, the SINLESS ONE, was made a *curse* for His undeserving people (Gal. 3. 13). Herein is love,—love that humbles to the dust, love that shows the awful doom of the ungodly, love that smites against worldliness and an easy-going life, love that declares the wickedness of friendship with unsaved ones! Have you received *this* love? Have you, as a worthless one, rested *entirely* on the work of CHRIST, and not at all on *your own self* or works? As those who have been found and saved, by this *gracious SAVIOUR*, we would venture, without boasting (for what are we?), to lay these thoughts before some of those who bear His Name, and then would ask any who conscientiously feel they have passed "from death unto life" to remember *His Words*—"If ye love Me, keep My Commandments."

Literature concerning GOD'S gospel, and the path of obedience for His children, in these "perilous times," gladly sent free.

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: 8.30 p.m.

"Peace:" In Isaiah 53-55.

THE child of GOD who would grow in grace seeks to study the Word of GOD in many ways, yet *always* in the HOLY SPIRIT. Reading through is found profitable, topical searching helps, comparative word-study stimulates, and minute microscopic consideration of any passage will well repay for the loving outlay of time.

We do not wish to suggest the cutting off of Isa. 51 from 52. (See 51. 9 and 52. 1), nor 55 from 56 (see 55. 13 and 56. 5). One can read on and on in the Scriptures, and see wondrous things, and unexpected links when the eyes are in mercy opened. The chapter divisions are only human, and even when a new section begins (as in 52. 13) there is by no means a blotting out of continuity (note 52. 3 with 55. 1).

Many words, moreover, might be prayerfully pondered in this precious portion of GOD'S Word. The Bible outline which we would bring before His people is rather a little help to loving progress in practical walking with GOD, and a hint of further profitable researches, than exhaustive. May He deign to use it to His glory.

In 52. 7 we have peace published, and 53. 5 shows how that peace is made. The strain through which our beloved LORD went, culminating in His sacrificial death is wondrous. We can never forget His suffering for us, if, by grace, we are the called of JESUS CHRIST. With amazing condescension He made peace by the blood of His cross (Col. 1. 20), and He Himself is our Peace (Eph. 2. 14 note 15, 17). There would only have been war otherwise, war against GOD—ah, there would have been eternal crushing beneath His righteous wrath. What the unsaved endure, and will endure, we deserved! Where is boasting then? Oh for more humble, reverent, praiseful gratitude unto Him.

And the work was part of a *covenant* plan, even the plan of our TRIUNE GOD. There is no "chance" with Him. Nothing comes in as a *late* contrivance. And as He knows the end from the beginning, all is *eternally* secured. The word "covenant" suggests a fixed friendship with Himself, and added words emphasize this precious thought in 54. 10. Again there is a call to praise. Yes the death of CHRIST was linked with the work of the FATHER and of the SPIRIT, and all will go on till the purposes of love are carried out.

Well may we read 55. 12, associated with a message concerning the stability of the Word of the LORD (10, 11). Millennial peace shall be brought in, and Israel's proud questions be answered. The present is bright, amid the gloom, to those in CHRIST, and so is the future, and *all* by grace, and therefore to the praise of the glory of the grace of GOD, that no flesh should glory in His presence (1 Cor. 1. 29-31).

"Herein is love." The gift of the FATHER revealed love. The anguish of His beloved SON revealed love. We cannot understand love except in the light of Calvary, and there we see unalterable righteousness and wrath as well.

"The Word of the LORD Tried Him."

THE "until" of Ps. 105. 19 suggests Ps. 73. 19, and is a precious study. But our meditation just now is *not* concerning the wondrous goal, and graciously-appointed blessing at the end, but concerning the *pathway* of trial marked out for Joseph. Like Jacob, he might have *felt* all things were *against* him. Scripture again and again makes clear that the LORD works unexpectedly and at "the last moment," yet never too late. May we not see another thought? Are not the very trials *stepping stones* to glories? The difficulties are not only lessons in patience, but they bring us into the exact position for unimagined blessing. If CHRIST had not died, there would be no salvation. And, in measure, His people realize the same principles in their lives. If Joseph had not been wrongly put in prison, would he have reached the chief butler, would he have been brought to Pharaoh? Many things are Divinely planned, and permitted, to lead us to trust GOD, against appearances and human reasonings. Faith flourishes when problems abound. 1 Cor. 10. 13 is ever true.

But the *special* trial for Joseph was the very Word of the LORD itself. That Word had clearly promised glory. The dreams were no mistake. But Joseph was separated from his brethren and so forth. If there had been no promise, all would have been much clearer. Was it not the same with Abraham? The promise had been given "In Isaac shall thy seed be called" (Heb. 11. 19, Gen. 17. 19). Yet the precept came so definitely "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of" (Gen. 22. 2). The order of the command, the emphasis on "love," and the language of the last sentence, would all suggest pain. Yet GOD does not willingly or unkindly afflict. Difficulties are blessings "in disguise," or, rather, veiled in wisdom. Trials are wondrously used to purify. But the strain was intensified because *the promise* concerned Isaac. Doubtless the Word of the LORD tried Abraham. But faith acted; even as, in Joseph's case, faith waited and suffered. Oh that we too may believe GOD'S utterance though men scorn, and when the reverse seems so likely, for hath He said and shall He not do it? It is a blessed thing to enter, humbly and by the HOLY SPIRIT, into Isa. 50. 10.

Hymn for Believers.

GOD'S love is amazing, all goodness bestowing,
 How we should be praising for love beyond knowing;
 The lost He still findeth, for rebels there's pardon—
 Yet evil still blindeth, their hearts men still harden.

CHRIST died, judgment bearing, for lost, *helpless* sinners,
 And such, mercy sharing, were never its winners;
 Free grace ever humbles, shows ruin amazing,
 And he quickly stumbles who gives over praising.

Hymns for Believers.

Saved by the blood, to God made
My daily needs He will supply, [nigh,
Through Christ Who for me LIVED
and DIED,

In Him my soul is satisfied. [free,
Saved by the blood, from wrath set
Christ's merits are my hope and plea.
From darkness, to God's marvellous
Light,
I have been brought, by His own
might;

His praises may I daily show,
That others may His goodness know.
Saved by the blood, &c

In fellowship with God by grace,
Within the high and holy place,
Where with His people God will talk,
As they before Him humbly walk.
Saved by the blood &c.,

Then in that day, by sovereign grace,
I shall behold Christ face to face,
May I not from Him then be shamed,
Nor for unfaithfulness be blamed.
Saved by the blood, &c.

Brought out from things that grieve,
In mercy brought, [the Lord,
We seek, by grace, a glad accord,
His precepts kept bring great reward,
All else is nought.

Gathered by God's own mercy here,
We humbly praise :
And we would know that godly fear,
Which ever would to Him be near,
Through all our days.

Our Father, magnify Thy Name,
Before us now !
And, in the Spirit, may we claim
Thy strength, and own our sin with
Before Thee bow. [shame,

In Christ our prayers we would pre-
And seek Thy will : [sent,
We come with faith, the veil is rent,
We trust not self, our might is spent—
Our prayers fulfil.

For ever saved by sovereign love,
Brought nigh to God, *born from above*,
Accepted in His Son, and shown
The glories by God's GRACE alone.

Thus is a guilty sinner blest,
When on the Saviour led to rest :
What humbleness and praise should
"Unto the Lord" continually. [be—

Then let us seek to glorify
And ever on the Lord rely ;
We hence would serve, and wait, and
pray,
And walk with God from day to day.

Redemption by Christ, amazing
God's grace,
For sinners brought near, whom none
shall displace !

'Tis all of His love that we seek to
adore
'Tis all of His love that we love more
and more.

Redemption by grace—the *lost* are
redeemed !
The worthless are now most highly
esteemed—

Accepted in Jesus, their Saviour and
Lord—

Who can without praises such good-
ness record ?

Redemption by grace, redemption
by blood,
Now born of the Spirit, we come
unto God,

Redemption for ever—what mercy is
here,
We worship, and ever would live in
His fear.

Redeemed by blood, how grand the
thought—
Salvation giv'n, although unsought—
Free grace abounds, and we would
show
Our heart's devotion here below.

Amid a murmuring, sinful race,
We would proclaim God's sovereign
grace,
And never now would we complain,
Though we now suffer, we shall reign.

Yes, we shall reign, if faithful here,
If walking in God's filial fear,
If for His sake rejected—scorned—
We shall be with reward adorned.

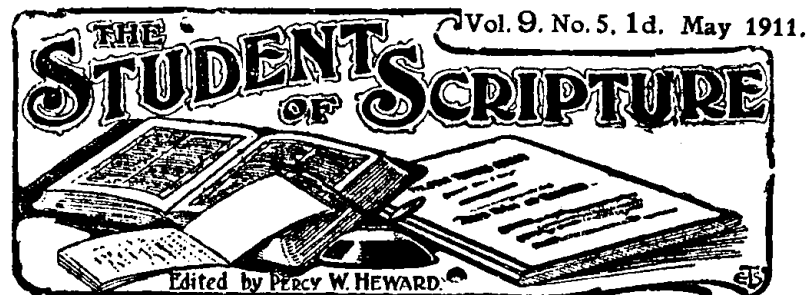
And our reward will bring *Him* praise,
Whom we shall love to endless days,
How bright our future, saved by
grace—

His Word, not man's, we would em-
brace.

All glory ever hence must be,
Our gracious God, alone to Thee,
Redeemed by blood—we see our
shame,
But tell the glory of Thy Name.

Humbled be every thought of pride,
By grace we stand, by grace abide—
Nothing in self prepared for Thee,
'Tis by Thy love Thy love we see.

"Hallelujah" was the cry,
Oft of those by grace brought nigh,
We, as they, would praise, and own
God the Lord as God alone.



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A Word of Introduction.

BY the GRACE of GOD we can again send forth a witness for Him. It is HIS mercy that there is a gospel to proclaim, and that HIS Will for HIS loved people is made so clear. The days are dark : yet HIS Word is still ours. Let every believer be more praiseful for grace : let every believer be more concerned about obedience, for "whatsoever" He commands we should do (John 15. 14), and "that Day," with its Judgment Seat, is real.

The ties of home, the cares of this life, the absorbing power of business, the indolence of a pleasure-loving age—these things variously attack seeking "first the Kingdom of GOD," and even indirectly affect children of GOD. One temptation ensnares one, a different temptation lays hold of another. But GOD is able to make all grace abound. Oh that this messenger of His Word may lead many to godly and daily devotedness in the SPIRIT, as well as exact acquaintance with "sound doctrine," and as much as ecclesiastical coming out to CHRIST, without the camp.

The Danger of Extremes.

IT is of the LORD'S grace that we want to please Him, and the one who will lovingly point out dangers and failures is a true helper. "Faithful are the wounds of a friend" (Prov. 27. 6). If we realize this, and the weakness of ourselves, we shall, by grace, and in the HOLY SPIRIT, be kept back from presumptuous sins, thus enjoying the answer to the never-to-be-forgotten prayer of Psalm 19. 13.

One of the gravest dangers for children of GOD is a likeness to, or merely a natural contrast with, "the spirit of the age." Unless we walk humbly and closely with our GOD, circumstances and surroundings will affect us more than we imagine. The present "tendency" will influence us, unless we are more in the presence of the LORD than of the world, unless He is more real to us than the things of earth, which seem and are so near. The human heart is ever the same : the mind of the flesh is enmity against GOD, but this enmity may be shown in different ways. In the vast sphere of amusements there are ever "fresh" attractions—the pleasures of forefathers, or of other nations, would not always gratify the wishes of those who live in this favoured, yet GOD-neglecting land. In like manner, the adornment of the fallen creature, man, by actually humbling clothes, (of which through sin he is in need), is governed by ever-changing

fancies and fashions, and the finery of an openly heathen country would not suit the "refinement" &c., of England. Correspondingly, in the world of ideas, and of man-guided religion, there are continual changes. The root of sin remains, but its developments are various, and many mistake the alterations for the work of GOD'S grace, and conceive of general improvement toward a human millennium.

But, if our ears are open to the plain prophecies of Scripture, showing that evil men and seducers shall wax worse and worse (see 2 Tim. 3), and that when the LORD JESUS comes He will not find *faith on the earth* (Luke 18. 8), we shall not be led astray by appearances. If our eyes are open to see the hollowness of much so-called Christianity, we shall not boast, or flatter ourselves, but seek by grace, and in the HOLY SPIRIT, to be much more on holy guard against the insidious and attractive evils of a day of culture, and a land of much lofty profession. Oh that the state of affairs may thus be used by GOD to humble us, and then the sin around, which is never excused or excusable, will be overruled to teach us more of Himself.

There was a time when *authority* was everything. The Scriptural utterances concerning a king (e.g. Prov. 30. 31) oft illustrate this. And, in measure, this idea is still ruling in parts of the East. In accord therewith we find, in early Christendom, the extreme exaltation of its "prelates" and leaders, until fully developed Romanism prepared for the rebound in the period of the Reformation. The individual was previously nothing, and the individual "conscience" was lost in obedience to a superior. Kings and Popes were alike deified, and thought and reason were rigidly kept within certain boundaries. In Judaism it was the epoch of the rabbis, and with them this remained long after the convulsion of the 16th. century.

There were at least two movements in the time of Luther and Calvin. One was plainly of GOD, Who had, in like manner, in Israel's lowest depths, raised up judges, and delivered His people. The other was the "Renaissance," as it was inappropriately called, the revival of reasoning, literature and culture, the breaking loose of human minds from the authority and terrors of the Papacy. This latter was not toward GOD, but toward "classic" heathenism. No movement reveals itself fully at first, and, in some things the fruits of these awakenings, and of the latter entwined with the former, were not seen till the nineteenth century.

Thus, at the present time, we find everywhere in the West a developed tendency to extreme individualism—shown as disobedience to parents in the home, as higher criticism with reference to the Scriptures, as socialism in the state, as modernism in the organization of Rome, and, generally, made clear in the numerous mission halls and sects of man, which mark the professed work of GOD in the last days. In revolt from authority we find latitudinarianism; in rejection of traditions we see a stepping stone to rejection of yet more ancient truth, unless the emancipation be in the fear of GOD. Nor is this strange, if traditions and Scripture have been *mentally*

received from the same *human* authority, and if there has been no work of grace to distinguish them, the weakening of one will necessarily be the weakening of the other. The human mind, feeling its so-called freedom, will assert itself more; released from certain limitations, it will almost imagine it has none. Consequently the atheism and pride of this age. These things can be seen yet more clearly in connexion with Judaism, where repression and persecution have caused a consolidation, and reverence for authority, much longer than in many more thoroughly "western" surroundings. But Rabbinism is *now*, in England, widely discarded, and the majority of the rising generation of Israel seem to show, more plainly than the Gentiles, that no fear of GOD is before their eyes.

To a thoughtful, unprejudiced believer, one of the most painful manifestations of this spirit is the alteration, among professing Christians, of true teaching as to individual responsibility, while only seeming to extend it, and as a result, every one claims right and ability to interpret the Scriptures for himself, in such a way that GOD'S gift of instructors, *personal* weakness to appreciate the LORD'S leading, and *general* ruin—are alike and together proudly ignored. "Open ministry" in a day when we have not the inspired speakers of 1 Cor. 14 (and none others are there mentioned) is one display of this attitude, and the trend of an independency which boldly *allows* differences unchecked, and thinks nothing of divers disciplines, should be carefully noticed. "Congregationalism" is the off-spring of a misunderstanding of GOD'S lessons in the Reformation: Anglicanism and Presbyterianism, on the other hand being human compromises to prevent, or, at least, to supervise the reaction from authority. From "Congregationalism," divergent Mission Halls, and every man doing what is right in his own eyes, logically spring, paralyzing all discipline, inasmuch as exclusion now only *seems* to open a door of *apparently* wider usefulness. These things must needs be, unless there be the fear of GOD, and a right discerning of His Word: and they are overruled for the testing of His redeemed.

It is well to recollect that misconceptions and misapplications of authority in no way weaken its Divine appointment. In the Gentile empires, GOD marked autocracy as the head of *gold*: all else was inferior. And among Israel there was a wondrous unity, with laws to cut off rebelling ones, and with an apparatus of eldership and judgment. Further, GOD marks the ruin in the book of Judges more than once, when every man did that which was right in his own eyes (17. 6, 21. 25, note 18. 1, 19. 1). And in the later Scriptures the same principles are brought out. There was also an apostolic *rod*, as it were. And even when ruin came in, the power of government was not made more general (see 1 Timothy). In the climax of ruin in the days of Paul, we find still greater and increasing stress on caution and godly uniformity. The arrangements of 2 Timothy either perpetuated, or intensified, those of previous days. GOD is not the Author of confusion, disorder, or socialism.

Passing from this more comprehensive Biblical and historical study, let us consider *ourselves*; for we are not free from the tendencies

that mislead. Two "extremes" meet us. One *emphasizes* first the true fact that each must give an account of himself to GOD. It shows that we dare not shelter ourselves behind others, or excuse ourselves by great names. But it proceeds to flatter us that we all easily know the will of GOD. The discipline of obedience, study and meditation is largely put aside, and the Word of GOD is represented as if it were quickly unlocked by the ordinary reading of an ordinary professing believer. Theories are introduced which would prevent all true order in earthly business: they have as their unexpressed axiom—"I am more likely to be right than anyone else." If such a thought were unveiled, it would quickly be rejected by those who have learnt, by grace, to show a measure of humility. Yet disguised as a plea for individual responsibility, it makes headway, and the one misguided by the power of self may ask "But how can I do anything I am advised, unless I see it to be the will of GOD?" The sin of inability to see is not usually recognized. Or the point may be raised, "Why may not others be mistaken? In days of ruin there are no apostles," and so forth. This position is strengthened by an antagonism to *false* authority. Indeed, many who are seeking a true Scriptural assembly have been so sadly hindered before, in the meshes of Christendom, that they shrink from *any* authority at all. In getting free from the snares they have glorified GOD, but Satan has taken advantage, and the *critical* attitude is unduly developed. The result is either isolation, or a feeling of unrest in surroundings of GOD'S appointment. The "personal" aspect of the Christian life is over-emphasized, personal history and general circumstances alike suggesting what would never have been desired, or even conceived, in days gone by. Yes, the spirit of the age will lead to an *extreme* in this matter, from which the only safety seems GOD'S gracious working, which may be expected in connexion with real prayerful communion.

The other "extreme" is not, apparently, so usual among those who seem concerned and troubled as to these things. Only a few such, disgusted with the individual papacies of to-day, give allegiance to the Vatican. But many become tenacious of common Anglican, Nonconformist and other traditions, and *fear* to step forth. And the exaltation of certain teachers, and of customs even among those who profess to be unsectarian, is sometimes helped by beholding ill effects of *sinful*, unanchored self-governing. The writer recollects bringing up the subject of *unleavened* bread at the LORD'S Table, in simple obedience to the "This do" of His precious command, before one evidently "in CHRIST," among those sometimes known as "Exclusive Brethren." In the answer stress was laid on the fact that their magazine had been turned up, and there was no indication of the subject having been raised therein, for many years. We should rather feel this was a witness against the periodical, than against the LORD'S practice and typical appointment. In like manner, those who, guided by the teaching of Mr. B. W. Newton, rightly fear the broadness of the last days, are oft peculiarly unwilling to see anything beyond or against that which he held. The revolt from authority, spends itself, and then, in some cases, there is a revolt from

the revolt, which is by no means altogether of GOD'S HOLY SPIRIT.

May it be ours, by grace, to avoid the extremes, which, doubtless, pain us, if we are the LORD'S people, desiring by grace, to be unprejudiced. Many are our dangers. Extreme phraseology, that practically denies Christianity except among the speaker's friends, is another form of sin: 'tis better to humbly leave the matter: "The LORD knoweth them that are His." To accept on mere profession is, however, equally extreme: and man-flattering language is wicked. We do not want to be *onesided* in any way, or to unduly and unrelatively emphasize a *part* of GOD'S whole counsel, though realizing that certain portions are peculiarly attacked, and must be again and again mentioned in these dark days. And the fear of being *called* "extremists" must not deter us from the *true* narrowness, of the narrow way, which GOD has appointed, but what we need to do, if saved by grace, is to *wait* on Him, and, pleading the promise of John 7. 17, to expect His gracious guidance in these and all matters, in view of that Day, when we shall behold our LORD.

— — —
"Terah took Abram." Gen. 11. 31.

"Terah died in Haran." Gen. 11. 32.

"Abram took Lot." Gen. 12. 5.

It is solemn a privilege to compare Scripture with Scripture. GOD is pleased to record the failures of His people, not that we may excuse ourselves, nor that we may boast in ourselves, but that we may be humbled, and caused to walk yet more closely with Him. How sad would our biography appear if the LORD wrote it!

Abraham was a man of faith, but none have been perfect except the PERFECT ONE. We praise GOD for Abraham, and only realize the more by his life the wonders of GOD'S power in a saved one: yet the glories of CHRIST beyond every man, even the holiest. Oh that we may worship Him more!

Acts 7. 2 shows that the LORD'S command came to Abraham rather than to Terah. There is a suggestion of loving fellowship in Gen. 11. 31, but the beautiful things of earth may be easily misused, and so we find a delay, which is *emphasized* in Acts 7. 4. Surely the LORD refers to this as well as to Levi's action in Ex. 32, in Luke 9. 57-62, Matt. 19. 29. Let us ever beware of a half-way position. "Terah died in Haran."

The sovereignty and love of GOD must fill us with gratitude, as we read of the progress afterward. Birth and death are solemn object lessons. Enoch walked with GOD after he begat Methuselah, and Abraham left Haran when his father died. But appointed separatedness is easily misunderstood. The LORD had bidden a coming forth from the kindred and father's house: yet Lot was taken. Sarah is, of necessity, different: man and wife are one flesh (Gen. 2. 24): the practical and typical thoughts wrapped up in this statement are very striking and heart-searching. We know the result of Lot's accom-

panying. There was strife, though not personally. Abraham was *the first to feel responsibility* for those employed by him, and in a *painful way* the LORD'S command was brought to fruition. Then it was that "LORD said unto Abram *after that Lot was separated from him, Lift up now thine eyes*" (Gen. 13. 14). How often we miss blessings through half-obedience and delay, hinder blessings through some self-choosing, often unrealized. May the LORD'S rebuke and instruction now ring in our ears, and may we *simply follow His will*. As blood-bought ones we *may and should thus walk with Him*: everything else is ungrateful and sinful.

The Arguments of Sin. Recorded and Refuted by the Holy Spirit, Through the Apostle, in Romans.

A child of GOD must hate *sin*. *Sin* is such a fearful thing against *his FATHER*; and so foolish, for none can stay *His* hand, or say unto *Him* "What doest Thou?" And *sin* has so many forms and varieties, not the least dangerous and contagious being those which take the form of subtle *argument*, whether linked or not linked with the outward iniquities of Rom. 1. 29-31.

In this connexion we might notice, in passing, and yet with heart-seaching, that wickedness which is described in Rom. 2. 1, 17-20: it is so easy to speak against sin in order to make a cover for sin, and to direct attention away from oneself. This effort may be successful with men, but *not* with GOD, Who seeth not as men see. His eyes are as a flame of fire, and penetrate: none can hide in secret places from Him before Whom *all* things are naked and laid bare.

In Rom. 3. 5-8 the apostle places before us, with holy loathing, an awful illustration of sin in the mind leading to sin in the life, and *proudly excusing it*. The sinner says "My lie only demonstrates GOD'S truth: I must not be punished." The writer has had this very reasoning suggested in conversation with Israel:—"Was not salvation brought about by the death of Him Whom Jewish rejection sent to death?" Ah, "the determinate counsel and foreknowledge of GOD" in no way warranted the "wicked hands" of Acts 2. 23. His overruling was not, and never can be, His approving. In *ignorance* the sin was then done (Acts 3. 17), there was no submission to GOD, or desire to please Him, and man has *no credit*. GOD'S GRACE shines out the more on the dark background, but it is *contrasted* therewith. A striking parallel is found in Isa. 10. 5-7, 12, where we have a prophecy of Antichrist, which humbles man to the dust.

A sad argument, closely linked with the one we have sorrowfully considered, is next recorded—"Let us do evil that good may come." This is rarely stated, but the principle that the end justifies the means is often *illustrated*. Human methods of "Christian work" are frequently adopted, but the LORD is not well pleased. We are

not left here to seek popularity or applause or great things for ourselves, but, if bought by blood, to do *His* will, to *His* glory.

In Rom. 6. 1 we have the *same* wickedness noticed, and dealt with again: it is always asserting itself. Sin has "caused" a wondrous manifestation of grace: "where sin abounded, grace did much more abound" (Rom. 5. 20). If, therefore, grace is turned into lasciviousness, and the wicked heart says "We are delivered to do all these abominations" (Jer. 7. 10), will not the gloriousness of GOD'S love shine out in forgiving *all* the iniquities? Expressed *baldly*, the proposal seems most hateful. But it can be glossed over, and, when disguised as an angel of light, can make headway. Emphasis on grace, *with forgetfulness of responsibility*, will soon lead to this. If the solemn Judgment Seat of CHRIST is half-ignored, if privileges are unduly and disproportionately pressed, a liberty that is not to GOD'S glory will result. There will be no *tender* conscience as to sin, a feeling that all will come right will be secretly cherished. Hence the "*Hereby* we know" of 1 John: if we wander from GOD we are not entitled to assurance. Delivered from law, we are in a law to CHRIST. How preciously humbling is the sin-hating attitude of Rom. 7.

And the HOLY SPIRIT'S sternness with the subtle reasoning of Rom. 9. 19 must never be put aside. The ways of GOD are past finding out, and secret things belong unto Him. Mere curiosity, and an expectation that *all* will be clear to the human mind, ill befits a *creature*—and manifestly seems more inappropriate in one *saved* from ruin, and deserved wrath, by the wondrous grace of GOD. It is *for us* to accept GOD'S revelation, and to rejoice in *His* hidden and perfect wisdom, and not to exercise ourselves in things too high for us (Ps. 131. 13). *The book of Job has many lessons in this connexion*. We all need to be *humbled more* under our GOD. His Word and works are arranged and revealed as a *test for faith*. If all was easy to be "naturally" understood, Christians could be *man-made*. But "it is the SPIRIT THAT quickeneth." Yes, GOD saves whom He will save. None can stay His hand. Yet if He *leaves* a sinner, no blame can be attached to Him Who is glorious in holiness. For vessels of mercy which *He* has prepared for glory, we praise Him. Concerning vessels of wrath, which have *been* fitted to destruction, we can only say "Man is corrupt"—"Shall not the JUDGE of all the earth do right?"

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Salvation is of the LORD. Not of works, not of the will of the flesh: man is set aside. "Cease ye from man." How glorious that the LORD of glory should deign to save rebels.

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, Walham Green, S.W., also 2, Coborn Road, Bow, E. The LORD'S Day, 6. 30, Wed: 8.30 p.m.

"This is My Beloved SON, in Whom I am well pleased; hear ye Him." Matt. 17. 5.

"Him shall ye hear." Acts 7. 37.

Judaism attacks GOD by ignoring and denying Him Who was GOD and MAN, our LORD JESUS. But do we not, while noticing sins of others, illustrate such sins ourselves? Do we not forget to hear the LORD, amid the many voices, and confusion of this age? His commands (e.g. The Address on the Mount) search and probe the heart. His yoke is easy, to *His loving people*; but there is an *impossible* strain in it, *unless* spiritual love is enjoyed. Let us not boast of orthodoxy, nor despise others, but truly *hear Him*.

Hymns for Believers.

Once I was darkness, now I am light,
Wisdom's clear pathway shineth so bright,

While oft rejected, joy fills my heart,
Though I have *knowledge* only in part.

Once I was sinful, in my sins *dead*,
Now I am quickened, through blood once shed,
And I am trusting, looking above,
Praising God *daily* for His great love.

Once I was heedless, in the broad road,
Now, in Christ Jesus, near to my God;
Where then is boasting, since saved by grace?—
It is excluded, praise takes its place.

Once I was strengthless, hopeless, and lost,
And to redeem me great was the *cost*,
Christ for me suffered, died on the tree,
Now I know fully—He loved me.

In Christ for ever, by sovereign grace,
Now tribulation—then face to face!
Now is the testing, mid earth's turmoil,
Then, with our Saviour, freedom from toil.

Now onward pressing, praying *alway*,
Loving the Scriptures, strengthened each day,
Now mid the darkness, till Christ appear,
Then in the glory, evermore near.

'Tis all by sovereign grace,
That we our Saviour own,
And shall behold His face,
'Tis by His grace alone!
All boasting is removed,
Self-confidence reprov'd.

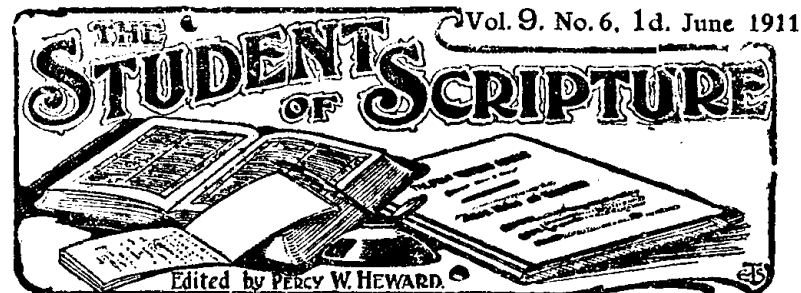
We were by nature lost,
And ruined, sinful, dead:
Redeemed at priceless cost—
The blood our Saviour shed!
How can we cease to praise?
How turn to our own ways?

Salvation we would tell,
Salvation of the Lord;
Brought from the doom of hell,
His mercy we record.
Our Father, we would own
Thy wondrous grace alone.

Henceforth our life would be
One service from the heart:
From sin's dominion free,
We would from sin depart:
And, in the Spirit's power,
Would serve each passing hour.

What wondrous love, our gracious God,
Is ours, through Christ's redeeming blood,
For all Thy grace we praise, and own
That we are saved by grace alone.

Father, deign to hear our prayer,
In Thy grace dismiss our care,
Cause true worship, may we now
In Thy presence humbly bow.



A Word of Introduction.

THE privilege of an open Bible may be lightly set aside! Yet GOD'S Word stands in its perfectness as the Word of Truth, ready to guide, or rather applied by the HOLY SPIRIT to guide any humble learner. The unsaved say they have an OPEN mind. The claim is made in ignorance of their slavery. While men have WISHES of THEIR OWN, the mind is a slave. But GOD'S dear people should enjoy THEIR holy freedom (John 8. 36), and have an open mind for truth i.e. for the Word of GOD. It is not slavery to see and understand that which is right and true. All acceptance of Scripture is true wisdom, true freedom of thinking. All other liberty is license and lawlessness, and, in reality, degradation. How privileged are those who, through the precious blood of CHRIST, are born from above. To help such to know Him is this messenger sent forth.

"This Do in Remembrance of Me."

Luke 22. 19, 1 Cor. 11. 24.

THE LORD'S Supper is a precious privilege, and a responsibility, for His redeemed people. Though a loaf of unleavened bread is nothing of great importance in itself, and though the simple fruit of the vine does not seem an extraordinary thing, GOD has attached blessing to the humble, thankful, obedient partaking. We cannot too highly value the SAVIOUR, and we are not wise if we underestimate appointed reminders of Himself. But we must not emphasize self, which will intrude even in connexion with edification, nor must we make self the centre:—Is "the Breaking of the Bread" an act of *worship*, as well as of *reception*? Is it "unto the LORD" as well as to our spiritual advantage?

The sinful additions and traditions of man-pleasing ritual are a summons to heartfelt grief, and to godly simplicity. But we do not acknowledge GOD'S over-ruling aught, nor are we subject to Him, if we are thereby led astray from a rightful stress on His own solemn arrangements for devotion. Because of the perverting of the Table of the LORD into an altar, and of a memorial into a sacrifice, and of those who serve (Luke 22. 26) into priests, we are not warranted in approving *disorder* (1 Cor. 11. 34, 14. 40). Let us definitely

state that GOD has excluded the word "altar" with a Divine reason, and that even under the Law the "table" was contrasted therewith. But let us never be unmindful of the link with *the* Sacrifice, or of certain parallel with the types of old. Let us protest against the doctrine of transubstantiation, that assumes the rendering "This becomes My body," but let us not disparage CHRIST'S utterance "This is My Body." If we are afraid to use His language, we imply its imperfection, and almost suggest to Romanists that they are Scriptural. Let us mourn over the offering and elevation of the "sacrament," but let us not forget the LORD'S Supper is in Scripture, as we shall see, an act of worship towards the FATHER. The stress upon *primary* giving of thanks in *each* record (Matt. 26. 26, 27; Mark 14. 22, 24; Luke 22. 19, 20; 1 Cor. 11. 24, 25) *must* involve this. And the word given in English as "remembrance" has the very thought as well.

Not for one moment do we wish to omit recollection that all our memories are weak, and that our LORD deigns to bring Himself, and His work, before us, by this simple type, so that we may be helped not to forget Him. The allusion in this connexion to Gen. 40. 23 is very clear. It is through the LORD JESUS that we are not hanged under GOD'S curse (Gen. 40. 21): shall we not remember Him Who lovingly took our place? Nor for one moment would we set aside *another* meaning of the word "remembrance," with reference to our brethren and any unsaved ones who know of our gathering—we mention Him, Whose Name we bear, by the bread and fruit of the vine, and announce thereby His death (1 Cor. 11. 26*). But these heart searching thoughts do not contain the *complete* teaching of the LORD'S precious utterance!

The noun Divinely used is ἀναμνησις, anamnesis,† and its only other occurrence in the later Scriptures is Heb. 10. 3 when we have offerers and worshippers causing a remembrance or memorial *before Him*. Did He not *choose* types of our SAVIOUR in olden times, and, when He saw the blood, *pause* over the sheltered house in Ex. 12. 13? Did He not put His Name where the blood of atonement was placed, in the Holiest of All? The FATHER'S interest as to the work of His Beloved SON is so beautifully emphasized, in Scripture, with condescendingly clear language, and in reference to simple types, that we may understand.

But though the term employed is not elsewhere in the Greek portion of GOD'S Word, there was a translation of the Hebrew *beforehand*, which largely fixed the meaning of such words, and to which the LORD would allude, as definitely as we should allude to the instruction of 2 Tim. 3. 16 if we repeated the expression "inspiration of GOD," though these *English* words are, of necessity, not in the inspired *Greek*. The translation of the Hebrew which

* Cf. the English expression:—"Remember me to him."

† ἀνα-up; κατα-down, in καταγγέλλω in 1 Cor. 11. 26. Though the root-signification may be veiled in compounds, have we, in the *latter* verse a stress on the resultant witness "down" among men?

was before CHRIST'S birth is called the Septuagint. And we may well ask—how does it apply the term ἀναμνησις or remembrance? We find it in Lev. 24. 7—"a memorial"—plainly before the LORD: likewise, and yet more definitely, is it in Num. 10. 10, and the verb occurs in Num. 5. 15. The noun also appears in the headings of Psalms 38 and 70, where worship is evident, and a desire for GOD'S loving remembrance is shown.

This usage shows some of the most prominent teaching, which we have perhaps strangely overlooked. It is so easy to be selfish, and to think rather of our blessing than of our GOD'S acceptance of devotedness, and of His glory. If only we exalt Him aright, He will in mercy, see to our needs, but we must not, as Eli's sons, seek to honour ourselves.

At first such an interpretation may seem inappropriate. He Who never slumbers nor sleeps *requires* no reminder of that wherewith He was, and is, well pleased—*requires* no reminder of Him Who is now exalted. But GOD does not only ask for what He *requires* (Ezek. 36. 37). Indeed, He is in *no* way dependent on us, yet seeks true worshippers (John 4. 23), and the Psalms are full of expressions that, at the outset, surprise, yet the LORD, in His condescending love, has deigned to inspire them. "Remember me" says the longing servant of GOD: and we read of GOD being asked to open His eyes to behold (Dan. 9. 18*). There is no irreverence in such intensity. Moreover, the language of Scripture as to sacrifices is parallel—"The LORD had respect unto Abel, and to His offering (Gen. 4. 4)—"The LORD smelled a sweet savour" (Gen. 8. 21)—"The memorial of it upon the altar, an offering made by fire, of a sweet savour unto the LORD" (Lev. 2. 2). And Divine words as to *types* we expect to be thus parallel, and mutually explanatory, though in different parts of GOD'S one Book.

If we now turn again to Gen. 40, we shall find the passage yet more helpful, noticing that the one who escaped hanging was affectionately urged to remind Pharaoh of that one through whom he received blessing, when bringing before *the king* a cup of the fruit of the vine. Is the allusion merely *accidental*? There is *nothing forced* in it. Then let us be thankful to GOD, and learn the lesson: there is no other alternative.

So we have here a plea for more devotion and devotedness of heart. And do we not see again the preciousness of exactness in the *type*,—for there is such a *similarity* with the types brought *before GOD* in days gone by? How can we substitute leavened bread, when CHRIST used, commanded, and spoke about that which was *unleavened*, and when in *every* type the *nature* of the bread was important, and in *every* type leaven was made to suggest failing men, and *never* the unfailing LORD JESUS? Love loves to be simple, complete, and exact: nor does it regard the LORD'S valued commands as exacting.

* Cf. Ps. 80. 14, 84. 9 (Thy MESSIAH), 119. 49, and all prayer in the Name of the LORD JESUS.

Hence, to conclude, the language used, and the Scriptural parallels, alike show that the LORD'S Supper is definitely an act of worship as well as of personal participation. One thinks of Genesis 14. 18-20 (note 20) and of the peace offering in Leviticus 7 (where leavened bread is added last, as a type of a sinner brought near, added and joined in friendship*). It is for those who would quickly please the LORD to fulfil spiritually His desire in this, as in all other things. Thus will there be glory unto His Name, and the form will not be formal, but, as it was with illustrations of CHRIST'S work in the Law, full of meaning and blessing. Yes the type will make the Antitype more real and precious to that living faith which ever esteems "the gospel of the grace of GOD," and His commandments.

Salvation is Free.

THERE are many *ideas* of GOD and of the work of GOD, but He has *revealed* Himself, and His method of saving the lost, in His precious Word. That method contains nothing to appeal to the proud human heart, with its natural self-esteem. If a blend of Divine grace and human activity were permitted, how many would be well pleased, and because they conceive it is permitted, they *are* well pleased. But the fact realized that "CHRIST died for ungodly ones," and that GOD welcomes those who have nothing to pay (Matt. 18. 25), proclaiming His love as without money and without price (Isa. 55. 1), alienates those who think they have *some* righteousness, some goodness—something! The young ruler felt he could *do* something to inherit eternal life. Salvation on the low level of the drunkard, the demoralized, the openly profane, the vicious, offends "respectability," *except* when and where GOD is graciously in working. 'Tis only when the once-proud sinner sees himself, in GOD'S sight, that he cries out "Woe is me," and, as the leper, "Unclean, unclean." Then nothing seems too bad for him, and the one plan that will meet his need is the *free* gospel of the *grace* of GOD. If the human heart had to contribute something to salvation, it would never be reached by any, and *this* the heart-broken one knows and *feels*.

But others who would get into heaven by a mixture of law and grace, by a human effort with a Divine makeweight, actually deny the *freeness* of the gospel. While they imagine there is some spark of goodness in a man, they rest salvation on a man *himself*. They really believe that GOD has made damaged creation salvable, but that *actual* salvation is begun by the man himself, and that the "*dead sinner*" produces the first act of faith. Such an one would not need quickening after such a miracle!

Hence the important point is not to argue merely with words, or to attempt to reason a sinner into salvation (this pleases the flesh)

* But in the LORD'S Supper we remember Him, His Death, His Body, His Blood—Himself FOR us!

but to seek, in the SPIRIT, to show the lost condition of each and all, and that the the poor and maimed and halt and blind (Luke 14. 21), alone are brought into the gospel feast. It is by such preaching, which seems foolishness, that GOD saves (1 Cor. 1. 21). Hair-splitting debates about Divine decrees, and the order of events in salvation, ill become the child of GOD, when witnessing to those whom GOD calls *dead*, and having the understanding darkened, and *lost*. That which is revealed as to GOD'S eternal counsels the unprejudiced believer gladly accepts, and can adoringly magnify GOD for *electing* grace, but this is not the theme to the unsaved, except when they are defiant, and then with holy sternness.

Since to the majority a *free* gospel means a *cheap* gospel, i.e. a lowering of the law, the sinner just getting himself ready and causing himself to accept the work of a SAVIOUR, great plainness of speech must be used. The absolute freeness must be emphasized, not to please the hearer, but as part of the stress on his fallen estate. If the gospel is free, if the *gift* of GOD is everlasting life, if grace is contrasted with wages and reward—and undoubtedly it is—*all* pride is hidden from man. CHRIST *died* because the sinner is unimprovable. He is only fit for wrath and burial. The freeness of the message of GOD makes it depised or altered, for *that* humbles man to the dust; but, dear troubled reader, is not *this* what you need and what you *want*? GOD has *never* refused any who have come to Him, *as the poor taxgatherer in the temple*, smiting indeed upon themselves, but crying out, with real earnestness, though without trusting to *that*—"GOD, be merciful (because of a sacrifice) to me, the sinner." We never find GOD'S gospel demands something from the sinner. Do you realize you are ruined and helpless, my friend?—"To you is the Word of this Salvation sent." Have you *nothing* to bring to bring to GOD?—He *gives*, not *asks*. Do you feel empty of all goodness?—"He hath filled the hungry with good things." Do you think you are too bad?—"This is a faithful saying, and worthy of all acceptation, that CHRIST JESUS came into the world to save *sinners*, of whom I am a *first, one* :—howbeit for this cause I obtained *mercy*, that, in me first, JESUS CHRIST might show forth all longsuffering, for a *pattern* to them which should hereafter believe on Him into life everlasting" (1 Tim. 1. 15, 16). Your sin is your own, but your *sense* of sin is by His *grace*. No merit of self can you plead, no work can you do, for no preparation are you fit. "The SON OF MAN came to seek and to save that which was *lost*":—even when we were dead in sins, GOD quickened *us*: we speak that we do know. "Herein is love": and "behold, now is the acceptable time."

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: 6.30 p.m.

The Restoration of Sodom.

MANY have been the attempts to make the Word of GOD speak "smooth things," but, He will not accept men's dictating, nor approve of the modification of His stern and holy warnings of judgment. There are, it is true, numerous verses in the Scriptures which reveal His grace, and which set forth the glories of a day yet to dawn, when Jerusalem shall be a praise in the earth, and the LORD reign on Mount Zion before His ancients gloriously. But the reign of peace will be ushered in with war, and though the LORD shall have dominion from sea to sea, there will be *many* who only yield feigned obedience to Him (Ps. 18. 44 marg.), and those who have died in their sins will *not* be raised for an opportunity of repentance again, nor granted anything of a second chance (Rev. 20. 5).

The human will resents the "severity of GOD," but the humble, and truthful, and reverent believer says from the heart "Shall not the JUDGE of all the earth do right?" At the same time there is no callousness. CHRIST *wept* over Jerusalem, He was a MAN of Sorrows, and as He walked so should we, if, in wondrous mercy, among His blood-bought people. Hence it is not only right, but a *peculiar joy* to study the passages, hinted above, which show that the ruin and curse of this age will not always have a like manifestation throughout the world. Nature will reflect the blessing, as it now illustrates the corruption, and groaning, which have been caused by sin. The desert shall rejoice, and, when Isa. 35 is fulfilled, Rom. 8. 19-22 will be understood with rejoicing. Ah, how sad is the condition of the *animal* creation. But *then*, "the wolf and the lamb shall feed together" (Isa. 65. 25). How bright a prospect, reminding of Eden before the fall, and of Noah's authority in the ark.

At that time GOD will also deal with Sodom; and the district of the cities of the plain. Ezek. 16 is very clear. But there is no prophecy there, or anywhere, of the restoration of doomed *persons*; the allusion is to the city, and the nation. The word rendered "former estate" in verse 55 is used in Isa. 23. 7 ("antiquity"), and in Ezek. 36. 11 ("old estates"). The thought is plainly the revival of the *land*. This is the more evident when we consider such a passage as Ezek. 47. 8-12, dealing with this very district, and only excepting certain portions from the general blessing. In like manner we have Assyria restored in Isa. 19. 25, but the site of Babylon will be *singled* out for eternal destruction (Jer. 51. 62). A similar help in Bible Study is found from Obadiah 17-21 with Jer. 49. 17, 18.* May we, if children of GOD, be saved from the sin of imagining contradictions and of assuming difficulties, and expect to receive teaching from an *exact*, yet also spiritual searching of the Word of the living GOD.

It is somewhat remarkable, and saddening, that those who misrepresent and misuse Ezek. 16, take Jude 7 and apply to the *materials* of the cities, whereas the context there is explicit otherwise—the *buildings* did not and could not go after strange flesh. It

* The judgment on the district of Sodom is *NOT* said to be everlasting.

can readily be seen that this sinful error attacks the right and proper meaning of the word "eternal": hence its emphasis. We do not, and should not, have a *natural* delight in wrath and torment, but the glory of GOD must be more important than our sentiments. "Wishes" can never decide truth. "And again they said, Alleluia. And her smoke rose up for ever and ever." Thus saith the Scripture. GOD is so glorious. His anger is so real and righteous. Man is nothing, and vanity. How wondrous is GOD'S grace on such a background. The SON of His love died for worthless guilty ones! Oh that some who read these lines may *now* long for His Salvation, through the quickening of the HOLY SPIRIT, and that saved ones may praise more humbly in His presence. Thus will our study of the Word together be resultful, "to the praise of the glory of His grace."

"Unfeigned Faith." 1 Tim. 1. 5.

THIS striking expression, which brings before the reader the wonderful work of GOD in the heart, and the characteristic of His redeemed ones, is also suggestive of a solemn contrast. *Faith* here has a descriptive adjective, *because* there are so many imitations and counterfeits. Yes there exists an awful travesty—feigned or *hypocritical* faith, as the word signifies. And such a saddening contrast with that which pleases GOD is, alas, very common to-day, amid emotion and superficialism. Therefore it is well to examine ourselves, and to ask one another, as it were, lest *our* faith be thus. The counterpart may appear right outside, but that is only because of "a beautiful mask." Inside it is not the faith of GOD'S elect, not the faith linked with the salvation by grace of which Eph. 2, 8 speaks, not the faith which worketh by love. It can speak solemnly, and sing earnestly: it can lead to many temporary and, at first sight, "godly" activities, but it is not genuine, not born from above. There is a deception somewhere.

This confidence will not endure the tests of continued trials, nor the fiery searching of GOD, "in that Day." It only stands in the wisdom of men. It is *apparently* excellent, but all the while a delusion. Oh that those who read these lines may not be among the many who will soon say "LORD, LORD, open to us," and find too late that they are *lost*.

"FAITH is the substance of things hoped for"—it is a reality, and not a supposition: it is the evidence, legal, fixed evidence and proof "of things not seen." Oh that we may manifest such faith amid an unbelieving world.

The fervour of real love unto the LORD is quite distinct from the fever of fleshly anxiety. The COMMAND to be "FERVENT IN SPIRIT" is not obeyed by working up enthusiasm through human contrivances.

"If the LORD will," Quiet Bible Hours, Mon: 5th., 3 and 6.30. Any concerned are welcome, by His grace (61, Upton Lane, Forest Gate, E).

Hymns for Believers.

Thy Word, our God, calls forth our praise,
A light in darkest pilgrim days,
Thy Word both guides and holds us back,
Thy Word protects when foes attack.

Thy Word is sure—we rest on Thee—
Thou never wilt untruthful be!
Thy Word is food and medicine too,
Thereby our strength Thou wilt renew.

Thy Word, our God, we oft neglect,
E'en when we grieve how men reject!
Forgive our waywardness and pride,
And may Thy Word in us abide.

Thy Word we meekly would receive,
And every part with faith believe,
Both search, and follow, hear and do,
Thy will continually pursue.

Thy Word is useful in each need,
Then may we thus Thy Spirit heed,
And, while we onward press, and praise,
Bring glory to Thee all our days.

Our Father, we would praise Thy Name,
Thy purpose we would make our aim,
Thy glory we would seek alway,
Thy will would follow day by day.

Oft have we uttered words like these,
And yet returned to sinful ease,
But now we plead for keeping power,
That we may serve Thee hour by hour.

We would be guarded in Thy fear,
From sin be far, to Thee be near,
For grace each moment would we pray,
Oh, keep us in the narrow way.

Though sins remembered bring us low
Our Saviour's precious blood we know,
And, while our sins we now confess,
Deign graciously to hear and bless.

Save us from trusting to our might,
Keep us from wandering from Thy light,
Hold us from stumbling, gracious God,
Let all our path be humbly trod.

May we the glory to Thee give,
And saved, by grace, as saved ones live—
May we Thy love by all make known,
And please and praise Thyself alone.

'Tis blest to know the grace
And guidance of the Lord,
Commanded thus, to seek His face,
And with Him to accord:—
To wait before His Throne,
To worship in His fear,
To honour Him and Him alone,
And all His will to hear.

How privileged are we,
To call the Lord our God,
How privileged His love to see,
Redeemed by precious blood!
Henceforth we ought to live
As those who own His claim,
And all our life to Him to give,
His honour still our aim.

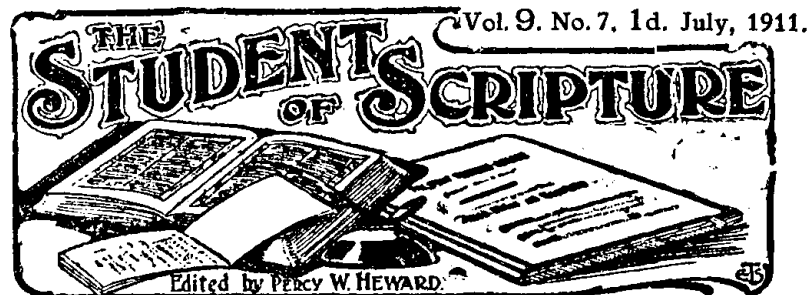
'Tis blest to walk with Him,
To know He seeks our praise,
To dread lest faith should e'er grow dim,
Or we should leave His ways.
Oh that our hearts might know,
And feel, each coldness more,
That we may in His pathway go,
And Him by grace adore.

'Tis blest to look and wait
For Christ our coming Lord;
Those who are looking rightly hate
All that denies His Word.
'Tis blest to realize
His love and grace and power,
And know that He each need sup-
And is the Same each hour. [plies,

—
"CHRIST died for ungodly ones."
And did He really bear
The wrath that was for me,
Nor ask me even part to share,
But died—my soul to free?
What wondrous love, made known
What great display of grace;
The mercy of the Lord is shown,
I have a heavenly place.

And I deserved but hell,
'Tis all by grace I stand, [swell,
The song of praise my voice must
One of a grace-saved band.
The Lord will never lose,
He will not prove untrue, [choose,
He keeps all whom He deigned to
Christ bore their awful due.

The Holy Spirit brings,
To each believing one, [things,
A knowledge of these wondrous
And how the work was done.
Yet who can fathom all
The grace and power of God?
Humbly before Himself we fall,
Saved by the precious blood.



Vol. 9. No. 7. 1d. July, 1911.

A Word of Introduction.

THE days pass—they belong to the LORD. Even the moments are His. Eternity is drawing near. Where, where is Christian reality? We should indeed be different from men if we are children of GOD. A belief in "eternal judgment" must influence the whole life: it must affect the very looks and words and manner. A solemnizing realization of GOD'S majesty and justice must be resultful. Why do we not show that we believe what we say we believe?

It is our desire in this Monthly to set forth the Will of GOD as a REAL governing factor in the lives, the daily lives of His people. Humbly acknowledging weakness ourselves, we would not lower the standard of godliness, nor forget "THE MIGHTY GOD." It is a privilege to be led by the HOLY SPIRIT, and to count earthly things but dross and refuse, because of the excellency of the knowledge of CHRIST JESUS our LORD. Shall we not seek to have this privilege? Unless this is our aim, to His glory, we shall become worldly and hypocritical. Oh for a deep, genuine, spiritual reality, a reality that marks everything.

Appointed Prayers.

THE LORD JESUS continued in prayer. As the PERFECT MAN He prayed: as the EXAMPLE, of His saved ones, He prayed. And often His words encouraged His disciples to take this privilege. Promises were graciously bestowed (Matt. 7. 7, Matt. 18. 19, 20, Mark 11. 24). The loving exhortation He gave, when exceeding sorrowful in Gethsemane, must not be overlooked (Matt. 26. 41). How sad it is that many who bear His Name omit the opportunity and responsibility of much communion with GOD. It seems almost incredible that such disregard of His Will can be long sustained. It seems almost impossible that those who call themselves His followers can be so unmindful of the advantages, and so unwise, as well as disobedient. Doubtless many who neglect prayer are unsaved, but do not our hearts acknowledge that we have often been careless, and that, when brought back to the LORD, the foolishness has appeared amazing? Perhaps we have been mercifully kept from any climax of iniquity and have been enabled to soon see our sin, but in the light of the LORD the tiniest and most temporary wandering must

be viewed as very wicked, and we must be humbled lest we come to regard departure from Him as normal, and the "up-and-down" experience a necessity. Surely every failure should make us humbler before Him, that we may fail less.

But it is our desire now, as the LORD shall enable, to consider special petitions which are especially commanded in the gospels. Not that we would ignore *other* parts of Scripture. The HOLY SPIRIT, Who inspired *all*, is equally GOD with our SAVIOUR JESUS CHRIST. We must not wrongly distinguish the Persons of our TRIUNE GOD, nor imagine different inspiration and authority as to different parts of the Bible. However, the utterances of the LORD JESUS, when on earth, have a peculiar *dispensational* application now, and we would emphasize them more, in the HOLY SPIRIT, because some are set aside by a pseudo-heavenliness that regards them as "Jewish," and others are twisted by a socialism that knows neither the PERSON nor the Salvation of Him Who graciously uttered them.

The best known, and most often misused prayer appointed by CHRIST is in Matt. 6. 9-13 where we have words and the model-manner for *all* prayer (9), and in Luke 11. 2-4 where we again have words to be actually repeated by the heart and the lips. The opinion of some, that *all* forms of prayer are wrong, forgets 1 Tim. 2. 1, 2, and sometimes leads, almost logically, to a disregard of the written *Word*, and of the *types* arranged for the present age. But an inference that man-appointed forms are permissible is equally wide of Scripture. The way in which the prayer of Luke 11 is introduced witnesses as to the *character* of the dispensation, and against formalism, but CHRIST'S *answer* of the disciple's request suggests His approval, and the emphasis by inclusion among the laws of Matt. 5-8 is worthy of prayerful notice. One utterance of the LORD is decisive: repetition cannot add to truth, but it does add to prominence, and help to prevent misrepresentation, or localizing to one or two occasions. This prayer is not for the world, nor is it primarily given to individuals, nor proposed as a supplication to be taught to all children, but it is before us for use in *gatherings* of believers (hence the plural). The heavenly calling is emphasized in the very context in Matt. 6.

The petitions of Matt. 5. 44 and Mark 11. 25 are included in the wondrous model above mentioned. But it may not be out of place to plead with GOD'S people to be very careful in this matter. The slightest feeling of resentment is ruinous to all power. "If I regard iniquity in my heart, the LORD will not hear me" (Ps. 66. 18). And Matt. 26. 41 also seems an echo, or rather an enforcement of Matt. 6. 13. We are all weaker than we think, and temptations are stronger than we think. Oh that we may humbly learn the LORD'S lesson, and doubt ourselves.

Matt. 9. 38 and Luke 10. 2 contain the same request, but on different, though similar, occasions. Do we not well to notice the stress thereby? Surely the need of GOD-sent workers is great to-day (John 4. 35, Rom. 10. 15). The supply must be from Him

We must realize a need in this matter, if we would manifest the godly fervency that is acceptable, and we must not attempt to fill the gap in our own way.

Matt. 24. 20 and Luke 21. 36 appropriately come together. Both are often overlooked. One acknowledges that these are not mentioned in a "meeting" context, but surely the Divine Word "always" is powerful, and we have been unmindful of the LORD'S Will in this matter. Do we long to stand before One Who, in great grace, again and again has spoken of Himself as the SON OF MAN? Then let us be concerned lest we wander! Israel were saved out of Egypt, yet their carcasses fell in the wilderness. 1 Cor. 10 and Heb. 3, 4 are not conducive to sentimental assurance. Oh how important it is that we should take to heart the words of Jude 5. It is easier to say "LORD, LORD" and to think there is salvation, than many realize. Let us be lowly, and search ourselves. In this connexion, Matt. 24. 20 will be helpful too, for, understood in the HOLY SPIRIT, it causes us to live in the light of "that Day," and links us with the redeemed of all this dispensation. Never are we to put off CHRIST'S Coming to the distant future (Matt. 24. 48). Although Matt. 24. 29-31 is so definite as to a heavenly people *as well as* an earthly, and as to the heavenly rapture, and although 1 Cor. 15 mentions so clearly the last trump, many of GOD'S dear children seem to wish to take away from us the larger portion of Matt. 24. And they feel that verse 20 is decisive. But that very verse assumes believers would be *willing* to flee on the Sabbath, and shows hindrances from without (as with the winter). Thus it indicates GOD'S servants *free from Judaism*, troubled in the midst of a large Jewish population. How needful that we should ponder the Scriptures more.

And now dear fellow saved ones, let us seek by grace to obey unreservedly the Will of the LORD that we have seen,—as His blood-bought people, and He will be glorified, and we shall be rewarded, to His honour, in "that Day."

Onesidedness.

THIS is, and ever was, a great danger. A *lack of proportion* is a similar sin against the LORD, and ruins everything. An illustration may be given:—If one constructs a raised map and the mountains are too high *other* things will be affected. A homely parallel may be impressive—a wrong proportion of right ingredients will alter the taste of that which is prepared. If we are children of GOD, we cannot be too careful in these things.

Sometimes we find those that profess the Name of the LORD JESUS who emphasize His precious blood, and the perfect cleansing of GOD'S elect, and their eternal salvation. But if we speak to them of His personal Coming again, and that we shall all be manifested before "the Judgment Seat of CHRIST," many believers suffering loss, though saved (1 Cor. 3. 14, 15, 2 Cor. 5. 10)—if we speak thus, they are quite confused, and imagine we attack His finished

work. Others impress godliness in *details*, and warn against believers causing others to stumble, but they know very little of the LORD'S commands as to baptism and the breaking of bread. And the *vice versa* is also illustrated. Yet others would go forth and boldly preach the gospel to every creature, yet while they tell feelingly of the whole world lying in the wicked one, they are quite unacquainted with GOD'S method for a Scriptural assembly, *whence* there is the going forth (Acts 14. 26, 27). Now this onesidedness cannot please Him. "All Scripture is given by inspiration of GOD." The LORD said "If ye love Me, keep My commandmentS." And the "All's" of Deuteronomy, including the "every" quoted in Matt. 4. 4, are heart-searching.

It may be said that GOD gives to every one his work, but this fact must not be wrongly applied. Some approve of entirely different opinions, and denominations, by a similar "argument." But GOD is not the author of confusion. He may deign to impress one portion of His truth on one, but His mercy never releases any from the obligation to know *other* portions. We should be all-round believers. If, although we fail, the LORD definitely guides us to one part of His teaching so that we feel it, and it lays hold of us, to Him be the glory,—but to us be the shame that we needed such an impressing, and that we are so ignorant as to the remainder of His will. We must never make GOD responsible for shortcomings. The marvel is *not* that He *only* constrains us to grasp a portion, but that He entrusts us with *any* of His precious truth. In like manner as the wonderful fact in salvation is *not* that *only some* are born again but that *any* are thus blest, though absolutely undeserving of CHRIST'S atonement. We must beware lest we speak of GOD'S providences in a way that excuses sin. The "reformers" did not grasp all GOD'S truth. Shall we say He had not revealed it? Let us remember they were in the *same* dispensation as we are, and 1 Pet. 1, 11, 12 hardly applies. But as soon as we begin to criticize them, and to proudly contrast ourselves, we make a yet more resultful mistake, dishonouring the LORD when we ought to glorify Him by humility. And, in attacking onesidedness, we become very onesided, for we esteem *ourselves*, unmindful of our lack of steadfastness oftentimes compared with children of GOD in ages gone by. How circumspectly should we speak and walk.

The more one meditates on this, the more one realizes how easy it is to sin, and how pride always seeks a footing. Let us strive, by grace, to stand in *all* the will of GOD (Col. 4. 12), and, whether publicly or privately, to illustrate the all-round godliness of Acts 20. 27 (see the context), that our gracious GOD may be magnified,—for is not this the desire of our heart?

Any believers in measure concerned about THE TRUTH OF GOD, also enquirers 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.

"My Sheep Hear My Voice." John 10. 27.

THE LORD sets forth a mark of a true believer. Refusal to hear His voice indicates *absence* of Divine life. There may be much show and profession, but unless there is a real, *characteristic* listening to the SHEPHERD'S voice, this profession must be set aside. The force of the present tense is continuance.—"They keep on hearing." It is easy to appear godly awhile,—and, like Judas, to apostatize.

It is noteworthy that the LORD JESUS thus emphasizes *Himself*, while always meek, and always illustrating the fact He had humbled *Himself*. His Deity is the only key to many passages in which He centres all around *Himself*. Moreover, *His* words need stress, for these are days when dispensational teaching is grievously misunderstood, and while some would leave the gospels for the ritualism of the law, others put away CHRIST'S "whatsoever" from the present age, and exclusively turn to the epistles. "If ye love Me, keep *My* commandments" He said, and exactness, for example, as to baptism, and the LORD'S Table, and aloofness from war and oaths, must be brought before redeemed ones, though the importance of linked godliness in everything can *never* be overlooked to the glory of GOD. With John 10. 27 and 14. 15. 21, 23, 24, we may compare Mark 8. 38 with its emphasis on "My."

Ere leaving this passage, do we not feel a certain pain because we have *sometimes* listened to strangers? Does this verse prove us unsaved, on that account? Nay, for the present tense which intensifies the force, against the false professor, comforts the weak believer. We have been characterized by hearing CHRIST, have we not? But it is *well* to be humbled, and to be trembling even when rejoicing, that we may walk yet more closely with the LORD.

"The Disciple is not above his Master."

Matt. 10. 24.

MORE than once the LORD JESUS emphasized this. His people should expect what He received. If they are more popular, is not something wrong? "The disciple is *not* above his MASTER, nor the servant above his LORD." It is undoubtedly easy to settle down in the world:—but is it really easy, if our eyes have been opened to see the ruin, and our hearts *caused* to know that everything is ripening for judgment? Surely we cannot *rest* amid iniquity. Was our LORD "a MAN OF SORROWS," and shall we be men of excitable pleasure? Was He grieved at evil, and shall we be unmoved? Are we not His learners—as the word "disciple" means? Do we not call Him "TEACHER and LORD," and say well in so addressing Him? Shall we then act in contrast with Himself? Did He not leave us an example, that we should follow His steps? 'Tis not that we are to follow His steps beneath the wrath of GOD, but beneath the wrath of men. We must anticipate that men will say all manner of things against us; let it *ever* be falsely, and *ever* for His sake (Matt. 5. 11).

The Greater Coronation.

THE things of earth are great in the eyes of the children of men (Ps. 115. 16). And children of GOD should feel a *prayerful* interest in all that is around them, honouring the king (1 Pet. 2. 17), and making definite supplication for all in authority (1 Tim. 2. 1-2). But they can never forget that "the things which are seen are temporal" (2 Cor. 3. 18), never forget there is "gold that perisheth" (1 Pet. 1. 7).

Respectfully, and yet earnestly, we would seek to bring before those to whom GOD has entrusted power, that "riches are not for ever"; and reminding of the question, "Doth the crown endure to every generation?" (Prov. 27. 24), we would venture to tell of "an inheritance incorruptible, and undefiled, and that fadeth not away" (1 Pet. 1. 4). When the diamonds and diadems of earth are laid aside, those who are redeemed, with the precious blood of CHRIST, shall share His glory. He will appear with many diadems then (Rev. 19. 12). "He is LORD of lords, and KING of kings; and they that are with Him are called, and chosen and faithful" (Rev. 17. 14). Here is a question of the greatest importance—Shall I be with Him then? All earthly glories fade, and all earthly plans seem small,

in the light of the future Kingdom and a *sure and certain eternity*.

And a word may be addressed to the onlooker also,—an outsider as to many of the festivities and grandeur of the Coronation of a mighty earthly monarch. If, by GOD'S grace, you, my reader, are brought to feel your worthlessness and to see the worthiness of the LAMB OF GOD, you too may share in the glories of His Kingdom. One, who spoke the Word of GOD, said "Henceforth there is laid up for me a crown of righteousness, which the LORD, the righteous JUDGE, shall give me at that day; and not to me only, but unto all them also that love His appearing" (2 Tim. 4. 8). Nevertheless "Except a man be born again, he cannot see the Kingdom of GOD" (John 3. 3). Do not imagine all will be well. "Be not deceived." Unless any are brought near because CHRIST took the curse for them, they must bear GOD'S curse themselves, and for ever. So ruined are we all by nature. But the HIGH and LOFTY ONE welcomes the *lost*, and *heals* the broken-hearted, and—righteously, because "CHRIST died for ungodly ones." He came to call, to seek, and to save—**SINNERS**. (See Isa. 57. 15).

(Printed for wide, yet prayerful distribution).

Invitations from GOD.

A Word of Loving Advice in Dealing with the Unsaved.

MY friends, let us beware lest we add unto GOD'S words, even unintentionally. It is our privilege to realize that the gospel should be preached to every creature (Mark 16, 15), though there should be the background of obedience and a Scriptural assembly before much going forth. But the universality of the proclamation does not involve universality of invitation, just as we please, and

because we would please *man*. Those who unduly limit the testimony of *grace* forget that GOD *sovereignly* appointed this as much as GOD *sovereignly* saves His elect: BUT THE CONTRARY SIN IS THE MORE COMMON. We must never attempt to make the gospel palatable—the Word of the Cross is to them that perish *foolishness* (1 Cor. 1. 18):—we must never seek to save by sentiment.

But are there not invitations in the gospel? Yes, "Ho, every one that *thirsteth*, come," "Let the *wicked* forsake his way," "Come unto Me, all ye that *labour*" (Isa. 55. 1, 7, Matt. 11. 28). These are *very wide*. "Ah," you say, "one, i.e. Isa. 55. 7, includes all":—Stay one moment, do all *acknowledge* they are wicked? There is no *limitation* in the welcome through man's depth of manifest *sin*, but because of his denial of this: as it were, he limits it. "I came not to call the *righteous*," said the LORD JESUS, "but *sinner*s" (Mark 2. 17). We invite sinners, we *know* all are sinners, but we do not change the terms, and in our own way welcome *all*, as if we were seeking for trade or patronage. The language we use is GOD'S appointed means of producing, not a meritorious character, but a character that realizes there is no personal goodness at all. Hence there appears a *wondrous* indefiniteness in the term "sinners," but the HOLY SPIRIT singles out thereby. It is not for us to choose *our* methods, we are simply the LORD'S servants. May we indeed be faithful, and lovingly exact, that He may employ us, and glorify His Name in causing some to see, through our words, "the Lamb of GOD."

"Oh that Thou wouldest Rend the Heavens."

Isa. 64. 1.

THE urgency of old-fashioned prayer is heart-searching. Why do we settle down so comfortably amid failure, and in a sin-ridden world? When we behold what sin has done, and how the people of the LORD have wandered from Him, we ought to be alarmed. And the trials of a believing life must make a thoughtful child of GOD say "Come, LORD JESUS."

"How long?" said the Psalmist, and there was not a merely natural urgency in the request, far less was there impatience. The LORD causes His own to feel deeply, and it is by no means to His glory for us to have a mock reverence that is afraid to plead with Him. He has said that He wishes us to make enquiry for His blessings. We cannot plead or pray too fervently.

At the present time GOD waits, waits in perfect wisdom, waits in absolute righteousness. He seems to be silent, but will soon arise for judgment. The heaven are *not* rent yet. There are problems and difficulties, but true faith can surmount troubles, and believe beyond and over mere circumstances and appearances. "He That shall come will come, and will not tarry." Let us hope in the LORD, that He may be exalted by our trustfulness.

Hymns for Believers.

We want alone to know
Thy gracious will, O Lord,
We want alone, by grace, to show
Obedience to Thy Word :
Enable us, we pray,
Thy teaching we would own,
Thyself would worship every day,
And please our God alone.

In vain are human schemes,
In vain the will of man,
Before Thyself each empty seems,
Unlike Thy perfect plan.
Though human theories please,
And, in man's sight, succeed,
And bring to *earthly* joy and ease,
For Thy control we plead.

Our Father, we confess
The failures of the past,
Forgive, in mercy deign to bless
With blessings that shall last.—
Draw us quite close to Thee,
Draw from each worldly aim,
And may we now devoted be,
Lest we disgrace Thy Name.

Now gathered by Thy love,
Around one Table met,
Our thoughts would be on things
Our mind thereon be set. [above,
And as we break the bread,
The fruit of vine receive,
May we be by Thy Spirit led,
And all Thy Truth believe.

The darkness darker grows,
Our weakness greater seems,
But God is more than foes,
And facts are more than dreams :—
His grace dismisses all our fear,
His presence is so real and near.

The world around is wrong,
And sin have we within,
We mourn, and ever long—
When will that Day begin ?
Impatience we would check, and pray
For grace to guard us every day.

The ruin *seems* so great,
The trials *seem* severe,
God never helps too late,
We lovingly would fear.
And prayerfully we onward press,
And know He will not fail to bless.

Saved by Thy grace, our God, we *own*
Our life and *all* from Thee alone :
Saved by Thy grace, we *would on earth*
Show forth by *all* our heavenly birth.
More holy service we would give,
Since 'tis by grace alone we live ;
The sins for which our Saviour died
Should by His people be denied.

Our Father we would learn from
The privilege of praise, [Thee
And we would hence more prayerful
Through all our pilgrim days. [be,
Teach us to pray with heart-felt
According to Thy will, [prayer
The while we cast on Thee our care,
And Thy commands fulfil.

Teach us to pray, with reverent
With fervency and love, [trust,
To know that Thou art true and just,
Thy Word stands fast above.

Teach us to pray, unfaintingly,
To pray as saved ones should,
And in the Spirit's power to be,
And know Thy will is good.

Teach us to pray, not as we will,
But as Thou wilt, our God,
And we shall know the answer still,
Through Christ's atoning blood.

I ask Thee, Lord, that I may grow
In grace and knowledge day by day,
More of Thy Word I long to know,
To wait on Thee, and watch alway.

I ask Thee, Lord, to keep me near,
That I may never from Thee stray,
But walk with Thee, in filial fear,
Within the straight and narrow way.

I ask Thee, Lord, to work in me,
To mould and fashion me aright,
More humble I would daily be,
And in Thy Word and Will delight.

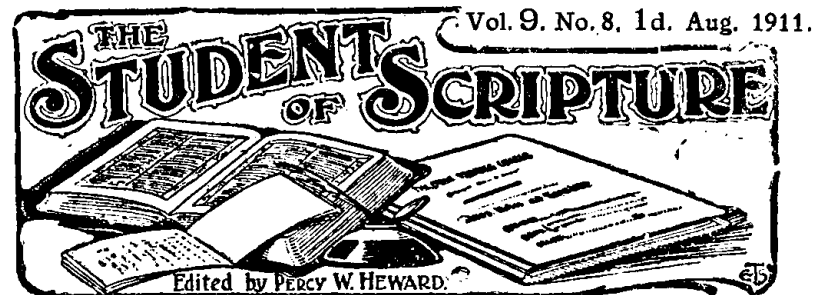
I ask Thee, Lord, to keep my feet,—
My wandering thoughts, my eyes on
Thee,
Keep Thou my lips from all deceit,
As one of Thine own family.

I ask Thee, Lord, in me to work,
And through me too, by grace Divine,
Cleanse me, and let not evil lurk
Within my heart, for I am Thine.

I ask Thee, Lord, that I may live
To please in things both small and
All glory to Thee may I give, [great,
And *worship* Thee, and on Thee *wait*.

I ask Thee, Lord, to make me real,
Keep me from all hypocrisy,
Give me a godly, fervent zeal,
To serve with all humility.

Belonging to the Lord,
By His own mercy now,
Acknowledging His precious Word
Before Himself we bow :
Our gratitude we bring,
Plead each heart-felt request,
And, as we of His goodness sing,
Our sins must be confessed.



A Word of Introduction.

BY grace we are enabled to "continue unto this day," and would again urge GOD'S dear people to wholly follow Him. "His way is perfect," and we should seek Him with the whole heart. Love is *very* real, and *very* active, and we should consider what great things He has done for us—though we deserved nothing, nothing but wrath.

To stir up the pure minds of those born again is a precious privilege, but, in the HOLY SPIRIT, we would also witness, with earnest desires, to those who know not the LORD, praying that the testimony to the exactness and beauty of His Word may be used by Him to cause some to seek His Salvation, and all to His glory.

The DEITY of the HOLY SPIRIT.

In John, chapters 13—16.

GOD has not been pleased to give us a series of formal treatises, but His Word is none the less perfect and exact. Yet it is so arranged that the less mentally equipped ones may, when born again, find its treasures, without being repelled, and, moreover, the comparison of Scripture with Scripture is encouraged, that there may be a fuller view of the teaching of the LORD. The Personality and DEITY of the HOLY SPIRIT are before us in such passages as Isa. 48. 16, Matt. 28. 19, Acts 5. 3, 4, Eph. 5. 30. And it is always well to know, and to be able to repeat, decisive words of GOD, in connexion with this oft-disputed certainty. Let GOD be true, though men's theories and wishes collapse. But it is well to be acquainted with the Scripture not only that truth may be asserted, but that it may be humbly enjoyed. We cannot rightly overlook Him through Whose quickening we are children of GOD, by Whose leading we both pray and progress, as Rom. 8 shows, to the praise of the glory of the grace of GOD. The present-day emphasis on the HOLY SPIRIT'S guidance, or rather on the counterfeit thereof, to avoid dependence on the written Word and to omit godly order,

"If the LORD will," QUIET BIBLE HOURS, Mon. 7th, 3 and 6. 30 p.m., 61, Upton Lane, Forest Gate, E. Any who love the LORD are welcome.

must never be misused to make us, on the other hand, unmindful of Him. Some almost forget the work of CHRIST while *speaking* of the work of the SPIRIT, but we must *not* tend to the other extreme. Nevertheless we should be peculiarly cautious when there is so much false teaching in this direction. The HOLY SPIRIT does not cause a *disproportionate* stress on Himself, and we have a wondrous lesson, and rebuke of our self-esteem, in the way He glorifies *CHRIST*, even as CHRIST glorified the *FATHER*.

Our beloved LORD'S nigh-closing address to His disciples is oft quoted, but more with reference to "comfort" than "instruction" and "exhortation." Yet He never separated these things. We find a wealth of teaching as to the HOLY SPIRIT. *He* is before us in 14. 16, not as a bare influence, but as a Person, and a Person like unto the LORD JESUS. The word "COMFORTER" rather signifies "an ADVOCATE," literally "ONE CALLED ALONGSIDE," the name applied to the LORD in 1 John 2. 1. To make this promise and prophecy into a declaration of the mere granting of certain feelings, or of certain influences, is to rob it of its grandeur, and also of its dispensational bearing, in connexion with that descent of the HOLY SPIRIT, which was as real as the ascent of CHRIST.

And when we come to 14. 26 this ADVOCATE is again mentioned, and His representation of the LORD is again enforced. The witness is quite clear—"He shall teach you all things, and bring all things to your remembrance." Have we an influence here? And the word "He" is emphatic, and put in the masculine,* though the nearest noun "SPIRIT" is neuter. The reader who may not know Greek should not be misled by a show of learning in connexion with Rom. 8. 16, 26,† or John 14. 17.§ The word here for "SPIRIT" is always *neuter* in Greek, but so is the word "Light" in John 1. 4, 8, 12, 1 John 1. 5; other names of the LORD "Way," "Truth," "Life," "Door" are *feminine*, and yet are used figuratively of *Him*. "SPIRIT" signifies "Breath," and affords a contrast with that which we understand as "material," and is thus used to explain to us something of Him Who is so glorious. It is *equally* neuter in John 4. 24, where *none* wish to deny DEITY: is it fair then to confuse any by referring to the word "itself?" If one were to take John 1. 9 and say "which *thing* lighteth," the absurdity, and sinfulness, would be evident yet there is the same *neuter*||. This is no difficulty in the Greek, and the humble child of GOD need not be concerned by parade of a little knowledge. In fact, we speak of GOD by the name of a thing when calling Him the ROCK: but there is no irreverence: we adopt the descriptive language He has condescendingly used, to teach us concerning Himself.

The remarkable fact is not the neuter of the pronoun in "agreement," but the introduction of the *masculine* pronoun in John 14. 26,

† ἐκεῖνος.

‡ The numbers of the verses in both chapters are a coincidence, helping the memory.

§ ὁ, αὐτό.

|| Here, with verse 4, we have a parallel with John 14. 26: the neuter changes to the masculine to emphasize Personality.

to lay stress on the reality and DEITY of GOD the HOLY GHOST. And the believing heart will rejoice to know in John 16. 13 we have *again*, and yet more definitely, a *contrast* to that which might be expected; for the word rendered "He" is here *again* expressly and prominently masculine, though the figurative word "SPIRIT," with which it is joined is, as ever, in the neuter. One Word of GOD is sufficient, and the *twofold testimony* rings out and must *not* be put aside. Ah, it is more than twofold, for the same emphatic "He" occurs in verse 14. Thus the whole language of CHRIST—whether viewed grammatically, or in relation to the parallel with Himself—is not only clear but arranged to anticipate and answer mistakes and opposition. The child of GOD can only worship, and admire the Scriptures yet more and more!

The Right Attitude Towards Worldliness.

WORLDLINESS has many forms, and Rom. 12. 1, 2 shows how GOD'S people should be *entirely* separated. Compromise and half-heartedness can never please Him. It is such a privilege to be His own, that the very desire for a mixture with the world seems amazing. Anything that involves a setting of the mind on things below (Col. 3. 2, 1 John 2. 15, 16), and that includes direct or indirect partnership with the unsaved (2 Cor. 6. 14), should be firmly resisted. And let us remember that "Satan himself is transformed into an angel of light" (2 Cor. 11. 14). We cannot be too careful or vigilant.

The right attitude toward worldliness is very clear, if we really love the LORD, and value the heavenly calling and walk in the SPIRIT. But it is in these matters that we all fail. Godly decisiveness against evil will be natural, if we are kept in holy communion with the LORD. Oh that we may be more and more ashamed of the lack of godliness, and the lack of appreciation of our privileges in CHRIST JESUS. If only we are filled with joy in His salvation, we shall have neither time, nor inclination, to choose the things of earth. We shall avoid the snares of the devil, and pass away. To parley is to lose the battle. We must take the whole armour of GOD, or we are trifling with the arrangements of our gracious and glorious GOD.

But while we definitely hold from all that would grieve the HOLY SPIRIT, we must not show a proud attitude. It is only in mercy that we are saved. There is no room for boasting. A "looking down" on those "without CHRIST" ill befits those who deserve eternal wrath. We should go softly all our days, and thus will there be glory unto the Name of the LORD.

Any believers in measure concerned about THE TRUTH OF GOD, also enquirers 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.

Order.

GOD is *not* the author of confusion. Though *order* must never be deified, and though the *means* of blessing must never be made the ultimate *object*, order ever needs *spiritual* emphasis. The absence of it means stealing of time which belongs to GOD, and a failure to honour Him in many ways. GOD'S covenant itself is well arranged (2 Sam. 23. 5). In the Tabernacle there was Divine ordering (Ex. 40. 4, 23, Lev. 1. 7), and all the plans for Israel's priests and government suggest this. But it is often imagined that the present dispensation is different, because being especially linked with the HOLY SPIRIT, and having simplicity—contrasts with the elaborate typical ritual of the days of Moses and David. Scripture does not bear out such an inference from the character of GOD'S working in this age. Not only do we see order emphasized as to the later Scriptures (Luke 1. 3), and as to speaking (Acts 11. 4), and ministering (Acts 18. 23), but we are also reminded that in all church arrangements there should not be fleshly impulse, misnamed the guidance of the LORD (Col. 2. 5*). In 1 Cor. 11 we have the simple, yet solemn Table of the LORD, and the *climax* verse says "The rest will I set in order when I come" (34). It is sometimes argued that the apostle's manner of dealing with the confusion puts man, and man's ministry, in the background. And this is true with respect to *fallen* man, and to *anyone* viewed as a *creature*. But the reverse is the Divine teaching if we think of any as appointed servants. The responsibility of *such* brethren in the LORD is very real. And the other chapter that treats of church order, as to verbal ministry, has the *same* instruction. Why this *repetition*? It is the more noticeable because the *two* chapters, and *only* the two which expressly present church fellowship, are *thus* concluded, for in ch. 14 *also* this is the *climax* (40). And the ending of ch. 12's section is similar—"GOD hath set . . . *first* . . . *secondarily* . . . *thirdly* . . . *after that* . . . governments &c." Let us never conceive that the HOLY SPIRIT encourages independency. If there were any passage to leave out "order," it would be 1 Cor. 14, where we have *only* inspired speakers. Yet the very numbers of speakers and restrictions are so unquestionably marked, and *then* come the comprehensive words we are prayerfully considering—"Let all things be done decently, and *according to an arranging*." There should be military exactness, as the term implies (*cf.* verse 8), in a gathering of saved sinners. There will be "order" in that day (1 Cor. 15. 23): why should we not seek it now? If we are afraid of limiting the power of the HOLY SPIRIT it is well, but all the while our disorder is actually doing that. We must never *trust* to organization, nor think only of that, but we can no more put it aside to GOD'S glory, than disregard food and expect our earthly body to live. GOD uses means, and is the GOD of order. Let us not, even unwittingly, alter His Word.

When we have looked at the passages where order is mentioned,

* In this and subsequent verses the words are from τασσο, tasso.

in our valued translation of the Scriptures, we have in no wise exhausted the subject. The simple verb comes in Luke 7. 8, Rom. 13. 1, defining the fulness of the order, and it also occurs in 1 Cor. 16. 15, and the compound in Matt. 11. 1, Acts 7. 44, 1 Cor. 7. 17, 9. 14, 16. 1,* Gal. 3. 19, Tit. 1. 5. And the term used by GOD for "subjection" is the same, with the prefix "under" (e.g. Rom. 8. 7, 10. 3, 13. 1, 5, 1 Cor. 14. 32, 34, Eph. 1. 22, Tit. 2. 5, 9, 3. 3). *Everything* suggests godly appointment. And we may even go further. Apart from the use of the word, the whole aspect and attitude of Scripture is clear, if, in mercy, we desire the Divine Will, and step away from prejudice, or natural delights. We find the LORD JESUS arranging the multitude, for *one* feast, in hundreds and fifties, as definitely as Moses arranged for lasting wilderness organization and warfare:—and this is the more noteworthy because a *miracle* was about to be wrought, and the special care "seems" at first hardly a necessity. But the teaching by example is the more emphatic thereby. The *four* "lists" of the apostles, the mention of names in Acts 1. 15, and similar hints, are surely very precious to the LORD'S people. Let us seek henceforth, by grace, to be more regulated and regular, to be more systematic and spiritual. The *figures* of a body, a temple, a house alike reprove anything else. GOD'S work in *nature* adds a witness against it. Our difficulties, possible errors, and the sinful arrangements of some are of no weight against Scripture. Even in days of ruin, ah, and perhaps Timothy and Revelation 2—3 would suggest that yet *more* in days of ruin, there should be a manifestation of GOD'S hatred against independence,—which is a subtle form of selfishness, and a sad sign of the times,—a manifestation of this hatred, that He may be exalted in the holy unity, and real energy of His blood-bought children.

"The Judgment Seat of CHRIST."

2 Cor. 5. 10.

THE LORD'S own have a bright but solemn prospect. Saved from eternal wrath, they have tremendous responsibilities. It seems difficult even for believers to realize how much depends on the *brief present*. Our position in the Kingdom depends on our obedience to the LORD: oh that we may not be found wanting!

At the Judgment Seat of CHRIST all redeemed ones must appear, and though the LORD'S love puts them there, as those free from condemnation, His righteousness will be very manifest. He will deal with actions since salvation, and there will be the suffering of loss, as well as receiving of reward. 1 Cor. 3. 14, 15 must not be lightly set aside. The things done by the body will be considered, and, if evil, there will be the LORD'S reply. Saved by the precious blood of CHRIST from the position of the world now, and from wrath then, let us never forget there is chastening now, and will be Divine awarding "in that Day." What manner of persons ought we to be!

* All the words from this root in 1 Cor: are very striking.

The Devotional Aspect of the LORD'S Supper.

IF we are born from above, it is our privilege to give unto the LORD. And every act of worship is a wondrous privilege, with solemn results. "The breaking of the bread," every LORD'S Day involves real responsibilities in this connexion. Shall we seek to learn the LORD'S teaching and Will?

The *personal* advantage of prayer, and of other parts of the believing life, are often brought into undue relative prominence. While we would never forget the privilege of partaking of that which symbolizes the LORD JESUS, we ought not to put aside other precious lessons.

The stress on "giving thanks" is important in this matter. Self-centred meditation is thus hindered. We, enabled to do so by the LORD'S grace, *give unto Him* that which He receives, when we humbly praise. And the "This do" of the command is not completely fulfilled unless there is "giving thanks."

Further, the primary signification of 1 Cor. 11. 25 is "with a view to *My memorial*" i.e. a mentioning of the LORD JESUS before the FATHER. Hereby we have a parallel with the food linked to the sacrifices, in an earlier dispensation.

And the emphasized word "took," or "received," which occurs in all four accounts of the institution of the LORD'S Supper (including 1 Cor. 11) is surely suggestive to the Christian reader. The same term occurs in connexion with the miracles of feeding the 5,000 and the 4,000. No portion of Scripture is unnecessary: everything therein is important. The LORD JESUS very clearly *took* the bread and *gave thanks*. Why this taking of the bread, *before* the passing round, if there was only the thought of our blessing? Surely there is a lesson beyond that of *definiteness* in prayer (though this is striking) namely a placing in front of GOD ere participation. The sin of Hophni and Phinehas comes to mind. The order in Gen. 14, 18, 19 becomes very forceful, the more so when we recollect that the LORD JESUS is HIGH PRIEST after the order of Melchizedek. The *shewbread*, i.e. the bread of GOD'S presence, affords a real parallel. It was on the pure table for a week, prior to its participation (Lev. 24. 5-9). It may be difficult to enter into all the precious instruction of the LORD: but we can praise GOD for some fuller teaching as to worship in this matter, and we long that He may be exalted in our meditation and corresponding activity.

Lessons from 1 Tim. 3.

THIS passage shows very solemnly the sad, sad state of Christendom. For those who are now called bishops and elders are not always manifesting *many* of the characteristics, which are so much emphasized here. But we must go further: not only should we be unwilling to lower the standard in assemblies which GOD graciously grants, but we should seek, among all GOD'S people there, the spirituality which He appoints here. Thus Scripture has

an *application* beyond its *interpretation*, dealing with the underlying principles which are far-reaching and heart-searching. Yes, "all Scripture is given by inspiration of GOD and is profitable for doctrine, reproof &c," even though it does not primarily treat of the believers who lovingly read it. We naturally find it easier to see rebukes for others, but let us endeavour, by grace, to be humbled ourselves.

Verse 1 sets forth that believers ought to work. A church of GOD has no sinecures. Laziness is never acceptable service.

The thought of verse 2 is very solemn. Influence for the LORD is associated with personal godliness. Denial of this has brought more disgrace on His Name than almost all else. It is better to offend a man, than to please a man and displease the LORD.

Verse 3 continues the same teaching. The *negatives* are very definite. If one is self-indulgent or angry, or covetous, he cannot be asked to do much for GOD. That which absolutely disqualifies for oversight will partially hinder in small pieces of service. If we *will* have our own way, we must not complain that we become "vessels to dishonour," but oh how terrible is such a position.

Verses 4 and 5 are often overlooked. The *house* not the *college* is the training place:—the home is more important than the mental examination. Unless we please GOD among our own relatives, how can we bring Him glory among others? Unless we use little "opportunities," how can we ask for greater?

Verse 6 is not to be set aside. "A babe in CHRIST" is much beloved: it is a joy to meet young Christians. But there must not be undue forcing forward. Who would say that a baby was "despised" because not given a position in charge of a factory? Likewise, who will say that a spiritual infant is insulted when not asked to preach or rule? Pride is so easy.

Verse 7 deals with godliness again: a believer should desire and aim to be as Daniel, against whom men could find nothing, unless against the law of his GOD *as well*.

Verses 8-10 and 12 and 13 describe the *true* helper. The LORD looks at the tongue and the pocket. In everything we must emphasize a good conscience as well as good doctrine. And in everything there must be testing. To lay hands suddenly on any man is sin (1 Tim. 5. 22): the primary reference to prominent officership does not exhaust the general, and solemn principle. Again notice the importance of the home.

Verse 11 concerns deaconesses ("their" is in italics), and the wives of deacons are doubtless included. Are we grave enough? It is natural to laugh too much! Frivolity is the spirit of the age, but it does not come from the SPIRIT of GOD.

Verses 14-16 explain the importance of prompt action and the preciousness of fellowship (14). The word "oughtest" in 15 cuts at the root of man's modification of the LORD'S Will. The *true* grandeur of a church is shown in the same verse, and the next links doctrine with practice, and privileges with responsibilities, unto the glory of the LORD.

Hymns for Believers

'Tis well to rest on grace,
And know Salvation sure,
To have a heavenly place,
And mercy to endure :—
But sad, alas, the state of those [foes.
Who still are found among God's

'Tis well to praise and pray,
And know the path to God,
To welcomed be each day,
Through Christ's atoning blood :—
But sad, alas, the ruined state ["fate"
Of those who trust to "chance" and

'Tis well "in Christ" to stand,
'Tis sad to be outside!
'Tis well to know God planned
Salvation to abide :—
But sad, alas, the awful doom
Of those who love the way to gloom.

'Tis well to be alive
With life that God has given,
And by His Word to thrive,
And have a hope in heaven :—
But sad, alas, the wrath made known
On those who follow self alone.

Thus there are contrasts great,
In God's Word clearly read :—
Some love the Lord, some hate !—
Are born again, or dead—
If we are born from heaven above,
How humbly should we serve and love.

He never changes, never leaves,
He never varies, ne'er deceives; [love,
How blest to know such wondrous
And to be quickened from above.

Then let us now more praiseful be,
Until our Lord by grace we see :
Let thankfulness our spirits fill,
And let us ever seek His Will.

Unto His Name all praise we give ;
'Tis by His love and care we live :
Unto His Name our all should be,
Our life be lived devotedly.

Rejoice, ye people of the Lord,
Lift up your voice with one accord ;
Redeeming love is cause for praise ;
How glorious are our Saviour's ways.
By nature we were lost and dead,
By Satan, self, and evil led ;
But grace to us has been made known,
And endless kindness has been shown.
Ere life we were God's gracious
In His election we rejoice : [choice,
When dead in sin, new life He gave,
How wondrously the Lord doth save.

Now in the Spirit let us praise,
For glorious are our Saviour's ways,
Rejoice, ye blood-bought people now,
And in His presence humbly bow.

Quietly our hearts would wait,
O our God, before Thee still,
We Thy love would contemplate,
We Thy wishes would fulfil.

'Tis by mercy we are Thine,
Thee we love since loved were we,
We would now our life entwine
With Thy will continually.

We would serve with hearts attent,
We would please Thee every day,
All our time henceforth be spent
In Thy will, Thy work, Thy way.

Oh how holy we should be,
Saved by grace and grace alone,
Looking till our Lord we see,
Trusting then to share His Throne.

Symbols teach us, O our Lord,
What Thy ransomed people owe,
We Thy mercy thus record,
Though its fulness who may know ?

When baptized, our action said
Christ for us took wrath severe,
Rose to be our glorious Head,
And for aye to bring us near.

When we of the food partake
At the Table of our Lord,
How we praise that for our sake
Christ received our dire reward.

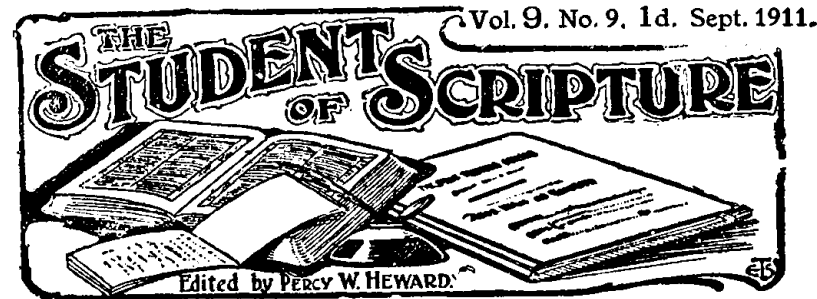
When we think of all His love
Small is all our love indeed,
Yet, as quickened from above,
For more love we humbly plead.

God works, and none His hand can
Nor say to Him [stay,
What doest Thou? But Him obey,
And humbly trust Him day by day,
His Word esteem.

God saves, according to His Will,
Those lost in sin ;
He will His purposes fulfil,
He bids the troubled heart be still,
Gives peace within.

God sees each burden, knows each
His own to train. [care,
Let us, mid all, of sin beware,
Trust Him for daily strength to bear
The heavy strain.

God keeps His saints, by grace while
Gives heavenly rest, [here,
By blood they are to Him made near,
Precious are they, to Him most dear,
For ever blest.



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A Word of Introduction.

"*THE Word that came to Jeremiah from the LORD, saying, Stand in the gate of the LORD'S house, and proclaim there this Word, and say, Hear the Word of the LORD, all ye of Judah, that enter in at these gates, to worship the LORD*" (Jer. 7. 12). By GOD'S grace, we would humbly, definitely and continuously, pass on the prophet's message to those who are religious, and would prayerfully expect that GOD will cause some of His blood-bought people to be concerned about His Will and Way. The result will be His glory, in and by spiritual repentance, deep solemn repentance. There will not be the trusting to forms and customs, but a holy return "to the Law and to the Testimony" (Iso. 8. 20). Nothing else shows a desire to exalt the LORD (Ps. 99. 5).

"Outside."

IT is a sad thing to be "outside" CHRIST, but blessed to be with and for Him "outside" the camp, and Christendom's gaudy, but empty, attractions. But the word may be also used to make division among GOD'S own people, and one may hear it remarked by those only in measure impressed, concerning a Scripturally gathered meeting, and remarked with some remorse or reproach, "Oh, I am outside."

In some assemblies, professing to be unsectarian, i.e. seeking, or assuming, to represent CHRIST only, a notice board, behind which any not "breaking bread" are asked to sit, may be turned to a source of wrongly-felt and man-made disunion. The gatherings which GOD has privileged us have not put up such a notice, but there is the danger lest our attitude, even without utterances, should be mistaken, and lest any godly protest against the popular wideness of to-day should appear pride, or the effect of a wish to "keep to ourselves."

It is difficult to make clear the will of GOD in this matter, because of engrained teaching otherwise. It is taken for granted that the LORD'S Supper is primarily an expression of family unity and love, and that any not partaking are rudely unchristianized. But the table is not CALLED the FATHER'S. Every name of GOD from

Genesis to Revelation is used with wisdom. Manifest *discipleship* is suggested by the repeated name "LORD" (1 Cor. 11). And any not yet welcomed are not to say glibly they are "not welcomed." Holding one back, while seeking for sufficient evidence of gracious discipleship, is not the same as exclusion or insult, but a mark of Scriptural cautiousness. In the early church, repentant and baptized ones were *added* before they *partook* (Acts 2).

The FELLOWSHIP, moreover, *precedes* THE BREAKING OF THE BREAD. That is to say, there is no such thing as *occasional* communion by those out of the fellowship. Welcoming is not merely an act of courtesy to men, but of responsibility before GOD. It is the LORD'S Table, not ours.

And there is another aspect. No thoughtful, unprejudiced saved one will approve of a hasty acknowledgement that must, applied in other cases, swiftly join him with a majority of hypocrites, and that, to include any *individual* in an assembly with speed, must make the whole cease to be an assembly of GOD. Moreover, if I link myself with others at a table professing to be that of the LORD, I am *identified* with the principles thereof (1 Cor. 10. 16-11). Is it right to draw saved ones in without explaining to them the appointed *accompaniments* of the partaking? The action cannot be an *isolated* one. A recognition of certain discipline, and teachers, is involved. The majority of GOD'S dear people do not think anything more than the *bare* act is affected, and hence, while contentedly outside "a church meeting," are annoyed if outside this *real* church meeting. The consequences of *participation* need to be made clear to such, and also that there is *no* proud slur on their character when they are present without eating and drinking. The fear of man in this matter oft brings a snare. One does not like to *look* outside. Nor would the writer, while explaining that the position is oft misunderstood, forget that those not partaking *are* despised by careless onlookers, and perhaps sometimes by some wandering ones in the fellowship, through the influence of present-day teaching. It is, doubtless, *well* for the unsaved and for the Christendom self-satisfied believer to *feel* the outsideness, but those partly concerned *may* be unduly and unhelpfully sensitive; although often they are, by grace, the very ones who, from their own standpoint also, would refuse to break bread without mutual and loving investigation, to the glory of GOD.

One more verse in 1 Cor. 11—verse 29—might be noticed. To hurry the unprepared into any service, which should be one of intelligent and affectionate obedience, is cruel, though it appears kind. To eat and drink judgment is serious. Let the heart be solemnized, and the doctrine symbolized be considered first. To *secure* or clench "fellowship," by careless quickness in this, is not only to make something not of GOD'S creation, but to cause increase of sin rather than of obedience, individually and collectively, with corresponding loss in "that Day." Oh that some of the LORD'S people, at least, impressed by His gracious working, may be submissive to His Will, and mindful, in the SPIRIT, of the limitations

of 2 Tim. 2. 19-22, unto His honour.

But let not this messages be turned into a defence of *continuance* in attending meetings, and withal remaining outside. If *they* are of GOD, one's aloofness is not unto Him. If *they* are not of GOD, let a Scriptural position be humbly and patiently sought. In any case, halting between two opinions grieves Him. The presence of any, who seem to be believers, at the LORD'S Supper, without partaking, is a solemn reminder of ruin. This will cause us to pray more earnestly for a little awakening and reviving; and encouraging us to look up and on, yet more earnestly, toward "that Day," with its glorious unity, as well as its solemn dividings (1 Cor. 15. 41, Luke 19. 17, 19), unto the glory of GOD.

"Ask What I Shall Give Thee."

2 Chron. 1. 7.

THE LORD'S wondrous freeness toward His beloved people calls forth their humble praise. He is so glorious, and we are so worthless, compared with Him, that *every* lovingkindness must be amazing. And yet, in another sense, *nothing* is amazing, when we once realize the condescending mercy that is the very nature of our GOD toward us. But upon *this* we have no claim: it is His grace that we receive anything, and, therefore, the whole of His gracious character on our behalf, and every manifestation of it, should cause *much adoration*, and never be viewed as "a matter of course." If the LORD had simply arranged for His saved ones to be hired servants, the forgiveness of sins involved would have been a wonderful thing. But He has made us from rebels to children, and, in His grace, spoken of fellowship with Him, and of His abiding with us. And all is apart from self-merit.

One of the unveilings of His bounty is in connexion with prayer. We are clearly invited to ask for what we want—unless we hinder, and deny ourselves this privilege, and separate ourselves from Him, by a life of wandering. It is to this passage that the LORD JESUS seems to refer in Matt. 7. 7. To His blood-bought people (notice the type just before in 2 Chron. 1. 6), He grants desires, definitely and freely. Yes, He will fulfil the desire of them that fear Him. How important that there should be acquaintance with His mind, in order that what is acceptable may be asked. Otherwise the experience may be that of Israel "He gave them their request; but sent leanness into their soul" (Ps. 106. 15). The wisdom of the LORD oft withholds that which is asked apart from His will, but He can chasten and teach by letting us awhile have our own way, till we learn its bitterness.

When, through a deep knowledge of the LORD, we ask aright, and honour Him, we shall find the true value of prayer. The sceptic may misunderstand, and mock, but the believer is grateful for the wondrous privilege. Prayer is not merely a discipline for the one praying, though it includes this. It is not only a hand to receive what GOD will, in any case, give. Though Scripture reveals that

His Will is definite, and that we cannot and should not wish to persuade Him (so that we are exalted) yet He has deigned to constitute our prayers a real part of the *necessary* means of our obtaining many blessings. There are many things the LORD will not give unless we ask, though if we ask aright He will give us, exceeding abundantly, above all that we do ask or think, for He is not restricted to our petitions. Oh it is, indeed, a mercy to know something of the LORD'S love. May we seek, in the HOLY SPIRIT, to know it, and to know Him, more and more.

The Law and Love of GOD.

MEN cannot by searching find out GOD, and His attributes and works, like Himself, are beyond human perception. The natural mind says "Why?" The child of GOD should say "The secret things belong unto the LORD our GOD" (Deut. 29. 29), and "Thanks be unto GOD for His *unspeakable* GIFT" (2 Cor. 9. 15). It is wonderful to be made saved ones, for we only deserved wrath, inasmuch as we, like those of Gen. 6. 5, were only evil continually, and "dead in trespasses and sins" (Eph. 2. 1). It is wonderful to know anything of the "eternal purpose" of the LORD, and to "prove what is that good and acceptable and perfect will of GOD" (Rom. 12. 2). But it is more than possible that Satan will use the very height of our privileges, "in CHRIST," to strive to make us self-confident, and presumptuous as to our knowledge. It is always well to be humble. GOD is in heaven, and though we are in heavenly places in *CHRIST JESUS*, it is by the *grace* of GOD we are what we are, that no flesh should glory in His presence.

Indeed one of the most saddening results of a wrong realization of mercy is a familiarity with GOD, which almost puts aside the "sterner" attributes of His character, and omits the threats and judgments which are to be found, and rightly found, in His Word. "We know that *the Law* is good, if a man use it *LAWFULLY*" (1 Tim. 1. 8). And how can this be done? The next verse explains in connexion with its warning power. "By *THE LAW* is the knowledge of sin." Now this stress on GOD'S righteousness is, alas, unusual to-day. We need, even as John, to think more, and to speak more, of the holy judgments of our GOD. He is not mocked. His threats were not—and are not, idle. The ONE Who commanded stoning even for rebelliousness in the home is the GOD and FATHER of our LORD JESUS CHRIST. Of old He said, "I am the LORD, I *change not*" (Mal. 3. 6). In the fulness of His grace, the threats of Law are not now to be carried out by His believing people. The *RIGHTEOUS ONE* never resisted, nor exercised government in this earth, when He trod the path of rejection. As He *walked*, so should we: it is not for us to anticipate His millennial reign and righteous wrath. But judgment is, in itself, just as harmonious with the character of GOD as it ever was. There is no *development* with Him Who is altogether *perfect*, from eternity to eternity. *THE LAW* gives insight into the *perfect* attitude of the LORD toward evil. His very

holiness ensures stern dealing with it, and no sin can be overlooked. Those who are saved have had their sins righteously punished as well as mercifully forgiven to them—righteously punished, on the LORD JESUS CHRIST.

And though the believing reader is, or should be, thankfully conscious that he is free from *LAW*, as A *LAW* linked with sin and death (Rom. 8. 2), it becomes him to realize that he is still in A *LAW* to CHRIST (1 Cor. 9. 21), and that salvation does not take from the LORD the right to threaten and chastise him. There is no indulgence with our Heavenly FATHER. The words of Rom. 11. 22 need to ring in our ears, that by warnings, and by self-examination we may be kept from wandering toward destruction. GOD saves everlastingly, but *this* is the very means employed. We must not treat the LORD lightly, nor overlook the Judgment Seat of CHRIST, with all its painful and solemn accompaniments. If we build hay and stubble, can He Who is of purer eyes than to behold iniquity call it gold and silver? Nay, in His wondrous hatred of sin, He will, and must deal with it. Let us know "the fear of the LORD," and beware lest our work be burned up, and we actually suffer loss.

But Satan will seek yet again to cause mischief. If, in the grace of GOD, we have a growing sense of the awfulness of sin, and if we tremble at the Word, there may also be a tendency to turn aside to ritualistic routine. We shall find it easy to be driven, through the very opposition of those who profess the LORD'S Name, to a stern orthodoxy which almost obliterates part of *THE LOVE* of GOD! He against Whom we have sinned, has provided a SAVIOUR for the lost. "Herein is *LOVE*." The amazing fulness of such a display is seen the more when we think of Himself—and ourselves, contrasted as creatures; and as sinners we had no claim on the LORD. It is only of His choice and working that we are not under judgment. Let us not only think of GOD'S anger: let us not be onesided. Oh for more praisefulness, and more emphasis on the heavenly plan.

The freeness of the gospel annoys the self-righteous one, but attracts the anxious sinner. And GOD'S *LOVE* looks the brighter on the back-ground of His *LAW*, not one iota of which is put away, and yet we, the lost are eternally saved—that we should be to the praise of the glory of our GOD.

Ready to Perish.

Deut. 26. 5, Isa. 27. 13.

IN each verse the word elsewhere rendered "lost" occurs. It is well to realize we were "perishing" when GOD in His rich mercy laid hold of us? Was there anything in us to attract Him? *Nothing*. Did He need our homage? The very words of the question startle! He is over all: He is so glorious: He can create millions as He pleases. Why then did the LORD choose and redeem and call us. Ah, the reason of His love was His love. Beyond man's understanding, beyond anything of man, shines forth the grace of GOD to the lost, the undeserving, the wretched, the con-

demned. Language fails to describe our *contrast* by nature with the HOLY ONE. Language fails to explain our awful corruption and wickedness. We may add word to word, but we shall not fully set forth the sinfulness of the sinner.

And GOD'S mercy to us, which we should always remember as we come before Him in humble prayer, is to be graciously manifested to the nation of Israel in an approaching day. The people are now scattered, but they shall be gathered. GOD will not break His Word. And those whom He saves—the remnant to become a mighty nation—will be brought unto Him amid trials without a parallel. In their affliction they will seek Him early (Hos. 5. 15). In their grief they will cry unto the LORD, and, as in Egypt, He will hear their cry, for He is gracious. Then will they abhor themselves, as Job, and acknowledge their offence. With supplications shall they be led (Jer. 31. 9). The *lost* shall be *found*, when ready to perish. Mercy will be so wondrously comprehensive. The outcasts shall be brought in. Then, as Isa. 27. 13 puts it, they will worship. GOD saves that His people may be to the praise of the glory of His grace (Ps. 30. 12, Eph. 1. 6). This alone is fitting. How blessed is the prospect of "that Day."

"If Ye Forgive Not."

Matt. 6. 14; 18. 25.

THESE words concern brethren in ch. 18 and are more comprehensive in ch. 6. Each verse is heart-searching, and has its own emphasis. In some cases it is "easier" to forgive the ungodly, but a true believer has no Divine authority for looking at things from an *earthly* standpoint. Whatever GOD commands him, however difficult, is his responsibility, a combined privilege and duty.

We cannot but feel humbled at the fact that such words are addressed to children of GOD. And so are other passages, often misapplied, blunting the edge of GOD'S rebuke to His people e.g.—"Be ye reconciled to GOD" (2 Cor. 5. 20), "Be not deceived; GOD is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6. 6). It is sadly possible for those who profess the Name of the LORD to manifest an unforgiving spirit. Surely every sin should be dealt with more sternly at its commencement: we little know to what it will lead.

The LORD'S repetition, (see also Mark 11. 25) must bring before the thoughtful reader His desire to keep this in the minds of His saved ones. The teaching is so important. Our attitude to others affects our condition in prayer. 1 John is full of similar instruction. If we regard iniquity in our hearts, the LORD will not hear us (Ps. 66. 18). Let us beware of the subtlety of sin: sin is ruinous. The solemn judgments of the ungodly are held in front of the redeemed to warn; and terrible losses in communion now, and at the Judgment Seat of CHRIST soon, must be the portion of those "saved, yet so as by fire." Oh that our godliness may be deeper, and less sentimental, that our LORD may be exalted.

"Ask, Seek, Knock."

Matt. 7. 7, Luke 11. 9.

THE commands of the LORD though limited to His *disciples*, were, and are, very definite and comprehensive to *them*. Those who are His are bidden to *ask*, they are told to expect GOD'S gracious working: we little realize the privileges of and promises to a child of GOD. The words are familiar, but we allow perversions, and the undue familiarity and disguised self-confidence of some, to rob us of our opportunities for blessing. If the LORD has said "Be baptized" and we are baptized because of His Word, why do we hesitate in the matter of *asking* when His Word appoints this? We may be certain He will honour earnestness. The preceeding context shows holy importunity is appointed. We little know the possibilities of prayer: we do not expect the unexpected: and herein we fail.

One would never forget that this precept was addressed primarily to those about to receive the HOLY SPIRIT and to be baptized in Him. But though we rejoice (yet with sorrow over present ruin), at the wondrous fulfilment of Divine messages then, we must not hinder the application. GOD is a LITTLE SANCTUARY to His own *amid the disunion*. He changes not. And prayer is before us in all connexions in Scripture, and *powerful* prayer (e.g. Dan. 9). The name given to praying believers in Luke 18. 7 emphasizes this. We may know *less* of the LORD'S Will, but may still ask according to that Will.

Hymns for Believers,

GOD'S way of Salvation, He purposed of old,
Before earth's foundation—His mercy behold,
In choosing His people from earth's fallen race!
His love is amazing, and endless His grace.

GOD'S gift of Salvation is wondrously free,
For sinners CHRIST suffered, and died on the tree:
In grace and in mercy GOD works out His plan,
His love is amazing to poor, fallen man.

GOD'S Word is all righteous, and settled for aye,
Abiding for ever, though earth shall decay,
'Twill surely accomplish GOD'S purpose and will,
His love is amazing:—let praise ne'er be still.

GOD'S grace is sufficient, whatever betide,
For those who are seeking in CHRIST to abide,
His Word is their comfort, as onward they press,
His love is amazing, and this they confess.

GOD'S ways are so wondrous, and past finding out:—
Then why should His people His faithfulness doubt?
His goodness and mercy are seen in the past,
His love is amazing, and ever will last.

Hymns for Believers

Fervent hearts will please the Lord ;
How can He aught else reward ?
Fervency of love must be
If we are from wrath set free !

Fervent hearts we seek, by grace,
Waiting in the heavenly place :
'Tis in fellowship we learn,
Then our hearts must glow and burn.

When we think of what we were,
How the thought our hearts will stir ;
When we think of that glad day,
How earth's pleasures melt away.

Saved by blood, we ought to be
Unto God continually :
Saved by blood, we ought to show
That His grace, by grace, we know.

We often still forget
The grace of God so free :
Christ took our mighty debt,
And died upon the tree :—
Amazing love, for evermore,
We humbly worship and adore.

Henceforth our hearts would feel
More of God's wondrous grace—
That He should lepers heal,
And criminal sins erase :—
Amazing love, &c.

Away with sinful pride—
What merit have the lost ?
In Christ alone we hide,
Redeemed at His own cost :—
Amazing love, &c.

Brought near by blood, by precious
blood,
We magnify our gracious God,
Our hearts with gratitude are filled,
And every murmuring wish is stilled.

Amazing is the love received
By those who have in Christ *believed* ;
No merits can they boast at all,
But God has *saved* them from the fall.

The call to praise sounds forth so *loud*,
No saved one ever dare be proud ;
It is of grace that grace we love,
We serve, since *quickened* from above.

How thankful we should ever be,
Until our glorious Lord we see,
Then we shall praise as ne'er before,
And worship gladly evermore.

Our Father, now enable us [thus,
To live for Thee, and please Thee
To show the work of grace alway,
And in the Spirit live each day.

Unto Thy Name the praise is due,
And we would now our praise renew,
Accept the praise that Thou dost
cause,
And may we love and do Thy laws.

In love to sinners, lost and dead,
The Saviour came His blood to shed,
That their salvation might be made,
Their penalty for ever paid.

He loved the worthless : His elect
Had nothing that they might expect,
His mercy was so full and free,
And it remains eternally.

Then let our praise, by grace, *abound*,
Befitting lost ones who are found,
Befitting blood-bought ones for aye—
Now would we praise, and "in that
[Day."

Now our gracious Saviour
We would praise Thy name :
Wondrous is Thy favour,
We Thy love proclaim.
Never, never changing—
Is Thy goodness, Lord,
All our life arranging
We Thy love record.

Worship humbly bringing,
We would wait on Thee,
Of Thy bounty singing,
Living praisefully,
Endlessly enduring
Is Thy wondrous grace,
Endless life ensuring—
We shall see Thy face.

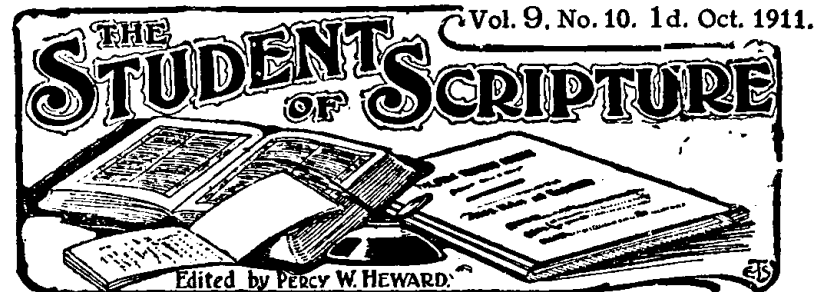
Oh how we should ever
Be Thy servants, Lord,
We should thus endeavour
With Thee to accord.
Blood-bought, saved, forgiven,
We are not our own :
With our mind in heaven,
We would serve alone.

Saved by the grace of our gracious
God,
Cleansed by the precious and out-
poured blood,
Rescued from wrath through His
wondrous love,
Quickened by Him, and with minds
above !

How we should praise His Name,
His glory our only aim.

Living for Christ in a *Christless world*,
Keeping His banner, by grace unfurl-
Seeking to act in His fear alway, [ed,
Serving our God in a narrow way—
Thus would we praise His Name,
His glory our only aim.

Looking for Christ, Who will soon
appear,
Precepts and promises ready to hear,
Kept by His Spirit until "that Day,"
Joyfully would we His Will obey :—
Thus would we praise His Name,
His glory our only aim.



A Word of Introduction.

BY the grace of GOD, and in the HOLY SPIRIT, we would set forth His perfect Will (Rom. 12. 1-3) and seek His glory. The applause of men dies away. The glory of man is little worth, aye, it is less than nothing, for man is a criminal before GOD, a rebel against Him. It is, in mercy, our heart's desire to help His people in the way which is Scripturally called narrow, until the "large place" of the Kingdom of the LORD JESUS be safely reached. "We must, through much tribulation, enter into the Kingdom of GOD" (Acts 14. 22).

The days darken. Truth is unpopular. But the LORD remains. His Word is sure. The prospect is bright for those who would follow Him, simply, truthfully, and faithfully. Will not some, in the LORD'S enabling, count the cost, and step forth, without the camp, bearing His reproach ? Will not some lose reputation, and other things, that He may be exalted ? **Now** is the appointed opportunity for showing such love unto Him, Who loved His people to the end, and gave Himself for them !

The Believer's Appointed Attitude With Regard to Strikes.

A few words of preface.—First, it is not for us to legislate concerning the world. We do not instruct the unsaved in Christian principles ; their first need is CHRIST. Wrongs on all sides will be partially removed by wrong methods, and partially increased—the tragedy of fallen human history will go on—GOD'S providence will be mysteriously overruling, while His redeemed are praying,—until "that Day" shall dawn. There is no prospect of a holy world in this dispensation. "The heart of the sons of men is fully set in them to do evil." We have no social panacea for a doomed race. Our longing is GOD'S own salvation of His own, out from this "present evil age," unto His own glory. Then such will need guidance as to how to act, and for such, and to His honour, is this Bible study written.

But, secondly, we do not mean that we are unmoved by our sad

surroundings. Seeking *personally* to be righteous toward employer and employee alike, we cannot please GOD by careless indifference. Spirituality does not make us inhuman, but it keeps us from being satisfied with "humanity"—in either sense of the word. We do not ignore the bodies of men, but we cannot forget their *souls*. We dare not spend our time in discussing a "living wage," while all are earning the wages of sin, which is *death* (Rom. 6. 23). Nor have we the warrant, even if we had the will, for such wrangling. Our path is clear. While we seek to be upright, and *sorrow* over all evil and evils, we cannot Scripturally do anything more, even to please or pacify a world.

Thirdly, we would endeavour, while rebuking a *natural* curiosity, to see in *all* the labour unrest of to-day "a sign of the times." Even in government, the tendency to the development of the mixture declared in Dan. 2. 43, with the "part of potters' clay and part of iron," is very manifest. We cannot be unmindful of history. Looking upon circumstances, with the godly concern of those who trust GOD, we would lift up our heads, for our "redemption draweth nigh" (Luke 21. 28).

And now we may consider, before the LORD, the attitude, marked out for those born from above, amid *this* form of the feverish excitement of these "perilous times." We want to help GOD'S children just to do His Will. Some may be troubled, and may be seeking help even now. If the LORD should graciously use these words of advice, we should be grateful to Him.

Scripture shows that the LORD'S people have been chosen *out* of the world (John 15. 19), and that they are *not* to form fellowships with unsaved ones (2 Cor. 6. 14-18). They are thus placed entirely *outside the machinery of all unions and amalgamations*, without which a strike would be an impossibility. Incidentally we may notice the power of any unity, and realize how the LORD'S saved ones *ought* to be united; and may notice too how all other co-operations will prepare, in a fallen world, for Rev. 13. 16-18 to be fulfilled. A believer in the LORD JESUS, with a heavenly calling, has no more authority to join a union than to exercise a vote: his path is perfectly clear, if John 17 is simply accepted.

Furthermore, the one who is, in absolute mercy, born from above is forbidden to show violence, even in self-defence (Matt. 5. 38-48): far less can he be a party to the more or less persuasive intimidation which becomes, whether approved or not, the backbone of almost every "successful" upheaval. Such methods he abhors. While acknowledging that in the things of GOD *no* man is entitled to his own opinions, he cannot force anything, even as to these. He must not uproot the tares. His whole manner is against the tendency of man, and illustrative of 2 Tim. 2. 24, "The servant of the LORD must not strive." Such an attitude will never be popular. It depends on the LORD so implicitly that without Him it must fail in every way. It seems so "visionary," but the HOLY SPIRIT is real, Ps. 34. 7 is true.

Moreover, the saved one is not only held back from "strikes"

by avoidance of union with the unsaved, and by a holy fear of unholy accompaniments, but he cannot take *any* ruling part on earth, nor interfere with seemingly awkward providences. The *principles* that govern those who would follow the LORD as to politics are applicable.* Redeemed ones should have an open heart and mind for the LORD'S principles, that are so far-reaching. For example, Luke 12. 13-15 will settle many difficulties, and prove decisive in the matter now before us.

But how is a *believer* to act when in a strike-affected trade? He cannot voluntarily give up his work. There *may* come a time, however, when his care for that body, which belongs to the LORD, will necessitate a remaining away from daily toil, without any appearance of evil. But he should not hastily and selfishly decide that this is the case, nor should he then or ever, directly or indirectly, take any earthly part in the affair. Yet he may take a very real part *before* GOD, with fervent prayer; and occasionally he may also be permitted the privilege of illustrating Matt. 5. 9, usually in smaller matters, for Luke 12. 13-18 has already shown he is not to wish for any arbitrator's responsibility. *His* ruling will be when the LORD shall come again.

The *believer* who is an *onlooker* has already been advised, in the LORD'S fear, by the standpoint of this message from GOD'S Word. He must not "side" with either party, and deny his heavenly calling. Usually he should avoid "usual" conversation with the unsaved as to any *special* strike, though he may and should be ready to give a reason for his aloofness, and ready to point out the universal *iniquity* of the human heart so frequently displayed at such a crisis. Thus the very evil may be made the background for a testimony concerning CHRIST, which may be graciously used to bring some to know mercy and atonement. Howbeit, the prayer of Ps. 141. 2 is necessary, for unguarded expressions are easy, especially when there are ungoverned thoughts. See Luke 11. 53-54.

Finally, the child of GOD should, amid the confusion of strikes and riots, keep under all the spirit of mere sight-seeing, and while ever anxious to serve the LORD, should be very careful lest, without the LORD'S leading, he runs into danger, or mars his very witness by his impetuosity. As a rule, those who will urge going forward are too impulsive, and others are too slow. Only by prayerful communion with the LORD can any of us have any knowledge of and obedience to His good, and acceptable, and perfect will.

* Tracts on this subject gladly sent.

Any believers in measure concerned about THE TRUTH OF GOD, also enquirers 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, Walham Green, S.W.

"What Is Your Object?"

THUS believers, and Jews, and Gentiles, alike ask, or would like to ask, any who seek to go back to the unchanging Will and Word of GOD. The "heirs of all the ages' gain," as most would characterize the man of to-day, must think it strange to deny tradition and to ignore that which is called critical research. We rather feel that there is a great danger of becoming "heir of all the ages' loss," and of becoming *used* to popular teachings and practices, so that there is only dim perception of the simple, unaltered arrangements of the LORD. But, confessing our sinful tendency toward this man-assertiveness, we would seek to leave the scholarship and developments of to-day for *CHRIST*. We prefer *His* plans to those of *men* albeit they have, perchance learned by much boasted experience. We think more of His decision than of the ever-changing critics. And we cannot but *hate* the vain thoughts that would set aside any part of His Will, under the plea of improved days, increased wisdom, or personal leadings. In a few words, we may say that our object is the exaltation of our glorious GOD, in the midst of an unchanged, rebellious world, by simple faith in and obedience to *Himself*, acknowledging, therefore, His Word, and this even in assembly laws, although surrounded by opposed customs. We want to be among His instruments in connexion with the nearing, solemn and unsentimental reviving, which He has promised, ere *CHRIST* returns, outside sects and systems, in heart as well as in words—sects and systems which we deplore, and against which we would sorrowfully protest. At the same time, we readily acknowledge that many, who have passed out of death into life, are still found in these errors, which we would, without self-confidence but with the solemn warrant of 2 Tim. 2, venture to call "snares of the devil." Toward all such we would show all meekness, and all loving earnestness, and we *would*, by grace, also manifest wisdom and patience toward the openly ungodly, among whom the LORD still has His elect. Thus would we toil on, valuing additional help on the Word, and thankful for any removal of mistakes or ignorance. We would also long for closer fellowship with humble disciples, in all parts and, realizing this is not our rest, we would pray for unworldliness even in the homes and wishes, would wait for the continuing city of Heb. 13, and long for the return of our LORD JESUS in His appointed time. These things would we do, enabled in the HOLY SPIRIT, and grateful for grace, to the glory of our Triune GOD, while we welcome communication with others searching for His "good and acceptable and perfect will."

Causing divisions contrary to the teaching, and causing division because of *THE* teaching are totally distinct. Rather should we call the latter, *LEAVING* man's division; for unity does not consist of numbers, nor rest on antiquity, but it is linked with the LORD Himself.

"Which Frameth Mischief By a Law."

Ps. 94. 20.

ONE of the most daring sins is to take *pleasure* in sin and sinners (Rom. 1. 32). To excuse and approve that which is against GOD is most terrible. And there is so much of this. At the time sin entered into the world, Satan *advised* rebellion, and since then the poor, wicked, human heart issues laws (Rom. 7. 23), to cast off the authority of GOD. We are Divinely told of an age that will soon dawn—nay, there is no dawn, it will be darkness—when stealing and swearing falsely will be declared guiltless (Zech. 5. 3, the margin partly gives the meaning). Antichrist's throne will frame mischief by a law.

And now, dear reader, what is your position, and attitude as to these things. Do you tolerate evil? Do you overlook it? Do you defend a "business lie," or recognize the stealing of time? If you "reform" as to such things, it will not be enough. But it is our heart's desire, by mentioning them, to be GOD's instruments, to make you "sick of yourself," that so, in His grace, you may feel helpless and miserable without salvation. Then you will want *CHRIST*, in Whom you now see no beauty. Then you will value atonement by blood, to cover your criminality, which at present does not trouble you. If GOD should use these words to disturb you, we shall be so glad to correspond concerning His salvation, still free to those caused to feel their *NEED*.

Yea, they have chosen their own ways, and their soul delighteth in their abominations."
Isaiah 66. 3.

"The LORD is Far From the Wicked."

Prov. 15. 29.

"OH," you reply, "I am not wicked, I am fairly right." Stay! Before man, you may be moral and religious, "but the LORD looketh on the heart" (1 Sam. 16. 7), and "Who can say, I have made my heart clean, I am pure from my sin?" (Prov. 20. 9). Before GOD, all are only evil continually (Gen. 6. 5, 8. 21). It is *this* teaching that is resisted. But anything else is "the way of lying," and the LORD will cut off flattering lips. Before GOD, sin is wickedness, and men are more abominable than they think. "The heart is deceitful above all things," and it will not acknowledge the awful ruin.

But if man is such a wreck, how *can* a HOLY GOD have fellowship with him? GOD is of purer eyes than to behold iniquity. He *must* know the proud *afar off*. He *cannot* tolerate that which is evil.

On such a dark background there is one hope—only one—not a mere gleam, but a dazzling light. GOD has planned salvation for wicked ones, by His Beloved SON taking their place, and making atonement. "Salvation is of the LORD." As the Good Samaritan came to the helpless one, so the SAVIOUR draws near even to the lost, and makes far off ones near, without any compromising of the law. Hence the precious words of Isa. 55. 6. But, my friend, how about *YOU*?

"Thine eyes shall see the King in His beauty: they shall behold the land that is very FAR OFF. Thine heart shall meditate terror." Isa. 33.17,18, Num. 24.17.

The Man of GOD in 1 Kings 13.

THIS title, oft recurring in this chapter, is not merely synonymous with "prophet." It indicates certain relationship with GOD (2 Tim. 3. 17), and could not be applied to a *false* messenger. The *character* of the servant, whom the LORD was pleased to bring to Bethel, is thus indicated. No one living in the midst of the idolatry, devised in Jeroboam's own heart (12. 33), could testify against it. Only as we remain outside evil can we take GOD'S standpoint against it, and to do His bidding we have to go a long journey.

The man of GOD is unnamed, though he gives the name of Josiah long before his birth. A man's name enshrined in earth's chronicles may satisfy the flesh. It is enough for an earnest believer if the LORD knows all about him. That day will reveal many obscure ones. This messenger was called to difficult work. Service in GOD'S Name is no sinecure. He was commissioned to speak plainly and in the very presence of a prince who had originated the evil, even Jeroboam. He was told to give a sign the same day, and thus stern hatred was aroused against him. But the LORD, Who is the preserver especially of those that hath faith, was graciously pleased, to protect, and the violent king's hand was dried up.

The scene changed. Jeroboam became a suppliant, yet uttered no word of repentance before the LORD. A Saul can say "I have sinned," even as a Pharaoh, if his honour or comforts be at stake. It is more common to dread punishment than to hate sin.

And now Satan endeavoured to undo the usefulness of the servant by subtle wickedness. The man of GOD had readily besought his GOD for the afflicted monarch, since spirituality recognizes no malice, and no personal attack on kingship (*cf.* Elijah making himself Ahab's humble forerunner, after the stern judgments of Carmel). Here was the opportunity for suggesting friendship. "Come home with me," said the king, "and refresh thyself, and I will give thee a reward." Here was a temptation. We know how Balaam loved rewards, and how definitely Elisha set himself against them. We call to mind 2 Chron. 19. 7, and the clear witness against assembly officers in the present dispensation seeking filthy lucre. Satan often employs this method. If Midian cannot curse, Midian will invite to a feast, and if Israel be joined to Baal-peor, there must be Divine wrath. But on this occasion "the wiles of the devil" were unavailing. May the LORD keep us faithful. But evil is not soon driven from the field. Another attempt, more subtle, is frequently made to turn from loyalty to the simple words of GOD. The "Hath GOD said?" of Gen. 3 is repeated with variegated disguises. An old prophet was at this time residing at Bethel, knowing something of GOD'S will, or at least professing so to do, outwardly religious, yet in sad harmony with the wicked surroundings. He heard of what happened, and followed after "the man of GOD." He was found sitting under an oak: a little rest is dangerous. It was when David stayed idly at home that he learnt how to kill Uriah. A child of GOD is often "off guard" on holidays. Beware. The kingly invitation was repeated—"Come home with me and eat bread." A *little* thing identifies.

If only this were realized, how much more circumspect should we be. "Eating" lost Eden, and eating and drinking amiss at the LORD'S Table is perilous, though sentence against the tiny, but evil, work of using leavened bread for that which the LORD commanded is not executed speedily. The prophet refused the offer, but the words were added "I am a prophet also &c." And as in Joshua's day, "the men took of their victuals, and asked not counsel at the mouth of the LORD" (Jos. 9. 14), so was it on this occasion. We are responsible for being misled.

The misguided prophet returned to Bethel, and eat simple bread, and drank water. This was enough. The Word of the LORD sounded forth that he, the disobedient one, must die. He had not sinned *as* Jeroboam, yet *his* body must die. The salvation of the soul did not, and does not, preserve from heavy chastisement. He had prayed for the king to be healed, but there was no escape for him, any more than there had been for Moses, when in the exercise of duties to which the grievous sins of others had brought him, he grieved the LORD. The privilege of going to Bethel led the man of GOD into the place where he fell, but he must be blamed, not excusably pitied. Yet is there no room for pride when we blame *him*, for have not *we* often sinned against the LORD yet more definitely? Let us henceforth ever seek counsel from Him.

And so it happened that the one who was protected before Jeroboam, where he might have anticipated death, met death where he might have expected safety. A lion, not hungry, slew him without eating the carcase (to fulfil the LORD'S hint in verse 22), and the ass was quite untouched. Lions, and all wild animals, are in the LORD'S hands. Let it be ours to learn from this true history the danger of any variation from the Word of the LORD. Though we be men of GOD, we have no authority to tamper with any portion of His Will. Love loves to be exact, even though His displeasure at sin be not manifested in the same way at all times.

Save, Feed, Bless, Lift Up.

THE words of Ps. 28. 9 are, like all Scripture, not only full of teaching, but in perfect order. Oh that we may not merely learn in our heads, and repeat them glibly with our lips, but that, with loving interest in others, we may bring them before GOD in believing prayer.

First we were saved when lost: herein is love. We were GOD'S people by *choice* ere He brought us to know Him. And with salvation we received all manner of blessings (Eph. 1. 3). Our path has indeed been a graciously-granted one. Trials have been real, but grace has been real too. And do we not unselfishly seek similar mercy for others? Feeding is joined with blessing, and the margin rightly shows a second and linked thought—"Rule." Eph. 4. 11 comes to mind. Teaching must be always associated with guiding. GOD is not the author of confusion and independency. Our future, and the future of all the redeemed is very glorious. We shall be lifted up with our exalted LORD (1 Thess. 4. 17). *Everlasting* life is ours. May we be more praiseful!

Hymns for Believers.

How can I really know
That Christ for me hath died?
The Scripture tells me so
If I in Him abide:
For sinners *lost* new life He gives,
With new desires a saved one lives!

How wondrous to be born,
With heavenly, second birth!
How sadly we must mourn
All seeking things of earth:
Redeemed by blood we hence should
Unto our Lord entirely. [be

How glorious to say—
That God is now my God:
To tread the heavenly way,
Marked out by precious blood:
To know the Holy Spirit's might,
And in the Word of God delight.

Our Father, deign to hear
Our gratitude and praise,
We *would* walk in Thy fear,
We *would* walk in Thy ways:
Would evermore Thy Name make
known,
And let Thy grace in all be shown.

Our gracious God we praise
For *all* He does—and is—
Himself we magnify always,
For we are His!
'Tis by His sovereign love
That we have been made near,
That all our hopes are set above,
And Him we fear.

Our gracious God we own
And would not Him deny,
But we would praise His *Name* alone,
And magnify.
By nature we were lost,
By grace His sons are we;—
Christ's precious blood the priceless
Our only Plea. [cost,

Our gracious God we seek,
We would before Him wait,
And, when we humbly hear Him
Would meditate. [speak,
'Tis all by sovereign grace
We love His Word and will,
His wishes *now* we would embrace,
And *now* fulfil.

Our gracious God we serve,
And would before Him bow,
Nor would we from His pathway
Nor sin allow. [swerve,
Made near we would live near,
Nor earthly honours crave,
Until for us our Lord appear—
Who died to save.

'Tis not enough to see
The wondrous grace of God,
Yet of His Will to careless be,
Unmindful of Christ's blood:—
Who can, *remembering* His death,
Refuse to do what Scripture saith?

'Tis not enough to leave
A Christendom outside,
And still self's wishes to receive,
And be on self relied:
Whole hearted love to God we need,
And all His Will His own should
[heed.

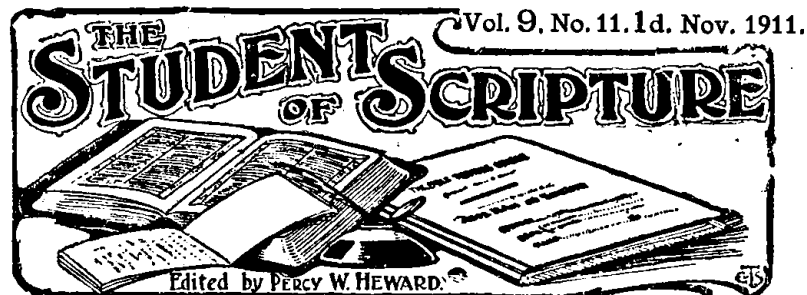
Revive Thy people, Lord, we humbly
pray,
That they may walk within the nar-
row way,
As saved ones live, in all Thy will
delight,
Outside the camp, yet in Thy mar-
vellous light.
Revive Thy people, Lord, to Thee
we cry,
Hear Thou our prayers, may they
ascend on high,
Through Jesus Christ, Who lived on
earth and died,
And near to Thee may we in Him
abide.

Revive Thy people, Lord, both far
and near
That they may love Thy Word, and
Thee revere:—
That sinners may, by grace, know
THOU art just,
And, trembling for their sins, in Thee
may trust.

Revive Thy people, Lord, that men
may see
More of Thy love, Thy righteous
majesty,
Work in Thy people, daily more and
more,
That they may walk according to
Thy Law.

Revive Thy people, Lord, in these
dark days,
May they look up, and offer to Thee
praise,
As pilgrims walk, and show, while
on this earth,
That they possess the new and
heavenly birth.

Revive Thy people, Lord, by grace,
we ask,
That they may humbly do their
daily task,
As unto Thee, Thy glory ever seek,
Live in Thy fear, and of Thy good-
ness speak.



Vol. 9, No. 11. 1d. Nov. 1911.

A Word of Introduction.

"NOT unto us, O LORD, not unto us, but unto Thy Name, give glory" (Ps. 115. 1). *It is a privilege to know the LORD, and to make known His Word. May He own this witness in His Name. If anything seems "strange" to a reader, correspondence will be welcome. 1 Cor. 1.10 is not a dead letter. GOD does NOT love disunity. Amid the gloom, it is our hearts' desire that the LORD would be pleased to awaken some to "search the Scriptures daily," to go beneath old tradition to OLDER TRUTH. "As for GOD, His Way is perfect: the Word of the LORD is tried." "Every Word of GOD is pure."*

The Grace of Giving.

"Abound In This Grace Also."

2 Cor. 8. 7.

"IT is more blessed to give than to receive" (Acts 20. 35). The HOLY ONE, Who first said these words, gave *Himself* (Gal. 2. 20), for sinners. How rich is His love. And now, though He is LORD of all, He grants His people the privilege of giving up for and unto Him. The world owe everything to GOD, but they cannot "give," as sinners saved by the precious blood of CHRIST. For giving is a *grace*, and the result of GOD's grace,—the expression of love to the SAVIOUR. Have we thus valued the opportunity, or counted it a weariness? Has there been at least a little selfishness? It is well to be humbled *before* we stand at the Judgment Seat of CHRIST, dear fellow believers.

The present-day tendency to give for display, or to "leave" legacies in abundance is not *true* giving. And the smaller donations of the poor may be with ostentation. The present-day willingness to give for grand buildings, oft as a memorial to man, is not well-pleasing. The offerings of men are, as of old, often an abomination (Prov. 15. 8).

The widow's self-denying "risk" is brought before us by CHRIST, for our imitation. The Macedonians, we are told, gave beyond their power (2 Cor. 8. 3). And such gifts must be freely and cheerfully rendered. How the LORD must hate the "settling down" of to-day,

and the spending of money on pictures, and ever changing garb to adorn our body of humiliation ! How He must view with displeasure the living up to, or beyond, one's income, through man-imagined "necessities," and ceiled houses of unholy pride, so that there is nothing ever given unto Him, Who gladly gave all for and unto us.

This part of godliness needs emphasis, even as other parts. One-sided spirituality is often counterfeit. If we are enthusiastic over prayer meetings, but pass the thought of giving unto the LORD, we may well doubt if we are growing in grace. One must sorrowfully acknowledge that GOD'S dear people, who need stimulus in everything, are not always encouraged in this matter. There are some subjects about which one is afraid to speak, but all the LORD'S teaching must be made known. There need be no more self-seeking in urging saved ones to give, than in urging them to do other things for the LORD. Only those whose characters are above suspicion, and who are willing to be misrepresented by some, are called by GOD to the work of helping forward, and guiding, other children of His.

Alas, money has more influence than we imagine, and it is not without perfect wisdom that our beloved LORD links its use so closely with millennial reward (e.g. Luke 16). The power of money is *still* tremendous. A believer will do much more for a master, in the way of earthly extras, lest he lose his situation, than for one through whom he receives considerably greater spiritual blessings. Financial returns will secure overstrain far more than heavenly returns. And an employer, through whom, as an instrument, one's *bodily* food is gained, may advise, and appoint, far more than one through whom heart-food is welcomed.* Why should this be ? It is a shame that such things are possible. The LORD is not exalted, but money has an unknown might. Doubtless there are exceptions ; some through temperament and even laziness, others through a real love unto the LORD. But the general state of affairs is a solemn call to humility before GOD. And, while so writing, we would add that the same neglect of the spiritual is found when we compare, or rather contrast, the authority of a *doctor* for the body with that of a brother beloved and led of GOD to tend *souls*. It is not that we plead for "authority" on its own account, but, without it, an assembly must be confusion, and those responsible are ever placed in an unfair position. Believing that the LORD will, in His mercy, raise up many such, it is needful to put this clearly at the outset. Those who have the weight of looking after His work *ought* not to have the further burden of emphasizing their office, though even Paul was compelled, and inspired, thus to be serving the LORD.

This honouring of gold is partly deliberate and partly unintentional. The believer is unconsciously *trained by surroundings*. *Desirous* of walking with GOD, yet fearful of the cost, he often assimilates

* Doubtless the trend of the times will, in some ways, take this power even from money. Interdependency will assert itself, and the employer will be coerced by the employee, and there will be a patched-up peace which will illustrate in another sphere the union of iron and clay, prophesied in Daniel 2. But assemblies of GOD, instead of taking a lead in such a tendency, should present a marked contrast, and will do so, as the LORD is honoured, and His work goes forward.

with the world to his grief, as well as his peril, and yet does not see the *root* of the evil. Many a saved one, looking back on failure, wishes he had been guided more, and shown the preciousness of the fruit of the SPIRIT—self-control. We need to *mortify* our members (Col. 3. 5), and to be willing to lose our lives (Matt. 16. 25). "Self" is a real problem : let us not imagine it is unimportant, or that things will right themselves.

And now a few very definite and practical words, "concerning the collection" (1 Cor. 16. 1). GOD has not laid down a vast number of intricate rules for His children. Love will give *freely*. We are not merely *subjects*, but so near to Him, in His family. Surely we shall not be parsimonious, and come behind Israel's tithing, which has not been rescinded, and which was *before* Israel, being not only illustrated by Jacob (Gen. 28. 22), but belonging to the Melchisedec priesthood (Gen. 14. 20), and to Abraham *before* circumcision. The idea in Genesis seems as common as that of one day in seven, which was especially unto the LORD, though all is unto Him. Nor can we shield ourselves by the plea that some of the expenditure of Israel is now covered by our "rates and taxes." They had *more* than one tithe, and a vast portion was for directly spiritual work, and there were *added* offerings which were also necessary. Ungodliness was seen in any withholding of these (Mal. 3. 8), and called "robbery." The spirit of Ananias, in Acts 5, is not extinct : but may we, by grace hate it.

And the importance of *regularity* and *proportion*, weekly, rather than yearly, is set forth in 1 Cor. 16. 2. A believer must "truly tithe," or rather have the increased spiritual parallel. If he, or she, has part of the reward of daily labour in food, residence &c., as apprentices and servants, a larger proportion belongs *primarily* to the LORD (note the stress on the *first* day, we should not give Him a mere *surplus* Cf. 2 Kings 12. 9). In like manner, *under-work*, for personal arrangements, means an extra part *straight unto Him*, unless the extra time is taken very definitely for His glory. *Over-work*, in its turn, occupying time that would otherwise be spent in definite Christian service, would suggest a far enlarged fraction. Indeed, in every way the believer should seek to manifest *business* integrity and liberality : the very training and "thinking out" will be helpful. And all this is apart from special efforts (2 Cor. 8. 3, cf. the Tabernacle and Acts 4). We cannot afford to be unfair toward Him, and from the wickedness of this our hearts of love would shrink, though the LORD Who owns the cattle on a thousand hills *needs* not our gift, except as in love He condescended to "need" the ass in Matt. 21.

It may be asked "What is *direct* giving unto the LORD ?" The due *application* of money &c. in this connexion is a solemn responsibility. We must never help that which is not according to the Will of GOD. The furtherance of the Gospel and of rightly impoverished *poor* believers, (not idle and thriftless ones, 2 Thess. 3.10), are Scripturally emphasized. So was it with Israel. The Philip-pians sent "once and again" to Paul's need, and their act is highly

commended. Those who sow spiritual things should reap carnal, and if they use none of these things personally, the responsibility is not diminished,—if any, through mercy, desire to glorify GOD, and to bear fruit in this connexion (Phil. 4. 17). 1 Tim. 5. 4 is clear as to home *tithes*, also Mark 7. 11, though "Corban" was *not* the tithe, and to neglect GOD'S work for relatives would be done by no right-minded believer. One may be concerned lest at any time giving should become impossible, or seemingly so:—for example, through inability to do so without causing bitter opposition from an unbelieving partner, or through illness, or through scarcity of work. GOD is not a taskmaster, but when there is *any* income, surely He cannot bless if all is used for earthly needs. The unwisdom and sin are apparent. In some cases the first difficulty may be met by doing some extra labour specially for the LORD. The second may be a chastisement, and to obey one appointment of the LORD we must not break another (Rom. 13. 8). When work is low, there *may* be further chastening, and, at least, much more time may be devoted to the LORD with definite, though not bargaining, fervency.

Love is ingenious, with holy intensity. It will see how much, of all manner of things, can be given up. Our belongings are oft our burdens. A simpler life will mean a freer conscience. And, in connexion with loving energy, it may be added that some can do extra pieces of work, and devote the whole proceeds "unto the LORD." We would, by no means, suggest a tithe as maximum. The majority can give a far larger proportion. Any "dishonesty" in these matters must grieve GOD:—for example, giving only a portion, with the intention of putting straight "some day." We are not bound by a chain, but there *are* cords of love. And children of GOD will be thankful "afterwards," if they do not allow themselves too much freedom.

Very careful should we be as to motives and accompaniments. Never must we work "grudgingly," never must we give "of necessity." Mere form and ritual will not suffice. All must be unto the LORD, and there must be no trumpet (Matt. 6. 1, 2). The precious blood of CHRIST is such a summons to devotedness, and if we realize what He has done for us, surely we shall present more of everything to Him, *even reducing the unnecessary goods we possess*, and not waiting till we know they cause others to stumble, not delaying till persecution compels us surrender that which we might have given, as an act of love, and without constraint. Soon will "that Day" arrive, and how paltry will earth's desires and comforts then seem. We know how often they drag us down, yet through the fear of man, and pleasing of the flesh, we hesitate to lay aside every weight. But our beloved and soon coming LORD gives us another opportunity. May we gladly and consistently embrace it, and ~~and~~ henceforth, and in His SPIRIT, live "as strangers," "to the praise of the glory of His grace."

Meeting Rooms for those who would please the LORD:—61, Upton Lane, Forest Gate (The LORD'S Day, 11 and 6. 30, Mon. 8, Thurs. 8, Sat. 7); 43a, The Broadway, Walham Green, S.W. (The LORD'S Day, 11 and 6. 30, Thurs. 8). Correspondence welcome.

The Child of GOD A Stranger.

NO more are we strangers and foreigners with regard to GOD. By grace we have been brought near unto Him. But because of this we are entirely out of harmony with the world. We do not fight with carnal weapons against it, for the servant of the LORD must not strive. But our presence is a disturbing and alarming reminder of GOD, and of His judgment. Our attitude is a constant, rebuke of a flippant world—at least it should be. In us the words should be fulfilled—"I have given them Thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world" (John 17. 14).

Yes, we would emphasize the Divine teaching that the child of GOD who realizes His Will must necessarily be, as the apostle, aloof from all fellowship with the unfruitful works of darkness, and thus considered as "the offscouring of all things." There is nothing naturally pleasant in such a position. Emotion may buoy up temporarily, but loving continuance "without the camp" is the test. We must not be afraid to be thought strange for CHRIST'S sake. The name "stranger" is Scriptural, and likewise is the unpopular term "pilgrim" (1 Pet. 1. 11). Moses was not ashamed to call his son "Gershom," to express his heart-feeling in Midian.

Why are we so slow to take this outside place for the LORD? Do we underestimate that love, which would constrain any whole-hearted one, even if there were no reward? His grace must awaken in blood-bought ones, quickened by the HOLY SPIRIT, a chord of real gratitude. And if we are thankful, we shall be ready to *endure*. It is not easy to lose, but it is better to lose *now* than in that Day. The believer ought to be a stranger to the world, which crucified his LORD, in a very marked way. Every attempt to hide this is very sinful, and must dishonour Him Whose Name we bear. Oh for a gracious reviving that we may, like Enoch, walk with GOD, and, seeking for the friendship of John 15. 14, abominate that of Jas. 4. 4, unto His glory.

Our Attitude as Believers Toward The Authorized Version of Scripture.

A believer, who would please GOD, has no easy path. We would not proudly assume that we know all His will, nor that *we* walk with Him, but it is our desire to be acceptable in daily life, and and therefore, for our own profit, as well as for a witness to others, we would consider varied problems which surround, and as to which the leading of the LORD is a necessity.

We believe, and rejoice to believe in the *full* inspiration of the Original Scriptures, and, therefore, acknowledging *the LORD*, cannot have the same confidence in a translation made by *man*. However, we thankfully recognize His tender mercies, and watchfulness, beyond the sphere of inspiration, and these have, we feel convinced, caused a number of excellent translations in various languages.

The consciousness of criticism by others, a certain feeling of dread in rendering *GOD'S* Book, the careful preparatory studies of men who love the LORD—these things have combined to bring about a fairly exact representation of the Bible. Nor would we, for one moment, seek to unhinge the delight of the simple English believer in his valued version.

And we go further. There was *one* translation of the Hebrew existent in the days of CHRIST and the apostles, and to that the inspired writers of the later Scriptures often refer in their quotations. GOD would thus *suggest* our usage, as far as possible, of a fairly accurate version.

But we cannot accept a human rendering as *final*. It is for us to search the Scriptures, and spiritually compare passages, learning and studying, and guiding others to learn and study, Hebrew and Greek, that we may know, and do, more simply and fully *our FATHER'S Will*. The apostles did not *always* quote from the Septuagint. Here we have a hint. We use and approve the "Authorized" edition as much as we are able, but we cannot conscientiously adhere to some of its mistranslations or mispunctuations (e.g. Isa. 9. 3, John 17. 12, Rom. 9. 3), and we cannot lose the *fulness* of other precious passages by the variations of English for the same Hebrew and Greek words. The title-page inscription ("Appointed to be read in churches") binds us no more than the preface. We would pray for grace to show courtesy and not pride when seeming to alter, we would endeavour not to appear criticizing, nor "given to change," but our first responsibility is "unto the LORD," and *then* to our brethren, to professing Christendom, and the world.

If any children of GOD desire help in the learning of a little Hebrew or Greek (*not* for cleverness, but to know the LORD), we shall be pleased to hear from them.

Spirituality.

SPIRITUALITY is not composed of mere sentiment, beautiful language, and apparent earnestness. Undoubtedly those who are spiritual should have deep feelings, a gracious tongue, and godly zeal. But it is so easy to counterfeit some of these things, and we need to beware of a counterfeit, for it dishonours the LORD more than almost anything else, and by it men deceive themselves.

True spirituality is the manifestation of that which is born of the SPIRIT in daily details; a walking with GOD in the home, as was the case with Enoch; a fear of sin, like to that of Jabez; a contentment with the LORD'S appointment, however painful the trial. Spirituality is being *led* by the SPIRIT, and Rom. 8 shows this means mortification, and not merely amusement and partial religiousness. Oh, how we fall short. Israel of old trusted to ceremonies, instead of seeking to obey the LORD in everything. Are not we oftentimes similar? And is not the LORD grievously dishonoured by such iniquity? We must endeavour to do all—whether we eat or drink—unto His glory, or our service is hardly worthy of the name. Holiness must not be put on, but shine forth, from a heart in real and loving communion with Him Whose Name we bear.

Reverence While Reading GOD'S Word.

MANY, who would be saddened at the behaviour during the reading of the Scriptures, and especially the Prophets, in Israel's synagogues, grieve GOD themselves in this very matter.

While at prayer we find often kneeling to illustrate humility and closing of the eyes to prevent distraction; but when the Word of *GOD to us* is being sounded forth there is frequently an evidently listlessness, nor are the eyes always governed, to the glory of GOD. Brethren, this *ought* not to be. Let us search and try our ways and turn again to the LORD (Lam. 3. 40): let us confess our sins (1 John 1. 9), and forsaking them enjoy our FATHER'S mercy (Prov. 28. 13).

Hymns for Believers.

Saved by the blood, from sin, death, wrath, and shame—
To please the LORD, and magnify His Name.

Blest in the LORD, the LORD our Righteousness,
Peace with our GOD, in Him, we now possess.

Kept day by day, as we GOD'S Word esteem,
And follow Him, Who did from wrath redeem.

Kept by GOD'S grace, with evil all around,
May we at last, in CHRIST alone, be found!

Blest in the LORD, in these last evil days
As we look up, mid all that would amaze.

Blest in the LORD, though oft rejected here,
We look above and know our LORD is near.

Blest in the LORD, saved from eternal wrath,
May we, by grace, this blessedness show forth.

More love, O our FATHER, Thy people would seek,
And, in CHRIST abiding, be godly and meek
Consistently walking, well-pleasing to Thee,
While praising Thee ever, for mercy so free.

More love, O our FATHER, Thy people would show
Mid this world of darkness, and sorrow, and woe,
That many may tremble, CHRIST'S merits may plead,
And see, by Thy mercy, Salvation they need.

"Praise ye the Lord." "Hallelujah" is a command: only those who praise can call on others to do the same. Only those who rightly know a covenant-salvation can enter into the meaning of this precious word. Present mockery in its use, and carelessness also, must be painful to a child of GOD.

Hymns for Believers.

Is it not well to rest
Upon the Word of God?
And thus endure the test,
And tread the path Christ trod:—
Rejection may be painful now,
But to our Saviour's will we bow.

Is it not well to trust
E'en when the trial is long?
God *never* is unjust,
Tears soon shall change to song.
Each burden has a "needs be" still,
And we accept our Saviour's Will.

Is it not well to wait
For God's appointed hour?
He never is too late,
He never loses power.
"Delay" may sometimes *seem* to come,
Yet, but in *praise*, we would be dumb!

Is it not well to be
Within God's chosen way?
Soon we shall clearly see
His leading to "that Day."
The strain, the toil, the stress, the
Will but prepare for His relief. [grief

As blood-bought ones we praise
For all God's perfect will,
And trusting Him always,
We look up gladly still,
And in the Spirit onward go,
His gracious love and power we *know*.

It is most wonderful to rest
Upon the Word of God, so sure.
And know we are completely blest,
That every promise will endure:—
To trust the Lord, whate'er betide,
And with true faith in Him confide.

It is most wonderful to feel [weak
That God takes care of saved ones
That He their failures deigns to heal,
And hears them when to Him they
To know His interest alway, [speak:—
And trust His love from day to day.

It is most wonderful to cast
All cares on Him Who knows our
need,
To view each trial as if 'twere past,
Though seeking God's reproof to
heed:—
To put aside all doubt and fear,
And know the Lord is always near.

It is most wonderful to wait
For Christ the Lord to come again,
And know that God once chose the
date,
And will not grant an over-strain:—
To live expectant, with true love,
With heart and mind on things *abov*.

The mercy of our God we sing,
To Him our praise we humbly bring,
'Tis wondrous to be saved by grace,
And to be held in God's embrace.

The mercy reached us dead in sins!—
God finishes what He begins,
So mercy will remain for aye, [away.
Though heaven and earth shall pass

Saved sinners never have been lost,
Redeemed at such a priceless cost:
God will not fail His own elect
Nor His saved people e'er reject.

He never changes, never leaves,
He never varies, ne'er deceives; [love,
How blest to know such wondrous
And to be quickened from above.

Then let us now more praiseful be,
Until our Lord by grace we see:
Let thankfulness our actions fill,
And let us ever seek His Will.

Unto His Name all praise we give;
'Tis by His love and care we live:
Unto His Name our all should be,
Our life be lived devotedly.

God's grace before the ages
Included all His own;
The Scripture's wondrous pages
No man has overthrown.

A cov'nant fixed for ever
In Christ by grace we see:
No foe can ever sever
The bond made endlessly.

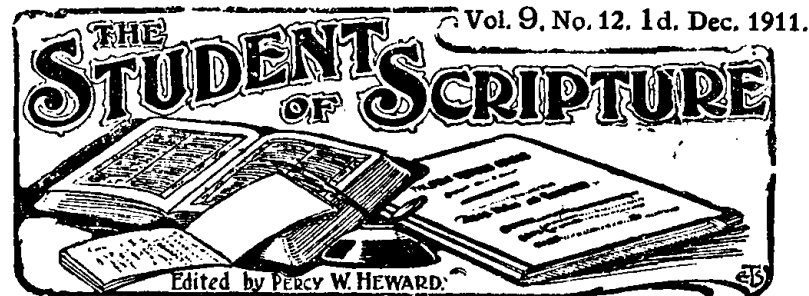
We shall by mercy enter
The Kingdom of our God,
Stand there, with Christ the Centre,
Saved by His precious blood.

The world and flesh are striving
To hinder those brought near,
But God will grant reviving,
And we must never fear.

Satan is ever fighting
But he is not supreme!
The Lord is still inviting,
We would not backward seem.

We would still onward pressing,
Live as God's saved ones should:
His grace and power confessing,
Which ever firm have stood.

Gathered by our gracious Lord
With His Will we would accord,
Would *our* wishes set aside,
In *His* wishes would abide.
Here remembering *His* love
With our minds on things above,
We would praise, and strengthened
Hence to serve continually! [be,



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A Word of Introduction.

"*THE LORD liveth.*" *He changes not. And His Word is living (Heb. 4. 12). It is a wondrous thing to possess such a book. But do we ACT accordingly? Partial study and indifferent reading suggest neither its value, nor our godliness. Are we really devoted "unto the LORD," or is our spirituality, superficial, professed, nominal? Let us truly search our hearts, and then if, by grace, we see longings after the LORD, we shall be ABLE to praise Him, ABLE to enjoy grace, ABLE to enter into the the precious fact of free salvation, and CHRIST'S present intercession for us, though, and because, WE "come short." "Herein is love."*

Our Attitude as to Travelling on The LORD'S Day.

A believer needs to be very careful, lest Satan makes him either careless or ritualistic. Every extreme, except obedience, with holy consistency, is to be avoided. Onesidedness is unspiritual. Yet, alas, we find those who can speak of grace and privileges, yet who do not mind causing their brethren to stumble. The flesh is very subtle.

We do not believe that the first day (Acts 20. 7) is a transferred sabbath. Our sabbath-keeping is the millennial thousand years (Heb. 4. 9). Because Ex. 20. 3 is still shown by Scripture to apply to us, we dare not infer that Ex. 20. 10 is addressed to saved ones now. If it is, other Scriptures will show: if not, they will make clear. We fully recognize the principle, marked out before Moses, and suggested even before the fall, of one day in a Divinely appointed week, especially "unto the LORD,"* but Ex. 20. 10 clearly says "*the seventh.*" How thoughtful we need to be in the prayerful study of GOD'S Holy Word.

Ps. 118. 24, though prophetic also, with Ps. 2. 7 (note Acts 13. 33) decisively refers to the first day of the week,—a new making, and appointing. Israel's typical passover was associated with a new year (Ex. 12. 2), our Antitypical Passover with a new day. Hence

* Cf. "tithing," linked with the Melchisedec priesthood, before Abraham was circumcised (Gen. 14. 20, see Heb. 7).

the last *sabbath* observed according to the commandment is in Luke 23. 56—before the resurrection—and CHRIST'S after-appearances to His disciples were *not* on the sabbath. It was definitely passed by, and the first day selected. The disciples acted accordingly (Acts 20. 7, 1 Cor. 16. 2), and the *present* dispensation began with the descent of the HOLY SPIRIT on the day after the sabbath.*

To some, by grace, it is quite clear that "the LORD'S Supper" (*κυριακον*, 1 Cor. 11. 20) was the regular "Breaking of the Bread," and that Acts 20 alludes naturally to a usual custom. The Greek of Acts 2. 46 is *against* daily observance, if the contrast between temple and house is noticed, and 1 Cor. 11. 26 implies something distinct from the "Jewish" yearly passover. Hence when we find a day called the "LORD'S" (*κυριακη*, only other occurrence of the word, Rev. 1. 10), and associated with saved ones gathering, we naturally compare Scripture with Scripture, regarding every other interpretation as a forced inference. The so-called "Jewish" phraseology of Revelation would surely have caused the word "sabbath" if there were a "Jewish" setting, and that day were meant. And, let it be repeated, there is *no* believers' meeting after the resurrection joined with the sabbath. Heb. 7 shows we are to reverently notice the *silence* of Scripture. Everything is important when GOD has spoken. We cannot be too careful, too diligent, too guarded as to "self," nor too obedient, too concerned for GOD'S glory!

These things being so, we are called by GOD to occupy the first day of the week in a *manifest* way for Him, and we accordingly imitate the early believers, as we gather *then*. It is not an ordinary working day (1 Cor. 16. 2). Scripture never approves of *seven* days work, except in connexion with priestly ministration (Matt. 12. 5), and, presumably, its spiritual parallel,—in which we cannot be too busy. Physical laws of GOD'S appointment combine to corroborate this, and as we are forbidden to make the seventh day one of special "rest" (Col. 2. 26), our path is clear.

"But how does the LORD'S will affect travelling?—The Sabbatic laws are not in force, and the first day is not for the world." So some may argue—and plausibly. But, let it be remembered, all days are unto the LORD, the first is to be *manifestly* His. And the travelling on the first "first day" was *afoot*—whether of the woman, or the two journeying to Emmaus. It may be said "Scripture says little on the subject at all." Granted, but every hint is precious. And, further, there is the unchanging principle of Rom. 14. 21, nor must we forget the fuller wording of 1 Cor. 10. 32. It is well to deny ourselves for a witness. We are not *commanded* so to travel, then let us abstain, at least to help others. It may be, too, we shall have more restful peace in such an action. Then the cold, sarcastic criticisms of those who say they are "not in bondage" will no more affect us than the rebukes of those who would make merry with

* If Pentecost, which dated from the waving of the sheaf (a token of resurrection), were not *always* by Divine appointment the first day of the week, the absence of a date in the *month* for it (so contrasted with Passover and Tabernacles) would be inexplicable. But if it were 50 days after the *ordinary* sabbath in Passover week, its month-date would necessarily vary.

intoxicants, to avoid an abstinence view, or who would sit at meat in an idol's temple, (ostensibly lest any should imagine they thought an idol was anything, but actually with less worthy motives). The writer grieves over the curt use of the catch-phrase "not in bondage." Are we not, like Paul, the LORD'S bondmen, and in a law to CHRIST? Why are we so quickly afraid lest we be too narrow? This turning of grace into licence, if not lasciviousness, is not to the praise of the glory of GOD'S grace. With loving earnestness we would say that, by the LORD'S mercy, we are not in such "bondage," that we *must* indulge to prevent becoming bound by vows. The SPIRIT of GOD causes a *love* that remembers the brethren, and one's own weakness, and we would plead with others to reconsider this point. We do not ask them to hold aloof because of Moses, but because of CHRIST, and those who are His will surely listen to such a plea, and ponder it before they set it aside. We dare not boast of self, nor wish others to come to *our* way of thinking, but what will please *the LORD*? Again, we repeat it is not urged that the Mosaic laws should be carried out, though we would emphasize the underlying principle of omitting unnecessary home details to enable the appointed gathering together, and as a witness. The very name implies something special in this direction. Shall we be unmindful of the LORD'S hints, and demand something beyond? Nay, let us have that loving promptness to bring Him glory, which will twice attain the end in view.

"Behold, I am vile."

"I abhor myself."

"Oh wretched man that I am."

Job 40. 4, Job 42. 6, Rom 7. 24.

THESE feelings are not the goal of a child of GOD, but, because of failure, they are a necessary part of the Christian life. They must not be dislodged from their context, nor emphasized in undue proportion. But the common tendency is all the other way. We forget our natural worthlessness, and taking sin as a matter of course, are not so ashamed of and for it, as we should be if we realized the greatness of Him against Whom we sin. It is a terrible thing to act, or to speak anything contrary to the will of GOD. He is so great and glorious, He is so good and merciful. Sin is an abomination. It is easy to become too shallow, to have sentimental joy, and soon to forget our sins. Such lightness is not a real enjoyment of acceptance in the BELOVED ONE. It is not well-pleasing unto the LORD. Oh that we may have grace to be humbled more, that the LORD may be exalted more, in our daily life.

Any believers in measure concerned about THE TRUTH OF GOD, also enquirers 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, Walham Green, S.W., and 38, Campbell Road, Bow, E.—Particulars on application.

"Beforehand."

2 Cor. 9. 5.

A FOREWORD.

IT is well to humbly pass on *blessings*. If the LORD in mercy impresses anything, it is often for others of His dear people also. The LORD'S will is not merely that we should issue a Monthly full of truth, but of truth that He has appointed for *present* emphasis, and truth expressed to His glory. Hence when He deigns to cause something to lay hold of one, using even trials to such an end, it is important to consider if it is His message for "The Student of Scripture." And we believe that His purpose includes this as to the subject before us.

THREE PROPOSITIONS.

1. All who are saved, and growing in grace, recognize they are not their own, and should want to give up for the LORD. Selfishness is repulsive. *Tithes* were before Moses. And Israel had *offerings as well*. We must not be more unwilling.

2. Apart from *regular* giving, which is solemnly important, (not only in Israel's *yearly* appointments but in our *weekly* ones, (1 Cor. 16. 12), there should be *special* offerings—a wondrous test of revival (see e.g. Ex. 25, 1 Chron. 29, Acts 2).

3. *When the LORD is guiding, it is usually His will that the preparation should be FIRST, not afterwards to meet a need, nor to make up a deficit.*

EVIDENCE FOR PROPOSITION 3.

Ex. 25. 2 is suggestive, and Ex. 35 should be carefully considered, then chapter 36. We find the *same* preparation in 1 Chron. 28 and 29 (note 29. 2, 6, 17 &c). In the days of Joash there was a failure in repairing the LORD'S house till *this* principle was adopted (2 Kings 12. 4-15, 2 Chron. 24. 11, 14). In 2 Chron. 31. 5-10 we find another remarkable piece of evidence, the margin of verse 7 emphasizing, and again we see a balance. 2 Cor. 9. 1-5 shows the *same* principle and godly order in the *present* dispensation. And we may note Acts 11. 27-30 also.

CORROBORATION OF THE EVIDENCE.

One underlying thought is that our love to the LORD does not depend on *circumstances*. Hence the *overflowing* of grateful gifts. The importance of *arrangement* of all things which is suggested by GOD'S method, must not be overlooked. GOD is not the Author of confusion. Much time and money can be saved, or rather, better utilized, if, this principle is followed. Probably our heart's desirings after our beloved LORD further corroborate.

DIFFICULTIES IN THE WAY.

Undoubtedly there are problems as to every part of the LORD'S work. The plan proposed would not be suitable where there are large undertakings of *man*, involving debts. But are these in the will of GOD? Nor would it be satisfactory unless there were godly

management of the finance, as there was in the days of revival to which we have appealed. In other words, this Divine order is only applicable to a Divinely ordered assembly, in which there is abounding delight toward the LORD. But why should we want anything also?

CONCLUSION.

"Except the LORD build the house, they labour in vain that build it" (Ps. 127. 1). All our work is useless, if it be not His work. As soon as we trust in methods we leave out the HOLY SPIRIT Who has set them forth, and uses them. This is *not* a human scheme to "get rid" of prayer, and of exercised faith in emergencies, but a Scriptural suggestion, encouraging systematic godliness in these last days of confusion, worldliness, and indifference—stimulating the LORD'S redeemed to keep that day in view, as becomes His blood-bought ones. If, in His love, He definitely impresses these thoughts upon any, there will needs be a stepping out from many things which He disapproves, but it will *not* be a stepping out into emptiness! For though like Abraham, we may "know not whither" (Heb. 11. 8), the LORD knows, and every such act of devotion is *unto Him*, albeit without the camp (Heb. 13. 13). Nor will our love delay, and make excuses (Ps. 110. 60). It is better to mortify self than to stunt spiritual growth. It is better to disappoint the world, than to dishonour the LORD. It is better to have simple faith than to reason oneself aside from the precious will of our precious LORD, FROM Whom we have ALL, and *for* Whom our *only opportunity of giving up is NOW*.

The Believer, and Work among Children.

IT is our duty, and privilege, as GOD'S people, to be concerned about making known the gospel to every creature. Though we realize "it is the SPIRIT THAT quickeneth" we are thankfully conscious that He uses *means*. We cannot reach all, but having been saved by grace, we should know a holy breadth in prayer, and should embrace opportunities granted, rather than complain of our difficulties, or delay for "some great thing."

Work among children has many advantages. It does not bring the young believer so frequently into undue prominence, unless there is self-seeking. It relieves amid the strain of a ruined world. It affords lessons in patience, love and tact. It provides occupation for both brethren and sisters, the former, in individual work especially, toiling for the LORD among boys, and the latter, still less prominently, among girls. And it is of more or less "individual" service that we would speak. Large classes, and public meetings, appeal more to the flesh, and often are sadly ruinous to all involved. The tiny details of cheerful activity are more precious with the LORD than most of us realize. And His "Well done" is the best reward.

But all the advantages would weigh nothing, did we not feel that our authoritative text book includes the young folks among the whole

creation to whom we are to take GOD'S Word, and that many passages emphasize this, in various connexions e.g. Deut. 6. 6, Neh. 8. 3, Isa. 28. 9, Matt. 23. 37, 1 Tim. 3. 12 (the word "their" should be omitted in the translation). Hence, by the grace of GOD, we would seek to serve Him acceptably in this direction, *not* adopting worldly methods, but rather longing to be consumed with the thought of His honour and glory,

Many "hints" might be given to the thoughtful believer. A few may suggest others, and help in prayer, and in other portions of an obedient life.

1. Remember that children are fallen, and need a SAVIOUR. It is *not* a melancholy peevishness to draw them away from *professing* to sing the praises of GOD while without CHRIST, and also from earthly amusements. Do not treat children either as *saved*, or as *innocent*; either as *righteous* or as *irresponsible*. A true godliness will cause *such* loving interest. Hence the realization of their sad condition, and the emphasis of "first things first," will *not* produce a morbid harshness, or repulsive sanctimoniousness. Satan will ever seek to cause something wrong in this way, if he fails otherwise, but the LORD'S hand is *not* shortened. Let us beware of the beginnings of sin.

2. Do not be inconsistent yourself. It is a poor consistency that only shows itself when before others, and for their sake, but a thought of influence may be used by GOD the HOLY SPIRIT to deepen one's sense of the need for godly regularity, and all-round spirituality, for a hatred of sin, and a refusal to do anything where-by another is known to stumble. Continuance, and dependability in "the work," are most helpful.*

3. Seek to manifest *patience* and care in *little things*. These two parts of "pleasing GOD" are linked. One child, brought to the LORD, will cause joy in heaven. We cannot undervalue service in "tiny matters," without grieving GOD, allowing pride, and generally encouraging "self."

4. Do not aim at results, but at the LORD'S will, and exaltation. It is attractive to see "numbers," and "Christian profession," and the absence of these, and, indeed, everything, should make us search our hearts, but let OUR *object be the LORD'S object at all times* (1 Cor. 10. 31).

SPIRITUALITY can easily be counterfeited, but the counterfeit shows its character when tested by the Word of GOD. That which is a work of the SPIRIT of GOD is linked with mortifying the flesh, even the religious flesh. Those who walk with their LORD will not pander to man's idea of "Christian work," but will rather examine themselves lest pride and fleshly enegy be dressed up as godliness.

"The fear of the LORD is the beginning of wisdom." Ps. 111. 10.

* Children will "copy" more than you imagine. A series of your actions will have an indelible result. What you do not do will be equally impressive.

"Our Peace." Isa. 53. 5

"My Peace." Isa. 54. 10.

THE repetition of words in this context is very precious (e.g. Death, Pleased, Righteousness) and saved ones have found spiritual food therein, but it is on the writer's mind now to consider the "Our" and the "My," believing that those redeemed by CHRIST will receive profit from that which directs to HIS mercy.

"Our Peace" said the prophet of old, thus suggesting fellowship. And Israel's remnant, becoming a nation, will yet take up the refrain, when they acknowledge Him Whom now they despise and reject. "He is our Peace" is the parallel in the later Scriptures. All the Word of GOD fits together. My friend, can you say "our Peace"—do you know the blessedness of sin removed? Only those who feel they deserved stripes can enter into the meaning of this verse.

"My Peace" is the precious declaration of GOD concerning His covenant. Ah, it is His will, His appointment. There is nothing of man in this. There is nothing of mere counterfeit. The LORD calls His people His own, and their righteousness His own (54. 17), and their peace belongs to Him. How praiseful such should be:—and are WE in mercy among them?

Doth Not Wisdom Cry?

Prov. 8. 1.

GOD'S Holy Word has often been uttered—to deaf ears. Men have refused to listen—but His hands have been stretched out, as it were, all day long (Isa. 65. 2), and His prophets have been instructed to speak His words amid rebellious ones (Ezek. 2. 7). And there is a parallel now. The gospel is being preached in all the world *for a witness*. Men are, at least in many countries, being told of His greatness, His claims, and their future. The message may be obscured through worldliness, and sounded uncertainly because of vain respect to "modern thought," and made less manifestly urgent by the rival preachings of "another gospel," saying "Peace" when there is no peace, and even entwined with the would-be declarations of GOD'S gospel. But yet, in His overruling, and merciful providence, the news of His free grace, through the amazing death of His SON, has been widely told. Wisdom has cried forth and is thus crying:—and men engrossed with business, home, pleasure, everything but GOD, all, with one consent, keep on making excuse.

"Turn ye at My reproof," sounds the warning from GOD. The watchman is unheeded. The lost soul is bent on its way, till an awful doom will cause a realization, too late, that "the way of transgressors is hard." "Why will ye die?" is the solemn question, but it seems simply a pleasant song, or an unnecessary interruption. Men are infatuated with pleasures that do not satisfy, and they pass on.

What can be done to arouse the unsaved? Shall logic be brought forward, and the unmindful be asked to compare, aye contrast, the brief moment of *time* with eternity? Shall feelings be considered, and the anguish of CHRIST, in His love unto death, be expressed, and as far as possible the torments of the condemned? The listener may weep, but the heart is not broken. "It is *THE SPIRIT* That quickeneth." Oh that GOD the HOLY SPIRIT may convict *some*, and cause *some* to seek His mercy, that *He may be exalted* in the everlasting salvation of some.

Hymns for Believers.

Why should I choose a path of ease?
I must not seek *myself* to please:
My Lord took grief and death for me,
And shall I stand from trouble free?
Is faith too weak to bear the strain?
Is love too small to take the pain?

Saved from a world of awful ill,
I dare not choose my selfish will,
I dare not hope for earthly rest,
Though by God's grace *completely*
blest.

Shall Christ be scorned, and I be
praised?

Then I shall be far off when raised!

O our Father, Thou hast bidden
Feeble saved ones to draw near,
Thou with Christ their life hast hid-
den

That they may dismiss their fear:
Thou hast saved—so great Thy kind-
ness—

Saved the useless and the lost,
Raised the dead, removed sin's blind-
ness,

Comforted the tempest-tossed.

Righteousness and love are shining
In Thy wondrous cov'nant plan,
'Tis Thy own unique designing,
Owing nothing unto man—

How we praise Thee, saved for ever,
For the blood of Him Who died;
Man and Satan cannot sever
Those who in Thy Son abide.

Graciously our worship taking,
Draw us still to worship more,
May we, all our pride forsaking,
Learn each moment to adore:
Thou art great, and good, and holy,
Thou to us art All in all,
Thee, by grace, we honour solely,
And before Thee humbly fall.

The Lord still lives: His mercy is the
same:

He will not fail, and we exalt His
Name:

Amid a changing world in Him we
rest,

And know that we in Him for aye
are blest.

Perish all boasting, let us speak of
of grace:

'Tis all of God we have *an* heavenly
place:

But for His love we should not love
at all,

Had He not called, on Him we
should not call.

Have we nought that we can offer
To the Lord Who took our place?
Shall we not—most gladly proffer
All we have—since saved by grace?

Who would choose an *earthly* treasure
With God's judgment at the end?
None who know its solemn measure,
That His law will never bend!

Hence we should be much more *grate-*
For salvation full and free: [ful,
Sin should seem yet much more hate-
To God's people constantly. [ful,

What glad lives of glad obeying
We should give unto our Lord!
Can we from His path be straying
All unmindful of His Word?

All we have, and are for ever
Unto Him belongs by right;
It should be our heart's endeavour
Him to love with all our might.

Selfish is each wish to wander,
Wicked is the thought of sin, [er?
How can we God's blessings squand-
Wrong we would not dare begin.

Farther, grant Thy gracious guiding,
May Thy Spirit strengthen now
That we may, in Christ abiding,
Never any ill "allow."

Unto Thee be all the glory,
Ours the blessing, Thine the praise!
Wondrous, far beyond our story,
Are Thy gracious works and ways.

And had I nought but sin,
No word nor deed of good;
Did God the work begin
When I neath judgment stood?—
Then unto Him my life must be
Himself, to own continually.

Was I a sinner lost,
Deserving nought but hell,
And did He pay the cost,
Though I in Adam fell?
Did He choose one who chose but sin,
That I might glory enter in?

Salvation's plan is vast,
And mercy is so real,
From an eternal past
To an eternal weal:—
The Father chose a worthless race
His Son neath judgment took their [place.

'Tis by the Holy Ghost
That love so great we know,
And, with a ransomed host,
God's saving power will show:—
To an eternity of bliss,
We shall proclaim no love like this.