

A Word of Introduction.

YET again, by infinite grace, can we tell of Him Whom our soul loveth, because He first loved us. It is a wondrous privilege to direct children of God to His Word, and to emphasize His path, that He may be glorified. The subjects dealt with are very solemn:—indeed all truth is solemn. If we realize that the Lord's own arrangements for assemblies have been set aside, and that there is little deep, rooted concern to go back to His plain will, do we not feel sorrowful? Yet can we not see our own share in the ruin? With a desire that God the Holy Spirit may apply the words to which attention is drawn—are these messages humbly sent forth.

An Assembly of God, or A Work of Man.

IT is deeply important for every believer to know the LORD'S appointed path, marked out for him or her; and, in many respects, this may be distinct from that of all others, but surely not in all. For a contradiction can never receive GOD'S approval; His truth is one, and, in like manner, His people should be one in belief and true Christian fellowship. The ruin which has marked this dispensation, even as those which have preceded, has hindered the enjoyment and manifestation of this blessed manifestation, but if, by grace, our hearts are toward Him, and we simply want to go in the path of His will, surely He will fulfil the desire of them that fear Him, and guide in judgment those who are meek.

Scripture plainly sets forth that though believers were saved as *units*, it is the purpose of their FATHER that, after salvation, they should rather be in *unity*. Many of the commands intended for the present dispensation, and most significantly the LORD'S Supper itself, presuppose a heavenly and harmonious *fellowship*.

It is, therefore, becoming, in those who would please their SAVIOUR and LORD, to find out the character of a Scriptural assembly, that they may not be found in another fellowship which grieves the HOLY SPIRIT of GOD. Nor is Scripture indistinct. Whereas a *continued* searching will lead to further blessing, and cause a believer to be more pained, in heart, at the evils of to-day, even a *little unprejudiced, prayerful, spiritual thought* will be Divinely used to cause some understanding of His "good and accept-

able and perfect will" in this matter.

Again and again the term "church" occurs in Scripture, but *never* of a spire-capped building, nor indeed of any *earthly* building at all,—*never* of a *national* organization, nor of one that is *international* on *confessedly human lines*. In other words, every common application of the word is without GOD'S authority. By a *misuse of terms* many have been led away from the LORD, and brought to believe themselves right, when they have put aside that which GOD Himself intended in the word He employed. So Israel of old said "The temple of the LORD," and He replied "Trust ye not in lying words."

The word "church" is used in Scripture, as a thoughtful believer may satisfy himself, with a Concordance, for the *united fellowship* of the redeemed, created by the baptism in the SPIRIT on the Day of Pentecost (e.g. Acts 5. 11, Eph. 1. 22), and also of a local gathering, a local expression of the appointed unity (Acts 13. 1, Rom. 16. 1, 1 Cor. 1. 2, Col. 4. 15, 16). It is noteworthy that our beloved LORD spoke of "the church" in *both* senses, as we find in the *only two passages* where we read He used the word (Matt. 16. 18, 18. 17). While the unity of the redeemed was manifest this twofold interpretation was clear, and, the *aspects* were linked. The difference was rather *physical* (depending on locality), than *spiritual*. The relation of the church in Corinth to the church generally was that of a *miniature*, a part having, in measure, the characteristics of the whole (1 Cor. 12. 12). But when men slept, and loss came and an enemy came and sowed darnel in the midst of the wheat, and *Christendom* was substituted for the *Church*—i.e. a new visible body was formed but not the body of CHRIST,—then the *local* fellowship of saved ones became more difficult to understand, and rightly express. For though the LORD has ever known them that are His, some such have oft been "taken alive" in snares of the devil, and those who have honoured Him in purging themselves from evils could not but purge themselves from association with those thus ensnared. What became, at such a time, the character of an assembly of GOD, and, accordingly, what is it NOW?

We have seen that Scripture does not speak of "the church of Galatia" but "the churches." There is nothing national, and this is important, for GOD emphasizes the *heavenly calling*. Israel, as an earthly nation, were thus, and typically, an "ecclesia" (Acts 7. 38), but now there is a *spiritual* counterpart. GOD is calling out from all nations.

In like manner, baptism is for *spiritual* infants, though circumcision was for those in the flesh. Why then do we have "the church OF GOD in Corinth," and similar words the exactness of which should be noticed? Because GOD is pleased that in the times of the Gentiles we should be subject to Gentile arrangements, yet distinct from and contrasted with natural fellowships—a "city" within a city. Two separate assemblies in one town would hinder real unity and witness, though we need *prayerful* consideration as to the limits of a town in these days. Further, one assembly might assemble for

the breaking of bread &c in many houses (Acts 2. 46, 20. 20), and a church in a town would seem to have looked after the saints in surrounding "places" (1 Cor. 1. 2), numerically or otherwise hindered from acting as a church of GOD exactly where they were dwelling. But all this, though from an *outside* standpoint appearing involved, simply requires loving harmony *with the LORD* and one another,—if we trust *the LORD* only to the extent we usually anticipate difficulties! Doubtless some problems arising in some minds may be met by the above notes. And *all* believers should notice that *entire independency* is not the LORD'S reply to a *national church* (1 Cor. 4. 17). "Congregationalism" is a grievous sin before the LORD. It approves of the *very principle* of schism, though many dear saved ones seem to be ensnared in it as a protest against other equal evils. And any children of GOD known as "Open Brethren" are perpetuating the same sin, often because of disappointment at the sad failure of a more united and exclusive "discipline."

But some will say "These thoughts only tell of ruin: can nothing be done?" Thanks be unto GOD, there is a real path for those who would simply and definitely follow Him (Hos. 14. 9). But are we made willing so to do? Are we caused to count the *reproach* of CHRIST greater *riches* than the treasures of Egypt?—There is no prestige in *true* separation. If thousands would step forth from things which they half feel to be wrong, it would be more easy, but loneliness to CHRIST is not "naturally" enjoyable. Ah, but who can say, we shall remain lonely? The promise of Matt. 19. 29 may be soon illustrated. The LORD'S hand is not shortened; His faithfulness has not failed.

Some would argue against any severance because CHRIST did not leave the nation of Israel. But this "argument" forgets the difference between a chosen nation *in the flesh*, and the heavenly characteristics of the present dispensation, when, as we have seen, our Heavenly FATHER is gathering, out from all peoples, a people unto the Name of His Beloved SON. Others hesitate, because the tares are *with the wheat* in Matt. 13. But the LORD Himself has given us the interpretation, "The field is *the world*" (verse 31). We do not propose a world-wide movement to attack national and nominally "Christianity," as it is called, but desire grace to obey the *command* of 2 Cor. 6. 17, and to walk in fellowship with other *disciples*, along a path where we shall not be compelled to add to or take from the "all things" of Matt. 28. 19. Another saddening attack on holy separatedness unto the LORD is drawn from the painfully unspiritual condition of the church at Corinth, and also of the churches in the Revelation. Is it not enough that we should feel the recorded ruin, without having the ruin made a plea for further and continued ruin? The seemingly forceful argument is doubly fallacious—

- (a) It forgets that these assemblies were *still* amenable to discipline through GOD'S servants (Paul and John), and till that had been applied, and definitely refused, they could not be "unchurched" (Rev. 2. 5). Who is there

so to act in the LORD'S Name over the *denominations* of to-day ?

- (b) It ignores the fact that fellowship in systems now includes approval of evil *in the very texture of the systems*.

This is a crucial point. We would ever humbly acknowledge before GOD the evil of a low spiritual *condition*, but if surrounded thereby we cannot step forth, provided the *position* taken is still according to the mind of GOD ; but if the position be wrong, however godly the *condition* may seem, we are partners in a human substitute for that which is *His perfect will*. Of necessity, an evil condition *soon* crystallizes into a false position (Rev. 2. 5), continued lack of repentance whether in an individual, or an assembly being Divinely associated with cutting off. Hence these thoughts do not excuse one form of iniquity, but draw believers from all.

These meditations may be used to prepare the heart for a right action, according to Scripture. If any meeting has anything against the Word in its *nature*—anything stereotyped in its arrangements—and it is not removable—that meeting has no claim on a humble soul who would only follow the LORD. Separation is not pride, but simplicity unto Him (2 Cor. 11. 3). It is the reverse of schism, being itself because of schism. *For numbers never cause unity*. Only where *CHRIST, and His will, are found* can there be the absence of this sin. Here is a touchstone. The *amount* of the evil tolerated is not the main point—it may seem a little thing (see Matt. 5. 19)—the evil *principle of the toleration* is the all-important matter, and we should be bowed before GOD because of every share hitherto.

But faith is sometimes covered up, and the believer is staggered at the possibilities of such obedience—"If I step out to-day, may I not see in six months that my new position falls short of the LORD'S plan?—Must I separate again and again?" Beloved friend, cannot *He enable others also* to grow in grace? But even if there be a further severance, is not this more honouring to the LORD than *any* excusing of sin. Who would draw back from individual sternness on *one* sin in daily life, because *another* may be discovered later? If we obey at once, by grace, we *shall* know more afterwards (John 7. 17). But *this* is a privilege. To hesitate as to whole-hearted condemnation of sin recently discovered is most serious, though common. We sin when we are ignorant, but we are doubly accountable if we tolerate evil which we know. Surely every loving heart acknowledges this, and is there not faith to trust our mighty SAVIOUR and LORD?

What then are *necessities* in an assembly which we can acknowledge to be of GOD,—His creation, even as the individual believer? The parallel suggested will help. How do we usually recognize a real child of GOD amid many professors? By disciple likeness! But whereas a believer can wander and *lose* this manifestation *awhile*, an assembly can *lose it altogether*. We cannot recognize all saved ones on account of this sad, sad backsliding, but we can more easily discover churches of GOD because they *cease* to be such, when an

obedient disciple is definitely excluded from them. By definite exclusion I do not mean simply removal after fellowship, nor *verbal* exclusion. If any plans of men are continuously set up, in which one who would simply honour the LORD cannot participate, all "*church*" claims are null and void, before Him Who is of purer eyes than to behold iniquity. The exclusion of the LORD'S will is the exclusion of a humble believer. Oh that we may realize His holiness in these matters. (To be continued, if the LORD will, next month).

Stepping Stones to Revival.

IS it Scriptural to expect a revival? Rather may we ask, Is it Scriptural to be content with anything else? We would solemnly acknowledge that evil men and seducers *will* wax worse and worse. There is no hope for the darnel of Christendom, *as a whole*. But our living GOD is able to work, as in days past, and many promises have been left us to cheer true faith in Himself. Indeed such passages as 2 Pet. 3. 9, and Rev. 12, seem, to some of His people, definite that He will revive His work in a striking Philadelphian way, ere this age closes. One does not see how Matt. 13 and 25 can be interpreted otherwise. The transference of such verses to a Jewish remnant, before CHRIST returns, rests upon *theories* rather than *Scripture*, for the redeemed of this dispensation are not caught up to meet the LORD till the *last* trump (1 Cor. 15. 51, 52). The division of the first resurrection into *stages*, to deal with Rev. 20. 4, appears rather at variance with the Divine declaration concerning "a moment, the twinkling of an eye." How careful we need to be in the interpretation of GOD'S precious Word.

It is earnestly hoped that these words may not be used to prevent any from reading further. We all have, and cling to, our opinions, alas, instead of a "Thus saith the LORD" for everything. But there is no wish for *mere* controversy in so writing. The cause of GOD is too solemn for bare debating. We desire truth, beloved friends, do we not? Victory in argument is a poor thing. Pride is always out of place. Does not the state of affairs summon us to heart-searching before Him Whose Name we bear, that we may see if anything in us is hindering the love of those who are in CHRIST JESUS, and helping the division, and, thereby, toward the apostasy? It is easy to say "No, it is in *someone* else." Such an attitude was not Daniel's, nor is it to be found when there is a real and living concern for the honour of the Name of CHRIST.

Surely it is possible to be bowed down without losing one whit of the true joy of salvation! Surely it is right to take a low place, while humbly confident as to heavenly places in CHRIST JESUS! Surely it is GOD-glorifying to confess our failures, though privileged to have "no more conscience of sins!"

That our heavenly FATHER has been pleased to *prepare* His people for special blessings seems a Scriptural testimony. We think of Hezekiah's day, and of Josiah's, and of Nehemiah's. As the

rubbish was removed, there was the LORD'S reply to faith. And Mal. 3. 10 suggests a general principle. The waiting of Acts 1, though having a special dispensational position, is not without further instruction. We notice the giving up of Acts 4 and the consequence in Acts 5. 12-14; and Acts 19. 19, 20 is full of teaching to trustful hearts. Yes, beloved friends, we should wait upon the LORD, and *seek to be ready* for His reviving; though ALL is of grace, and we have no merits, nor have we power to manufacture a work which will be anything beyond a counterfeit, and an abomination before Him Whom we love.

Is it not then our privilege to seek to find out our true attitude? The listlessness and unspirituality of to-day, even among those in measure separated from Christendom, cannot be passed by. There is something seriously wrong. Without compromise, cannot a few come together to desire a bowing down before the LORD, and His showing forth of a plain path? There is some *Achan*, there is some Babylonish garment, in the way of blessing, and till sin is righteously dealt with, how can we expect the LORD'S fully and more realized presence? It is marvellous that He has sovereignly given so much, though we have all failed, in large measure, both individually and collectively. One stepping stone to a Divine working is concern. Without this, all else is full of fleshly energy. Let us give up our careless indifference to one another, and our sectarian *pride*, even if it be of unsectarianism, and, without surrendering *one* part of truth wait on our GOD, that we may surrender *many* parts of error. Traditions, self-esteem, worldliness, and rushing activity are among the hindrances in the way of hearing GOD'S voice. And the removal of these, in the HOLY SPIRIT'S power, is *most important*. 2 Chron. 30. might be prayerfully considered, suggesting how GOD often works.

One further word of caution. Satan has many devices. Usually seeking after unity has been associated with *broadness*. Truth and traditions have been given up together, and the love of change has sometimes had more influence than the love of the LORD. At a time of transition, as well as at a time of waiting, we need especial consciousness of the LORD'S guidance: ah, we can never be independent of Him. Failures surround. But faith rests. "History" may discourage, but CHRIST encourages. The outlook may seem hopeless, but there is a look-up to Him in Whom we hope. "Trust in the LORD with all thine heart, and lean not unto thine own understanding: in all thy ways acknowledge Him, and He shall direct thy paths"(Prov. 3. 5, 6). With such words, and exceeding great and precious promises, the HOLY SPIRIT speeds us onward. May our hearts respond to the gracious attraction, and to the heavenly strengthening, that in all things our TRIUNE GOD may be glorified.

Correspondence concerning this subject, and the meeting together of God's people in simplicity before Him, will be welcome.

BIBLE STUDY CENTRES, 61, Upton Lane, Forest Gate, 38, Campbell Road, Bow, E, 43a, The Broadway, Walham Green, S.W. Also "Rosemond," Bede Burn Road, Jarrow-on-Tyne. Particulars on application. Percy W. Heward.

"His Workmanship." "A New Creation."

THUS GOD describes those whom *He* has graciously saved: and, dear reader, is it so with you? Possibly you would at once say "I believe in GOD, and trust in the work of salvation;"—but do you really know in heart what these words mean? Do not consider the question impertinence. If you profess to believe the Scriptures, I would lovingly remind you that GOD'S servants are *there* told to herald His Word "in season, *out of season*" (2 Tim. 4. 2). Hence if you put aside a loving warning, must I not sorrowfully conclude you only believe GOD'S Word when it seems to agree with your own wishes? Many think they know what faith is, but have never really seen their lost condition. Ah, dear friend, this is an awful state! Did you, by nature, need salvation *as much* as the most helpless wreck of drunkenness? Do you abhor the thought that your "respectability" in any way commended you to GOD, or your "religiousness" in any way at all fitted you for His presence? These questions are momentous. May I continue with more? Was the new *creation* absolutely necessary for you? How did you *become* a child of GOD? Why would not anything short of a true *birth from above* suffice? Could you do anything towards salvation? Have you seen that even the "faith" which most possess, or think they possess, is not *faith*, in that it does not believe GOD'S Word as to the *height* of His Law, and *depth* of EVERY sinner? Have you been made willing, by sovereign grace, to take your place as one *naturally* deserving hell, together with the vilest blasphemer, and the most vicious heathen, so that all glory is the LORD'S?—Or do you think you are now partly GOD'S "workmanship" in CHRIST, i.e. GOD'S *improvement* rather than GOD'S *creation*? Do you acknowledge you were "*dead in sins*" even when a child attending "Sunday School." Dear friend, do you *really* believe GOD? Or only believe what you like? Have *your* sins ever been a burden? And has the burden been removed? Do not resent these words? Consider them before GOD: for what if you are deceived? But, by grace, you may be able to say from the heart "Yes, I was LOST—destroyed—helpless—GOD alone saved me; I felt this and know it still." Then to you are sent, as a blood-bought believer, the words of His will, including great and precious promises, but not omitting the commands which befit a heavenly calling. Are you *lovingly*, obeying these? The new creation should be seen in a new life. Old things have surely passed away, and new things come into existence (2 Cor. 5. 17). Is this EVIDENTLY SO? Have you been gladly baptized, as the early disciples? Do you seek, in the HOLY SPIRIT to obey the words of 2 Cor. 6. 16? Do you wait on GOD to put into practice the most painful and the "least" commands of the Address on the Mount in Matt. 5—7? Are you gladly gathered with a *Scriptural* assembly, under *Scriptural* oversight, and found weekly around the Table of your beloved LORD, showing forth His death, in accord with His revealed will? Are your hopes heavenly, and are you waiting for GOD'S SON from heaven, as 1 Thess. 1. 10

reveals? Is that blessed Hope a living *fact* to you? Does it influence your life—EVERY DAY of the week? Do the pleasures of sin now seem vanity? Does gaudy worldliness fail to attract because of CHRIST? Do you feel the conflict with the flesh, and, seeking victory, rejoice with trembling lest you should suffer loss at the Judgment Seat of CHRIST? Is every word of your FATHER'S of the greatest preciousness to you, and do you fear to disobey because you love and fear His Name? If, by grace, you realize the solemnity of these things and desire help in the way of the LORD, correspondence will be welcome.—61, Upton Lane, Forest Gate, London, E.

Hymns for Believers.

What wondrous love that Christ
should die,
The Righteous for the lost,
That criminals might be now made
His blood the priceless cost. [nigh:]
What wondrous love that He should
bear
The judgment they had earned:
His Son the Father would not spare
For those to evil turned.

What wondrous love that He should
To suffer in their stead, [love
That they might dwell with Him
Their now exalted Head. [above,

What wondrous love, that God
should lead
The guilty to His Son,
And condescend to show their need,
And what for them is done.

What wondrous love!—we cannot
tell
The heights and depths of grace;
All boasting finds its solemn knell,—
We dare not love deface!

What wondrous love!—The Holy
To us its fulness shows, [ghost,
And we, with all the blood-bought
Can in such love repose. [host,

It is in grace and grace alone
That we are by our Saviour known;
Then let us glorify His Name,
And His amazing love proclaim.

Redeemed by blood, made near, and
called,
Though once far off, and sin-enthral-
led,

What changes *grace* for us hath
wrought,
Receiving all, deserving nought.

How we need our precious Saviour
In this world of sin and death;
How we need His grace and favour,
How we need what *Scripture* saith:
Vain are all the earth's attractions,
We have Christ, and Christ is all!
Yet in many daily actions
We forget on Him to call.

Oh for closer, godly living,
Near to Him Who for us died,
That our all we may be giving
Unto Him—Who all supplied:
'Tis by grace we have salvation
'Tis by grace we love our Lord;—
Brought into such close relation
With Himself we would accord.

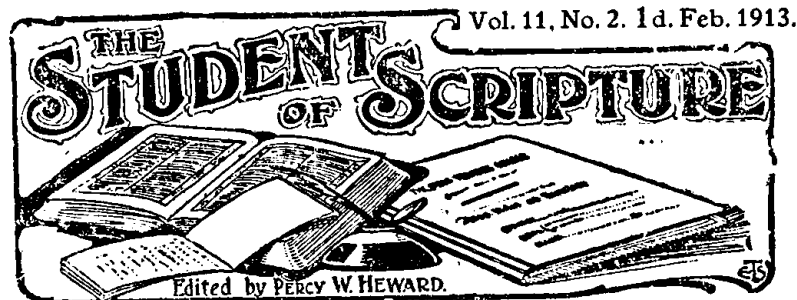
In the heavenly places seated,
Viewed in Christ, and loved for aye,
Though on earth unkindly treated,
We can humbly wait "That Day:"
Then will be our Lord's unveiling,
We, unveiled, shall see His face,
Never sinning, never failing,
Saved, and glorified, by grace.

Near to God, for ever near,
Never to be sent away,
Banished be each doubt and fear,
He will keep from day to day.

Near to God e'en here below,
His for ever, by free grace,
What amazing love I know,
And a glorious heavenly place.

Near to God, let man deride!
'Tis their sin—and sad indeed:
But I dare not leave His side,
Nor their scorings seem to heed.

Near to God, my God for aye,
Loved with love that will not fail,
He will never cast away,
Satan never shall prevail.



A Word of Introduction.

ENABLED by our gracious God and Father, we can set forth something more, from His precious instruction in the Holy Scriptures. But, dear friends, what does "information" mean to us? Does it simply feed our minds? Then our condition is indeed dangerous. Unless we are "in Christ Jesus," and have received "the love of the truth," that we may live to the praise of the glory of God's grace, everything is VERY FAR WRONG with us, however intellectual and enthusiastic we be. Oh that God may cause us to be AFFECTED by His will, that His will may be EFFECTED, unto His honour. To His blood-bought people is this solemn and loving exhortation earnestly addressed.

An Assembly of God, or A Work of Man. (Continued).

1 Tim. 3. 15 is of great help in decision. A church of a LIVING GOD is a pillar and ground of *the truth*. Here is a company of professing believers practising infant baptism: we may and should love them, because of the LORD, but if they refuse to give up that which has no Scriptural warrant,* how can we regard them as a *church* of GOD? Here is another company, allowing overseers with unsaved children, and there is no willingness to repent! The action shuts out those who would acknowledge the words of the HOLY SPIRIT in Titus 1. 6. *Individually* they may be beloved brethren. The elders, who have failed at home, may be men who want to please GOD, and who long for the salvation of their children, but they have broken GOD'S "must" (Tit. 1. 7), and real affection for His people never excuses sin. Nor can we forget the precious words "Lovest thou Me more than these?" Here is another company where the LORD'S Supper is observed in the *morning*, without priestly ceremonial, it may be, but with the leavened bread of Christendom's alteration, and with unappointed "wine." "A little thing" does some reader say? Is another disposed to fling the unloving taunt of "Judaism," and to turn aside? The humble disciple is used to reproaches, but how saddening when they are from those who will suffer loss, on this account, at the Judgment Seat of CHRIST.

* Leaflets on the subject will be gladly sent.

Alas, those in measure reproached and misunderstood will sometimes reproach others! The "details" are not unimportant (Matt. 5. 19). *Little* things test our *affection* more fully. The change from CHRIST's simplicity raises a sectarian barrier against a disciple, and the *refusal* to consider this only shows a heart at variance with the LORD'S will, concerning unity. Divisions are perpetuated because children of GOD are *afraid* of making more, *afraid* to trust Him, *afraid* to believe in the present work of the HOLY SPIRIT. An unholy temper *cannot* be curbed in a brotherly talk. It is *easier* to go along one's own path than to "lose time" over such matters. Oh the shame of *such* feelings: why do we not weep in heart over disunion, and seek, by prayer and earnest effort, to be of one mind in the LORD? The irony of it is this that those who know most of the LORD are often most separated from one another, not because they will not compromise (for this attitude of jealousy as to truth is right) but because they *will not* ponder a brother's difficulties. One's own "corner" is the attraction. The LORD'S house lieth waste, and we run every man to his own house.

Hence, as discipleship individually is associated with *attitude*, so—discipleship collectively. When the truth is brought to the worldling, he hates it, though temporarily he may rejoice in its light, and may also love it, when glossed over and explained away. When the truth is brought to a growing believer there should be the loving acceptance of it (2 Cor. 13. 8). So one "church" of GOD may have more light than another, but are both willing to learn? This principle suggests to some continual exclusion, to others continual preparation for that Day. "But," it may be said once more, "you do not unchristianize a Christian who differs, why unchurch a church?" Salvation depends on *grace* and leads to *responsibility*, a church position *depends on responsibility* as well as on grace. I do not *share* directly with a differing believer, but I am a *partner* in a church position, when I acknowledge, even to the extent of breaking bread once (if occasional communion were warranted), or of approving its discipline, or of receiving professing believers from it.

Thus by a sad process we must come to the conclusion that, as far as we know "churches" of GOD *do not exist* among the denominations and mission halls of to-day, nor among the people of the LORD known as "Brethren." He has not changed, but *His* people have been allowed to suffer, as Israel of old. Yet He is still ready to be a "Little Sanctuary" unto them. Individuals are found who walk, in a degree, with GOD, and there *may be* gatherings waiting for further light from Him, with such real honesty that there is evidently, at least, a Divine preparation,—what we might almost call "places" of prayer (1 Tim. 2. 8, Gk). One of the most remarkable revivings ever granted, i.e. the movement leading to gatherings of "Brethren," has failed, in large measure, because of traditions and unwillingness to go forward, in the power of the SPIRIT, or, rather, to go *backward* to the LORD'S own plans. We must return to Him, not to 1830. The protest against tradition must now include protest against the companies that raised it. Pride of *position* has

grieved the HOLY SPIRIT, and onesidedness has hindered. There is the name to live, but much deadness. What is needed is a simple coming together, casting aside man-rooted opinions, with real depending on the LORD, a going forth to Him and Him alone, that He and He alone may be honoured. Who then is willing to lose prestige and to be misunderstood for *this*:—rather, to lose all for *Him*? The "new sects" of a degenerate day make us "suspicious," but they should not be allowed as arguments to continue in sin. First, we see perhaps, errors in baptism, or the LORD'S Supper, or discipline, or ministry of sisters, or oversight, shut out varying claims to a church position, and then we come to notice errors in doctrine, teachers denying election, or confusing the prophetic Scriptures, to say nothing of the putting aside of inspiration and atonement, prominent in all the great "denominations" of to-day. How can a thoughtful child of GOD consider such "unities" to have a right to the name "a pillar and ground of the truth?" If 2 Tim. 2. 26 be rendered literally, "the snare of the devil" is contrasted with "the will of That One," the will of the LORD. A sect is a snare; but a gathering of saints is the sphere of the LORD'S *will*. How then can a thoughtful child of GOD—let it be repeated—consider the "unities" around to be expression of the LORD'S *will*? The confusion of tongues even as to outward fellowship is distressing, and CHRIST is not exalted. There is, commonly, no room for His will in many things.

Two difficulties remain. That which proves too much disproves itself, though not always *altogether*. Would the suggestions above make *all differences* impossible in assemblies of GOD, and thus deny this title to gatherings to which He has applied it? If not, what is the *limit* of difference? The difficulty seems real to many a godly one, but is it not largely based on misconception? Fellowship is not a matter of mathematics and logic. It is sectarian to make knowledge a groundwork of meeting, and we would earnestly oppose this. *Attitude* proves *discipleship*, and attitude affects knowledge, but it is not identical therewith. Beloved friends, a stress on *discipleship* solves this problem in large measure. Though it be granted that *every sin* contains it itself the germ of *death* (Jas. 1. 15), and, therefore, *necessarily* of exclusion (Matt. 18. 17), yet there is no precipitance in a work of GOD (1 Cor. 11. 34, 2 Cor. 13. 2, 1 Tim. 5. 22., 3 John). Sin is not brought low with hurried pride. Every *difference* is serious, but differences that do not compel my *participation* in what I *know* to be evil are matters for quiet loving dealing, only as opportunity occurs:—the word "forbearance" has been misused, else it might be used. And this point is further simplified, because young believers, and others who know less of the LORD, and of His Word, will naturally feel they themselves may be in error, rather than be *positive* against those to whom the LORD has evidently given gift, mission, and authority, to be employed for Him.

The other difficulty is this:—Should we expect *churches at all*, or should we simply meet *as best we can*? Some dear children of GOD, knowing the natural comfortableness and fleshliness of the

proposed alternative, would rather say "Is it not rather our position, as acknowledging the ruin, not to build up, but to plead the LORD'S promise unto two or three gathered in His Name?" Matt. 18. 20, should be read together with Matt. 18. 16, and thus presupposes an assembly, but this in passing. The thought now before us is deeply important. What is the mind of the LORD?

2 Timothy—the last epistle of GOD'S servant Paul—has an *individual* note, yet not exclusively (2 Tim. 2. 22, 4. 22) and the individual "thou" is rather of individual *ministry* (see 2. 1, 2). Apparently "churches" *had* ceased in Asia (1. 15), but the LORD did *not* say to Timothy that the only thing was to go on in a quiet way with Him, apart from churches. To some of us 4. 5 is definite otherwise, but all must acknowledge the *absence* of any definite instruction on the line that many think necessary. Moreover, in *Revelation ii, iii* we see that GOD approved of the re-establishing of churches in the very cities of Asia where they had been put aside. This is crucial. We never have warrant for anything else. It is easier to ignore this, or to hurry forward with new schemes. But the later epistles of GOD'S servants Peter and John confirm the above thoughts. We cannot reorganize *the church*, but *churches* are matters of local responsibility. The dandelion is with the wheat in *the world*, not in a distinct assembly. We find a reviving in Israel's dispensation and a second temple, that may suggest the promised reviving at the ending of this age, but even *now* our path is clear. We dare not boast of false gifts, but if the LORD grants "evangelists" and "pastors and teachers," it is for us to seek after assemblies of His own causing. Nothing but a pillar and ground of the truth can be acceptable to Him,—or to us if we would walk with Him. And the very "breaking of the bread" implies a desire for a "house" position, unto His glory.

Finally, dear fellow saved ones, do not thrust aside these meditations, sent forth with a prayerful desire for the LORD'S honour. If you cannot see His mind clearly, will you *definitely* pray for this? If you are quite perplexed, correspondence will be a privilege, and may be a blessing. Specially will it be welcomed if anything in this Outline seems uncertain or inaccurate. The writer will not carelessly discard such letters. Unity is too precious to be slurred over. Oh that the working of the HOLY SPIRIT may be manifest in *all that results* from our study together. Can we not trust our GOD? His grace is very real, and very present. The blood of CHRIST has *not* been poured out in vain. There shall be a oneness of saints, but why should we be thoughtlessly aloof now? It is *His* work to break down prejudices, theories, and imaginations, which are oft made more powerful than "reasoning out of the Scripture," but we should honestly long for this. Let us humbly test ourselves in the LORD'S light, and ask our Heavenly FATHER to show to us wherein we are wrong, that He may be exalted. Shall there be indifference *after all*? Again and again, has the plea been made for *correspondence concerning the LORD'S will*,—and in vain. Quiet, informal, conversational meetings have been sought. Yet most have

seemed deaf to these entreaties. Beloved friends, can such disregard be the mind of GOD? To each one, let the appeal sound yet once more—Ponder these things before Him, and, if He has brought them across your path, it is either your privilege to accept or to oppose. Indifference cannot be of His grace, nor unto His glory.

Percy W. Heward,
61, Upton Lane, Forest Gate.

"That Blessed Hope."

Spiritual Realization.

Dear Fellow Saved Ones,

Even as the title of the last book of Scripture brings before us not only a *thing* but a *PERSON*, so the words of Titus 2. 13 include attention to *Him* Who is our HOPE (1 Tim. 1. 1). Whenever an event takes the place of the LORD JESUS, there is something wrong; and GOD'S dear people need to guard against Satan's subtlety in this matter. Whenever there is the leading of the HOLY SPIRIT, it is possible so to live, but otherwise mere orthodoxy will only produce a mechanical expectation of that which should be an exceeding great and precious promise.

Doubtless, the majority who read these lines acknowledge that the LORD JESUS will come. It is customary now, in many surroundings, to find this belief, but may we not be *concerned* as to *the reality and the realization of the belief*, in our own experience?

It is easy to discuss others, and to point out their many shortcomings, forgetting that ours are often reflected thereby, and that we are all responsible for more of the evil around than we imagine. A negative share—through lack of harmony with GOD—is itself a resultful sin. Ah, if we felt that the fault of another was our disgrace, for not helping him, how different our language and manner would oftentimes be. These words lead up to an important point.—Doubtless much that is written, by GOD'S grace, will apply to others, *but it first applies to our own hearts*, and this we must humbly remember. But who are the "we,"—the "fellow-saved ones of our heading"? The writer dare not determine. He would speak, in the LORD'S mercy, to those of a certain *character*—even as the Gospel is to *sinners*. The LORD knoweth them that are His: we cannot say absolutely. But if any *would* please Him, these words will not offend them. Others will not understand *the dread of hypocrisy*.

Restricting, therefore, the message to those who are "in CHRIST JESUS," and who are *not* as the self-deceived foolish virgins of Matt. 25, one may ask a deeply solemn question:—Are we living in the light of the Coming of the LORD? It is not "Are we clear as to prophetic periods, and so forth?"—though all Scripture is given by inspiration of GOD and is profitable. But *mere accuracy* will never satisfy. Accuracy *because of love* to the LORD is far different from that of the natural student, or the ardent controversialist. Then

let the question resound—"Are we living in the light of the Coming of the LORD?" Hymn singing, about it, and giving away prophetic booklets cannot be produced as evidence. "Are we *living* in the light of the Coming of the LORD JESUS?" Every one who really has this hope on Him purifieth himself. It is impossible to live looking for that blessed HOPE without denying desires of adornment—worldly desires—as Tit. 2 shows. May this be our joyful agreement with our LORD.

Alas, a carnal view of the HOPE, viz that it cannot exist unless there are no revealed intervening events, and a selfish view of the HOPE that marks off saints of the present dispensation from Abraham and others who will be equally in the Kingdom—have been taught, often with good intentions, good accompaniments, and holy affection underneath. Ah, we have all shared in this sin. Let GOD'S dear people once realize that these mechanical ideas are taking away from the true and loving expectation, which Peter knew, even when it was told him that he would become old and die:—let them once recognize that the misinterpretation of the stress on the LORD'S quick and sudden Coming, which changes "a moment" to "any moment," is hindering spiritual progress—let them but once feel that this misleading has grieved His HOLY SPIRIT, and not produced the holiness of truth:—*and there will be a godly reviving.* Do not let there be a turning away from this. It is easy to make our prejudices as authoritative as Scripture, and to even imagine they are Scripture. We need more concern to have Divine warrant for *all* our belief, and *all* our life.

Beloved friends, we find a nominal looking for CHRIST amid unpilgrimlike surroundings—even amidst wealth and luxury—in association with a worldly Christendom. Oh the sin of covering up sin. If only we ourselves walked with GOD more closely, and more outside the "settling down" which is so easy, if we examined things more fully, though thereby risking, as it were, all for CHRIST, with how much strength might we witness the BLESSED HOPE! Then would our Heavenly FATHER cause an awakening, but, at the present time, we have become used to a low level of "Christianity," to the form without the power, to the profession without the confession, to a belief in wondrous prospects which is so little illustrated that we cannot be amazed the world doubt it, but we must be even amazed at ourselves.

Yet the words sound out, from our gracious GOD, Who draws us to repentance, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Then let us enjoy His lovingkindness, remembering there is forgiveness with Him, THAT HE MAY BE FEARED, and let us henceforth realize this world is not our rest, and not our abiding place, and that self-seeking here denies CHRIST. Let us lay aside every weight, and be intensely longing to see our precious LORD. *Reality* not sentiment is needed, and the HOLY SPIRIT leads to *this*, not to its counterfeit.

Yours in CHRIST, by grace, Percy W. Heward.

Hymn for Believers.

"He wakeneth morning by morning, He wakeneth mine ear to hear as the learned" Isa. 50. 4.

Morning by morning, LORD, waken mine ear,
Cause me to listen, to tremble, to fear,
Lest I should grieve Thee, and from Thee should stray,
Speak to me early, and all through the day.

Morning by morning, LORD, waken mine ear,
Let me, in mercy, Thy gracious voice hear,
Thus would I hearken, obey with delight,
Live in Thy presence, from morning till night.

Morning by morning, LORD, waken mine ear,
Speak through the Scriptures, in mercy draw near,
Let me be wakened, Thy nearness to feel,
Knowing Thy presence, and Word to be real.

Morning by morning, LORD, waken mine ear,
Give me Thy wisdom, to speak words to cheer
Those who are weary, and burdened with sin,—
Showing Thy mercy is working within.

Morning by morning, LORD, speak to my heart,
More of Thy goodness, Thy grace to impart,
That with my SAVIOUR,—with Thee I may meet,
Live in communion, and never retreat.

Morning by morning Thou knowest my need,
Give grace sufficient, and graciously lead,
Thus every morning, with lips full of praise,
Thee I would worship, and serve all my days.

Morning by morning Thy blessings are new;—
How can we murmur with glory in view?—
That BLESSED HOPE cheers and comforts away,
Trials are brief, when in view of "That Day."

The appointed life for a believer is not one of occasional spirituality. GOD looks at the heart, and at continuance. He calls us to follow His will, closely and unvaryingly. There is no Scripture for self's irregularity. We want more of Daniel's fervency, which found *no restraint* through prayer *three times a day*. Thus will GOD be glorified.

If we go from the LORD how can we grow up unto the LORD?

Orthodoxy is only "a right opinion" we want more, even spiritual harmony with our GOD, not only accepting His statements in the head, but looking at things from His standpoint.

GRATEFUL to our gracious God, for His enabling, we are privileged once more to send forth messages concerning parts of His precious truth. How great is the privilege to make known the will of God. Oh that some may be deeply concerned, and caused to follow Christ without the camp. He is still the Rejected One, and this magazine would humbly emphasize the narrow way, in which, moreover, there is no room for pride and boasting.

IT is a joy to come across others who bear the Name of the LORD JESUS. Sometimes one quickly feels that the *profession* is a *confession*, that there are evidences of a heavenly birth. Then the heart is quickly drawn out in affection, and a binding of power is felt. At other times, there is a reserve often linked with uncertainty, through some un wisdom and failure. How deeply important is it that we should learn how to behave ourselves, *as in the LORD'S sight*, when meeting others. To know how to answer every man is not the result of a spasmodic effort after holiness. There must be a *continual* growth in grace, a going forward, at all times, in the power of the HOLY SPIRIT, if we would be equal to emergencies, and bring GOD glory then.

Sometimes there is a tendency to hide "differences," to assume fellowship, and so forth. The fear of man bringeth a snare, and untruthfulness is always grievous to the GOD of truth. Quick "agreeing" often shows little spiritual depth, though every disagreement is so sad. Often, in this connexion, the controversial tendency of the human heart is revealed. Points of difference occupy a too great *proportion* of the time, and thus one is actually untruthful. A real brother in the LORD may go away with suspicion, feeling there is more mental argumentativeness than grace, in one for whose helpful friendship he looked. And bitterness, with Pharisaic despising of others, is deplorable. We must never forget that we learned slowly, that which we now understand from the Words of our GOD. "*Reserve*" untruthfully is wrong, but we cannot say *all at once*. There is a need for meat "in *due season*"; the LORD JESUS had many things to say, but His apostles could not bear them at once, and Paul

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“If the LORD will.”

SUBJECT.	DAY.	TIME.	CENTRE.	REMARKS.
Acts of the Apostles.	Sat : †	8—9.	Forest Gate.	With Notes on the Lord's Will in Gathering.
Bible Geography.	Mon : *	6—6. 45.	Forest Gate.	And related Exposition.
Bible Weights, Measures and Coins:—with Spiritual Lessons.	Some Mon :	8—9.	Forest Gate.	EVERY Mon : some Scriptural Study.
Early Chapters of Genesis.	Thurs : †	8—8. 45.	Forest Gate.	Occasionally Hebrew.
Greek.	Mon : *	6. 45—7. 30.	Forest Gate.	Elementary Opportunities as well.
"	Thurs : *	7—7. 35.	Forest Gate.	Elementary.
"	Fri : (M).	8. 15—9. 30.	Bow.	Deuteronomy &c, also a little Greek.
"	2nd, & 4th Sat :	6—7. 30.	Walham Green.	
"	2nd, & 4th Sat :	3. 30—4. 45.	Forest Gate.	
Hebrew.	Thurs : (M).	3. 30—4. 30.	Forest Gate.	
"	Sat : *	5. 45—7.	Forest Gate.	
"	1st & 3rd Sat :	8. 30—9. 15.	Bow.	All Studies should lead to Godliness.
"	1st, & 3rd Wed :	8. 30—9. 15.	Bow.	Should be learnt "by heart."
"	Wed : *	8.—8. 30.	Bow.	Showing Accuracy of Scripture.
"	Thurs : *	6—7.	Forest Gate.	Tea-time Bible Talk.
Little Things unto the Lord.	2nd, 4th & 5th Wed :	8. 30—9. 15.	Bow.	
Psalms 119.	Fri : † (M).	6. 30—7. 30.	65, St Mary Axe (Restaurant.)	
Quotations and References.	Thurs : †	8. 45—9. 30.	Forest Gate.	And Outlines of Earlier Prophecies.
Scripture Numeration.	Sat : †	7—8.	Forest Gate.	
Some Bible Difficulties, and Spiritual Encouragements.	Thurs : *	6—7.	Forest Gate.	
The Book of Revelation etc.	Wed : *	8—9.	Walham Green.	From Zech. 12.
The Wonderful Life of the Lord Jesus, and Helpful Types.	Thurs :	3—4.	Forest Gate.	Phil. 3. 16, Col. 3. 16 &c.
Zachariah, Haggai & Malachi.	1st Wed :	3—4.	Walham Green.	Mainly concerning Israel.
Various Scriptures.	2nd Mon : †	3—4. 45.	Forest Gate.	
"	Bank Holidays.	6—8. 45.		

All Gatherings, except those marked M (Specially intended for Believing Men), are open to all.

* Primarily for Young People, but Adults are welcome

† Typewritten Outlines of "Studies" in these subjects can be sent.

can be sent.

could not feed the carnal Corinthians with strong meat, as 1 Cor. 3 shows. We must distinguish things which Satan would confuse, *viz* hiding up of parts of the truth, AND manifestation of the whole truth in its right order. "The whole counsel of GOD" occupied some time at Ephesus (Acts 20).

One illustration will suffice. There is great ruin to-day, and it is doubtful if Scripture speaks of the "church" in an *earthly* sense, amid *such* disorder. But if I suddenly declare to dear believers who have never met me that the church does not exist, they will imagine that I deny the work of CHRIST in its completeness, whereas in almost all in which they rejoice, as to the redeemed on earth, I too rejoice, but realize that the Divine word "church" means *much more*. Presentation of the "easily misunderstood parts" of one's belief should always be in proportion, and in a suitable context, else there will actually be misrepresentation, a lie through an unspiritual endeavour after truth, hindering the very unity for which we pray. "Let your speech be *always with grace*."

A godly manner cannot be too frequently emphasized. It is easy to appear *proudly* dogmatic, or *self-assertive*. Affection for believers should accompany all affection for truth. One may be candidly kind, or *candidly unkind*. If we do not walk with GOD, and speak in the HOLY SPIRIT, there will be much mischief, which we do not intend, but which will be as real as if intended.

How solemn first meetings often are. Their effects may be long-standing. An idle word, a light appearance, a tactless look may dwarf a work of grace as far as we can dwarf it. Indeed, how solemn everything is. Oh for grace to be bowed before GOD to know how to live, looking for that BLESSED HOPE, and the appearing of the glory of Him Whose Name we bear.

"And Children." Ezra 10. 1.

IT is well to realize GOD'S stress upon children, not indeed to *their* exaltation, but in His display of love for all classes (Matt. 18. 1-14) and in His clear teaching that children may be brought to love and please Him. We can never overlook to His glory the solemn words in Deut. 6 concerning the training of children. The conversation with young folks should be much more largely as to the Scriptures. We are often afraid of overburdening them, at least so we put the excuse. May it not rather be that we are afraid of overburdening ourselves? Beloved friends, we all have need to confess our failures in these particulars, that our Heavenly FATHER may be honoured, in our leaving off of that which is grieving His HOLY SPIRIT. The imitative and formative time of life is very often used by Satan more than by saints. "Atmosphere" affects beyond an occasional testimony otherwise, and if we regard the Bible as hardly *the* book for every-day education and talk, is it surprising that the children, whom we influence, look upon its perusal rather as a necessary task than a wondrous privilege?

The words of Ezra 10. 1 are very striking. There we have a gathering of those who trembled at the commandments of GOD (*cf.* 9. 4, 10. 3), and among them were children. The matter was one regarding which we should probably have left children out. But GOD'S way is perfect. What lessons can be learnt? Many, doubtless, if, by grace, we have ears to hear the voice of our GOD. Among them, the following may be lovingly and earnestly mentioned.

(1). Children are much affected by our attitude. We more often hinder GOD'S work by little things than by great things. Little foxes spoil the vines.

(2). Parents should interest their children in what are commonly viewed as "grown-up people's meetings,"—prayer gatherings included. They should encourage interest in everything connected with a work of GOD. Not that the children can act. They are quite silent, in Ezra 10, as far as we know, apart from weeping, but their presence is emphasized by the HOLY SPIRIT. An up-to-date tendency is to view interest in the Scriptures on younger ones as a mere love of novelty. Enthusiasm is damped, rather than encouraged. This sin is murderous.

(3). When GOD is at work there will usually be family revivings. Present opinions obliterate the value of the family, and many believers forget their tremendous responsibilities.

(4). We should expect deep sorrow for sin, even on the part of boys and girls, when the same HOLY SPIRIT Who brings about all godly repentance is inworking:—Oh that these thoughts may live in our memories, and affect our actions "unto the LORD."

"To Give Us a Reviving, To Set up the House of our God."

Ezra 9. 9.

"WE were bondmen": ah, it is well to realize what we were by nature. But the *grace* of our GOD was exceeding abundant. And it is of the LORD'S *mercies* that we are not consumed now. What *shall* we render unto the LORD for ALL His benefits unto us? What holy gratitude and obedience *should* mark our daily lives henceforth. What manner of persons *ought* we to be. Oh for more spiritual depth, and consistency, and earnestness, and enthusiasm (Rom. 12. 1).

The whole of this verse in Ezra, and indeed of the context, has and will have, a very striking parallel to-day, and it seems that our GOD is granting, and about to grant, a revival, not as many imagine, but on the more painful and narrow, yet blessed, pathway of His precious will. Have we then a heart-longing toward *this*, and are we preparing aright for the pouring out of blessing beyond that which we can contain? *It is well to ponder these things.*

Do we appreciate the solemn link between reviving, and the setting up of a *house* of GOD? Doubtless we can view the mercy of the

LORD here as twofold, aye manifold, but there is a reason for the *order* of every word in Scripture, and as in Eph. 4. 12, 13, one display of grace leads, and is meant to lead, to another. GOD grants reviving *with a view to His glory, with a view to building for Him*. Selfishness will seek to assert itself in this matter. Oh that our hearts may, by grace, beware of it, however disguised. The reviving we seek must not be sought simply that we may behold numbers, and that we may be refreshed. Our Heavenly FATHER'S honour must ever be first. Hereby is the unveiling of the cause of much failure. GOD has given much grace and encouragement and waits to give more, that we may build. Do we, as those in Haggai's day, leave *His* house, and run, every one to his *own* house? Are we concerned about the *unity* of GOD'S dear people, in manifest earnestness? *Does John 17 really appeal to us?*

Compromise, and Its Limits.

COMPROMISE is in every way sinful. The majority, alas, excuse it, or deny that there is any real compromise when, for example, unsaved ones partake freely of a so-called sacrament together with those who bear the LORD'S Name, or when those who hold the truth of GOD as to inspiration etc : are in membership with others refusing it, or when children of GOD who see errors in others' arrangements co-operate in "Christian work" amidst these. By grace, our eyes have been opened, it may be, to behold the need for devoted separation unto our beloved LORD, outside the camp. There is great need for *quiet* humility, and a *godly* manner in such an easily-misunderstood attitude. *This* attitude we may ponder before GOD at another time. In these few lines, we would consider "the swing of the pendulum," that is, Satan's attempt to shut any up to *themselves* altogether, lest they compromise. Are there any actions from which we draw back, which are really desirable? Is there a fear of man, or is there an over-scrupulousness, which is being perverted to hinder fellowship in the truth? Even these words need prayerful thought. Perhaps some engulfed in "Free Church Federations," and popular systems, and interdenominational societies, and other snares of the devil, will read their *own* thoughts between the lines, and say "Ah, those who have separated see they have gone too far." Nay, dear friends, as to many things we see we have not gone far enough, we have wandered from true principles, because of the natural compromising "tendency of the times" and of the flesh. But those who would follow the LORD must risk being misunderstood once more. It is to any who are peculiarly separated, and fearful as to any fellowship, that the following words are lovingly and tenderly, but earnestly, addressed.

What then can be done, amid the ruin, without trespassing on the forbidden land of compromise? How we need the guidance of the HOLY SPIRIT, that, as blood-bought ones, we may please GOD, and not disgrace that worthy Name which is called upon us. We want to

behold some manifest drawing together of those "in CHRIST JESUS." Is anything within our responsibility possible? In what way, can we be, unintentionally, hindrances? Do not many yearn that their failures, in this respect, may be detected, judged, confessed, and removed, unto the glory of GOD?

It is impossible to make *general applications* without being misunderstood. May we not rather refer to *general principles*, which Scripture gives, involving many present and personal applications, by the HOLY SPIRIT, yet often through the advice of other thoughtful believers? The times in which we live have no exact Scripture-history parallel, except partly in 2 Timothy, but GOD has anticipatorily dealt with every emergency. If the redeemed are now found in sects, as they were *not* in the days of old, GOD is not surprised. A few solemn and far-reaching principles may be thus summarized—"Have no fellowship with the unfruitful works of darkness." "If a man therefore purge himself from these (see context), he shall be a vessel unto honour."—Similar verses come to mind. Then we read, "Love one another," and "If a man be overtaken in a fault, ye which are spiritual restore such an one, in the spirit of meekness," and again, "Him that is weak in the faith receive ye, not to doubtful disputations." It is only when we are wandering from GOD that these two sets of precepts seem to contradict one another. Especially would I refer to Matt. 18. 15-20 and Jude 22, 23. These *Divine* commands need oft-forgotten—may we not say, always forgotten?—spiritual emphasis.

When then? Some of us, at least, must seek out the differing people of GOD, from among those who profess His Name, and *show* our affection in many ways, till they hinder this. Our attitude should say "I love you, and hate my sins, and yours, alike." We *cannot* meet to unite in a worship and ministry which ignores differences, but we can meet with the object of removing evils and suspicions alike, whenever there is the evidence of a Divine work, by a mutual humble desire after this. Time should be *spent* thus, it is not wasted. And let it be remembered that any partly in man's confederacies have no warrant for taking the high stand of separation, and refusing to attend gatherings which are seeking to return to GOD'S Will. We should lovingly invite to such meetings, and urge prayerfully. Often a man will be *convinced* there is a very definite work of GOD in that which *is* actually such, before he is brought to the position of refusing to attend except where he feels a distinctive work of this nature. There is an *order* in Divine teaching. "As for GOD, His way is perfect." But if any, hold aloof from the testimony which we believe GOD is now raising up, to continue the return to His truth which a traditional spirit blighted soon after 1830,—if any dear children of GOD, mainly among those known as "Brethren," hesitate to come and see, we earnestly invite them to ponder a private, informal, conversational meeting together. Otherwise may there not be Gamaliel's *laissez faire*, till co-service in the *beginning* of GOD'S awakening work, yet once more, is impossible? There is no compromise in *such seeking together* to be one mind in the LORD, un-

less stereotyped errors are pertinaciously held, with bold self-confidence. I trust that many who read these lines may not be themselves, nor find us, in this awful condition. Let much individual prayer accompany every step, let GOD'S glory be the object, and there will be encouragements from His presence. Oh for faith and quiet loving hope, toward Himself, amid the departure which is everywhere manifest, and everywhere distressing. Our GOD is greater than the ruin, and *He lives*.

With Thee. For Thee.

Living for Thee, LORD, living for Thee,
In this dark world of sin,
Mid all earth's noise and din,
With joy and peace within,—
Living for Thee.

Walking with Thee, LORD, walking with Thee,
Within the narrow way.
Mid all that would dismay,
Keep me, LORD, day by day,—
Walking with Thee.

Following Thee, LORD, following Thee,
Outside the camp to go,
More of Thy sufferings know,
In this sad world of woe,—
Following Thee.

Working for Thee, LORD, working for Thee,
In Thine appointed way,
Thy will to love, obey,
In all we do, and say,—
Working for Thee.

Looking for Thee, LORD, looking for Thee,
Seeking not earthly gain,
Counting its treasures vain,
Mid this world's toil and strain,—
Looking for Thee.

Waiting for Thee, LORD, waiting for Thee ;
Thou wilt Thy saints approve,
If their hearts burn with love,
Seeking the things above,—
Waiting for Thee,

Watching for Thee, LORD, watching for Thee ;
Come quickly, LORD, we cry,
For sin we weep and sigh,
As we look up on high,—
Watching for Thee.

The Quest of Knowledge, or The True Wisdom.

THE SEARCHING OF MAN.

"He setteth an end to darkness,
'And exploresth to the utmost limit': [death.
The stones of darkness and the shadow of

A path which no fowl knoweth,
And which the vulture's eye hath not seen.

But where shall wisdom be found ?
And where is the place of understanding ?
Man knoweth not the price thereof :
Neither is it found in the land of the living.
The depth saith, 'It is not in me':
And the sea saith, 'It is not with me.'
It cannot be gotten for gold, [thereof.
Neither shall silver be weighed for the price

Whence then cometh wisdom ?
And where is the place of understanding ?
Seeing it is hid from the eyes of all living,
And kept close from the fowls of the air.
Destruction and death say,
'We have heard the fame thereof with our
GOD understandeth the way thereof, [ears.'
And He knoweth the place thereof.
For He looketh to the ends of the earth,
And seeth under the whole heaven ;
To make the weight for the winds ;
And He weigheth the waters by measure.
When He made a decree for the rain,
And a way for the lightning of the thunder ;
Then did He see it, and declare it ;
He prepared it, yea, and searched it out.
And unto man He said,
'Behold, the fear of the LORD, that is wisdom ;
And to depart from evil is understanding.'
Job 28. 3-28.

"CHRIST THE POWER OF GOD, AND THE WISDOM OF GOD." 1 Cor. 1. 24.

Reader, do you know HIM as your SAVIOUR? All else will fade, but He is an everlasting SAVIOUR, by His own precious blood.

The above was circulated, as a leaflet, in connexion with the terrible goal, to some, of South Pole exploration. The words in Scripture seemed prophetically heart-searching. May they be much used still.

Correspondence welcome.—Percy W. Heward. BIBLE STUDY CENTRES:—61, Upton Lane, Forest Gate, E., 43a, The Broadway, Waltham Green, S.W., 38, Campbell Rd, Bow, E. Also "Rosemond," Bede Burn Rd, Jarraw-on-Tyne.

Hymns for Believers.

Once chosen in Christ, ere the earth
was first made,—

Eternal God's purpose of love!
Elected apart from my choice, or my
All was settled for ever above. [aid,

Redeemed by the blood which my
Saviour hath shed, [aye:
Redeemed, and His purchase for
How blessed to know, as the Scrip-
ture hath said,

That He never will cast me away.

And quickened, in mercy, such mercy
to know,

And born of the Spirit indeed,
How gladly His bounty my actions
should show,

And that I from sin's bondage am
freed

Enabled to look for my Saviour's re-
turn,

And waiting to rise to the air:
His will mid earth's ruin I now would
discern,

Till His glory for ever I share.

Thus blessed with all blessings be-
yond human thought,

God's saved ones should praise His
great Name,

And ever His honour by them should
be sought—

Whose *goodness* they ever proclaim!

O our Father, we would praise Thee
For Thy boundless love and might;
Satan's purpose ne'er dismays Thee,
And Thy *covenant* love displays Thee,
We would in such grace delight.

Ruined, helpless, lost for ever—
But for mercy we had been!
Grace is Thine, and none can sever,
Thou hast loved, and failest never—
Wondrous grace above our sin!

For our Saviour now adoring—
We would come before Thy *Throne*,
Precious blood, our hearts assuring,
Makes us now, our sin abhorring,
Praise Thee that we are Thine own.

Oh how great Thy great salvation,
To the guilty and the lost!
We, deserving condemnation,
Are brought nigh in blest relation.—
Thou hast saved, at priceless cost.

By Thy Spirit deign to lead us [here,
Hence to praise and serve Thee
Let not wand'ring thoughts impede
us.

With Thy Word at all times feed us,
Till our glorious Lord appear.

Worthless sinners, O our Lord.
Were we all with one accord;
Worthless. helpless, lost, undone.—
None were righteous—no, not one.

Worthless sinners Thou didst save,
Christ for such His life-blood gave,
Free salvation Thou didst cause,
And we love to learn Thy laws.

Worthless sinners are made nigh
Though deserving but to die:
Free and endless is such grace—
None can Thy redeemed displace.

Worthless sinners! Such *were* we,
Now Thy grace hath set us free:
How can we our praise withhold,
Praise for mercy still untold?

Worthless sinners now made Thine—
O how wondrous Thy design:
Let our lives, and lips, make known
We are saved by grace alone!

God's Word shall stand, for ever
We rest on Him alone, stand,
The men who wrote were but His
hand,

Through whom His will is known.

God's Word shall stand, though man
shall fail,

We know His Word is sure,
Men's theories still in vain assail
That which shall still endure.

God's Word shall stand, when heaven
and earth
Shall swiftly pass away.

How foolish are *man's* toys, and mirth,
In view of that great Day.

God's Word shall stand, on *that* we
His promise must remain. [rest,
And we shall be for ever blest,
Since we are born again.

God's Word shall stand, we
cannot change
His Word, by human will!
We should not ever disarrange,
But solemnly fulfil.

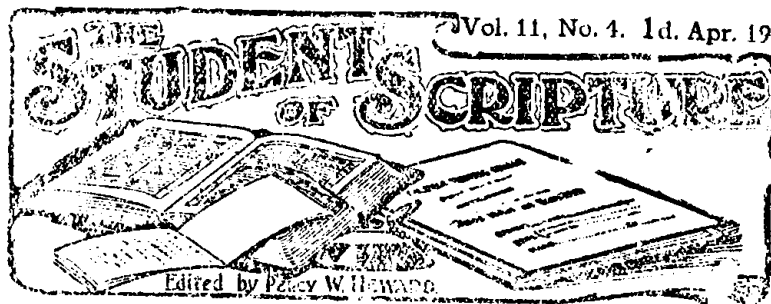
God's Word shall stand, oh precious
thought

Amid a changing earth;
Unchanging truth we have been
Of everlasting worth. [taught,

God's Word shall stand, vain is
our fear,

He will not break His Word!
Then let us have an ear to hear,
And act when we have heard.

God's Word shall stand, and we would
And to His glory live, [praise,
And magnify His Name always,
And glad obedience give.



A Word of Introduction.

REDEEMED ones have never any reason to complain: they have every reason to show forth, wherever GOD has placed them, the praises which are His. To declare His goodness and greatness, and man's nothingness, is this literature humbly sent forth, and to encourage those who have tasted that the LORD is gracious unto a holy consistency, in real fellowship with Himself, outside the camp. Any who, by grace, can enter into this attitude are earnestly invited to co-operate, and any who have, in measure, a love to the LORD are urged to ponder the forgotten portions of His Will which we would seek to set forth unto His honour. Correspondence concerning the Truth is welcomed, and may it be, on both sides, in a manner according with the heavenly theme.

"The Hour."

Part I.

MANY dear children of GOD are, I believe, in some confusion as to the prophetic Scriptures through a common and erroneous assumption as to "THE HOUR." Not a few argue from Rev. 3. 10 that saints of the present dispensation will escape the tribulation, and those who differ try to show that to "keep out of the hour" involves a passing through it? May not both be at fault?

Scripture gives no evidence for identifying the 1260 days of tribulation and "the hour." The latter is a very brief period,—

(a) **AFTER** the tribulation.

(b) **AFTER** the Coming of CHRIST for His people.

(c) **BEFORE** the Coming of CHRIST with His people.

(d) **DURING** which the vials, or seven **LAST** plagues are **QUICKLY** poured out.

Let the writer frankly say that he sees a heavenly people, separated from Judaism, in Matt. 24,* and therefore accepts the promise of Matt. 24. 29 as now applicable, though *spiritual* faith leaps over intervening events, and no believer is entitled to expect he will die,

* Verse 20 is almost sufficient to suggest this. "Your flight" implies *willingness* to flee, and actual fleeing, if need be, on the *sabbath*, i.e. the hindrance is viewed as from without, which is precisely the hindrance believing ones would find in a Jewish land, stirred to orthodoxy by Antichrist's then-recent demands.

unless this is specially revealed to him (John 21. 18, 2 Tim. 4. 6 : "We which are alive" 1 Thess. 4. 15).

But he would be equally definite as to the hope of *entire* deliverance from "the hour of the testing," in which the five foolish virgins shall be found wanting. When the final events are "beginning to come to pass" it will be granted unto saints to be caught up to meet their LORD in the air. *This* is "that Blessed Hope," and it should have a *daily* effect, in an unworldly life, marked by loving His Appearing.

That GOD has a perfect right to use words as *He pleases* we would readily acknowledge. But He has deigned to make many things clear by a wondrously *manifest* consistency, and several occurrences of the word "hour" will help the prayerful reader in this connexion.

The Book of Revelation contains, as Daniel, several parallel sections and visions. The first, concerning the seven churches, warns and encourages by references to the hour (Rev. 3. 3, 10). To be received unto the LORD before the hour begins is a very definite promise.*

The second section is from 4. 1—8. 1 :—the chapter division is human and unsatisfactory, i.e. the *seventh* seal finishes with a reference to the hour, during half of of which there is silence. But the tribulation finishes with the *sixth* seal : therefore *the hour* is subsequent.

The third section contains the trumpets, and also leads up to an "hour" which is plainly at the end of the tribulation period (Rev. 11. 15), and very closely mentioned with the claiming of the Kingdom in the *seventh* trumpet.

The fourth section presents several solemn views of the 1260 days (12. 6, 14, 13. 5). Not *till* the redeemed are seen in *glory* have we the mention of GOD'S "hour" of judgment (14. 7). It is the same time as the fall of Babylon : this, we shall soon see, is spiritually suggestive.

The vision of the vials alone does *not* lead up to the hour. Why ? Because it is *entirely* in the hour. The saints are personally in glory in 15. 2, and the vials are specially called "last," and the word "wrath" is linked with them (15. 1, 7, 16. 1,†) They are almost simultaneous (16. 1).

But the next section (17—18) shows the *hour* as the time of an awful confederacy against the personal LORD JESUS (verses 12-14), and 18 more than once mentions the same one *hour* in connexion with the destruction of literal Babylon (verses 10 17, 19).

Thus there is a wondrous simplicity and consistency in the arrangement of this precious book. If rejoicing in the finished work of the LORD JESUS, and thus delivered from coming wrath, how praiseful and earnest should we be, living, in the HOLY SPIRIT, unto the praise of the glory of GOD'S grace.

(Part 2, if the Lord will, next month.)

* The angels in Smyrna, and Philadelphia are often rightly compared and contrasted. Note Rev. 2. 10 with its ten days tribulation, and *death*, as the opposite of 3. 10.

† Cf. 14. 10, 19. 15, *Thumos*, not used, as to God, while a heavenly people are on earth.

The Believer's Attitude With Regard to Philanthropy.

THE only *true* philanthropist is the child of GOD. Titus 3. 4 uses the word, of His gracious interest in poor, lost sinners. Many spend time and strength on fading advantages, forget a man's soul, speak against those who remember that soul, and then call themselves "philanthropic." It is as if a doctor should bind up the slightly bruised finger of one who was bleeding to death. Oh how hollow is the outward interest in dying, hell-approaching humanity, We little realize the realities of eternity. How earnestly, as children of GOD, we should quietly accept GOD'S revelation in the matter of "eternal punishment," and act accordingly. The greatest danger in this connexion is not the sin-deadening literature, issued by those who deny GOD'S plain testimony in Matt. 25. 41, 46, but the inharmonious and lax lives of those who profess to believe it. We often undo our *words* by our *works*, and should confess this sin with deepest sorrow (1 John 1. 9).

In the earthly life of our LORD JESUS we find miraculous operations upon the bodies of multitudes. We have a similar witness in the Acts. The *evidential* power of these "signs" we cannot overlook, but, through corporate sin, we have commonly lost such workings of the HOLY SPIRIT. GOD'S hand is not shortened. We do not question *His* might, but Scripture makes clear the withdrawing of these "wonders," and hints plainly the solemn causes. Can we boast falsely that we still have the precious gifts of healing, on the one hand, or can we excuse the attempt to fill up, and thus hide, the gap, by human philanthropic schemes ? The answer we would earnestly suggest to the LORD'S people is, "No."

Doubtless it is our privilege to relieve the oppressed, and, with love for CHRIST, to visit orphans and widows in their tribulation (Jas. 1. 27), even though they be not of the household of faith. We must do good to *all* men, and make manifest that we are not visionary dreamers, but men of GOD who weep over sin, and its consequences and accompaniments. Yet we need to beware of a false proportion. CHRIST'S intense sympathy and yearning were manifested in connexion with shepherdless Israel's *lost* estate. It is true He fed from among them twice, in wondrous compassion, but the *spiritual* was emphasized even then. On one occasion the crowd had been with Him three days (Mark 8. 2), and, on the other, the subsequent conversation in John 6 reveals His attitude.

Again, one finds to-day an increasing-tendency to *join with others* in relation to philanthropy. Thus the line of demarcation, made by the blood of CHRIST, is broken down, and before one is aware, a fellowship is contracted, and the believer becomes responsible for the unfruitful works of darkness which are often linked with apparent care for the bodies of men. We remember carnivals and concerts, dramatic performances and whist drives, and similar arrangements, associated with charities. May it not be in view that the HOLY SPIRIT solemnly adds in Jas. 1. 27 "And to keep himself unspotted

from the world!" Then let us be obedient. Organized philanthropy must be shunned, and the child of GOD humbly glorify Him amid the world's misunderstanding, and the world's frown.

The Manna and The Passover.

WHY are the two linked so closely in Exodus 16, and Joshua 5? Undoubtedly, GOD shows us *His* love for the whole period of 40 years, but there are other lessons.

The Manna began on the 1st day of the week, and suggests a SAVIOUR come down from heaven. White and small and despised (Ex. 16. 14, Num. 21. 5), it shows His holiness and humility and rejection. And He is the One of Whom the Passover Lamb and the Unleavened Bread also speak, and speak loudly.

In Passover, GOD shut out the leaven, and the Manna equally reminds us that a chosen, blood-bought people should feed on purity, and hate sin? Dear Jewish friends, *the religion of Moses* teaches holiness, and you are so unholy. You dare to expect GOD to meet and accept your half-obedience (as you believe it is). You dare to mix with those whom you regard as Sabbath-breakers. You do not acknowledge what GOD Himself says about MESSIAH. You are so unholy. You have been given the Law, and not one keeps it. You cannot truthfully say that you love GOD with all your heart. You are unholy *through and through*.

Are you content with this? Then I can only warn, only pray for you, only tell you that the HOLY ONE you reject is the One Way of salvation for unholy sinners from among all nations. Salvation is by *His* blood.

Oaths.

THE believer's path is quite plain, if there is no "wish" to confuse, on the one hand, and if, on the other, there is a deliverance from the dangerous "simplicity" of 2 Sam. 15. 11. Oh that we may have *open minds toward GOD*. How often there is the closing against *Him*, and "the fear of man," and of reproach, is made the groundwork of an openness to error. It is better to be thought peculiar, than to grieve the HOLY SPIRIT.

Oaths are not *absolutely* wrong. They *imply* that there is wrong in *man*, but in themselves they are not wicked. GOD appointed oaths and vows—the two very similar—under the Law (Num. 30). Still more strikingly does Heb. 6. 17. 18 show an oath is not *always* sinful, though GOD acted in condescension to us, and by *no* means suggesting His own changeableness, or any defect in Himself.*

But the words of Matt. 5. 34 are evidence that oaths are *dispensationally* forbidden. The "I say unto you" is decisive. It is trifling with the passage to make it merely prohibit false oaths. The

* Note too the Messianic witness of Ps. 15. 4. Christ was under oath to save His worthless people. What infinite love.

preceeding verse, and the word "but" alike bear witness against such an interpretation, which would involve the sinful thought that Moses *permitted* false and flippant swearing. The context is, moreover, *judicial*. Our LORD is showing that His people must *not* defend themselves. And the teaching in Jas. 5 is exactly similar. We are not permitted to look after our "rights." As it is written elsewhere, GOD ever makes clear to "strangers and pilgrims" that they are *not* to avenge themselves, but, committing themselves to Him Who judgeth righteously, to take joyfully the spoiling of their goods, and realize a "needs be" for every trial. This is against *nature*, but it is quite according to *grace*.

Any other use of Matt. 5 includes an attempt to explain away Scripture; and, dear reader desiring to please GOD, it is a part of the same sin which "established" the church, as an *earthly* system, with *earthly* power, attacking the LORD'S revealed Will as to tribulation. Why should we be so exempt from persecution? The disciple is not above his MASTER.

Finally, our Heavenly FATHER has a perfect right to guide without giving reasons. The Will of the LORD JESUS is quite sufficient for those who love Him (John 14. 15). But can we see any further lessons, beyond the important one of rejection, in this solemn precept? I think we can. An oath presupposes either an absolute command of one's own self (Num. 30 illustrates this), or a liability to *wrath*, if the promise be broken. In *neither* of these two alternatives can a child of GOD be found. "If the LORD will" is his life motto, and this prevents a *positiveness* under oath,—though, by no means, against a godly fixity and purpose of heart, in the HOLY SPIRIT. Moreover, we are sure that there is no condemnation to those in CHRIST JESUS. WRATH is entirely and for ever removed, and we are saved. Hence our *refusal* to take oaths, granted so freely under GOD'S overruling in this land not only testifies a *heavenly* calling, but an *eternal* salvation. How thankful ought we to be, nor should the *easy* abstinence hide the principle of suffering for our LORD.

The Difficulties of Unbelief.

WE become accustomed to *speaking* of the difficulties of faith, or, at least to *hearing* of them. But, as believers, it is our privilege to protest against this attitude. Faith, spiritual faith, is the gracious work of our gracious GOD. We do not regard it as something evolved amid difficulties, but *inwrought*. It is, therefore, in one sense, beautifully easy to believe, when we have been brought down, and quickened; and we perceive *the foolishness of all else*.

All unbelief has many real difficulties. How can any behold the heavens and deny the Creator? How can we see the same marks on nature and Scripture, and ignore the Authorship of the latter? The world is full of *continual miracles*. Unwise indeed is confidence in the erring mind of man, of which the greatest boast is a partial discovery of laws fixed by ONE INFINITELY GREATER. Man's grandest achievement is knowledge of some ways of GOD, by the use of

powers which are supernaturally given ; yet man disbelieves. The heart is wrong.

Specially just now would we ponder the case of *saved* ones. How often they seem to distrust their gracious SAVIOUR. But why ? Having received from Him eternal life can they not look to Him for daily food ? I do not suggest that He usually works without means. But whether by means, or apart, there is *His* work, and this has been so wondrously experienced by every child of GOD that it is *the height of sin to doubt Him*. Is it not difficult to imagine our Heavenly FATHER will leave us half-way ? Is it not difficult to put aside His almighty love in times past ? Ah, the flesh is strong, and the mind of the flesh unreasonable. But our GOD giveth more grace, and it is our privilege to expect, in the HOLY SPIRIT, the supply of this need. Is it not unwise to conceive the LORD will save us from our sins, and forsake us to despondency ? Is it not more than difficult to draw the conclusion that GOD will have glory and beauty *in everything*, except salvation and its fruits ? Scripture, history, and daily life alike shame our sinful mistrust.

Three Deaths.

He sought for gold, earth's jewels were his aim,
He gained his object,—many are the same—
Yet no contentment could the object bring,
For riches, as a comfort, soon take wing.

He died, surrounded by a lordly state,
Cut off in midst of days—death would not wait—
GOD spoke thereby—earth's gain as tinsel proved—
"See him who valued wealth from wealth removed."

The princely funeral could not save his soul,
Prayers were too late, in vain the bell did toll.
Earth's magnate passed to hell's dark, dismal gloom,
And all man's riches could not stay the doom.

He sought for honour, earth's esteem was sweet,
To have the world, admiring, at his feet,
To be acknowledged by the fickle crowd,
And, self contented, heed their honours loud.

How soon is drunk the cup of earthly fame,
How soon there fails the glory of a name,
Earth's best must fade, the hero at his goal,
Has nought on earth to fill his troubled soul.

What shall it profit if a man shall gain
His end ; and then *another* end attain ?
Death smites the honoured man of earth away,
And GOD, forgotten, interrupts man's day.

The funeral passes—crowds gaze on—but where
Has he departed whom they honour there ?
May it not be from fame to that abode
Which ever ends the GOD-forgotten road ?

He was but poor, unknown to earth's applause,
Crushed down, despised—and love to CHRIST the cause:
The SAVIOUR suffered thus, His own expect
The world that hated Him will them reject.

The child of GOD must not desire earth's fame,
His only honour—CHRIST'S enduring Name !
Then, death arriving, cannot harm, nor kill
The life eternal, by GOD'S sovereign will.

The Christian dies, no gaudy funeral hides,
GOD'S lesson which in pain and death abides :—
'Tis humbling still to die, death is by sin,
GOD'S warnings are unheard mid earthly din.

The Christian dies, his body next is laid,
Beneath the earth, no grand display is made,
The mourners joy with CHRIST'S return in view,
And e'en in dress make known *His* promise true.

The saved one passes to GOD'S Paradise,
Enough is said our wonderings to suffice,
In quietude the spirit waits that Day,
When GOD His own in glory *shall* display.

Which would you choose ?—Earth's gilded, worthless
Or CHRIST'S salvation, and His reign to share ? [glare,
Ah, reader, earth *seem* large, men make their aim
That brief reward which leads to endless shame.

But GOD is gracious, and is sovereign too,—
E'en through these words may cause another view
Of earthly life's vain offers, tempting bait,
Another view of man's eternal state.

Another view of grace, and precious blood,
So freely shed to make the path to GOD,
Another view of life with Him for aye,
Of CHRIST'S return, and, glory, and "that Day."

How can you choose the things that fade and flee ?
How can you risk a lost eternity ?
GOD welcomes *sinner*s still, in wondrous grace,
And, to His praise, *give* such a heavenly place.

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38, Campbell Rd, Bow, E, and 43a, The Broadway,
Waltham Green, S.W. Also "Rosemond," Bede Burn
Rd, Jarrow-on-Tyne.

Hymns for Believers.

No longer in the dismal night
And gloom of sin we find delight,
Redeemed by Christ we own His
love,

And seek to live with minds above.

Amazing grace, that we now stand
Upheld by God's almighty hand :
We who against Him vainly fought
Were by His love not vainly sought.

Amazing grace, that saints have joy
In things that once would but
annoy,
And dread the things that used to
seem

The pleasures they would most
esteem.

The Holy Spirit hath revealed
That which from man is quite con-
cealed,

New wishes with new birth we own,
And long that Christ may more be
known.

A prospect bright we have in view,
God's promise stands, each word is
true,

We shall our Saviour shortly see,
And praise to all eternity.

May I, Lord, more gracious be,
Live in these dark days for Thee,
That in all I do, or say,
I may Thee alone obey.

May I, in Thy wondrous might,
Live each moment in Thy light,
That I may more clearly see,
What Thou hast ordained for me.

May I hide within my heart,—
As Thou wilt Thy grace impart,—
Thy sure Word, to keep from sin,
As Thy Spirit works within.

May I live, by grace Divine,
Showing forth that I am Thine,
With my mind on things above,
Making manifest Thy love.

May I first The Kingdom seek,
Of Thy mercy love to speak,
Seek to win the heavenly prize,
Lay up treasures in the skies.

May I Thy great Name confess,
Simply live, and humbly dress,
Showing forth my heavenly birth,
And the worthlessness of earth.

May I keep unspotted here,
Walk with Thee, in godly fear,
That, in glory, I may be
Clothed in white, and walk with
Thee,

Our Father We would praise Thy
Name,

The merit of Thy Son proclaim,
Enjoy free mercy more and more,
And humbly worship and adore.

For us He bore Thy righteous wrath
From sin's dominion led us forth,
That we in Him might boldly pray,
And know Thou wilt not turn away.

To self we dare not look at all,
But, in His Name, on Thee we call,
We ask Thee still to meet our need,
Since He for us doth intercede.

Our failure now we would confess
Yet pardoning love we now possess ;
Amazing grace, that we may be
Henceforth devoted unto Thee.

Deign to accept our humble prayers,
Strengthen Thine own, deal with
their cares,

Revive Thy work, and sinners save,
For whom Thy Son His life-blood
gave.

Oh glorify Thy glorious Name,
Thy glory we would make our aim,
And when we pray, teach us to praise,
And own Thy perfect will and ways.

And can I praise the Lord,
And come to Him, by grace,
I, who His will abhorred,
And did not seek His face?—
What wondrous love is now made
mine,
How great the depth of love Divine.

Did Christ for sinners die,
And shall His people cling,
(Though unto God made nigh),
To any worldly thing?—
Nay, love Divine calls forth our love,
And we should set our minds above.

The Holy Spirit shows
The mercy that is ours,
Free grace the saved one knows,
And God in love empowers,
That we may live as saved ones
should,
And, taught by grace, as saved ones
would.

Oh for a heart-felt praise
That drives all murmur'ing out,
To walk in all God's ways,
And all earth's paths without,
Oh to live looking for the Lord,
With other saints, in true accord.

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

**"IF ANY ONE WILL TO DO HIS WILL, HE SHALL
KNOW OF THE DOCTRINE." John vii. 17.**

A Word of Introduction.

BY the grace of God the opportunity for testimony is lengthened out. God's dear people are still able to meet without hindrance, and to talk often of His love and His Name (Mal. iii. 16). There are many signs of the "last days," but the forbearance of our Heavenly Father is wondrously and wisely exercised. And so the thought is impressed—How are we "occupying," in view of grace received? We remember the words of the Lord Jesus "Occupy TILL I come." There is no off-time: the things of the Lord are to be our very business, as the word implies. We are always to be diligent therein. But why should there be any suggestion of anything else? Are we not new creatures in Christ Jesus? Are we not characterized by new wishes? Surely we long to lay aside every weight, and the sin which so easily besets us, and, as those bought by the blood of Christ, to press forward, in the graciously-enabling power of the Holy Spirit!

Let not these words be brushed on one side. It is ours to use the time now unto our Lord, to edify one another, to seek more oneness of mind (1 Cor. i. 10), and more sorrowful separation from this poor world, in holy view of "that Blessed Hope." Is it not true that we are often occupied with our houses, and our arrangements, while His house, as it were, and the general needs of His own, lie waste? If we are henceforth occupied with Christ, His plan will have its right place in our lives, and there will be a coming together, for our God is not the author of confusion!

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"The Hour." Part 2.

N.B. Prayerful turning to all passages is almost necessary, if blessing is to be expected.

WE have seen that Scripture is wondrously arranged, and that many of our difficulties are through chapter-divisions, prejudices, and assumptions. It may be our gracious GOD will grant yet further light on this solemn and precious subject, that, with intelligent joy, we may be more fervently looking for "that BLESSED HOPE."

It is noteworthy that *five* times in Daniel, in connexion with Babylon, and its kings, the word "hour" is used (3. 6, 15, 4. 19, 33, 5. 5). Such language is *not* accidental. But, interesting as is *this* illustration of GOD's will for His people to compare Scripture with Scripture, *another* is yet clearer and more quickly striking. We are acquainted with Satan's parodies of the things of GOD—even of His TRIUNE nature (Rev. 16. 13) and of the resurrection of CHRIST (Rev. 13. 3). But have we also noticed any *time*-parallels, manifestly appointed by GOD? Luke 13. 7 would suggest that the public ministry of the LORD was about the same length as $3\frac{1}{2}$ years of Rev. 13. 5. Judas, the son of perdition, disguised himself during this season, so Antichrist is partly religious, during the *first* half of his covenant with Israel (Dan. 9. 27). And through that period of CHRIST's life what are we ever shown as in view? Surely, *the hour*! John's record is very emphatic—7. 30, 8. 20, 12. 23, 27, 13. 1, 16. 32, 17. 1. Nor must we forget 16. 21. The "hour" was not a literal 60 minutes, but it was a *brief* time, at *the* end of the work given our precious LORD to accomplish.* John 12. 27 shows us that He lived in the prospect of it. Even His first miracle was not apart from a mention of it (John 2. 4).† His other *first* words referred to the things of the FATHER (Luke 2. 49), of which John 17. 1-4 tells the completion.

But the other gospels are not silent. Matt. 26. 40, 45, 55, Mark 14. 35, 37, 41 should be noticed ("one hour" is particularly named, as in Rev. 18). The hour is *not* simply associated with the cross, and the bearing of wrath, but in *each* Gospel with CHRIST's anguish *before*, i.e. with the solemn lessons of Gethsemane, and with the permission for *men* to lay unholy hands on Him. John 7. 30, and 8. 20 declare this openly (see too Luke 20. 19). *Nothing* could be done till the hour. And with *whom* was the conflict in the garden? Have we forgotten John 14. 30?—"The prince of this world *cometh*, and hath nothing in Me." Satan's judgment is linked with the hour in John 12. 27-31). How suggestive is Luke 4. 13—"And having ended every *temptation* the devil stood away from Him *until* an "appointed season"(literally). Then the devil returned, and Gethsemane contained *another* temptation. Adam had fallen in a garden, and Israel in a wilderness: CHRIST must be revealed as *standing* in both. The number *three* is stamped on Gethsemane's temptations, just as on Matt. 4. And the very word "temptation" or "testing,"

* Rev. 11. 11 gives a certain parallel, at the close of $3\frac{1}{2}$ years.

† Mary is again seen in connexion with the hour in 19. 27—a fresh beginning from it.

which we have found in Luke 4. 13 is repeated in Rev. 3. 10. May we not almost regard this as a quotation? Now we can understand Matt. 26. 41 with John 18. 8, 9. The LORD OF GLORY would stand *alone*. He would sustain "the hour of the testing," in His own matchless love. The prayer of Matt. 6. 13 *now* has added force, not for an *earthly* remnant, but for a heavenly people delivered from the hour of Rev. 3. 10.

Another passage seems to impress the writer almost beyond all others, in this connexion—"When I was *daily* with you in the temple, ye stretched forth no hands against Me: **BUT THIS IS YOUR HOUR, AND THE AUTHORITY OF THE DARKNESS** (Luke 22. 53). The *same* expression occurs in Col. 1. 13, where there is a manifest allusion to Satan (see Acts 26. 18). "Your hour" refers to men; but Satan was there as well. And that *future* corresponding hour will be one of a final confederacy of Satan and men against the LORD, and against His MESSIAH.*

We have noticed the "judgment" of the hour in Revelation (14. 7, 18), and the reference to a *cup* (14. 8, 10). Nor are these words absent from the hour beginning about the time of CHRIST's temptation in Gethsemane (John 12. 31, Matt. 26. 39); and *each* hour culminates in an earthquake (Matt. 27. 51, 52).

Beloved friends, these likenesses are not accidental. Have we not a striking illustration of the fact that Antichrist's $3\frac{1}{2}$ years, as those linked with the LORD JESUS, will conclude with one hour, in which men whose place was not taken by the LORD OF GLORY will be *tested*, and found wanting—in which, as of old, man's iniquity will reach its height, and, overruling which, our glorious GOD will manifest His glorious ways! The hour gone by ended with "It has been finished," and our SAVIOUR's death; that which is to come shall be marked by the "It has become" of Rev. 16. 17, and His return. In the heavenly aspect, there will be the Marriage Supper, as of old there was the LORD'S Supper, nigh the beginning of this period. The striking "conclusion" of John's gospel in 12. 37-50, and the new beginning in 13. 1, with "His own" distinct from the "His own" of 1. 11 may help to impress our hearts. And may the HOLY SPIRIT cause our deeper appreciation of the love so wonderfully revealed, that our lives may be more unto the praise of our TRIUNE GOD, and *more*, not less, in living, active hope of the soon Coming of our adorable LORD JESUS? (Part 3, if the LORD will, next month.)

On Things Doubtful.

IT is *easier* to decide for others in these things than to quietly walk with GOD oneself. Scripture is decisive, however, that we must not parley with that which is evil. "Have *no* fellowship" is a clear command. GOD does not advise us to go near the danger, but the words of Prov. 4. 15 seem to apply, "Avoid it, pass not by it, turn from

* Rev. 17. 12 may suggest this *last* unity of *ten*, as in Ps. 83 (the children of Lot are Moab and Ammon)—plainly after Dan. 11. 41, and evidently at the same time as Dan. 11. 45.

it, and pass away." We are more quickly misled than we imagine: our hearts are weaker than we think. If we pray "Lead us not into temptation," let us hate the sin of running into it.

But one may say "I quite agree as to manifest iniquity, but where we cannot tell, what are we to do?" Beware of a "desire," as the word lust in 2 Pet. 1. 4 might be rendered. If we lack wisdom, and long for instruction, we must tolerate no wish of our own, but seek, by grace, in the HOLY SPIRIT to come to our Heavenly FATHER with an open mind (Jas. 1. 5-8). How often we see an open mind toward men and their theories, but the reverse in relation to GOD.

And Rom. 14 is full of guidance. Do we doubt if we may carry out a certain action? Then let us remember Rom. 14, 23, and not weaken a good conscience by persisting. Is the reader afraid lest he will have to give up too many things? Vain thought for worthless creatures, saved by sovereign grace, and promised treasure in heaven! One would imagine from the looks and manner and words of some who bear the worthy Name of CHRIST that they had given up something for their SAVIOUR, and conferred something upon Him. But we may go a step further, and boldly declare:—There is more *real* joy if we walk humbly with GOD, putting aside things which are doubtful.

"Oh," replies a reader; "can you say you yourself, or any believer, is always thus faithful unto GOD?" Dear friend, we all fail, and fall short of CHRIST, but this is no justification. Beware of the condition of heart which finds rest in another's shortcoming. Here in Rom. 14 is the Divine principle, or rather, collection of principles, to guide us in the matter now being prayerfully considered. We are to act continually, (a) as in view of the Judgment Seat of CHRIST, (b) with true charity and affection to our brethren, (c) putting aside all things concerning which we "doubt." The will of GOD is clear. The path is marked out. Shall we hesitate because of possible mistakes? Shall we "doubt" the HOLY SPIRIT of GOD, or undervalue the cleansing blood of the LORD JESUS?

Choirs for the Unsaved.

A believer who simply desires GOD'S authority for all, and GOD'S glory in all, must be pained by the present-day exultation of singing. The idea of a choir in the *present* dispensation is not from Scripture, and the resultant evils, in connexion with pride, undue prominence for believing women, and similar sins, cannot be easily overestimated.

But the evil is intensified when those who know not the LORD are brought forward to lead in His praise. The choir-boys of Anglicanism are oft among the worst behaved. Can such, realizing not their awful condition, render acceptable worship? John 4. 23, 24 should be impressed on our hearts and minds. How saddening is the sin which encourages such sin!—But many of GOD'S professing

people, who would deplore this, have invited the ungodly to sing in their own meetings. Yet the righteous LORD, Who cannot bear things that are evil, hates a lie. Any untruthfulness—aye, even of believers who sing above their experience—must be an abomination unto Him. May it not be that many have been lulled to sleep, and helped to hell, by the music which is deemed so beautiful and spiritual?

It is acknowledged that GOD *can* save while one is singing a lie, but His sovereignty affords no excuse for our self-opinionative waywardness. Let us confess wherein we have grieved His HOLY SPIRIT, let the solemnity of approach unto Him be more fully realized. He is so glorious in holiness: we can hardly understand, in any measure, how iniquity must appear in His sight.

GOD has many ways of working, but He has one object. And that object is His glory. We cannot think too much of His exaltation. Self makes self its centre,—it is wrong: if man makes man his centre, he is wrong: but GOD rightly emphasizes GOD, and, if we are spiritually minded, we shall put all else in the background compared with the LORD.

"They Issued out of the Sanctuary"

Ezek. 47. 12.

A Passover Meditation.*

IF we date Ezek. 40. 1, as most other Scriptures, from Nisan, the wondrous blessings will remind of *the Passover* (פסח)†. Otherwise they will suggest the Day of Atonement (יום כיפור).‡ Both days remind us of salvation by the blood of a sacrifice, nor did even *one ordinary day* in Israel's year pass by without this thought—morning and evening alike?

From the *Smitten Rock*, in Ex. 17, the waters came forth—
§ הנני עמד לפניך שם על-הצור בחרב והכית בצור ויצאו ממנו מים ושתה העם ויעש כן משה לעיני זקני ישראל: שמות ח' ו'.

"Behold, I will stand before thee there upon the Rock in Horeb; and thou shalt smite the Rock, and there shall come water out of IT, that the people may drink. And Moses did so in the sight of the elders of Israel." Ex. 17. 6.

From the Sanctuary, the precious waters of Ezek. 47 will flow, when a fountain is opened for sin and for uncleanness. Have you

* The tract work among Israel, whence this is reprinted, we commend to the prayer of the Lord's people.

† "Passover," from a root meaning "to pause over." God graciously stayed as Protector where the blood was. § Day of Covering.

§ The English is below, but may not those who love the Lord Jesus be urged to learn the languages of Scripture? Particulars of opportunities to do so will be gladly sent.

ever connected Zech. 13, 1 with 12. 10 and 13. 7?—

ביום ההוא יהיה מקור נפתח לבית דויד ולישבי ירושלם לחטאת ולנדה :
חרב עורו על-רעו ועל-נבר עמיתי נאם יהוה צבאות ה' את-הרעה ותפוצין
הצאן והשבתו ידי עליהצערם : זכריה י' א' ז.

Just as the animal food in Gen. 9 was to be received *after* the blood had been poured out before GOD (compare Lev. 17. 10, 11).—just as the eating in Exodus 12 was *after* the blood had been put on the door—so is it in Ezekiel 47. The water of life is *after* judgment has fallen on a sacrifice, for this is what the sanctuary suggests. You boast that you have no such sacrifice, and thus are not entitled to the very food you eat. GOD gave the *same great lesson* in connexion with clothing (Gen. 3. 21)—

ויעש יהוה אלהים לאדם ולאשתו כתנות עור וילבשם : בראשית ג' כ'.

"Unto Adam also and to his wife did the LORD GOD make coats of skin, and clothed them." Gen. 3. 21.

שש אשים ביהוה תנל נפשי באלהי כי הלבישני בנדרישע מעיל צדקה.

"I will greatly rejoice in the LORD, my soul shall be joyful in my GOD ; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness." Isa. 61. 10.

Neither food nor clothing is rightly ours, except by the death of Another. This is the teaching of Passover, and of Ezekiel 40—48 too. The waters issue out of the Sanctuary, from the Mercy-Seat כפרת.* You have no Mercy-Seat, you have no real Passover, you have no Smitten Rock, you have nothing—nothing but judgment. But grace is still free—in THE ONE YOU HATE, THE BE-LOVED OF GOD.

A Fortnight's Holiday.

SCRIPTURE knows *nothing* of mere amusements, for those who have put away "childish things." Life is too serious, and too precious, nor should we count it an irksome duty to be wholly devoted "unto the LORD," His amazing love surely calls for this, and anything else is an insult to Him.

It is noteworthy that even under law all the "special days" of Israel were associated with *worship*. Their "change" was to gather at Jerusalem, and travelling was not so easy then as it is now. GOD was pleased to appoint, apart from the weekly sabbaths, and the sabbath years, SEVEN special days of abstaining from work (Lev. 23, Num. 28. 18, 25, 26 ; 29. 1, 7, 12, 35). And in connexion with the special days there were two feasts of seven days, each linked with one of Israel's thrice-yearly appearances before the LORD, at Jerusalem. Here was GOD'S provision as to holidays, even under the law.

* The word "Mercy Seat" comes from the same root as "Atonement."

Nor did Israel murmur when their hearts were touched. Let the LORD'S people *ponder* two precious passages. In 2 Chron. 7. 8, 9 we see the dedication of the altar and the feast of tabernacles associated, causing a *fortnight* of special united worship, and here is the passage which suggested the heading of this word of exhortation. Nor can we forget the parallel enthusiasm of 2 Chron. 30. 23. But is it not often absent to-day ?

Beloved friends, how are you going to spend your holiday ? There is so little manifest "seeking first" of the Kingdom of GOD among those who bear the Name of the LORD JESUS. A loving reminder of our privileges is surely needed. We are too much like the nations. The arrangement of "Holidays" is rather a matter of habit than Divine guidance. We "take things for granted." But our time belongs unto the LORD. Should not we, in a dispensation of greater privileges, be even more zealous than Israel of old, and, released from some of the usual responsibilities of daily business, devote further time to that which we value—more and more openly to Him Whom we love ? "Must I ?" says one. The question is a denial of our LORD'S love. Oh how we should delight to do His will, and, if we are walking in the HOLY SPIRIT, this will be increasingly our experience, as we gladly look for CHRIST'S Coming.

"The Desolation Thereof is Nigh,"

"Your Redemption Draweth Nigh."

Luke xxi. 20, 28.

TWO distinct events are evidently before us—the siege of Jerusalem, now long past ; and the Coming again of our beloved LORD. Many things were permitted at the former to foreshadow the terrible and solemn circumstances which will surround the latter. But this is not the only thought which our heading brings to the front. Here we behold the temporary setting aside of natural and national hopes, and the LORD'S own emphasis on the heavenly calling. Oh that we may lift up our eyes beyond earth's confusion, beyond surrounding sin, and realize that GOD has His purpose of love toward His worthless people, which will surely come to fruition. It is blessed to be conscious of grace amid ruin, grace amid evil, grace amid all. Our SAVIOUR will not be frustrated, we are not waiting in vain for the redemption of the body. He shall see of the travail of His soul, and be satisfied even in this. Why then should we despond ? Why should we settle down in a world which crucified Him ? Let us seek by grace to be aroused, and, in the HOLY SPIRIT, to make manifest that our calling and hopes are heavenly.

Atoning leads to owning : the LORD'S possessing is a wondrous blessing : we should not dislike His loving control.

Quiet before GOD is joined with a spiritual diet : we cannot wait unless we meditate.

Hymns for Believers.

Nothing can the sinner do
Which the holy Lord will own;
Needing all himself anew
How can he for sin atone?

Vain the thought that God will bend
And relax His law for man;
Yet He chose to condescend,
And work out a saving plan.

Better than a weakened law
Is the gift of God so vast;
Truth remains without one flaw,
Yet on mercy we are cast.

Law still stands, but grace shines out,
Christ hath met what law could
claim;

Now grace banishes each doubt
As we plead His worthy Name.

Wondrous love, so rich, so free,
By the Holy Spirit shown;
Oh that more our hearts may see
We are saved by grace alone.

Let earth's cares, and wishes vanish,
When "that Day" we call to mind,
Let that Hope our murmurings banish,
Opened eyes should not be blind:
By the Holy Spirit guided
We would onward humbly press,
Though by worldlings still derided.
We would own what we possess.

Oh for grace to walk more nearly
In the steps our Saviour trod,
Faith mid troubles sees most clearly,
And we rest upon our God:
Saved to show our heavenly calling,
We would in His presence dwell,
Pray for grace to keep from falling,
Pray for grace our pride to quell.

And our Father will not fail us,
He has never proved untrue;
All His promises avail us
As, by grace, His will we do:
Cleansed by blood, and saved for ever,
Resting in eternal love, [sever
None can change His grace, nor
Those whose names are *owned* above.

Our Father, cause our *hearts* to praise
More constantly mid troublous days:
May earth's surroundings ne'er re-
move.
The joy of Thy great love we prove.

Now, by Thy Holy Spirit's might,
Cause us in Christ to have delight,
And, occupied for Him alway,
To live in prospect of "that Day."

Boundless goodness reigning
Calls for gladdest praise;
Pride and self disdaining,
We would walk God's ways:
'Tis a wondrous favour
Which we have received;
Praise is a sweet savour,
Since we have believed.

Grace is quite unbounded,
To the *lost* it came;
On *God's* mercy founded,
Self can have no claim!
Grace is free for ever,
Christ is ours for aye,
God will lose us never,
Never cast away.

Grace is *now* our glory,
Unto glory *then*:
Who can tell the story
Of God's love to men?
Praise, and glad obeying,
Sinners saved become,
Till, God's power displaying,
We shall *ne'er* be dumb.

Underneath the wrath of God
Once by nature we were found,
Now redeemed by precious blood:
And with every blessing crowned

Who can ever tell the doom
Of a sinner lost for aye?
Who can fathom hell's dark gloom,
And the judgments of "that Day"?

Ah, what mercy now is ours,
Undeserved, unearned, unbought:
Not by any human powers,
All unknown, and all unsought.

Heavenly Father, deign to hear
Those Thy Spirit leads to praise,
Saved by Christ, we love *and* fear,
Saved *from* fear, and taught Thy
ways.

Our Father, deign, in grace to hear
The prayers of saints assembled here;
O may we never turn aside,
But, led by love, in Christ abide.

We know eternal life is ours,
Apart from human will and powers,
Thy sovereign love hath made us
Thine,
And we are held by strength Divine.

Henceforth our humble lives would
show
That all unto Thyself we owe,
In holy gratitude each day
We would be walking in Thy way.

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"I am the LORD, I change not; therefore ye sons of Jacob
are not consumed." Mal. iii. 6.

"I the LORD thy GOD will hold thy right hand, saying unto
thee, Fear not; I will help thee." Isa. xli. 13.

A Word of Introduction.

*SPARED by GOD in HIS mercy, and enabled by HIS grace, we
would again set forth something of HIS truth. But, beloved
friends, how do you regard this Monthly Messenger? Is it simply
"interesting," and do you only look forward to more help in Bible
study, or can you thankfully say that GOD'S HOLY SPIRIT has
led you thereby to walk more closely with Him, laying aside the sins
which are SO grievous, and yet are so slowly detected, in all our
lives? A wondrous union with CHRIST, and a glorious prospect,
and a present indwelling by the HOLY SPIRIT,—these are,
surely, arguments for a spirituality of character at ALL times,
even though "surroundings" are against such quiet and immed-
iate obedience. "Greater is He That is in you than he that is in
the world."*

Is It Possible to Lose Eternal Life?

EVERYONE who has received GOD'S priceless gift (Rom. 6. 23)
has a wondrous responsibility to walk correspondingly. And
He graciously enables, and grants to His own the great privilege of
pleasing Him. Never would we limit the godliness and faithfulness
which those who are in CHRIST JESUS should make manifest, nor
would we pry into the secret things of GOD, and coldly discuss or
surmise how far a believer *may* wander. It is rather our wish to
see how near a believer may walk, as Enoch of old; and more so,
through the wondrous indwelling of the HOLY SPIRIT.

But in view of erroneous teachings, which seem to some to empha-
size holiness, but which really disparage grace and weaken the
argument for holiness, we would ponder our question-heading,

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seeking grace to do so humbly and spiritually, and that the will of the LORD may be known and loved. Let human opinions fall, and let the LORD only be exalted.

In the light of Isa. 53. 11, John 6. 37, 10. 28, Eph. 2. 5, 7 we would anticipatorily, and earnestly, say that Scripture does not countenance the idea of losing eternal life, and that such an idea is derogatory to Him *in Whom* all the people of GOD are viewed. We shall see that it undoes the completeness of the work of CHRIST, although many have been ensnared in this doctrine would sorrowfully disassociate themselves from any such wish, and we *gladly* refrain from imputing motives. But such will surely not resent "great plainness of speech," that error, wherever found, may be judged, for "the righteous LORD loveth righteousness," and "no lie is of the truth." Psalm 141. 5 is a fitting summary of the feeling of those whose simple desire is *the glory of GOD*.

It should be made clear at the outset that—

(a) It is possible to fall from the doctrine of grace :—e.g. the Galatian believer by *circumcision* placed himself under law (Gal. 5. 3, 4).

(b) It is possible to appear to be saved, and yet to "fall away." We call to mind the rocky-ground hearers, and such an one as Judas, whom the LORD expressly contrasted with His own.* Religious profession is very common to-day : let us search *our* hearts before Him.

(c) It is possible for one in CHRIST JESUS to lose heavily, both in the present, and in "that Day," through unspiritual waywardness, even in little things. 1 Cor. 3. 15 speaks of one being saved—there is *no* doubt as to this—"YET SO AS BY FIRE."†

With this preface we may further search into this deeply solemn subject. The first evidence is direct—The Scriptures themselves declare that GOD saves His people eternally, His love is everlasting (Jer. 30. 3), and, when He makes known that none shall pluck from His hand, He is speaking wondrous truth. The apostle could be confident that GOD having begun a good work would perform it un-

* John xvii. 12 : "None of THEM is lost : but the son of perdition, that the Scripture might be fulfilled." This punctuation is required by the earlier part of the verse, and xviii. 9. See vi. 70, 71.

† Some will acknowledge many verses state security, but they add "There are others." But, while it is becoming in disciples to recognize truth is beyond their full grasp, and to be willing to accept God's words even when *apparently* contradictory, we should not *seek* to remain in ignorance. There are no passages which set forth the loss of eternal life. All difficulties may be explained in connexion with four principles :—

- (i) Our Father keeps us by many means, partly by warnings, in the way of salvation.
- (ii) If we persisted in wilful evil, we should be lost, but He will not suffer His own *so* to persist.
- (iii) Professors are oft spoken of and dealt with according to profession.
- (iv) As 1 Cor. iii. 15 shows, the verse which speak of loss etc: concern reward and the Kingdom of the Lord Jesus, *not* the free gift of eternal life, simply by *His* merits. If we ignore this, we confuse law and gospel, and imply merit in man!

til the day of JESUS CHRIST (Phil. 1. 6). The expression "eternal life" is not meaningless. Our gracious FATHER has promised "I will never leave thee, nor forsake thee" (Heb. 13. 5), and we are sure He will not forsake the work of His own hands. The new creation shall not be uncreated. The promise is unalterable—"All that the FATHER giveth Me *shall* come to ME, and him that cometh to Me I WILL IN NO WISE CAST OUT" (John 6. 37), that is to say, those who "come" are saved for ever. Our GOD is in one mind, and the principle of Rom. 11. 29 applies. The triumphant words of Rom. 8. 30-39 are not in vain. Glorified in the purpose of GOD, how can we be thrust down to hell?

And this precious part of truth, so encouraging to the true and growing believer, is also to be inferred from the *nature* of GOD's grace, and of that atonement which is so graciously provided. The blood of the LORD JESUS was said to be the blood of the new covenant, shed for *many*, for the remission of sins. If GOD elects (and the word is His own, and if man has no merit, the salvation of some involves election)—if GOD elects, an eternal security is a necessary deduction. Else the election would not be an election as set forth in Eph. 1. 4. If CHRIST's death were not in the stead of guilty sinners, it was not efficacious : but if He died FOR us, died for those given to Him, there must be an everlasting safety for such, else would He not see of the travail of His soul, but the atonement would hardly be an atonement, rather an attempt to make men save themselves, or at least finish an unfinished work.

In Luke 14. 23 the italicized word should be omitted : thus the passage makes evident that there shall be *no* vacant seat ("room" in 22 means "a place") at the Marriage Supper of the Lamb, and Eph. 5. 27 contains a parallel thought.

Again, the *nature* of salvation excludes the theory of losing life. DIVINE quickening is very wonderful. We are born again, totally *apart* from our works, else should we not need so vast a miracle of grace. "There is no mere development, but "a new creation." "That which hath been born of the SPIRIT is spirit." And this is an incorruptible seed (1 Pet. 1. 23). Let it be remembered that salvation does not deal with us in *Adam*, but in *CHRIST*. Many seem to think that it places us in the mutable position of our first father before he fell ; but union to the LORD JESUS is *quite* distinct, even as righteousness imputed is contrasted with bare innocence. How can *this* be *undone*? We are not simply *individual* creatures, else we might lose our standing ; but we are linked with our blessed LORD, and He would lose, if we were lost. Accordingly, the HOLY SPIRIT addresses redeemed ones as those who *have been saved* (Eph. 2. 8), that is to say, there is no allowed thought of uncertainty. "They shall never perish" is an exceeding great and precious promise. Nor will the LORD be less gracious than His Word. May we rejoice therein (Ps. 119. 162, Jer. 15. 16).

And the approved *assurance* of saints bears its co-witness. "I shall be satisfied," said the psalmist "when I awake, with Thy likeness." The words ring out "I am persuaded that neither death, nor

life . . . nor any other creature, shall be able to separate us from the love of GOD, which is in CHRIST JESUS our LORD" (Rom. 8. 38, 39). Was this confidence misplaced? Is it presumptuous now-a-days? It would be, if salvation DEPENDED at all on the believer's continuance, though that continuance is a privilege and a concern!

Furthermore, the way in which those who have professed the Name of the LORD are driven from Him in Matt. 7. 23 is very striking—"I never knew you." Cf. Luke 13. 24-27. There is not the thought "I knew you once as Mine, but you have fallen away." Indeed, no Scripture suggests such an awful idea. We may remember once more the language of the MIGHTY ONE of Jacob through Malachi—"I am the LORD, I change not: therefore ye sons of Jacob are not consumed."

But are there not difficulties? Yes, undoubtedly: we, in our weakness, feel this as to *all* parts of GOD's truth, and would be humble. But two of these problems must be quickly removed. The first is from human "experience," which always suggests dangerous arguments. Some have been acquainted with "preachers," and others, who have apparently "run well," and yet made shipwreck as to the faith. Our mere opinion (it cannot be more), that such were saved, has no weight against Scripture testimony: the devil has many counterfeits. We recollect a Saul and a Judas. The second problem is in connexion with the possible tendency of a belief in eternal security. But GOD'S truth can defend itself. If the ark seems shaken, it is because we have put it on a new cart. Let the doctrine of GOD shine forth, in its own context and proportion, and all will be well. Ah, He will use the very perversion to make manifest who are not His. The tree of knowledge of good and evil was near the tree of life as a test. Those in CHRIST, and loving Him, have new wishes, and are not merely held by a fear of hell.

Other difficulties from Scripture should be prayerfully pondered. One from Israel's history is erroneously used, and actually tells "the other way." GOD did not link all individuals in Israel to CHRIST, but chose that people *nationally*, and the nation, *though temporarily put aside, shall be eternally blest*, as Isa. 14. 1 and Rom. 11 alike show.

Passages which speak of the salvation of those who endure unto the end do not state *whence* their endurance comes, hence they *cannot* attack this part of sound doctrine. The GOD of the *end* is the GOD of the *means*; as it is written, "GOD hath from the beginning chosen you to salvation, THROUGH *sanctification of the SPIRIT and belief of the truth*" (2 Thess. 2. 13). Acts 27 affords a well-known parable—"GOD hath given thee all them that sail with thee" (24):—"Except these abide in the ship ye cannot be saved" (31). Thus our GOD preserves on a marked-out path, and thus prevents this portion of His truth turning grace to lasciviousness.

Hebrews 3. 6. 14 cannot be righteously *altered* to say that some in CHRIST will be lost. The primary meaning is "We are His house, (not only 'shall be'), if we hold fast." "This is a diamond, if it survives this test:" the test is *not* a preparation to its diamond-

nature, but a proof. So is it here. Hence the verse indirectly says, we are not, at any time, the LORD'S house, unless we hold fast. This *implies* perpetual preservation. Thus seeming arguments are turned round the other way, and we would give thanks unto our Heavenly FATHER.

Hebrews 6 plainly speaks of a falling away (verse 6 is not necessarily hypothetical). But there is not a word to show a falling away from salvation. "Gifts" can be possessed *without* "grace." Judas surely wrought miracles as the eleven, *else* they would not have been ignorant of his character. Nor can we forget Balaam. The article is left out, in the Greek, before "HOLY SPIRIT" in verse 4, to show His supernatural operations and wonders, rather than His person and life-giving work, are before us. "Cursed ground" is before us (8), and verse 9 definitely *contrasts* "things that accompany *salvation*" with those just named. The *persuasion* of the *inspired* writer, and *all* the added verses, indicate that there is *no* thought of losing eternal life.

Hebrews 10. 26 alludes to the presumptuous sinner mentioned under law (Num. 15. 30). The thought is solemn and heart-searching. But, when believers assert that any born from above can thus be characterized by sinning, they deny 1 John 3. 9 (which embraces *all* begotten of GOD), and when they *identify* the knowledge of the truth with eternal life, they are adding to Scripture. Moreover they are forgetting 2 Pet. 2. 20, 21, which goes on to explain that it is speaking of "dogs" who have awhile left their vomit, and of "washed swine," (22), not of the LORD'S sheep (John 10. 28).

1 Cor. 9. 27 is speaking of rejection, in connexion with a *crown*, and "that Day." John 15 especially refers to Judas ("the branch," 6 literally), and by the word "branch" does not imply a natural one, but that which has been *grafted in*. Absence of fruit on *such* a branch would only indicate the absence of an inward union, though the presence of one without. Thus we learn the importance of prayerful attention, in the HOLY SPIRIT, to the *exact* words, and appointed contexts of Scripture. Thereby shall we be graciously enabled to see there are *no contradictions, and fewer difficulties*.

Finally it is *well* to beware. "Let him that *thinketh* he standeth take heed, lest he fall." We would not urge glib assuming of eternal life, and frivolous self-confidence. But it is *ill* to doubt our Heavenly FATHER, and the *fulness* of His love in CHRIST. May it be ours to press toward the mark, for the prize of the high calling, and not like Lot to go on in Sodom and then to be saved yet so as by fire, but rather, like Abraham, to be numbered among those who, *through* faith and patience, inherit the *promises*, and live in the light of them, to the praise of the glory of the grace of our gracious GOD, Who *hath blessed* us with *all* spiritual blessings, in heavenly places, in CHRIST JESUS!

It is impossible to be spiritual, unless we walk with God. Sentiment is a poor counterfeit. It is deeply important to be regular and consistent, that He may be exalted.

"The Hour." Part 3. "Difficulties."

N.B. Prayerful turning to all passages is almost necessary, if blessing is to be expected.

[I will be asked, "Are there no *difficulties* if we accept the interpretation that *the hour* of Rev. 3. 10 etc: is distinct from the *tribulation*, and subsequent to it?" Through *our* failures, we find *certain* difficulties in almost everything, and the writer, while rejoicing in Prov. 8. 8, 9 as GOD'S own encouragement, would not suggest that every believer, graciously released from some error, will at once have every problem removed: we all learn slowly, yet, if we are meek, our FATHER will teach us *His* way.

The majority of objections to the Coming of the LORD JESUS *after* the tribulation are somewhat vague, or based on Rev. 3. 10. Further evidence against them, is found in the "*last trump*" of 1 Cor. 15. 52, and in the fact that the *momentary* resurrection of that verse includes those slain under *Antichrist* (Rev. 20. 4). The important argument from *silence* has, moreover, its due weight in this connexion. Since Rev. 3. 10 must be rightly explained *otherwise*, there is *no promise at all* of a rapture before the tribulation. Surely dear children of GOD, who want Scripture for everything, will take this to heart. All the *seeming* corroborations of an interpretation fall, if the *one* promise on which it rested has *another* meaning. "*Probable Types*" can prove nothing, they can only *support*. Nay, further, the promise of deliverance from the *hour* after the *tribulation* would itself be weakened, if the deliverance were actually $3\frac{1}{2}$ years before! The silence of Scripture is a wondrous witness in such cases. Oh that we may be led by the HOLY SPIRIT not to add to GOD'S truth.

But we would not *hide* difficulties. The marvel is they are so few, in connexion with such an important change of current belief. *Truth* can stand *prayerful* investigation. It may be that the following lines will bring before some the *strongest apparent objections*. GOD'S glory, not merely temporary and verbal victory, is the object of these meditations, and frankness befits children of GOD. Moreover, some may *feel* more restful if they see that greatest difficulties can be quietly pondered before the LORD. Every problem is an invitation to a blessing, and this we humbly expect.

Rev. 17. 12 has, I suppose, the fullest "*difficulty*," not from what it says, but from what it can be easily made to suggest. But we *must* beware of reading anything into the inspired words. The simplest explanation of the passage would be that, in the last hour, Antichrist leads a certain confederacy which makes war with the Lamb. This is strictly in accord with Zech. 14, and *all* Scripture, and reveals the unimproved nature of fallen man. It is plain this conflict is *not* till the last "*hour*" has set in. "Where then is the problem?"—may be the thought of not a few. In Rev. 13. 1 we seem to have ten kings crowned *with* Antichrist *forty two* months before the hour (5). But let us not be quick to decide. In Dan. 7 we find there are *ten* kings *before* the beast (24): these are disting-

uished from those of Rev. 17. 12 ("receive authority *with* the beast"), especially as he plucks up *three* of them. Then there are *at least* two confederacies of *ten*. We remember the confusion brought, through an attempt to *identify* the LORD'S addresses on mount and plain (Matt. 5 and Luke 6), as if they were one and the same. Let us beware of a similar error. Moreover, the HOLY SPIRIT not only omits detailed stress on the horns in Rev. 13, but He leaves out the word "kings."* This is not an accident. Moreover in an earlier study (Part 1), we saw that the confederacy of Ps. 83, which is *final*, includes Amon, Edom, Moab, who are plainly against Antichrist only a little time before (Dan. 11. 41). Thus here we have a *fresh* unity (Ps. 83. 4, 5), after tidings out of the east and north have troubled the wilful king.† Now we can see the force of Rev. 17. 12—"But *receive* AUTHORITY as KINGS *one hour with the beast*." The *subsequent* verses are before CHRIST comes, and, therefore retrospective. The horns are not *called* kings there: they give their kingdom, not kingdoms, to the beast, and, further, the order of their actions is suggestive. This interpretation clears up another difficulty. In Ps. 83 we do *not* find the great nations of to-day, and in Rev. 18 some "*kings of the earth*," at least, are viewed as *away* from Antichrist, and near Babylon, at the same time (verse 9). Satan will have gathered many (Rev. 19. 19), but, it would seem, will be too late with others (Rev. 16. 12-16). Isaiah 10. 8 will then have its awful illustration and fulfilment.

"Types" are often misused. Perhaps a reader will say "'Are there not twelve hours in the day?'—as John 11. 9 puts it, $3\frac{1}{2}$ years are about the twelfth part of the *day* of temptation in the wilderness (Heb. 3. 8)." We would not argue as to $3\frac{1}{2}$ or $3\frac{1}{2}$, but, just reminding every prayerful reader of the *care* needed with "illustrations," and that they have *no* weight against plain Scripture exposition, would gladly emphasize that we believe the HOLY SPIRIT, by the use of the *same words*, calls to a careful connexion of these passages. To *Israel* the $3\frac{1}{2}$ years *will* be "*an hour* of temptation," a time of Jacob's trouble, but not *the* hour of temptation. Strikingly during *the hour* they will be dealt with differently. Rev. 7. 1-8 blessedly shows this. *That hour* is for those who "*dwell on the earth*" (Rev. 3. 10†). Again, what is the parallel with the 40 years, found in the *later* Scriptures? Let Matt. 4. 2 answer. Part 2 of our study is now again emphasized: CHRIST had a contrast with Israel's *day*, as well as having His "*hour*." It is noteworthy that we have $3\frac{1}{2}$ days in connexion with the *ending* of Antichrist's rule (Rev. 11. 11). One would *not* say "The hour will have this length," but it is

* That they have subsidiary kingdoms seems probable from the term "*diadems*"; the derivation of which is sadly suggestive of an unholy unity.

† At one beginning of his career, he plucks up *three*, at the close adds *three* in another *tenfold* fellowship:—both alike contrasts with Christ's three parabolic ten's and especially Luke 19. 12-17. A sad type is seen in Jer. 41. 1.

‡ These heart-searching words, as to Antichrist's followers, the contrast of a heavenly people, may be traced through Revelation 6. 10, 8. 13, 11. 10, 12. 12, 13. 8, 12. 14, 17. 2, 8. See the opposite in 13. 6.

interesting thus to compare Scripture with Scripture, especially as Rev. 11 contains our final difficulty. Is the hour of verse 13 *before* the seventh trumpet? It would seem *not*. Rev. 10. 1—11. 13 is plainly parenthetic, its beginning before *sixth* trumpet, though in record after 9. 14. Thus this problem too is met. The "hour" begins with a great earthquake (*cf.* Rev. 6. 12-17), and terminates with a *greater* earthquake, as 16. 18 makes evident. Then shall be seen the glorious "*Day of the LORD.*"

Seeing that we know such *things* are coming, what manner of persons ought we to be, and how grateful our hearts should feel for so great a salvation from so great a death, in our beloved LORD for *Whom* we wait, and to *Whom* our longing prayer should ever be "Come, LORD JESUS." (Part 4, if the LORD will next month.)

Hymn for Believers.

LORD, for Thy Coming we humbly wait,
In view of glory, sin we would hate,
Live every moment by sovereign grace,
Seeking Thy glory, running faith's race.

LORD, for Thy Coming we look on high,
Knowing most surely *that* Day is nigh,
When, in Thy mercy, sleeping saints rise,
Saved ones then living meet in the skies.

LORD, for Thy Coming we watch, and long,
That blessed hope oft gladdens our song ;—
For, in Thy presence, free from all sin,
In Thy great goodness, saints enter in.

LORD, for Thy Coming Thine own elect
Look up to heaven, signs they detect,
But mid the darkness hopeful are they,
Watching and waiting for Thee alway.

Quicken Thy people, LORD, to prepare
For Thy blest Coming, glory to share,
Draw from false systems unto Thy Word,
Grant a reviving,—oneness, O LORD.

In view of glory, earth seems so small,
For separation, LORD, we would call,
That all redeemed ones Thy truth may see.
And in Thy mercy witness for Thee.

LORD, for Thy Coming we humbly pray,
Saying, Come quickly, bring that glad Day,
When in Thy presence Thy people rest,
Free from earth's sorrows, evermore blest.

Bible Study Centres:—61, Upton Lane, Forest Gate, 38, Campbell Rd, Bow, E, 43a, The Broadway, Walham Green, London, S.W. Also "Rosemond," Bede Burn Rd, Jarrow-on-Tyne. Correspondence welcome.

The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"The righteousness of Thy testimonies is everlasting:
give me understanding, and I shall live." Ps. cxix. 144.

A Word of Introduction.

IN the mercy of our GOD, we are spared to send forth something more of His Truth. Oh that it may be refreshing to His dear people, and, by the working of the HOLY SPIRIT, lead some away from the ruin, and the worldliness unto Himself. "Not unto us, O LORD, not unto us, but unto Thy Name give glory, for Thy mercy, and for Thy truth's sake" (Ps. 115. 1).

The Use of Titles.

THERE are not a few who love the Name of the LORD who are surprised and pained when any, who appear to be His, adopt the title "Reverend"; and one would have thought that brotherly affection should have weighed much in its discontinuance, *for none can say it is a Scriptural command.* Even if the objectors were simple-minded, their conscience should be respected—as in all things, unless there is a definite warrant and guiding of GOD otherwise. But I think we may go further in this solemn study of His precious will: and are we of one mind, dear reader, at the outset, that the true path is one glad adherence *to Himself*, and *His own* revelation? Do we value our opinions as nothing when against the "words which the HOLY SPIRIT teacheth!"

Every one, the writer included, must sorrow over slowness of heart, in perceiving GOD'S instruction in its fulness as to this matter, but past failures, graciously forgiven, are no argument against present obedience, and loving urgency upon others.

Matt. 23. 8-10 is so decisive, if our wishes are subject to Him. Let us ponder it once more. "But ye,—be not called, Rabbi; for ONE is your TEACHER, but all ye are brethren. And call not any one your father upon the earth, for ONE is your FATHER, Who

is Heavenly. Nor be ye called, Leaders, for ONE is your LEADER,—CHRIST." Here we have plainly a reference to our TRIUNE GOD. And all the language is impressive, e.g. the *singular* wording as to "father" seems to witness specially against many leaders recognizing one as father, above them; and we cannot but think of the saddening official description of an Anglican bishop, comparable with that of the Pope of Roman Catholicism. The majority of Protestant believers object to the "spiritual" title "father," in common use, but why should they not carry out the whole principle of this passage? The term "Reverend" is similar to "Rabbi," and is entirely contrasted with the attitude which our adorable LORD sets forth. But it seems "necessary," we are told, for expediency and opportunity. Then let expediency and opportunity be lost, and the LORD alone be exalted!

Some would blunt the edge of the LORD'S warning by saying that the passage appears against any human title, including "Mr.," and yet those who refuse the term "Rev.," allow this. Beloved friends, such an argument is dangerous: it often approaches to the idea "You do one wrong, I may double the number." But some hold it seriously, and we would not identify them with this sin. Their position is presumably that the context &c permit a special interpretation, and that the titles of to-day are not parallel with those of Jewish rabbis. But I am convinced that a prayerful and unprejudiced study of the whole passage will show that any religious title is forbidden, and "Mr." cannot be so characterized.* The term "Doctor" when suggesting a "Doctor of medicine" concerns occupation in earthly things, doubtless to be done spiritually, if the LORD has indeed called to, or in, this sphere, but it does not concern relation in the LORD, whereas "Doctor of Divinity" has this aspect. How then can we speak of children of GOD with the religious title of Doctor? Let us be Scriptural. The LORD will enable. The principle of Matt. 23 is decisive.

We may go further. The exalted LORD JESUS gave gifts to men. Never would we undervalue these. Eph. 4 beautifully describes His glory and giving. We are told of apostles, prophets, evangelists, pastors and teachers. And those privileged to teach and guide should be loved and esteemed (1 Thess. 5. 12, 13). Man-made familiarity and socialism are deadly. But while the description "pastor" is Divinely uttered, the title "pastor" is quite inappropriate. Accordingly we read of "Peter an apostle," and of "Paul an apostle," not of "the apostle Paul." We should never say "pastor So-and-So,"—and the thought now before us is quite distinct from another, equally solemn—viz whether the individual really possesses this gracious gift. We should no more speak of "Elder Brown" than of "Christian Brown."† "Our beloved brother Paul" is permissible (2 Pet. 3. 15), though I do not think "Brother Paul" alone would

* In like manner, the Holy Spirit adopts civil titles e.g. Mark 6. 14, King Herod.

† A word in passing against the title "Saint." But believers generally are "called saints," and to be saints.

be the LORD'S will. Let it not be said this is only a matter of convenience, and of idiom. "All Scripture is given by inspiration of GOD," and, moreover, Mark 6. 14, Acts 26. 2, 7, 19 show a contrary order is allowed as to earthly titles, nor would we forget Luke 1. 3; and its Divine arrangement.

Though this was not so fully unveiled in an earlier dispensation we feel the appropriateness of the words "Jeremiah the prophet," and that the Authorized Version in 28. 5, 6, 11 is somewhat unsatisfactory. Our gracious GOD would exalt Himself, and surely this is our wish. Hence we would not only refrain from flattering titles (Job 32. 21, 22), but from any alteration of the Divine plan of wording. Hence in the later Scriptures we rightly read of "Esaia the prophet," "Jonas the prophet," "Daniel the prophet," with only two or three exceptions, which have wondrous lessons. Many have little doubt about the MS. reading "The prophet Joel," in Acts 2. 16, but it is important to notice some evidence otherwise, and Lachmann omits "Joel." Acts 8. 28, 30 are, I think, clear because there is a reference to the book rather than the person. Thus Scripture testimony is remarkably uniform, and I would earnestly plead with dear brethren in CHRIST, who, in His grace, may read this, to drop their titles, and to go back to the simple instruction our GOD has afforded us.

Finally, this study emphasizes the LORD JESUS. He is the LEADER as Matt. 23. 10 declares. And He HAS titles in the Scripture, in contrast with His people. No mere prophet would have claimed and approved these, and denied them to his helpers, and yet have been humble. Our SAVIOUR'S DEITY is incidentally shown forth. We read of Him not only as "JESUS our LORD" descriptively, but as "the LORD JESUS CHRIST," and "CHRIST JESUS," bearing titles of glory, and honour. Yet, alas, those who use the prefix "Reverend" sometimes speak glibly of Him, and how often words of prayer are addressed to the LORD of glory by the one name "JESUS." Titles for men, and no title for Him!—Beloved friends, this is indeed evil. Let us be thankful for the very definite contrast in Scripture, and, confessing our failures, seek grace to be lowly ourselves, and to use His worthy Name even the Name "LORD" (Phil 2. 9, 10, 11), and to exalt Him by our lips and lives at all times.

Politeness.

POLITENESS never made a Christian, but a Christian should be marked by politeness. He should never be in too great a hurry to please the LORD, never be too excited to bring Him glory.

The word "polite" comes from the Greek name for "city." Those who belong to the city which hath the foundations, who are freemen of the Jerusalem which is above, should manifest their heavenly calling and citizenship in all that they do, and say, and omit.

There are many things to irritate, "naturally," but the child of

GOD is enabled supernaturally not to be irritated, and to be quiet before the LORD, amidst all the strain of the last times. The *HOLY SPIRIT* is not merely a term.

How many who bear the Name of CHRIST never answer letters that might be answered, never seem to think of the trials of other fellow-saved ones, never show a godly thoughtfulness. Can this neglect be a preparation for the Judgment seat of CHRIST? Ah, it is easier to preach than to live. But if we have received the loving-kindness of GOD, if the precious blood of CHRIST was poured out for us, if the gracious quickening and teaching of the HOLY SPIRIT is *ours*, what manner of persons ought we to be in all holy conversations and godlinesses. Neglect of the LORD in little things has often brought more dishonour on His Name than almost anything else. The world rightly expect that we should be exceptional people, nor is grace sufficient withheld. Let us seek for a revival in *detail-spirituality*!

"The Hour." Part 4.

The Practical Power of a Right Interpretation, And A Concluding Appeal.

IN the grace of our GOD, we have seen that "the hour of the testing" of Rev. 3 is *after* the tribulation, and that, if we are in CHRIST JESUS, we shall not even enter that gloomy season of wrath and judgment, but shall have been caught up to meet Him in the air. We have thought of the Marriage Supper of the Lamb, and, in passing, of the glorious reigning with CHRIST, which are held out as prospects for the redeemed, whom He has purchased with His precious blood. We have seen that an erroneous interpretation, often entwined around good intentions, *adds* to GOD'S promises, and so really takes from them, and hinders the true perception of His teaching. I believe we may go further: though from the loving hearts of those who have, alas, embraced this error, there has been *much* devotion to the LORD, *in spite of* the error, it has, nevertheless, considerably weakened their usefulness unto Him.

Are there not wealthy believers, living with *some* worldliness, who yet proclaim the return of the LORD JESUS, *before* the tribulation? Are there not others, who settle down, either in Christendom's ruin, or in a measure of disorganization, because of thinking that CHRIST'S any-moment Coming is the only reviving to be sought? But 2 Pet. 3. 9, as to wandering believers ("usward"), is so clear. Truth sanctifies, and the absence of truth involves a certain absence of spiritual experience. And, further, there has been a tendency to speak lightly of those who have differed as to the order of prophecy, and to say "Ah, you expect signs, not CHRIST." Such a manner has held back many from the study of GOD'S will, and has produced "camps" of opposite opinions, instead of encouraging a disciple-like gathering together.

We would not say that the perception of GOD'S truth in this matter ensures an all-round, spiritual unworldliness, but, realized in the

HOLY SPIRIT, it *should* have this effect. All *realization* of GOD'S instruction is partial:—we know in part. Nevertheless, truth, because it is truth, is precious and resultful, not only on the lines on which it primarily leads, but throughout the believing life, even as food nourishes the *whole* body, though bone, and flesh, and energy be so distinct, in appearance, from material used to build them up. Beloved friends, if we see the LORD'S own teaching about the hour, do we not feel anew the fulness of His work for us? *That* dispensation closed with the "hour," and this dispensation shall close in like manner, but from wrath we are graciously freed. Tribulation is our portion, but *not* wrath. We do not come into judgment, being in CHRIST JESUS (John 5. 24). Grace is, indeed, wondrous.

But there are many around us who wrongly conceive that this view of "the Blessed Hope" prevents true watching. Is it not our privilege to answer their objection by our *lives*? Faith, we say, is not *mere calculation*. We do not look for intervening events, we do not really look for events at all, but for CHRIST. We would be looking *off* unto Him. Doubtless we fail in this simplicity toward Himself, but would earnestly desire it. Spiritual hope should be, and is, independent of circumstances. It is blessed to realize that GOD has so arranged that only true believers, walking in the HOLY SPIRIT, can *truly* watch for CHRIST. Ordinary hope *could* anticipate in the way in which we are oft asked to anticipate; but for this, with affection toward those who ask us, we must say we find *no* warrant in the revelation of GOD.

But the practical power of a right interpretation is felt the more when we see that any other belief, though more naturally enjoyable, is apt to lead us away from suffering, and away from *exactness* in Scripture study, to "seeming" types and "possible" hints. Grace often counteracts these influences, but they are existent nevertheless. Oh that we may kept back from sin in these matters, and live as saved ones should, unto the praise of GOD'S grace.

It is not expected that the exposition, humbly and hopefully sent forth, will meet with *general* acceptance. Indeed Matt. 24. 26, shows that a belief in a secret coming, and presumably before the tribulation has run its course, will remain among *some* to the end. Far be it from us to link dear children of GOD with those whose sins are found in Matt. 24. 26, but the thought is this—The error *THERE* is *Satan's* development from the error *NOW*. Surely we do not wish to hold anything that is against GOD'S Revelation, and to be made a basis for such an evil development. Tenderly, yet earnestly, would the writer ask for prayerful pondering of the Scripture *once more*, and if any belief does not stand this test, however many godly men have held it, let there be a definite setting aside, that "the Blessed Hope," in its primitive glory, may have a right hold on our hearts and spiritual affections, and that, in the HOLY SPIRIT, we may say, with ever increasing love, unto Him, "Come LORD JESUS,"—and likewise make known, by life and lip, that "the Coming of the LORD draweth *nigh*."

Earlier "Parts" of this Outline will be gladly sent to any who will prayerfully consider them.

Detached Thoughts on Healing by Faith.

EVERY believer should realize the mighty power of a *living* faith, and the infinite resources of the LIVING GOD. But *His* wisdom must never be doubted by the exercise of a *presumption misnamed faith*. Oh how easily we fall into "extremes": how blessed it is to abide in the will of the LORD, and to be enabled by the HOLY SPIRIT.

Changing opinions of man mark every part of "science." Medical skill is not usually connected with Divine wisdom in Scripture (e.g. 2 Chron. 16. 12*). Is it wise for believers to place great confidence in its theories to-day? But again there is need for warning against an "extreme": Luke "the beloved physician" is not said to have "practised," but if his art had been always evil, would he have been thus characterized?

It is sometimes said, or implied, that GOD has given food, not medicine. But can we always draw the line *between* the two? How many medicinal properties are contained in the herbs which at the very first were lovingly bestowed on men? And should we not beware of limiting 1 Tim. 4. 4?

Is the use of medicine necessarily an attempt to avoid the LORD'S chastening? Undoubtedly it is evil to *trust* in means against Him or instead of Him, but are not trials of various kinds sometimes sent that believers may please the LORD in passing through them as quickly as possible? If He permits a window or a leg to be broken, there is *no Scripture principle* for mending the one, and leaving the other.

Do not dear children of GOD, who expect what they would regard as miracles, sometimes overlook the miracle of *daily life*, the miracle of preservation *from* illness and accident, the miracle of our Heavenly FATHERS'S use of means? Furthermore, do they not overlook the saddening ruin of to-day, and the removal of many gifts? Is there a *Scripture* instance of healing after the united Church, as the LORD'S executive, was "scattered" i.e. after the Acts, which is the *only* Church history? Where are such "gifts" in 1 Tim.; 2 Tim.; Tit.; 2nd John, 3rd John, Rev.? They were associated with the visible *body*, into which believers were manifestly baptized in the HOLY SPIRIT. Let us discern things that differ, though we *ever* recognize "our GOD is able."

The stress on weakness or strengthlessness (astheneia), for the LORD'S sake, is very beautiful. Notice 1 Cor. 2. 3, 2 Cor. 11. 30, 12. 5, 9, 10, 1 Tim. 5. 23. It is a privilege to be prostrated that He may be glorified.

"The body is dead because of sin; but the spirit is life because of righteousness." Many who bear the Name of CHRIST almost forget that the body has *not yet* received the wondrous effects of His work.

* Rephaim from same root.

It is still liable to death, and thus to preparatory disease. It is possible that in *claiming* health because of atonement, some have prepared the way for theories of perfection in the flesh, which grieve GOD'S HOLY SPIRIT.

Not a few illnesses are, I believe, sinful. They are sometimes anxiety, or envy,—that rottenness of the bones. More frequently are they largely imagined. Self-centred thoughts cause many complaints, and *faith*-medicine is very necessary in such cases. Sinful hysteria is perhaps, found among some who have adopted the theory, (and in whom one would prayerfully long to see the practice) of healing by faith.

What then shall we do? It is hard to decide for others, but let us be glad that GOD'S revealed *principles* should decide for each of us. Anything that takes from *faith* is serious. A believer will seek to see a FATHER'S lesson in *every* infirmity, and will not hurry to the mysterious drug, or hasten to the doctor, but will not refuse to acknowledge GOD'S *possible* use of means.

A Striking Pentecost. *

Some Events, and Part of an Address Then Given.

"AND when the day of Pentecost was fully come, they were all gathered on to the same object. And there became suddenly, out from the heaven, a ringing sound, as of a mighty wind being borne along, and it filled the whole of the house where they were sitting . . . and all were filled with the HOLY SPIRIT (רוח הקדש), and began to speak as the SPIRIT was giving to them to utter. But there were, dwelling in Jerusalem, Jews, devout men, from every nation of those under the heaven. But when this voice became, there came together the multitude and were confused . . . All were being amazed, and were in doubt, one to another saying, 'What would this mean?' But others, mocking, were saying 'With new wine have they been filled.'

But Peter, having stood together with the eleven, lifted up his voice, and gave utterance to them, 'Jewish men, and all ye who dwell at Jerusalem . . . This is that which hath been spoken through the prophet (see Joel 2. 28-32 in Eng.; 3. 1-5 in Heb.) . . . Israelite men, hear at once these words. JESUS the NAZARENE, a MAN having been shown forth from GOD, with a view to you, by powers, and wonders, and signs, which GOD did through Him in the midst of you, . . . This One, by the determinate counsel, and foreknowledge of GOD, given up, through the hand of lawless ones ye crucified and slew:—Whom GOD raised up, having loosed the pangs of *the* death, because it was not possible for Him to be held by it. For David saith with a view to Him, 'I was foreseeing the LORD in sight of Me

* A Leaflet circulated in the Lord's Name among poor Israel during their recent feast.

through all, because He is out from My right hand, in order I should not have been shaken. Because of this My heart was gladdened, and My tongue exulted; but still even My flesh will tabernacle on hope, because thou wilt not forsake My soul into Hades, nor give Thine HOLY ONE to have seen corruption. Thou didst make known to Me the ways of life; Thou wilt make Me full of gladness with Thy face' (Ps. 16. 8-11).

Men, brethren, it is allowable to have said with plainness to you concerning the patriarch, David, that he both died, and was buried, and his monument is among us until this day. Therefore, being a prophet, and knowing that GOD sware to him by oath, out from the fruit of his loins to have set on to his throne, foreseeing he spake concerning the resurrection of CHRIST, that He was not forsaken into Hades, nor did His flesh see corruption.

This JESUS GOD raised up, of Whom all we are witnesses. Therefore by the right hand of GOD having been exalted, and the promise of the HOLY SPIRIT having received from the side of the FATHER, He poured out this, which ye are beholding and hearing. For David ascended not into the heavens, but he himself saith, The LORD saith to my Lord, 'Sit Thou out from My right hand, until I shall have placed Thine enemies a footstool of Thy feet.' (Ps. 110. 1).

Therefore let all the house of Israel be recognizing, surely, that—both LORD and CHRIST, GOD made Him, This JESUS, Whom ye crucified!"

Hymn for Believers.

Saved by God, (when we were lost),
Through the death of God the Son,
For His own Christ paid the cost,
By Himself the work was done.
Oh what lives of love and praise
Sinners saved should daily show,
Doing all by grace always,
Since the Lord Himself we know.

Saved by God, that we should live
Unto Him, whate'er betide;
All we are, and have, should give
To the Lord Who for us died.
Be more godly day by day,
That in all things we may show
'Tis our God we would obey,
Since the Lord Himself we know.

Saved by God, that we should be
Righteous, holy, to His praise,
From sin's power we are set free,
Godliness should mark our days.

Praise to God should e'er ascend,
Thus our gratitude to show
For His love which knows no end,
Since the Lord Himself we know.

Saved by God to watch, and wait
For His Son from heaven above;
Sin to loathe, all evil hate,
Praise Him for His wondrous love;
All God's doctrine to adorn
Thus the heavenly life to show,
As we look for that glad morn,
Since the Lord Himself we know.

Saved by God, in grace, to share
Glory with our risen Lord,
Free from sin, from anxious care,
There to praise with one accord.
Such the prospect God hath given,
May we now its foretaste show,
Since we are made heirs of heaven,
And the Lord Himself we know.

"Questions of Enquiring Jews," a Free Booklet gladly sent to any interested or, rather, concerned by the gracious working of GOD. Correspondence welcomed. Percy W. Heward—Meeting Rooms of Believers: 61, Upton Lane, Forest Gate, E., and at 43a, The Broadway, Walham Green, S.W., also at 38, Campbell Rd, Bow, E, London.

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"As for GOD, His Way is perfect" Ps. 18. 30.

"The meek will He guide in judgment:
the meek will He teach His way."

Ps. 25. 9.

A Word of Introduction.

CHANGING "times and seasons," in an earthly sphere, leave the Scripture untouched, and, in connexion with the Divine use of these words, GOD has given instruction to His own (1 Thess. 5. 1, 2). But, beloved friends, it is very solemn to live in a ruined world. Do we feel that our LORD was crucified here? Then how can we settle down? It is for us to gird up the loins of our mind, and to press toward the mark. "The signs of the times" should never be viewed instead of CHRIST: rather do they make us long for the Coming of CHRIST—CHRIST Who is our life, our All in all. Oh that these pages may be used by GOD the HOLY SPIRIT to cause more devoted and patient and earnest looking unto and for Him.

"Christianity and Socialism."

MAY I, at the outset, urge care as to the use of the word "Christianity?" The last syllables receives too much emphasis, and we almost have an "ism." Thanks be unto GOD, if we have been born again, we are *in CHRIST*, a Living Person, and so I would rather put it thus "The Doctrine of CHRIST, and Socialism," or even, since the opposition is so real, "The Doctrine of CHRIST, or Socialism?"

Ah, dear friends, we cannot have the *two*, any more than we can combine CHRIST and Belial. Socialism is an *awful* system, essentially against GOD, like *every other* political organization, till He shall come Whose right it is to reign.

To this some may reply "But are there not *Christian Socialists*?"

And, others, "Why do you wander into the fields of politics, even to attack Socialism?" To the first objection one must answer in the words of 2 Tim. 2. 19. Profession of Christianity does *not* prove a man is in CHRIST, nor are individuals to become our examples. Beloved friends, one word with *you*—Are you *really* in CHRIST? To the second objection, I would say that the reader quite misunderstands the object if he expects a political conflict. The weapons of our warfare are not carnal. The believer should have *no* partnership in politics, not *even* to the extent of voting or ordinary conversation. But he may, and should behold "the signs of the times," and be spurred thereby to look off them, and to realize the holy prayer of Rev. 22. 20.

Socialism is an attack on GOD'S *providential* arrangements. He has always marked inequality (*cf.* parables of Matt. 25 and Luke 19), and though man may *proudly* emphasize it, the removal of this is impossible, and the attempt iniquitous. Why are even our mental constitutions originally distinct? Why are we born in civilized England, and others in openly heathen Africa? Does one dare to criticise? "Nay, but, O man, who art thou that repliest against GOD?" The rejection of *His* absolute sovereignty is a stepping stone either to human levelling or to fatalism. Socialism has spread concurrently with the *denial* of GOD'S electing grace. Ah, dear friend, there is more than mere *political* opinion underlying this attack on GOD'S wisdom. We need to behold the source and course of the sin, and to pray for gracious preservation from its very beginnings.

In accord with what we have seen, Socialism is at variance with the doctrine of CHRIST concerning *all* authority. The believer is, himself, in *one* sphere—his whole life should be "unto the LORD." But he acknowledges two spheres. Matt. 26. 52 and Rom. 13. 4 imply this: the one sphere is "in CHRIST," and linked with salvation; the other is of *natural* relation to GOD, and associated with government: the two were linked of old, and will be; but, in this dispensation of "strangers and pilgrims," are *definitely* contrasted. Hence the believer would acknowledge even a *Nero* with respect, and should submit cheerfully to every imposition. The sad union of so-called "church and state" obscures this point before many, but the recognition of *authority*, as such, apart from its Christianity or opposition to Christianity, is clearly set forth in the Scriptures.

It need hardly be said that the underlying principle, here emphasized, cuts at the root of *all* "standing up for one's rights," which is an integral part of Socialism, and of the uncontrolled will of man. The LORD JESUS when He was reviled, reviled not again; when He suffered, He threatened not. "Self-defence" is a natural instinct, but it is *not* spiritual. The *humble* believer is willing to be trampled because mindful of "*that* Day," and of CHRIST'S perfect award then.

The importance of pointing this out is increased, because socialism, like all "isms" has incorporated distorted *fragments* of *right* principles, to secure certain further recognition, and then has often appropriated parts of the Address on the Mount. Some, who deny

His atonement, have unblushingly claimed the LORD of glory as their Leader in this revolutionary work. And Christendom's practical disregard, and plain rejection, of that wondrous mountain-message, has helped forward the wicked claim.—"We are more like Christians than you are" is the argument. To illustrate:—Nominal believers commonly share in war, and take oaths. Can it be surprising that they are laughed to scorn? But the serious point is that *CHRIST* is made responsible, by the unthinking world, for His followers' *un-christianity*.

If, in the mercy of GOD, our eyes have been opened to see the importance of quiet obedience to His revealed Will, in the HOLY SPIRIT, we must mourn over the way in which the Name of the LORD is blasphemed because of those who bear it (Rom. 2. 24). But this pretension as to part of CHRIST'S teaching suggests a solemn thought. *Satan ever parodies (see the Book of Revelation); and socialism is a counterfeit, and offers an imitation of, and a substitute for, the church of GOD.* "In CHRIST" there cannot be bondman and freeman: a holy unity is caused. Socialism offers *its* brotherhood, *its* oneness, *its* church of humanity, *apart from* atonement, *apart from* a new creation. Such opposition is utterly wicked. Moreover, this system ignores the fact that in the wondrous unity, which grace has made a fact, there are diversities of gifts, spheres and positions.

We cannot, and would not, hide our eyes from Dan: 2. The days of admixture of iron and clay are upon us. Socialism is spreading. The progress of its confederacies in England and Germany, for example, cannot be overlooked. Strikes and strifes are beacons of danger ahead. In various lands governments have been subverted by the *same* "republican" principles. The liberty of the press is perverted to propagate its creed, and socialistic Sunday schools are turning the children more definitely away from GOD. Infidelity has a kaleidoscope, and sometimes appears less repulsive, but changing aspects are not changed principles. The root of everything evil is the exaltation of *MAN* against *GOD*, and the climax will be the uprising of Antichrist. But as we see the signs of the times, let us not join in unholy, political anti-socialism, but lift up our heads, and look beyond all circumstances, for salvation is a present fact, and, in its fulness, our redemption draweth nigh, inasmuch as He That shall come will come, and will not tarry (Heb. 10. 37). The LORD is not slack concerning His promise. The Divine plan shall have its fruition. May it be ours to live, and think, in the HOLY SPIRIT, as becometh the gospel of CHRIST.

"No man that warreth entangleth himself with the affairs of this life; that he may please Him Who hath chosen him."

2 Tim. 2. 4.

Correspondence welcome.—Percy W. Heward. BIBLE STUDY CENTRES:—61, Upton Lane, Forest Gate, E., 43a, The Broadway, Waltham Green, S.W., 38, Campbell Rd, Bow, E. Also "Rosemond," Bede Burn Rd, Jarrow-on-Tyne.

Conditional or Unconditional? Thoughts on Romans 8. 17.

THE wondrous grace of GOD cannot be over-valued. Those who are utterly worthless are made His children, and are counted with the SON of His love, indwelt by the HOLY SPIRIT, and made meet for the inheritance of the Most Holy Place in the light. *Nothing* can alter GOD'S eternal purpose, which is not of human will, or scheming, or working. Grace has abounded, and praise is becoming. Oh for more thankfulness, manifest thankfulness, unwavering thankfulness to our gracious Heavenly FATHER,

But He has *not* seen fit to take us at once away from this scene of sin and death. We are under a probation, not for eternal life, but with regard to position in *the Kingdom*. This is one key to the strange problems we are permitted. If we view Canaan as a type of the Millennial Kingdom, we see a striking parallel in Deut : 8. 2. How frequently a young man who has high position is caused to go through a routine, that his capacities and abilities may be practised and manifested. Not only in *this* connexion, but in the way of reward, many future glories are linked with this solemn time of waiting, and serving, and preparing.

Rom. 8. 17 emphasizes this thought, and shows us that which is conditional. It should be rendered and punctuated thus :—"But if children, also heirs, heirs on the one hand of GOD ; but heirs together with CHRIST if indeed we are suffering together, that we may also have been glorified together." If we are children, if we have been quickened by the HOLY SPIRIT, there is no question about our position as heirs. *This* is unconditional. Every redeemed one has his FATHER'S acknowledgment. Oh that we may realize more the things which GOD has prepared,—*realize* by the instruction of His HOLY SPIRIT (1 Cor. 2. 9, 10). Wonderful is the fulness of His mercy ; and we deserved nothing—*nothing at all*.

The contrast between being an heir of GOD, and a joint-heir of CHRIST, is not brought out in the Authorized Version. "And" would imply the blessings are almost one : "but" is the word Divinely used. Furthermore, the *structure* of the sentences rather involves this punctuation. Thereby each of the two "if's" of the passage has its appropriate accompaniment. But if our position as *joint-heirs of CHRIST* is conditional on our suffering together, what shall we say of those who bear the Name of the LORD and who avoid this suffering ? First, He knoweth His own : we do *not*. Secondly, *many* of such are unsaved, and *none* such can be fully recognized as believers. But Scripture suggests that there *are* unfaithful ones who will be saved, like Lot, yet so as by fire. Oh that this may not be our sad experience !

Isa. 53. 12 affords the closest parallel and is, I think, one of the passages to which the HOLY SPIRIT refers. There we read of *two* dividings, one by the FATHER with "the many" (the same word as in "He bare the sin of many"). *Here* we behold the heirs of GOD. The *second* is a dividing of *spoil* by CHRIST, and only

among the *strong*. Here then we find "joint heirs with CHRIST." 2 Tim. 2. 12 adds its testimony as to this privilege. Let us earnestly seek that it may be ours. How wondrous are the added blessings upon spiritual faithfulness. Nor is the grace of GOD insufficient. May we wait upon Him continually, and He will be exalted in our joyous reward.

A Few Notes on 2 Tim: 2. 19-21.(Part 1).

"That which I see not, teach Thou me." Job 34. 32.

"If any one will to do His will, he shall know of the doctrine,"
John 7. 17.

IT is well known that much of the teaching regarded, and glibly condemned, as "Exclusivism" finds an anchor here. Not a few, with grief at the saddening ruin of systems and "no-systems" alike, yet, perhaps, also *indirectly affected* by the broadness and lawlessness of to-day, are setting aside such an interpretation. But it is our privilege and duty to seek to find out the mind of the LORD in this matter. "Reconciling parties" may be a failure, but surely there are some, yea many, dear believers *among* various divisions of to-day who would welcome further help, even though their own "opinions" were thereby removed. The Judgment Seat of CHRIST is too solemn to allow of any clinging to errors. And His love to His own should be a yet stronger influence. Let us, therefore, assume that writer and readers alike wish to be teachable. And may we not even EXPECT the fuller guidance of the HOLY SPIRIT, and His enabling toward, and in, a more unprejudiced study than hitherto ?

In verse 19 we have a holy contrast with verse 18. "Howbeit the solid foundation of GOD hath stood, having this seal 'The LORD knew the ones that are His,' and, 'Let there stand away at once, from unrighteousness, every one naming the Name of the LORD.'" Here then we have a *foundation*,—yet no building is mentioned. We find *one* twofold seal—the *first* part concerning GOD'S sovereign grace ; the *second*, our responsibility : thus the order is suggestive. The command to *stand* quickly away from unrighteousness is heart-searching : indeed the word "stand," in its compounds, is also met three times in 15-18. How blessed to stand in the evil day, "apostatizing" from evil instead of apostatizing from the Living GOD. The wideness of the exhortation, yea command, is noteworthy, "Every one." There is no excuse for continuance in any evil. Where anything is done *against* the LORD'S mind, and I am *conscious* of it, *any partnership in the evil is sinful*. It is fairly plain that in some things a sleeping partnership is impossible, e.g. the use of unappointed bread and of unappointed "wine" at the LORD'S Supper. Why have we all such slowness to test actions, and to follow the LORD alone ?

Verse 20 begins with a certain contrast, "But in a great house" (δε : μέγας, 19). The *house* is plainly distinct from the *foundation*,

though, I would suggest, built upon it, and thus *subsequent* to it. What is the "great house?" Are we simply willing for the LORD's instruction? Oh that writer and reader may alike be kept humble, and thus not be misled. Error here will be most resultful: *one* misinterpretation, applied, may temporarily disintegrate a whole work of GOD. But He is our Resource: if we are misguided there is plainly a chastisement for some sin. So that spiritual condition not only affects our eyesight, but is dealt with by our FATHER'S refusal of His own teaching, and we know how the gap is filled. "The meek will He guide in judgment." Let us cry unto Him lest we wander, and *misrepresent* His precious and perfect principles.

Is this great house Christendom? To answer this question we ask another "Is the greatness approved?" If the greatness is the excellence, and leads to the inclusion of vessels of *gold* and *silver*, how can we explain of that sinful development from the pilgrim fellowship which GOD appointed? And this at once suggests to His dear people that greatness *now* is out of place. In this age we find "great Babylon," but the LORD'S people should be *separated*, they should not seek great things for themselves,—their greatness and glory are future.

Here then we have a key. The foundation is present: the house is to come. In an earlier verse the HOLY SPIRIT emphasizes holy diligence here, with a view to standing beside the LORD "in that Day." Indeed, the return of the LORD JESUS is *always* to be the thought of our heart, and the goal of our activities. Such passages as 2 Thess. 1. 7, 1 Tim. 6. 14 indicate a complete life in faith's view thereof. Here we have a Divine argument of wondrous force that calls to mind Matt. 5. 19, and oh that the LORD may apply it in our experience! If we break even "little" commands, and teach men against them, such sin *cannot* be overlooked. Let us stand away from all unrighteousness. Now is the time in which electing grace leads to our salvation, and now the time of responsibility (19); THEN will be the time of reward or loss. The seal is, The LORD *knew* them that *are* His,—implying *we do not always know*. This, in turn, suggests that some believers wander, and *hide* their spirituality. Hence the added words are not "Every one that truly names the LORD'S Name *does* turn away from all iniquity." There is *no* STATEMENT, but an EXHORTATION, bringing before us a hint that some of the LORD'S own, though not persisting in wilful sin, *are* in evils which are very grievous to Him. The next verse, therefore, is intended to prevent any thought that He, because silent, allows such iniquity. *The time of recompense is sure.*

In that wondrous palace of the millennial Kingdom there will be vessels of gold and silver, *but also of wood and earth*. The gold and silver will be *close* to the King—*not so* the wood and earth. The added statement may go even further: some will be to positive dishonour, albeit *in* the house.* Surely we must compare with Matt. 5. 19 "Called least," and 1 Cor. 3. 15 "Saved: yet so as by

* "May go further," for the principle of Ezek. 44. 9-16 shows that *not* to be used for the Lord *directly* is dishonour. Yet how often we over-value the "service" to men.

fire." Real believers will *not* be outside the house: all will live with CHRIST, but not all will fully reign with Him (2 Tim. 2. 11, 12). Thus these verses search our hearts, and, by the application of the HOLY SPIRIT, check our pride. How are we preparing for the Kingdom? It is easy to be self-complacent, but our LORD is not well-pleased.

Verse 21 continues the solemn message. "If therefore any one shall have thoroughly purged himself away from these, he shall be a vessel unto honour." The LORD'S *use* itself is great honour: let us esteem it so even now. The appropriate future "shall be" must be noticed. The purging is *to-day*, the award will be "in that Day." One simple interpretation is readily grasped, but not so easily fulfilled. It is the believer's *responsibility* to purge HIMSELF definitely and completely from THE THINGS which grieve GOD'S HOLY SPIRIT. The subsequent context emphasizes that there will be no vacuum, for *other* things take the place—"Pursue righteousness, faith, love, peace."

But this is *not* all. There is a Divine contrast with 1 Cor. 5. 7, the *only* other occurrence of this strong word for *complete* purging. THERE we have the *purging out* of old leaven, and *therefore of the person identified*. HERE we notice inability, in days of ruin, to purify that which had then become Christendom. The only possible step was *first* purging *oneself* individually away from it, and from the assembly fellowship of those continuing therein. The new fellowship does not come till verse 22. Coming out is personal. This may seem drastic, but we cannot tell who are the LORD'S, and, therefore, must decide righteously by works. Where there is not a departure from unrighteousness, how can we assume that righteousness exists (1 John 2. 29)?

Nor can we exclude the thought from all the context. *Persons* are mentioned *immediately* before the "these," and 3. 5 should be prayerfully considered. But it may be asked "How can we separate ourselves from vessels to dishonour, if the condition thus described is future?" The question is suggestive, but, I think, only emphasizes the solemn point before us. Just as faithful ones are called stars in advance (Dan. 8. 10), so is it here. And Rev. 1. 6, 9 should be noticed. *The present time and the Kingdom are closely linked: there will be an exactitude in the LORD'S recompense.* Do we live in the very light of the Coming of our exalted SAVIOUR? It is, therefore, our privilege to anticipate the discipline of the future, and to seek *not* after "church reunion," but fellowship limited to those who are characterized by calling on the Name of the LORD out of a pure heart (2 Tim. 2. 22). The outward identification is not now of all known to CHRIST. Ruin has set in, and there is an appointed fellowship of those who would be *faithful*. Here is a Divine exclusivism, more exclusive than much which has been so named, and we cannot *Scripturally* draw back from it. The bearing of the latter verses of this chapter on the subject, and the humble carrying into practice of the LORD'S revealed plan in the power of the HOLY SPIRIT, must be considered in a further paper, GOD willing.

Am I Saved?

SO many let themselves think they are saved, when all the time they are dead in sins. Hence, my friend, I would earnestly beg you, however religious you may be, to ask yourself this solemn question, for it concerns your *eternal* welfare, it concerns the things of GOD. How awful to think all will be well, and to find at last the closed door, and to hear at last the heart-searching words "I know you not whence ye are" (Luke 13. 25). Better to be *undeceived* now, than to realize judgment when it is too late. "Behold, now is the acceptable time: behold, now is the day of salvation." "Then shall they cry unto the LORD, but He will not hear them: He will even hide His face from them at that time, as they have behaved themselves ill in their doings" (Mic. 3. 4).

IS THERE SALVATION?

Yes, GOD's proved Word proves this. Hence we read of a salvation which is of the LORD (Jon. 2. 9), eternal salvation (Heb. 5. 9). The LORD is called by this very name (Ps. 18. 2, Luke 2. 30). Thanks be unto GOD the Scriptures do not only tell us our ruin, and our deserved doom, but they show a way of mercy.

HOW IS SALVATION?

Not by works of righteousness which we have done (Tit. 3. 5, Isa. 64. 6); all pride is laid low. It is the blood that maketh an atonement (Lev. 17. 11). Any other idea is a myth, a lie, a wicked attack against GOD, and will only lead to the depths of hell.

CAN ANY KNOW THEY HAVE SALVATION?

Assuredly, for it is written "By grace are ye saved" (Eph. 2. 5, 8), and again "These things have I written . . . that ye may know that ye have eternal life" (1 John 5. 13, Luke 1. 77). GOD *never* deceives.

AM I SAVED?

And so, dear reader, we come back to this question, which you will ask yourself, will you not? The evidence is *not*—"Going to church," saying prayers, being religious, turning over a new leaf, doing nobody any harm, singing in a choir, engaging in Christian work; but rather may be found thus—Do you *believe* GOD'S record that you have *no* life naturally (Eph. 2. 1), and that life is in CHRIST, for ungodly ones like you (1 John 5. 11). If you think anything better of yourself, you make GOD a liar, and merely *think* you have life, as the Pharisees of old (John 5. 39).

If you are saved on the low level of a worthless and guilty one, your whole life should be manifestly to the praise of the glory of GOD'S grace, and in the power of the HOLY SPIRIT.

Yes, the enjoyment of this free salvation is by a life of humble gratitude and obedience, for though works never secure salvation, salvation leads to godly works.

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"The Words of the LORD are pure Words: as silver tried in a furnace; of earth, purified seven times." Ps. xli. 7

"Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. iv. 6.

A Word of Introduction.

BY the grace of GOD we are privileged to prepare another issue that He may be glorified. His love and wisdom and power must be earnestly emphasized. The "deep things" of Scripture must not be overlooked. The present guiding of the HOLY SPIRIT must be with a desire for truth, and a humility of mind. And, therefore, dear reader, you know what to expect. Do not look for human traditions or novelties. Let us not return to men of bygone days, let us not depend on men of to-day, but, looking unto the LORD, seek to enjoy His perfect will.

The Use of Titles,
Further Meditations.

WE have seen, by the grace of GOD, that there is no Scripture precept or principle for "*religious*" titles. Surely then, dear friends, the path of faith is clear. Let us obey Matt. 23. 8-10 literally, and heartily: the SPIRIT of GOD will enable. Let us also emphasize the One Striking Exception. Our SAVIOUR is the LORD JESUS: He only, marked out in Deity and dignity, is the Titled One among those whom He, in love, deigns to call "Brethren."

Further thoughts will, I believe, be full of corroboration, and of blessing. May they help in *lives* of true Christian *disciplelikeness*. For example, when the rejection of Israel continued, He was well pleased that we should be told of "The high priest Ananias" (Acts 23. 2, 24. 1); in other words the description became a plainly *secular* title (cf. "*king* Agrippa," "*Orator* Tertullus," contrast "Paul

an apostle," which is descriptive, not titular). We recollect, when GOD approved, the usual words "Aaron the priest," and so forth. The changed order is not accidental.

Indeed there seems such consistency in Scripture language that the believing heart must surely feel there is a Divine lesson, and rest satisfied that any seeming exception has a fulness of instruction.*

The field widens. *Many* are the precious descriptive words of the later Scriptures. We read of apostles, prophets, evangelists, pastors, teachers, bishops, elders, deacons etc.: Where are *any* of these words used in the titular way, as among us to-day? The cumulative evidence is heart-searching. Let not the point be counted small. *Not only do our thoughts lead to our words, our words lead to our thoughts.* We are influenced by what we say, and cannot afford, in view of the Judgment Seat of CHRIST, to be influenced wrongly. 'Tis "Peter an apostle" or "Philip the evangelist"—not the reverse order. When our beloved LORD gave names they were *surnames*, never titles. We do not read "Peter Simon," but "Simon Peter." Beloved friends, *nothing* in Scripture is unimportant, for "*all* Scripture is given by inspiration of GOD." See also Mark 3. 17. On the contrary, let it be repeated, CHRIST is not only "JESUS the LORD," but the *LORD JESUS*.

But it may be said, "Are not secular titles also used in this way?" Yes, for we have secular *descriptions*, "Herod the king," as well as "King Herod," but the fact that the secular term can be used with *both* thoughts only emphasizes the narrowed employment of spiritual terms, in only *one* way. The language was CAPABLE of *both* modes of expression: GOD the HOLY SPIRIT definitely chose *one*. "The words of the LORD are pure words," and there is a *reason* for every letter, and every order.

I am thankful to several dear friends for kindly replies to the previous paper on this subject. Some criticisms may be helpfully considered. One alludes to Rom: 13. 7; but surely Rom: 13 refers to *worldly* office. In Rom: 12 we have the sphere of the assembly, in Rom: 13 the sphere of GOD'S government of earth. A single contrast will suffice. To believers GOD says "Avenge not yourselves but rather give place, unto (the) wrath" i.e. GOD'S wrath

* The writer would be very glad to be told of such problems. Difficulties are stepping stones to blessing. A passage like Acts 21. 10 is, I suppose clear: it is not "prophet Agabus," but "a prophet: by name Agabus." With regard to the centurion's bestowal of a title in Acts 23. 18 viz, "The prisoner Paul," may we, by grace, prove worthy of it *personally*: but we must remember that the apostle speaking in the Holy Spirit, refuses even this as a title (Eph. 3. 1. Philemon 1). The gentle affection of 1 Tim. 1. 18 is not likely to be misunderstood: it makes more definite the absence of the corresponding term "Father," especially in the light of 1 Cor. 4. 15, which emphasizes the immense difference between a title, and a description of action or attitude. Acts 14 14 has been instanced, but does not oppose, nor give a title, any more than 1 Cor. 1. 18. The words are plainly in apposition, as if we said, There was an idolatrous crowd, and the believers, Barnabas and Paul, etc. Would this make the *singular*, "believer," a personal title? It is interesting, too, that Barnabas is *here* first—exceptionally after 13. 13; apart from human arrangement, 15. 12.

(12. 19); concerning a governor we read, "He is the minister of GOD, a revenger to execute wrath" (13. 4).

The point is raised—"Are these things worth devoting time and trouble to?" I cannot but believe that if the precious and solemn teaching, to which allusion is made above, be prayerfully enjoyed, the answer will quickly be "Yes." If it be said that a "least" commandment is before us, let not Matt: 5. 19 be forgotten. And even if Matt: 23. 23 be brought up, let not the words be overlooked—"These ought ye to have done." If all the messages we are enabled to send forth put on one side the blood of CHRIST, for example, and dealt *only* with these subjects, there *would* be something seriously wrong. But, in due *proportion*, let everything of CHRIST be emphasized, and it will be seen that each command of His is larger than it looked at first, and more related to *others*, and that the plural in John 14. 15, ("commandments"), is deeply important. I hope there is no swallowing, as it were, of camels, but it is surely unwise to *omit* to strain out gnats. *Flies* of death ruin the apothecary's ointment: little foxes spoil the vines. We cannot be too careful, and it is well to be *literal*, provided that we do not limit the command of our LORD, but apply its wider *principle*, against *all* pride, and self-authority (Luke 22. 25) as well.*

The previous paper on this subject has been *quite misunderstood* by some, as if against all guiding-responsibility in assemblies of GOD. May I quote from criticisms:—"I earnestly ask you to reconsider your use of Matt. 23. 8-10. For it is flagrantly opposed to such Scriptures as Eph. 4. 11, Phil. 1. 2, 1 Tim. 3, Heb. 13. 7, 17 &c, &c, &c." *In not one of these passages do we find titles*; thus they all *confirm* the witness that we have sought, by grace, to bear! Again, one dear friend writes "I fail to see scarce any doctrinal distinction between 'Paul an apostle' and 'the apostle Paul' the latter appears to be an abbreviation of the former. . . You say 'we should no more speak (of) 'Elder' Brown than of 'Christian' Brown. But Brown may be a Christian and yet not an elder.'" I do not doubt that GOD has raised up teachers, and did fit some to be elders. It is ruinous when His appointments are not allowed.† But why should we give the *title*? In brief, the thought that I would bring before the LORD's own is this—"Descriptions" (*when necessary*) *not* "titles," and much humility even as to the former, and a continual heart-examination, that there may be a "living up to" any position of responsibility.

* May I emphasize this? Do we not wrongly speak of the "letter" OR "spirit" of a law as if *contrasted*? Scripture arrangements are *first literal*; and then *also* full of guidance in *many* other ways. There is no "or." The breadth of the underlying *principle* never obliterates the stress on the *special case* that the Holy Spirit mentions.

† More than one letter refers to God's dear people among the "Brethren," as if the position taken was theirs. But though cheerfully acknowledging the Lord's work among such, I feel that their arrangements often almost exclude some gifts of Christ, and the leading of the Holy Spirit *via* means, because of certain limiting of His work by "open" ministry, as at present understood, &c. Oh that our Heavenly Father may be glorified in the patient pondering of these saddening differences among His dear, blood-bought people.

humbly taken in the LORD'S Name. The use of a *title* is often a fruitful cause of *forgetfulness*. Though I would not recommend the *continual description* of "Such-an-one, a pastor," (for it lacks Scriptural examples), I do think even that would have more practical power, in leading the brother concerned, if in any measure entitled to this characterizing, to say, "Am I tending, and setting an example to the sheep?" Ah, let us think more of doing the will of the LORD, than of taking any name to set forth our office. Let our lives speak in the power of the HOLY SPIRIT. Then there will be harmonizing, or rather harmony; and the true exaltation of the LORD and the use of any gifts He is is pleased to bestow amid the confusion, with this very object of His people's edification, and His own glory.

Percy W. Heward.

Further Thoughts on Separation: With Special Reference to 2 Tim. ii. 19-26.

WE have seen, in GOD'S gracious enabling,* that the great house of 2 Tim. 2, being good, cannot be Christendom, but must be future. It is our present privilege to anticipate the service of "that Day," as the LORD may deign to use us, but we would never forget that exaltation and honour, in the fuller sense of the words, must be *then*, not *now*. Oh that our further meditation may be acceptable unto Him, and preparatory for further praise to His Name.

Inasmuch as what we are to-day will be reflected when our LORD returns (Luke 16. 11, 12, Col. 3. 24, 25), it is our responsibility at once to stand *aloof* from all unrighteousness, and to illustrate the *twofold* purification of verse 21. Purging *oneself* is personal, and first, and much needed; but there is a second activity—"away from *these*," i.e. from those who *are*, in measure, what they *will be*, namely, vessels to dishonour. Many words have been written about the fellowship of "every child of GOD who is *sound in doctrine, and godly in walk*." But these precious words, excellent for one's own heart-searching, are, I fear, greatly misused, inasmuch as *human* opinion is brought in to decide the soundness and the godliness. *Words undefined, beloved friends, are spiritually dangerous*. It may be replied "We cannot, any of us, keep human opinion outside," and one would prefer this frank confession (if the word "cannot" were changed "do not," lest our LORD should be blamed) rather than a *proud claim* to Divine leading, which is so easy *instead of* evidence. But, brethren in CHRIST, the important point is this—If you can produce Scripture for the *limitation* to children of GOD "sound in doctrine and godly in walk," and I believe you can, you nullify the contention that there should *not* be an exclusiveness. You have a circle *narrower* than that of those "in CHRIST." And a *new* welcoming, just to break bread, without any responsibilities, and

* Any desiring the earlier tract for prayerful study are welcome to write for it. 61, Upton Lane, Forest Gate, London, E.

with strange and varying conditions,* which has *no* warrant (as far as I can see in Scripture) has been substituted for that true "fellowship" which *precedes* "the breaking of the bread" and *includes* so much else. I do trust these words will not be misunderstood. It is a grievous sin to sow discord among brethren, and to encourage the angry consideration of "differences" is part of this sin, but if we are the LORD'S redeemed, and it is *His* will we should be perfectly joined together (1 Cor. 1. 10), surely it is well-pleasing to Him that there should be a quiet, prayerful effort after this unity of mind. At the outset we need to be mutually willing to weigh one another's difficulties, and conscientious feelings. Claiming the monopoly of conscience is not to the glory of GOD. And conscience must not be deified: we may be conscientiously misguided, and thus be out of harmony with the HOLY SPIRIT.

Returning again to the oft-repeated words "sound in doctrine and godly in walk,"—may we not take this passage as an argument for separation from all *others* i.e. from those who are leaving the LORD'S paths, so that they are not, and will not be, vessels to honour? How then can we call it a godly walk which upholds infant sprinkling and other parts of Babylonianism? This passage contains a definite promise: let us not enlarge the sphere of fellowship at the expense of truth. May it not also be said that we cannot really tell who *are* the LORD'S, till they have been tested by the painful, yet blessed companionship of an assembly of GOD. The present-day rule of welcoming often means "If you know nothing against an individual, acknowledge him." Ignorance, rather than godly investigation, is thus made a great factor in decision. Is this the zeal of GOD'S house, beloved friends?

The precious precept of 2 Tim. 2. 22 should ring in our ears. Youthful and "newer" *desires* are not for those who belong to the ancient way. Oh that *our* natural wishes may be laid low, and our desires be those which our Heavenly FATHER causes and approves. Here is a *holy* wideness. Those that call on the LORD out of a pure heart are to be our friends! I am persuaded that we grieve the HOLY SPIRIT by *our* extremes. In one sense, sin ever remains with us, for we fall short of our adorable LORD. But yet there are those who, though they fail, *can* be said to be characterized by calling on the LORD, out from a heart that hates sin. But this description involves a testing: "righteous judgment" *is* commanded. We do *not* condemn those in whom there is no evidence, for GOD only can see the heart, but we cannot accept such. The usual idea is that non-welcome is unchristianizing exclusion. Scripture words it in *another* way: we do not pronounce *at all* as to those who are not brought into manifest fellowship: our responsibility in this connexion is as to those *within*, not to those *without*. But to build "hay" and "stubble" into an assembly-palace of GOD is too great a risk.

* For example, many would accept "a child of God" remaining in "the Church of England," with its sad broadness and spiritual harlotry, while rejecting another who did not accept the plain truth as to eternal punishment. Here are *two* sins. Many more could be added. Where is Scripture principle for differentiating?

If this principle were more carried out, a true believer, when doubted, would only search his heart more, and bring forth "more fruit" which would be full of quiet witness that he was in the way of the LORD.

The apostle foreknew that this passage, and its application, would be made a basis for unhealthy "arguments": hence verses 23, 24. If we are rightly guided by the principle of Neh. 7. 65, GOD *will* show who are His, and who is holy. And this allusion to Num. 16 may remind us that 2 Tim. 2. 19 is partly quoted from that passage, and thus again we see that it urges separation, from those who are inside that which is *parallel* to the congregation of Israel.

In 2 Tim. 2. 25 we have some who place themselves in opposition. Undoubtedly such will be found. And it is the duty and privilege of "men of GOD" to deal with them. Talkativeness and "answering again," however, will not honour the LORD. Meekness befits those who *themselves* deserved nothing but judgment and wrath. It is of the LORD'S mercies that we are not consumed, and we cannot look down on a weaker or most erring brother. It should be our heart's desire that GOD may *give* repentance (2 Pet. 3. 9), "into acknowledging of *truth*." And then the striking words of verse 26 will have added power "And that they may have become sober again, out of the snare of the devil, (having been captured alive by him)—into the will of That One" (the Contrasted One, even GOD). Here we have an "out of" and an "into." "*Living*" ones are here before us, but they have been temporarily captured: and if any take an opposite position to an assembly of those mentioned in verse 22: are they not in a snare of the devil? May we make haste to look at things from *His* standpoint, and to obey *Him*, in the HOLY SPIRIT, living in the light of the return of the LORD JESUS, and of "that Day."

"Chosen to Salvation" 2 Thess. ii. 13.

IT is natural for fallen creatures to hate election. But if we are new creatures in CHRIST JESUS, how *can* we reject His sovereignty, and make light of His sovereign love? It is a wondrous privilege which we have in CHRIST to praise for all which we have in CHRIST, yet we sometimes, yea often overlook it. "Chosen to salvation," because we chose evil. Boasting is shut out. Any other belief *implies* some goodness in man, and *denies* a new birth. "Chosen to salvation"—then GOD will not forsake the work of His hands. What manner of persons ought we to be in all holy conversation and godliness. The path to glory is one of *sanctification*, and that not merely by human agency, but by the working of GOD the HOLY SPIRIT. How saintly should we be! Our TRIUNE GOD grants unto us *all* things which pertain to life and godliness (2 Pet. 1. 3).

Correspondence welcome, —Percy W. Heward. BIBLE STUDY CENTRES:—61, Upton Lane, Forest Gate, E., 43a, The Broadway, Walham Green, S.W., 38, Campbell Rd, Bow, E. Also "Rosemond," Bede Burn Rd, Jarrow-on-Tyne.

Can The Trumpets Be In The Seventh Seal?

Introduction.

"ALL Scripture is given by inspiration of GOD," and, therefore, if *seeming* contradictions are found, the believing heart, led by the HOLY SPIRIT, will doubt its own perception, doubt its own inferences, but never doubt the testimony of GOD. It is *this* faith which shows its Divine origin. The world may cavil, but the trustful saved one, conscious of his own natural ignorance, will thankfully say "I believe GOD" (Acts 27. 25). Men generally, who confess that the seeming irregularities of nature only emphasize there is much which we do not know, are unwilling to apply this rule to GOD'S *other* book: but saved and taught by grace, we rejoice that this fact is, in measure, realized,—but long to realize it more, in the power of the HOLY SPIRIT.

How often we all make difficulties by our preconceived opinions: there is *no* room for boasting, but *much* for confession of sin, and blessed indeed it is to remember that, if we are walking in the light, the blood of CHRIST keeps on cleansing. I have referred to confession of sin in *this* matter, and would desire that our FATHER should impress this thought upon His children. *Misinterpretation is sin*. It is so easy to lower the standard of holiness. We may not wilfully misrepresent the mind of the LORD, but it is a serious thing to say something is His teaching which is not. If only we stood more in His counsel we should know more of His instruction (Jer. 23. 22). "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath" (Jas. 1. 19).

I would not apply this passage to others, and forget myself. It is not, I trust, in the spirit of pride and dogmatism that these suggestions are sent forth, but with a desire not to weaken the meaning of any word of Scripture, but to take Rev: 6—11 in their wondrous, heart searching definiteness. If, as to anything, any of the LORD'S redeemed differ, there should be mutual loving concern; and correspondence that betokens communion with Him, and a desire for His glory, will not be thrown aside. 1 Cor: 1. 10 is not a dead letter, nor is the SPIRIT of GOD unable to cause a wondrous binding together, among the humbled people of the LORD.

SOME REASONS AGAINST PUTTING THE SEVEN TRUMPETS IN THE SEVENTH SEAL.

1. The sixth unsealing is plainly, a very solemn *climax*. The words of Rev. 6. 12-14 cannot be considered simply a description of political changes, without attacking *all* prophecy (and likewise the history of past miracles of judgment), nor do they merely record the opinions of *men*, but contain the *HOLY SPIRIT'S* description of real phenomena ("as"). Surely we should connect with Matt 24. 29, Acts 2. 20. If this be so, we have an event that introduces the "great and notable Day of the LORD," and it is impossible to find room for the five months of Rev. 9. 5 etc: in the *seventh* unsealing.* We can hardly make 8. 12, 13 ~~before~~ 6. 12, 13!

* Verse 15-17 confirm. The kings of the earth will not thus act a LONG WHILE before the Lord Jesus takes the Kingdom. There is no Scripture to suggest such anguish at such a period.

2. Rev: 7 show us the marking off of thousands of Israel. Is not this to be taken with Zech. 12. 10, and Matt. 24. 30, and therefore *subsequent* to the appearing of the sign of the SON OF MAN in heaven? If we make the trumpets part of the seals, the whole of Rev: 7 is strangely parenthetical *before the time*.*

3. The thought of *warning* trumpets is, moreover, against the suggestion that they are held back till the tribulation period (5th seal) is, at least, largely over.

4. When the HOLY SPIRIT shows us *final* manifestations of wrath, He uses different language ("Seven last plagues," 15. 1).

5. The wording of Rev. 8. 1 will be robbed of its force unless we see an allusion to the final hour, to which other visions lead up (e.g. 11. 13, 14. 7, 18. 10).†

6. The connexion between Rev. 10. 7 and 1 Cor. 15. 52 is veiled by the error now before us.

7. *Negatively*, there is *nothing* to compel making 8. 2 subsequent to 8. 1, and, not only so, in a book of confessedly *parallel* visions (even as Daniel), there might almost be expected *some* indirect indication of chronological dependence, if this actually existed.

WHY THE MISINTERPRETATION HAS BEEN ACCEPTED, BY MANY WHO WOULD FOLLOW THE TRUTH

It is difficult to account for all mistakes, but I would suggest that the *human* chapter-arrangement is largely responsible. 8. 1 *should* be 7. 18. It is by no means unusual in this book for "and" to begin a fresh section. The seven angels which stand before GOD (see Luke 1. 19) have not been mentioned in connexion with the seven seals, hence there is *no* particular association.§ But it may be said, "We first have the silence, and then the trumpets." This is plausible, but not conclusive; certainly it cannot be termed a proof of succession. The climax of the seals seems grand, suitable, and solemn, if we leave it with a reference to awful silence. Thus we have a contrast both of *time* and *action* between 8. 1 and 8. 2. At any period, except the end, the mention of "half an hour" would be unexpected. But the fact that half of the hour of Rev: 3. 10 is silent, and half (as we may infer) marked by Divine voices, is befitting. The silence is in *heaven*, not on earth, since Antichrist then masses his evil forces, to make war with the LAMB. Heart-breaking indeed is the goal of man's civilization, education and prosperity, and it is deeply important that the people of the LORD should be preserved from mere argument, and caused to search this book prayerfully and feelingly. May this be our experience under the leading of the HOLY SPIRIT: then this meditation will not be in vain, but will encourage to, and in a looking for "that BLESSED HOPE," which is the theme of the last recorded prayer of Scripture (Rev. 22. 20).

* It may be pointed out that this passage gives the *FIRST* view of the redeemed *PERSONALLY* IN GLORY: they are not viewed so in viii. 3, which rather compares with vi. 9.

† See leaflets entitled "The Hour," (4 parts). Concerned believers are ever welcome to correspond.

§ Nor do we read "I saw the seven angels take their stand": there is no suggestion of their arrival.

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Edited by Percy W. Heward.

"And Jabez called on the GOD of Israel, saying, 'Oh that Thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me!' And GOD granted him that which he requested." 1 Chron. iv. 10.

A Word of Introduction.

What is YOUR aim? Do you seek for amusing novelties, or for encouragements in a way of waywardness? Do not think the question too plain. How many man-conceived "blessings" are thus! But though it is well to search our own hearts, and to try to prove our own deepest motives, it is well also to ENCOURAGE one another when there are true yearnings after the LORD. And so, dear reader, if your desire is toward the LORD, may there be food for you here,—and to lead you, in the power of the HOLY SPIRIT, to be looking more earnestly for "That Blessed Hope." Will you ponder the pages before you, with this thought in mind, and seeking to be willing to FOLLOW CHRIST, and to go to Him, more and more fully and heartily, without the camp?

The Breaking of the Bread.* An Expression of a Scriptural Position, Or "A Distinct Event"?

HOW solemn the suggestive fulness of every word of Scripture, when applied by the HOLY SPIRIT. If we are, by grace, among the called of JESUS CHRIST, how happily should we do *anything* appointed in remembrance of Him (Luke 22. 89). The out-

* Can we doubt the DEFINITE application of this word? That such terms as "baptism," "church," "apostle" and "break bread" WERE wider is true, but Scripture shows a specialized meaning. See 1 Cor. x. 16. And Luke xxiv. 35 contains a type.

ward ritual, *without* the right spiritual attitude, is worse than worthless. 1 Cor: 11 shows how dangerous it is even for a *believer* to break bread if out of harmony with the LORD.* But the remedy is not omission, but rather repentance. And our Heavenly FATHER ever welcomes His own, when claiming, in a childlike way, their relationship to His Beloved SON.

How many believers can recollect fragrant seasons of blessing while desiring to fulfil the LORD'S Supper. Away from the rush and bustle of surrounding wickedness, in something of beautiful simplicity that the LORD appointed,† how precious the HOLY SPIRIT has sometimes caused CHRIST'S work and Himself to be. Indeed, some would record *unequaled* season then. It may be they have expected more communion, and loving faith has been rewarded. I think this is one key to the experiences of some dear believers commonly known as "Brethren": and one would desire that they and others, including the writer, might know more such expectation at *all* times, for do we not read of the LORD'S "abode" with His people? "Abiding" is wondrously constant. The SPIRIT of GOD is not only a title. In passing, one may further admire the grace of GOD in that He has often granted His people's enjoyment even while far from fully realizing His will. This is manifest in such a connexion, since there is NO Scripture, and nothing tangible but tradition, for leavened bread and fermented wine (even the word "*wine*" is not Divinely used) at "the Breaking of the Bread." The principle of of 2 Chron. 30. 18, 19 seems to apply. But how sad the failure into which we have all often fallen, through making blessing, in a position, to be the LORD'S approval of all its groundwork or accompaniments.

But just now it is particularly our privilege, and responsibility, to consider a belief which has been thus expressed—"It seems to me the first step is plain enough, namely, to cease regarding the LORD'S Table as a continuing *institution*, and to treat it, as it should be treated, as a memorial *act*, to be observed from time to time ("as often as ye *do* this"‡) by those members of His body who are

* Verse 29 might, I would suggest, be rendered "For he that eateth, and drinketh, judgment to himself eateth and drinketh, not thoroughly judging the body" i.e. if one partakes while allowing indulgence to his body, instead of bringing it into subjection, he must have judgment or chastisement. Doubtless, such would fail to discern the fulness of *CHRIST*, but "of the Lord" seems a transcriber's *note*. See verse 31, where the very words recur "But if we were THOROUGHLY JUDGING ourselves, we should not be JUDGED." Surely the passages are parallel.

† May a word be uttered not only against the even-verbally contradictory "Individual Communion Cups," but against ALL elaborateness. Reverence for the Lord is often forgotten to-day, but it is thought there must be a silver-mounted cup! Why? The Lord Jesus never said a word about this, but He *did* command in His comprehensive "This" the simplest bread (unleavened). "Breaking" is the simplest form of separating. "The cup" saith Scripture, never "the cups": why should we add? Are modern health-rules greater than Christ's will, and than the SIMPLICITY He appointed?

‡ I would not refer lengthily to this seemingly slight alteration of 1 Cor. xi, but it suggests carelessness, and, I think, hinders true perception of the meaning.

gathered in one place at the time. Every observance should be regarded as a *distinct event* complete in itself, and disconnected from like observances at other times and in other places." Is this the mind of GOD? We do well to ponder the thought. It is published from a house responsible for much literature known as that of "Open Brethren." Is this becoming their attitude? Is it the will of the LORD?

I am inclined to think that the writer is partly misled by *words*. He speaks against an "institution," and against the technical phrase "setting up another table." And the word "institution" sounds so long and so wrong. There seems something attractive in a simple act, but Scripture alone is authoritative. This word "do" must not stand apart from the "ye" "This do ye." So in 1 Cor. 11. Who are the "ye"? Apart from the fact that the apostles' doctrine and the fellowship precede "the breaking of the bread" in Acts 2, apart from the probable thought of a house in connexion with the table,* have we not an *entire* absence of *any* Scripture evidence for the LORD'S Supper as proposed in the booklet now lovingly criticized? The occurrences in Acts 2, Acts 20, and 1 Cor: 11 are *alike* in connexion with fixed assemblings of recognized believers. There is none other, and this fact is important.

Doubtless, the theory opposed is inviting, from its *initial* simplicity. One can break bread in one place without any association, and then in another, and thus be free from responsibility for attitude in other matters. But is this *low* idea of the *unity* CHRIST appointed to be ours, because of freedom from restraint, and for convenience? I do not mean that "convenience" is the basis of the action with many, but it easily becomes more than a make-weight. And revolt from the strifes of the 19th century is made the opportunity for an opposite extreme. Let us search our hearts.

But is the plan *really* simple? The writer says "The question of participation in it should depend on the spiritual state *at the time* of those who are present." Who is to decide this? Has each young believer the ability and authority? How long should we often need to wait, to find out the state of those desiring this *temporary* breaking of bread! The *imprimatur* of a company of those who bear the Name of the LORD *may* become a sectarian seal, and *may* mean little to-day, but abuse of a right principle does not alter its rightness. Beloved friends, the suggestion which we deplore would either pass to welcoming on mere *profession*, and to a carelessness grieving godly hearts, *or*, on the other hand, there would be the *reverse* of simplicity.†

* Though not necessary for EVERY literal table, implied here; see Acts ii. 46 with its suggestive fulness.

† I cannot but feel it is the natural *DEVELOPMENT* of the unscriptural idea of *OCCASIONAL* communion. And the expression "Sound in doctrine and godly in walk" may become a catch-phrase. What are the *LIMITS* of soundness and godliness? Satan is often *DISGUISED* as an angel of light. And is every believer competent to decide in these matters? Here is a child of God in some human system. Can he rightly be welcomed to break bread, and then

May we not go a step further? In 1 Cor: 10. 16, 17, whichever rendering be chosen,* the HOLY SPIRIT refutes in advance the belief that each "breaking of the bread" is only *something by itself*. If we are together in this, we must, rightly, be together in other things. An assembly is a miniature of the "body," and, as such, must act in harmony. *The doctrine before us has no room for this*. Nor can we forget the eastern fulness of meaning in eating together. The sin of Judas was the more manifestly heinous because he had shared CHRIST'S bread. A murderous chieftain would not harm his guest after a common meal. The very word for "covenant" in Hebrew comes from a root to "eat." There is a more wondrous identification than we at once realize. Oh that the LORD may apply this thought in its spiritual bearing.

Moreover, discipline is crippled by any plan which modifies that of the LORD. 1 Cor: 5. 11 does not stand alone but in a solemn context, all of which implies that a brother put out of an assembly, is to be treated as such, and one specially appointed expression of this is at "the Breaking of the Bread":—"with such an one, no not to eat."†

The *indirect* fellowship with evil which every removal of restraint involves is very serious. If I break bread with one who breaks bread with another that has been excluded from an assembly of GOD where I am found, I am indeed responsible. How important that all gatherings should be *united* (cf. 1 Cor. 4. 17, 7. 17, 11. 16, 14. 33), alike miniatures of the LORD'S ordained unity.‡ I know this will be said to be "a circle of meetings." and it will be asked, "Was anything similar existent in the early Church?" Not at the *very* beginning, for there were *no* saved ones in sects. But in the time of 2 Timothy many *were*, as ch. 1. 15, 2. 26 imply, and the LORD gave instruction *accordingly*. The limitations of 2. 19-22 cannot be overlooked, return to the system? If so, the order in Acts ii. 42 is strange, 1 Cor. x is mysterious, and theory above pondered is permissible.

* See A.V. The alternative, is "Because there is one loaf, we, the many, are one body." The word "for," in the latter part, shows a similar thought behind *EACH* translation. Here is unity, not only presupposed, but *resultant* on the co-partaking, i.e. a practical unity.

† I hope I shall not be misunderstood if I add that in an *ASSEMBLY* act, (and *THE LORD'S SUPPER IS SUCH* 1 Cor. xi. 18), any not Scripturally welcomed are *SOMEWHAT* parallel with those removed. In other words, the individual believer is part of the assembly and not to act on his own *INITIATIVE*. This solemn thought is emphasized by Matt. xviii. 17—"If he neglect to hear the *CHURCH*, let him be unto *THEE* as an heathen man":—otherwise "thou" art not hearing the church!

‡ May I refer to some leaflets which will be gladly sent to any enquiring ones — "A FEW NOTES ON 2 TIM: II. 19-21," and "THE WORKING OUT OF DISCIPLINE." Also a booklet, "AN ASSEMBLY OF GOD, OR A WORK OF MAN." The present-day belief that *ANYONE* can decide welcoming and discipline must grieve God's Holy Spirit. But, especially in days of such ruin, I cannot but express a fear that the Lord's people known as "Brethren" have trusted, without Scripture authority, to the working of the Holy Spirit in *ANY* local company, though often half-unconsciously allowing the guiding influence of itinerant brethren. But this influence is wrong if not *RIGHTLY* and *DEFINITELY* acknowledged. Titus i. 13, Rev. jñ. 14, 20 show how much is Divinely entrusted to responsible servants of God, in days of confusion.

without serious spiritual loss: and verses 23-26 are clear. In such disorder, the individual of GOD'S appointment comes into humble prominence. It is not well-pleasing to Him for us to make the emphasized "thou" in 2 Timothy sometimes suggestive of a so-called "apostolic delegate" and at other times of any individual, and thus an argument against an organized position, just as we choose. Much care, in the HOLY SPIRIT, is needed as to these things. Traditions bind: may we be concerned lest they bind us.

To conclude. We have seen, in GOD'S mercy, that there is no evidence for separating the LORD'S Supper from an assembly position, but real evidence, especially 1 Cor. 10. 16, 17, 11. 18 otherwise. And the *indirect* evidence, general principles and Scripture record, all tends in *one* direction. Comfort, and apparent affection, must not be, therefore, misused against the will of the LORD. The *first* thing is not to break bread, but to be gathered with "them that call on the LORD, out of a pure heart" (cf. 1 Tim. 2) anything else continues confusion, and if our hearts are unprejudiced, and toward the LORD, surely we must feel this painfully. All the mistakes of those seeking after GOD'S way, and failure through *human* exclusivism, or *human* broadening, cannot affect us, though they afford *beacons*, that we may trust in the LORD with *all* our hearts, and lean not unto our own understanding. Then we shall prove anew the truth of the ancient promise "The meek will He guide in judgment: and the meek will He teach His way."

"The Way to Hell."

THESE words occur in Prov. 7. 27 primarily concerning one special form of sin, against which that wondrous book warns again and again. But surely we may apply impressive words to other forms of sin, which Scripture shows are *equally* ruinous. Ah, dear religious reader, you may be fairly satisfied with yourself, but are you not *still* on the road to hell? Perhaps some will think this question unkind. No earnest and unprejudiced believer will be among them. It is so solemn to realize that CHRIST Himself has declared "Many will say, LORD, LORD" and yet be shut out from His Kingdom. There is no sentimentality in the gospel of grace, and it is cruel to be afraid of wounding feelings, and so to help others on "the way to hell." I would rather find one who was really concerned to know if I was born again, than one who readily accepted a verbal profession. Godly care in view of Matt: 25. 11 is needed. Again therefore I ask, dear reader as to *yourself*? Are you sure you are not on **THE WAY TO HELL**? There *is* such a path. Broad is the gate and wide is the way. If you are with the majority, it is evidently in this **WAY TO HELL**. And the majority in religious surroundings may be religious, and yet all the while unsaved. Do not be content with a vague hope. The only real faith is that which has fled for refuge to CHRIST, and which shows there is a new life by a new way of living. The atonement of CHRIST was for poor, lost sinners, deserving death and the curse. Is it only an *historical* fact to you?

A Chapter Break.*

ALL Scripture is given by inspiration of GOD, and for a valuable translation we praise our Heavenly Father. Moreover, chapter and verse divisions, with concordances, have often helped our studies. But nothing human is perfect, and many have been led astray by Rev. 7. 17 being apparently separated from 8. 1, and 8. 1 being joined to 8. 2. The break should be after 8. 1. The seven trumpets are

- neither (a) after the seven seals ;
- nor (b) in the seventh unsealing ;
- but (c) largely parallel therewith.

We may compare the parallel histories in the Gospels, and, still more definitely, the parallel prophecies of Daniel. Indeed it must be acknowledged that this interpretation is necessary in other parts of Revelation, else there would be several successive periods of 1260 days or $3\frac{1}{2}$ years, and Rev. 17 could not be understood, if in time after Rev. 16, and its great convulsion.

A few further thoughts may help believers who desire to please their LORD :—and let all study be spiritual and devotional.

- (i). In the sixth unsealing the events are plainly those of CHRIST'S Coming to the air (*cf.* Rev. 6. 12-17 with Matt. 24).
- (ii). Rev. 7 implies that Israel have looked on Him Whom they pierced (Zech. 12. 10), and that the redeemed ones are in glory before the 7th unsealing.
- (iii). The reference to "half an hour" in 8. 1, with other passages in this book,† implies the extreme end of this age.
- (iv). There is *nothing* to suggest that 8. 2 is subsequent to 8. 1—no time words or marks are found.
- (v). The trumpets suggests "warning," rather than numerous events after the climax of 6. 16, 17.
- (vi). In this section we find periods (9. 10, 15), which would make 6. 16, 17 still more difficult.‡
- (vii). In 8. 5 we have an earthquake, in 6. 12 a great earthquake ; and in 16. 18 a still greater one ; and these facts illustrate the suitable sequence throughout, if the chapter break (which has no warrant) be removed.

May it be ours, if saved by grace, through the poured-out blood of our LORD JESUS not only to search this book, and humbly keep its sayings, (Rev. 22. 9) but to be concerned for others in view of the real wrath of GOD from which we have been so graciously saved (1 Thess. 1. 2, 10). The book of Revelation is not merely a volume of symbols or of calculations, but of practical instruction, leading to the ardent prayer and longing "Come, LORD JESUS."

* A Summary of the suggestions on this subject in last issue. The two modes of presentation may help the Lord's own.

† See leaflets entitled "The Hour," (4 parts). Concerned believers are ever welcome to correspond.

‡ The vials have no such time marks, and are almost simultaneous, it would seem, i.e. in the last "hour."

"From Hell Beneath."

THUS saith the Scripture "The way of life is above to the wise, that he may depart from hell beneath" (Prov. 15. 24). If a sinner once passes out of this world, still unsaved, he is lost for ever! **THERE IS NO WAY OUT OF HELL!** We remember, in this connexion, the "great gulf fixed" Luke 16. 26. But when a soul is, in mercy, exercised before GOD, to see himself an utterly lost criminal, and when, realizing that hell is for him, he cries out in anguish, and believes on the LORD JESUS, he departs, as it were, from hell beneath. The lake of fire at first appears quite ready for him, and he dare not so much as lift up his eyes unto heaven (Luke 18. 13). It is then that music is found in the precious words "GOD, be merciful—because of a sacrifice—to me the sinner." Nothing of merit can be pleaded, nothing of human works can be offered. Grace, free grace, is the only hope.

It may be said, "Such feelings are rare to-day." And this fact is saddening. Why? The *majesty* of GOD is not confessed, and the *awfulness* of iniquity is neither set forth, nor felt. The sinner is often urged to repent, and to decide for CHRIST, as men say, but he needs the *hammer* of GOD's Law (Jer. 23. 29).

They that are whole do not want a physician. GOD healeth the broken in heart, and herein is seen His method, and His matchless lovingkindness. The precious blood of CHRIST, which has met the troubled sinner's awful condition, is the only balm for a wounded conscience. The HOLY SPIRIT points to CHRIST.

My friend, have YOU departed from hell beneath, or are you still on the broad way to destruction? Only those who are brands plucked out of the fire (Zech. 3. 2) are *really* alive! All others are "dead in trespasses and sins." But GOD waits to receive the helpless, and to welcome such in CHRIST.

"The Words of the LORD are pure words." "Every Word of GOD is pure." There is no dross in His Truth. How reverently earnest His blood-bought people should be. Human literature is often sought, men turn to broken cisterns. Let the Words of the LORD be loved, and the Words of the LORD be pondered, that He may be exalted and honoured. Oh that this "perfect gold" may be more valued in our lives, and not merely verbally, but *realized* by the inworking of the HOLY SPIRIT.

A **SERIOUS MISPRINT** should be corrected, at the end of page 71: "We can hardly make 8. 12, 13 before 6. 12, 13" should have read "We can hardly make 8. 12, 13 **AFTER** 6. 12, 13," i.e. the judgment is much more extensive and comprehensive in 6. 12, 13.

Believers' Meeting Rooms:—61, Upton Lane, Forest Gate, 38, Campbell Rd, Bow, 43a, The Broadway, Walham Green, London. Also "Rosemond," Bede Burn Rd, Jarrow-on-Tyne.

Hymns for Believers.

Keep me, O Lord, by grace alway,
Near unto Thee,
That from Thyself I ne'er may stray,
But follow Thee.

Teach me, O Lord, Thy perfect will,
At all times lead,
Work for me, Lord, midst good or ill,
Meet all my need.

Guide me, O Lord, and keep my feet
In Thy sure ways,
Uphold, and all my foes defeat,
In these last days.

Keep me, O Lord, from sinful pride
While here below,
Give grace in Thee to e'er abide,—
Thy goodness show.

For Thee, O Lord, may saved ones
Within Thy Word, [live,
All glory, honour, to Thee give,
With one accord.

Lead me, O Lord, give wondrous
In this world's strain, [grace,
To run with patience in faith's race,
The prize to gain.

May I, O Lord, be kept from strife,
By grace Divine,
Show forth Thy praises by my life,
As truly Thine.

Together bound by closest ties
In God's abounding love;
Should not His people realize
Their union, formed above?

Oh for a fuller grasp of grace,
To know the Lord our own,
To live as in the holy place,
To seek His will alone.

Oh for a fervency in prayer,
And fellowship in praise,
To cast upon the Lord our care,
And triumph in His ways.

Oh for a hatred of the sin
Which brings to sad discord:
Oh to unitedly go in
The presence of the Lord.

Our Father, Thou hast bound, and
Wilt still our hearts unite, [Thou
Redeemed by blood, we own Thee
And would in Thee delight. [now,

Our sin's confession deign to hear,
And glorify Thy Name,
Keep us *within* Thy holy fear,
With one engrossing aim.

Our object hence would ever be
Thine object, Thine alway;
From other objects now set free,
To please Thee day by day.

Near to Thee, our gracious God,
Ever would Thy people dwell,
And the path their Saviour trod,
In rejection, tread as well.

Near to Thee, and welcomed there;
While on earth despised by men—
Soon the Saviour's throne to share,
And to have all triumph then.

Near to Thee—from men outside—
In Thy secret dwelling place,
Who would not therein abide,
When he knows the wealth of grace?

Heavenly Father, we are Thine,
Quicken longings after Thee,
Teach us, in Thy grace Divine,
May our lives more holy be.

Draw us from the world, and sin,
Into fellowship indeed,
Speed the work Thou didst begin,
Meet our weakness, and our need.

Teach us, by Thy Spirit's power,
In Thy presence to be found;
Day by day, and hour by hour,
Let Thy grace and strength abound.

Saved by grace, and now received,
In the presence of our God,
How can we, from care relieved,
Let the way of self be trod?
How can we as worldlings live,
How can we in wand'ring rest,
How our strength to "pleasure" give,
When with heavenly pleasures blest?

Most ungrateful oft we seem,
Loved with love beyond all *thought*!
Christ should be our Joy and Theme,
And His praise alone be sought.
Worthless toys should not attract,
Heavenly longings should engross,
Though earth's *comforts* may be lack-
And we bear a daily cross. [ed,

What are all our troubles here
When we think of Christ, and heav-
Light *afflictions* only cheer, [en?
When we know our *sins* forgiven:
Suff'rings are a background now,
Glories ever are in view;
'Neath the yoke awhile we bow,
But the promises are true.

Let us trust our gracious Lord,
Let us live as those who trust,
Let us with His will accord,
He is faithful, He is just:
Not one strain shall be too much,
Mid the whole we shall be blest;
Who can doubt, when love is such?
In eternal love we rest.

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"The LORD is nigh unto all them that call upon Him, to all that call upon Him in truth. He will fulfil the desire of them that fear Him." Ps. cxlv. 18, 19.

A Word of Introduction.

IN the goodness of GOD, and conscious of His grace, we are enabled to send forth to His own people another

- (a) *Reminder of His lovingkindness.*
- (b) *Collection of hints for those who would know more of His truth.*
- (c) *Affectionate warning against the present tendency to excuse differences and sins, among those who bear the Name of CHRIST (1 Cor. 1. 10).*

Any correspondence will be welcomed, if from one rejoicing in the LORD, or concerned as to His salvation, and referring to His truth. Oh that the object of life may be His glory: any other object is poor, and worse than useless. May the HOLY SPIRIT'S guidance be graciously enjoyed, that oft-overlooked topics may not cause friction, but be pondered with disciplinelike earnestness.

Baptism in the Spirit, and yet Baptism in Water.

OUR title mentions *second* that which was usually *first* (Acts 2. 38; 8. 15, 16; 19. 5, 6), because of our special reference now to Acts 10, 11. It is deeply important to realize that birth of the SPIRIT, and baptism in the SPIRIT are *distinct*: the latter was visible "with signs, and wonders, and divers miracles, and gifts of the HOLY GHOST." No Scripture can be found for an *invisible* baptism, and, lacking the "signs following," Anglicanism stands convicted, although the alternative hope is not an erroneous revivalism which wrongly

claims them. With earnest affection the writer would warn GOD's dear people away from the present-day movements which profess to have "power," in surroundings that *deny* the unity for which CHRIST died and prayed, and that ignore the principle of 1 Cor. 14. 34, being unmindful of verse 37. But it is more difficult to sound forth a warning against the other belief already mentioned, and so often near to much obedience, the belief that those who are born from above are now at once baptized in one SPIRIT into one body. Oh that we may all test our own thoughts by Scripture, at least as fully, and as prayerfully, and as candidly, as we search out those of others.

I feel convinced that we cannot Scripturally call the quickening which we have received, or the wondrous working of which Gal. 4. 6 speaks, and in which we would rejoice, by the name of "Baptism in the HOLY GHOST." But among those who think they can thus identify, (and, I would venture to say, confuse) His operations, who fail to realize the saddening ruin and loss of corporate unity and testimony, some make their earnestly professed condition an argument against water-baptism. Is this the mind of the LORD? If any were baptized in the SPIRIT would they rightly refuse this act of loving obedience? Let us consider Scriptural reasons for a negative answer, earnestly commended to those who bear the Name of CHRIST.

1. Acts 10 brings before us Gentile believers whom Peter would, evidently, have hesitated to immerse (Acts 11. 17). Hence GOD, in mercy, gave the gift of the HOLY SPIRIT *first*. And at once the apostle felt that none could forbid or hinder water (Acts 10. 47). Why? Plainly, because of the memory of *CHRIST'S Words* (Acts 11. 16). Hence the question "Who was I, to be powerful to have forbidden GOD?" (The same word as in 10. 47, literally; "to cut short.") Here is evidence that Peter realized *no* contradiction between the baptisms, nor does the context, nor any Scripture, suggest that he misunderstood the mind of GOD, but rather that those who hesitated were in error. "He commanded them *in the Name of the LORD*," says Acts 10. 48, more exactly. Shall we dare to withstand GOD?

2. The testimony of GOD through Paul is striking. "Baptisms" are alike made part of the *foundation* (Heb. 6. 1, 2). Many think that Jewish washings are before us, but *Judaism did not show repentance from dead works*. Moreover, the position of the words in this list is striking.* Baptism in water followed faith, and that in the SPIRIT was off-joined with the laying on of hands. But if it be said this passage "leaves (verse 1) baptism in water," it *equally* leaves faith on to GOD, and baptism in the SPIRIT. Surely the idea is definite that the *act* should not be repeated again. Eph. 4. 6 has been mentioned in opposition, but there we have βαπτισμα, here βαπτισμος. The two βαπτισμοι were one βαπτισμα. Deut. 6. 4 is used by the Jew against the Trinne nature of GOD, and we tell him that the oneness is in contrast with heathenism's different idols, so

* May I point out that the first two are internal, the second two visible, the third two future: an incidental illustration of the fact that baptism in the Spirit is associated in Scripture with manifestation.

the HOLY SPIRIT witnesses in Eph. 4 against sectarianism and disunity.

3. One of the parting commands of the LORD JESUS concerned baptism (Matt. 28. 19, 20). "Baptism into the Name" is linked with *water*, in Acts and 1 Cor. 1. Further, whereas, when water is before us "JESUS Himself baptized not, but His disciples" (John 4. 2), as to the baptism in the HOLY SPIRIT, *He Himself* is the Baptizer. *But here we have a command to His servants.*

4. 1 Cor. 1. 13-17 is clear, and it illustrates Eph. 4, by showing the witness of baptism *against* diversity. The statement, "Were ye baptized into the name of Paul?" would be meaningless if the Corinthians were not baptized *at all*! And surely no one will say that any other than water baptism is before us in the passage. To avoid other misinterpretations, let us remember that verse 14 must be read apart from 15. The stress in 16, 17 is that the apostle was not a *baptizER*. Only John is *thus* named. Hence we again and again read "They were baptized" etc. The difference between the *passive* of 13 and the *active* of 17 must not be overlooked. We have no official to administer humanly devised sacraments. If only this had been recollected! May the LORD draw us to His simple and comprehensive will.

Not a word can be found in the Scriptures to suggest the human idea of a very temporary character of baptism. Doubtless, as circumcision of old (Jos. 5. 5) both this, and the LORD'S Supper, have been largely omitted, and, doubtless, we have lost much of its meaning, but this is our shame.

May it be the privilege of the LORD'S own, humbled before Him, to assert *His* claims and His authority, and, feeling the ruin, to love His Appearing with increasing, and holy heartiness, that He may be honoured and exalted.

What Does the Judgment Seat of Christ Mean to Us?

MANY, who bear the Name of the LORD, and who appear to truly belong to Him, and, furthermore, who seem to know the joy of salvation, and of looking for that BLESSED HOPE, often associate His Coming only with gladness and glory. That the prospect is very bright we would thankfully acknowledge. "We shall be like Him, for we shall see Him as He is," "Who died for us, that . . . we should live together with Him." Of old the psalmist said "I shall be *satisfied* . . . with Thy likeness." This wondrous thought should, indeed, cheer us, and I would not say a word against the realization that to see CHRIST *will* be glorious, and to be released from sinful surroundings, and to lose all wishes of pleasing oneself against the mind of GOD, will be a blessing beyond all its anticipations. But I think we are apt to become onesided, and to forget the solemnity of the Judgment Seat of CHRIST.

Matt: 25, with 1 Cor: 4. 5, shows that it is before the thousand

years, and therefore the ungodly will *not* be present (Ps. 1. 6, Rev. 20. 5). Believers, and believers only, will be manifested (2 Cor. 5. 10), and their works will be tested (1 Cor. 3. 13), and tested closely (Eccl. 12. 14, Rom. 14. 10, speaking of *small* things). Not one will lose salvation (1 Cor. 3. 15),* but many, it would seem, *will* lose reward (2 John 8, Rev. 3. 11). There is an unsullied righteousness in *all* the dealings of our beloved LORD, and He will judge according to works (Rev. 20. 12). Some have either viewed this as impossible, or introduced a principle of *salvation* by works. Nay, *salvation* is by grace, and apart from our service: but *reward* is according to obedience. In 1 Cor. 3. 15 the very wording of Matt: 16. 26 is used, but the added reference to *the soul* is Divinely omitted: showing again that believers will not suffer loss *as to soul*. The judgment *then* will, (like chastisement *now*, and there are many parallels between the two) be a contrast with that meted out to the ungodly (1 Cor. 11. 32). If CHRIST has, indeed, *answered* for us, our sins *cannot* be raised *again*, to undo His work, to condemn us. John 5. 24 clearly sets forth that believers do not come into *judgment* (literally): our *persons* are eternally *saved*, but there may, and will, be real *losses*. Thus the principle of righteousness stands, yet the mercy of GOD and the merits of CHRIST are in no way invalidated. There is no judgment against those in CHRIST JESUS, every tongue that rises against them in judgment they shall condemn (Isa. 54. 17). James 2. 12, 13 seems to express very briefly the mind of the LORD as to His people in this matter—"Thus keep on speaking and thus keep on doing, as ones *about* to be judged by the instrumentality of a *law* linked with freedom (see Rom. 8. 2, 1 Cor. 9. 21), for *the* judgment (i.e. for the ungodly) shall be without mercy to the one not having done mercy" (contrast Jude 21).

Hence the thought of *loss* is heart-searching, but in no way opposes the work of CHRIST. Does this solemn teaching lay hold of us? Surely Rev. ii, iii give an anticipation of the mode of judgment. The LORD sees all that is commendable, but He notices, with eyes of fire, any omission, and any weakening of love. Oh that we may not be slack! The HOLY SPIRIT graciously enables earnest obedience. It is noteworthy that even to the one who has gained *five* pounds in Luke 19. 19 the LORD does *not* say "Well, thou good servant" which is His precious commendation to the first, beyond authority granted. We recollect the parable of the sower, and the

* In another paper, the Lord may enable notes on Matt. xxv. 14-30, Luke xix. 12-27. Concerning the "wicked servant," I would suggest

(a) Our Lord keeps us *via* threatenings and warnings, and concern, and infiniteness of this kind, as well as by other all-wise means, in the path of salvation, heart-searching, and simplicity of loving obedience.

(b) Parables, like prophecies, (e.g. Isa. lxii. 2) often *condense* hundreds of years; and the wicked servant is *last*; in Luke xix closely linked with *open* enemies).

(c) Men are sometimes mentioned in parables according to *profession* (cf. Luke xv. 4, 7, 31; and the rocky-ground-"wheat," without any *root*).

(d) The argument of Matt: xxv. 24 (and gnashing, of 30) could not surely come from a *raised* believer, however faulty on earth.

mention of thirtyfold, sixtyfold and an hundredfold. Do we not desire to be faithful in that which is least, and, pruned much, to bring forth much fruit that shall *remain*? Our GOD is able; let us trust Him more, and obey with the promptness of deep affection, that so we may fully enter the joy which will be our LORD'S joy, for thus is it granted unto us to please Him.

Testimony to Israel.

THIS part of service is graciously enabled still, and prayerfully continued. Many would, doubtless, be solemnly interested in the variable, and often painful experiences. Probably such will peruse, *with supplication for Israel*, the "leaflets" reprinted below, issued (a) for use at the Feast of Tabernacles (so empty without the land, appointed to be so suggestive of "that Day"), and (b) as to the "Rejoicing of the Law" (or Simchas Torah) which terminates their festival season, and in which they carry their synagogue scrolls joyfully round the reading desk. It is on this occasion, when the five books of Moses have been finished once more, that the "*Bridegroom* of the Law" goes through the last section. How sadly are this people contrasted with those who rejoice in the wondrous union of Rom. 7. 4. Jewish customs afford remarkable light on the Scriptures: and believers cannot be pleasing GOD if they are utterly careless as the nation of John 11. 51, Rom. 11. 26.

* * * *

Not Truthful.

TO tell a lie is a great sin before the HOLY GOD. But when any are wandering from Him, is there not untruthfulness in their very religion? It is not with a *desire* to find fault, dear Jewish friends, that this is brought before you, but with a desire that GOD may be glorified in repentance. We have received *grace*, to be faithful: we have nothing to boast, and would NOT EXALT OURSELVES above you.

You have just kept "A Day of Atonement"; but how *can* you call it so? You have neither Priest, nor Atonement. And now you have reached "The Feast of Tabernacles," which follows *after*. But if the foundation is wrong, the building upon it is not secure. Again the words of Lev. 23. 35 are clear:—

ביום הראשון מקרא-קדש בל-מלאכת עבודה
לא תעשו: ויקרא בג לה'

But what if you do the work of sin? "Ah," you may reply, "such an explanation is unwise: all men have sinned." Yes, dear reader, and this brings us to the solemn fact that no one, trusting in himself, can really please GOD. The Jewish law, given by the LORD, was

meant to shut sinners up to this awful realization, and thereby heart-broken ones still see their need of MESSIAH. No Jew has ever kept even one Sabbath, nor have Gentiles: all the world is guilty before GOD. To assume otherwise is to deceive yourselves.

Further, Deut. 16. 13, 14 speaks of this *seventh* month feast (surely you are untruthful in regarding it to be at the beginning of the *New Year*), as belonging to happy Israel when they have gathered in their fruit, and rejoice in *their* cities. Why are you without cities, and without your land? *This question needs an answer.* How can you account for over 1800 years of wandering. Look at Deut. 16. 16; can you say you are obedient? Must we not sorrowfully remark that Israel profess what they do not carry out? GOD is dishonoured, while you hide your eyes from the ruin which is linked with your daily despising of His MESSIAH. But He "That tarrieth not for man, nor waiteth for the sons of men," and yet Who, in another sense, waits to be gracious, is mightily drawing many poor sinners to Himself, and saving those who have insulted His Way of Salvation. A welcome to Him, if you are really troubled with your sins!

* * * * *

A Vain Joy.

MEN of this world rejoice in that which *should* cause grief. They rejoice in evil: they love their own way. "All we like sheep have gone astray: we have turned every one to his own way." This is a heart-searching fact. *Man* boasts of *man*, but GOD says "Cease ye from *man*." There is no "good sinner" on the earth, and all are, naturally, *sinners*. "Ah," one will say "but there are many good at heart." Nay "every imagination of the thoughts" of the human heart is still "*only evil continually*." Then all boasting is misplaced. The only alternative to acknowledgment of ruin is a denial of GOD'S revelation! And, though many take this fearful step, during the time of GOD'S forbearance, not a few are held back from it. To such we would earnestly say—Something more than "improvement" is needed. The sinner is *dead* in sins, and the *ONLY* hope is a new creation. This GOD graciously grants, through the blood of His Beloved SON, the rejected MESSIAH of Israel, and the *ONLY* SAVIOUR of heart-broken Jews and Gentiles alike.

Apart from an open boasting in man, there is a very common and subtle form of sin. I would mention *one* sad example of it, shown by the now scattered people among whom the LORD OF GLORY was born, and lived, in the days of His flesh. At the *end* of their yearly feasts, which they have strangely and sinfully declared to be near the *beginning* of their altered year, they finish reading the Books of Moses, and go through what is called the "Rejoicing of the Law", (*שמחת תורה*). How Israel degrade *it* when they thus boast of *it*, for the Holy Law must *really* condemn sinners, and to say otherwise is to insult *it*, and to insult GOD! The Law is

THE DEATH WARRANT

of those who know not "the LORD OUR RIGHTEOUSNESS" (*יהוה צדקנו*).

REJOICING in the Law suggest a *false* claim to have kept it! *Law can do nothing unless I do something.* Then here is a *sinful joy in self*, disguised, but very prominent before GOD. Opposed to MAN, "The LORD is well-pleased for *His Righteousness*' sake (MESSIAH): He will magnify the Law, and make it honourable" (Isa. 43. 21)—

יחיה הפין למען צדקו יגדיל תורה ויאדיר:

And those who know the ANOINTED ONE of Psalm 2, *Who died for sinners*, and such *only*, may "REJOICE with trembling," *נילו ברעדה* (verse 11). Are you, by grace, among such?

"Wait on the Lord and Keep His Way"

Ps. 37. 34.

IT is a blessed thing to know that our FATHER is interested in us. Spiritual quietness is ever linked with a true joy in His faithfulness. Why should we scheme or rush? Our FATHER knoweth the way we take, and we are sure that all His will is best. Gold needs refining. One of old said "I know, O LORD that Thy judgments are right, and that Thou in faithfulness hast afflicted me." He doth not willingly grieve, and that which is grievous worketh "afterwards" a peaceable fruit. May we be more trustful.

"Wait on the LORD": let there be real confidence in Him, and also real expectation toward Him, for that is the force of the word which the HOLY SPIRIT uses. Do we anticipate marvels, and blessings? Surely anything else is unbelief, inasmuch as we belong to the Mighty GOD. "Expect," dear, tried believer in the LORD, "expect" great things from Him Who can deal with all your emergencies.

But the verse adds "and keep His way." Confidence must be joined with obedience, else it is presumptuous. Free grace has secured the everlasting salvation of all in CHRIST JESUS, but there should be a holy attention to that way which is perfect (Ps. 18. 30). We do not know what is best, but our FATHER does, and we may well trust Him to decide and seek, by grace, and in the HOLY SPIRIT, to walk in the path wisely marked out. The sin of turning to our own way belongs to the old state (Isa. 53. 6): it is now our privilege and responsibility to run the way of the LORD'S commandments (Ps. 119. 32).

The lovingkindness of the LORD is proved again and again to His people. They know His goodness, and enjoy His wondrous work. Their faith may well mount above difficulties, for their Heavenly FATHER has not failed and will not fail.

"Questions of Enquiring Jews, a Free Booklet gladly sent to any interested, or, rather, concerned by the gracious working of GOD. Correspondence welcomed. Percy W. Heward—Meeting Rooms of Believers: 61, Upton Lane, Forest Gate, E., and at 43a, The Broadway, Walham Green, S.W., London.

THE STUDENT OF SCRIPTURE.

"Wanted More Prayer."

Wanted, more prayer for the work of GOD :
Wanted, more prayer, more urgent prayer,
Prayer that the saints may obey His Word :

Wanted, more labour in prayer,
Wanted more prayer in the SPIRIT'S power,
Prayer for a mighty revival shower,
Prayer that His own may live every hour
Waiting on GOD in prayer.

Wanted, more prayer for the Jews to-day:
Wanted more prayer, prevailing prayer.
Oh, for Jerusalem, Christians, pray :

Wanted, more fervent prayer.
Prayer that the sons of Israel's race
JESUS as SAVIOUR may soon embrace,
Saved by His precious atoning grace :—
Wanted, continual prayer.

Wanted more prayer for the heathen lands :
Wanted, more prayer, more constant prayer,
Oh, may believers heed CHRIST'S commands :
Wanted, more faith in prayer.

Prayer for His servants across the seas,
Prayer for His sent ones, their LORD to please,
Prayer which prevails, while saints on their knees
Wait on their LORD in prayer.

Wanted, more prayer for a Christless world :
Wanted, more prayer, more earnest prayer,
Prayer that CHRIST'S banner be kept unfurled :
Wanted, believing prayer.

Prayer that some lost ones may now believe,
Prayer that some seekers may grace receive,
Prayer that some souls may look now and live :
Wanted, unceasing prayer.

Wanted, more prayer, and with one accord :
Wanted, more prayer, united prayer,
Prayer for our dear ones who slight the Word :
Wanted, continual prayer.

Prayer for our friends and our native land,
Prayer e'en for those who the Truth withstand,
Prayer which relies upon GOD'S command,—
"Ask and ye shall receive."

Wanted, more praise for the grace of GOD :
Wanted, more praise, *adoring praise*.
Wanted, more praise for the cleansing blood :
Wanted, more heart-felt praise.

Praise is the climax of faith and prayer,
Oh, may believers this blessing share"
Praise till we meet our LORD in the air;
Then 'twill be perfect praise.

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"The Word of the LORD endureth for ever." 1 Pet. 1. 25.

A Word of Introduction.

"THE MIGHTY GOD, even the LORD, hath spoken." Thus will it be "in that Day." But as the LAMP anticipates the LIGHT (2 Pet. i. 19), so His words in Scripture prepare for His manifested glory, when His voice shall shake heaven and earth. To these words we do well to "take heed" in our hearts. Truth is truth, and no lie is of the truth, nor is a blending possible. Let it be ours, therefore, in the HOLY SPIRIT to lay stress upon the testimony of the Living GOD, and, believing all He has said, to practise, simply and earnestly, His will for us.

That believers may be helped in the prayerful study of the exact Scriptures, and in a path of devoted activity, is this magazine sent forth. Oh that the object may be realized increasingly, and GOD HIMSELF BE EXALTED. ANYTHING ELSE is too small, too poor, too miserable : aye, and it is worse, for it is evil.

Christmas : Is It of God ?

"They provoked to anger with *their inventions*" Ps. 106. 29.

"What agreement hath *the Temple of GOD* with idols ?"

2 Cor. 6. 16.

IF, by grace, we belong to the LORD it is our privilege to keep to His arrangements, gladly and unquestioningly. We do well, therefore, to ask, with obedient desires—"What has He arranged ?" Human theories are *not* sufficient : what is the revealed will of GOD ?

Surely the one who will earnestly show me wherein I err is kindly helping me in the things of GOD. To be offended with one who warns me is foolishness (Gal. 4. 16). These principles need prayerful emphasis, because of a common opinion that it is unwise to speak of "differences," inasmuch as those who bear the Name of CHRIST will

therefore quarrel. Beloved friends, if we have not learnt something of

the power of the SPIRIT OF GOD over our tempers,

we may well doubt if we know much of Him. May I, therefore, assume that the dear people of the LORD, who read these thoughts, will, lovingly and prayerfully, ponder all, including that which cuts against their present beliefs and present practices? And oh, that GOD *alone* may be exalted.

The following statements can be easily verified, the former by Scripture, the latter by history, in an encyclopædia, or elsewhere:—

1. The name "Christmas," the exact day of CHRIST'S wondrous birth, and any keeping of His birthday are *entirely absent* from the Divine record.

(May we not draw an immediate *inference*? For GOD knew what to *include*, and no omission in *His* book can be accidental, or apart from His perfect purpose!).

2. Dec: 25th was observed among pagans, *before* the LORD JESUS was born, as part of a heathen birthday feast, and not adopted by nominal Christians, till *long* after His death, and long after the days of the apostles.

It is well that children of GOD should meditate more. But an "immediate inference" has been suggested: and how can we be silent?

Christmas is not of GOD!

Then it has no claim on *His own*, but the reverse! This is surely sufficient to decide the quiet, yet determined, action of a believer who does not recognize "development" and "Romanism." But, by the grace of GOD, we may go futher,

In Gal: 4 (to which we have already referred) the apostle says "Ye observe days and months and times and years: I am afraid of you" (10, 11). Doubtless these religious feasts were *Jewish*, but the *breadth* of the statement is in GOD'S own *wisdom*. It was fitting to have *anniversaries* in the old dispensation, although the only two *birthdays* of Scripture are linked with slaying. But anniversaries are doubly

out of harmony

with a *heavenly* people—(a) the appointed day now is the first of the week, a *brief* period,—“we look for the SAVIOUR,” (b) An accumulation of ceremonies do not befit *pilgrims*: there is a wondrous *simplicity* as to these things, in the present time. Rev: 22. 18 suggests a solemn *principle*.

But it has been said “We grant there is *no* authority for Christmas, and that Palestine shepherds would *not* have been abiding by night in the fields in December, *nor* a reasonable Roman government have made arrangement for a Census during such a time (when, be it noted, there were no Jewish feasts for assembling, Ex. 23. 14-17),—we acknowledge all this, but Christmas exists, and why should we not share in its remembrance of CHRIST, and, above all, in its joyful philanthropy?”

The writer would rather doubt any special remembrance of

CHRIST, amid the festive merriness, to celebrate One humbly born in a manger; and would likewise doubt much of the philanthropy in the give-and-take excitement of to-day. But earnest opposition must be still deeper. Not only is it sadly true that many dear young believers are ensnared at this time into more conformity with this world, not only in the cruel rush of business in every way demoralizing, there is, beyond these, the sad thought “Here am I sharing in that which shows at least the thin wedge of tradition, and which was only adopted when Christendom was *corrupted*,—adopted, it would seem, to avoid, *singularity* during a period of heathen feasting!” Can a healthy *conscience* allow this?

If it were right to choose a day for an anniversary, Dec: 25th would be the *least* fitting, as more than a HISTORICAL LIE,—a day devoted of old to the sun-god, and thus

THE REAL ANNIVERSARY OF A HATEFUL COMPROMISE.

The principle of Deut: 7. 26 and Ps: 16. 4 is entirely contrasted, and we are all affected indirectly by our actions and fellowships more than we realize. “Ah,” but one may reply, “this severity belonged to the old dispensation; may we not sanctify the evil things now, and baptize them, as it were, into Christianity?” *Where is the Scripture warrant for such an action?* It is true that we do not now wage literal war on idols (Acts 19. 37), but the *spiritual* attitude is unaltered. Did Paul seek to utilize heathen actions in Lystra (Acts 14. 13), or find something suitable for amalgamation in the costly books of curious arts (Acts 19. 18, 19)? Nay: for “so mightily grew the Word of GOD and prevailed,” that there was holy determination to be *aloof from evil*. GOD hates a *compromise*: He does not want a mixture of the temple of GOD and idols. *The emphasized questions of 2 Cor: 6. 14-16 are deeply important in this connexion.* Both in origin, and in present manner of observance, Christmas involves

AN UNEQUAL YOKE

(2 Cor. 6. 14). The believer's path is plain (17), and *that* path is blessed (18). Even from *Judaism*, the HOLY SPIRIT commanded separation: He would allow of no blending together, and yet we are asked to tolerate a marriage with a debasing idolatry, entered into through the fawning flattery of evil, and through the fear of man which brings a snare! Nay, let ours be the holy attitude of Gal: 2. 5, though we humbly recognize many beloved children of GOD are still ignorant as to this, and still misled.

This sin, when first introduced was indicative of a great change: moreover, it was, I believe, prophesied. Rev: 2. 14 suggests this, in its historical fulfilment. And that passage, with Num: 25. 2, shows how GOD views and abominates

the link for which Christmas stands.

Do not say “This is a small matter.” That which is needed is the zeal of Phinehas against such *provocation* of GOD (Ps. 106. 28-30).

Let us not forget 1 Thess: 5. 6-8. We should *wrestle against*

principalities and powers, not compromise as to their feasts ; for " the things which the Gentiles sacrifice, they sacrifice to demons. and not to GOD " (1 Cor. 10. 20).

And so, with earnest pleading, we would affectionately bring before those who love His Name, and fear to grieve Him, the solemn words inspired, and still applied, by the HOLY SPIRIT—

" I would not that ye should have Fellowship with Demons." 1 Cor. x. 20.

Onesidedness.

IT is easy to err and not to know it. Recently the writer was privileged to converse with one who showed certain apparent signs of affection to the LORD, and yet literature concerning His will was refused, though it was confessed it had never been read through with every Scripture reference. The precious leading of the HOLY SPIRIT was indeed emphasized, and yet His exact wording was set aside in connexion with the LORD'S Supper. Indeed the word "letter" was disparagingly used, by a misunderstanding of 2 Cor: 3. 6. It was assumed that definite following out of the LORD'S "This do" meant an absence of occupation with Himself. The importance of of unity, and of loving concern for "one another" was acknowledged, yet there was an unwillingness to meet together with a few from each of the two companies of professing believers represented, to seek to be of one mind in the LORD. Nevertheless the words were uttered, "I trust I have no opinions."

What can we say to these things ? Is there not something seriously wrong ? Surely in the light of the wondrously full truth we cannot dare to suggest we have no opinions, but must rather say we sorrow as we feel our ignorance, and desire to be freed from "opinions," and more and more led by the HOLY SPIRIT. Indirect claims to perfection—except in our Beloved LORD—are most harmful. We need to be bowed down lower, that self-sufficiency may not be mistaken for the assurance of faith.

Soon after my return a magazine reached me, from a similar company of those who bear the Name of CHRIST, and in it the words were found—"The mind of man is generally einseitig (one sided)," J.N.D. I would not make the utterance of a man, however earnest, my text ; but perhaps an undue stress on human authority, found everywhere together with individual lawlessness, will be overruled to make this word of affectionate reproof more forcible. I cannot but think that among the dear people of the LORD known as "Brethren" there are some who will appreciate Ps:141. 5, Prov: 9. 8b, 9. Surely one does not become their enemy, if he humbly endeavours, by the grace of GOD, to tell them the truth. The despising of of so-called "Brethrenism," and its failure to impress many dear, earnest children of GOD to-day, cannot be put down only as the "re-

proach of CHRIST," to be borne meekly, in view of His Coming. That more faithfulness would bring more despising it is true, but the rejection would be *partly* of another nature. The absence of humility before the LORD, and the presence of claims that cannot be substantiated, are part of Satan's method to ruin a movement in which there was so much acceptable unto GOD. We must not return to 1830, nor to the opinions of godly men, who separated from much evil then. Everything that has a history has traditions, and these, ivy-like, destroy much true strength. Beloved friends, is it not time to be bowed yet more in the LORD'S love and fear, that there may be, not indeed the reorganization of any "ism," but a fuller discovery and confession of our failures, a fuller dependence on the LORD Himself, and any revival, which He shall be pleased to give, after His own heart ?

Bible Simplicity.

WHY should we not, if rejoicing in the grace of our GOD, be content to follow His Will ? Surely we echo the words "As for GOD, *His way is perfect.*" Are we not willing for His arrangement of our lives ? Nothing else can be well *pleasing*. But we say it is our desire to please Him : let us not be hypocritical.

We do not want the simplicity of those who were called and followed Absalom, but we do long for the true, spiritual simplicity which acknowledges our FATHER'S knowledge, and the worthlessness of traditions customs and habits. Let us not get rid of a "few" very evident hindrances to worship, but start from the standpoint of *nothingness* as to human wisdom, and only follow plans which are marked out by the HOLY SPIRIT, applying Scripture. Thus will our service be acceptable : thus will the LORD'S Name be glorified.

Can The Trumpets Be In, or Subsequent To, the Seventh Seal ?

Further Jottings.

- (a) Evidently Rev: 6. 11 leads to 6. 12 (the end of the "little season." Therefore we must either make the tribulation end long before the reign of the LORD JESUS,* or recognize that the Trumpets are somewhat parallel with, not after, the unsealings.
- (b) I have thought that the strongest seeming argument for making 8. 2 chronologically subsequent to 8. 1 is, Rev: 9. 4 with 8. 3, especially when 7. 1, 2 are noticed with the order of 8. 6-8. But there are plainly *parallels* in GOD'S workings. For example, the vials *cannot* be identified with the trumpets, but in

* Would not this cause confusion as to the 1260 days ? 2 Thess: 2. 8 hardly suggests two actions with a long period between see Isa: 30. 27, 28. I suppose we should read ἀνελεῖ.

the first we have the earth, in the second the sea, in the third the rivers, and so forth—*exactly as in the trumpets*. This parallelism is throughout Scripture : hence the *two* companies of 144,000, one earthly, one heavenly. In the light of this, and of Eph: 1 13 with Rev: 14. 1, we can hardly make 9. 4 a difficulty, especially as it gives no thought of a *Jewish* sealing. The mystery of GOD is not finished till about the sounding of seventh trumpet.

Are Believers Now Described As In the Courts of the Lord?

ALL language is important, and I feel convinced that if we are more subject to the LORD in the use of words there will soon be more agreement. Some commonly-used hymns speak of GOD'S dear people now as in His courts. Undoubtedly, the words of Ps. 65. 4, 84. 2, 10, 92. 13, 96. 8, 110. 4, 116. 19 are Divinely beautiful, but are they now dispensationally applicable? * Many believers see that it is not derogatory to the LORD JESUS to omit the title "*our King*": He is *the King*, but this description is not expressive of our closer relationship to Him. And like care is needed as to other words. May not "*courts*" be among them?

The tabernacle *court*, with its copper altar and laver, was for the NATION; the holy place with its gold (typical of glory as Heb: 9. 5 may suggest), was for the FAMILY. And the *two* sacrifices on the Day of Atonement, compared with John 11. 51, 52, show that we must prayerfully emphasize this *twofold* thought.

Are we worshippers in the court, antitypically? Let the epistle to the Hebrews, with its wondrous references to the High Priest and the rent vail, give the LORD'S own answer. Surely we now go beyond the court (Heb. 10. 22). Let us, not even in words, undervalue our privilege. That which was kept silent has now been unveiled. Israel will, *during* the millennium, be *court*-worshippers, and an earthly people, but our calling is heavenly at the PRESENT time. Eph: 2 might also be read.

The use of the word "*court*" throughout the later Scriptures is suggestive. We find it in Rev: 11. 2, which speaks of Israel, and shows believers in the contrasted, measured and claimed temple. Strikingly the same term occurs in Matt: 26. 3, 58, 69, Mark 14. 54, 66, Luke 11. 21, John 18. 15 where it is rendered "*palace*." How solemn! The *high priest's* "*court*" and *Satan's* "*court*." In Mark 15. 16, Luke 22. 55 it is translated "*hall*." Thus we have, in *every* case, that which is not in harmony with GOD. He no longer claims any court: it belongs to the rejecting and rejected high priest of the nation set aside. There is no accident in Divine language.

The only other occurrences are in John 10. 1, 16, where we have the English "*fold*." In the latter verse, there is a wondrous con-

* This suggestion may help as to the non-use of the Psalms in Christian worship. There is no "*the*" in Col: 3. 16.

trast "Other sheep I have, which are not out from this fold (Judaism): those also must I have led, and My voice they shall hear, and there shall become one flock (*not* one fold, quite a different term), one shepherd." Thus the HOLY SPIRIT marks out that the word "*court*" or "*fold*," was suitable as to Judaism, but *is* not intended with reference to those who are in heavenly places in CHRIST.

The *verb* from this root heart-searchingly stands forth in Matt. 21. 17, and Luke 21. 37. Our beloved LORD, though He belonged to the HEAVENLY HOLIEST OF ALL, thus humbled Himself that He became, as it were, out in the *court*, and without a welcome! How much He gladly went through. May we, saved by His Blood, learn of Him, and walk worthily. How shameful is our pride!

To conclude:—There is *no* Scripture for speaking of saved ones now in the court. There is, indeed, a definite avoidance of this word by the HOLY SPIRIT. In one sense, we are in GOD'S heavenly tabernacle, in another sense, we are "*without the camp*," because with our LORD, and bearing His reproach (Heb. 13. 13). These *two* positions are *at once*: there is nothing rightly in-between.

Testimony to Israel.

An unknown friend (at *present*, since it is enjoyable for those concerned as to the things of the Lord to enter into Mal: iii. 16) has kindly written, taking exception to the words "*Jewish customs afford remarkable light on the Scripture*." The *thought* was rather that they help us to see to what Scripture refers, as the parallel word "*illustrate*" suggests. But I would more gladly disuse *both* expressions than imply to *anyone* anything derogatory to God's priceless lamp, and would ever welcome the reminder of this, for we cannot emphasize too much that which is of Himself.

And other customs often *saddeningly* assist, by *contrast* with God's appointments: being either what He has condemned, or corruptions of what He ordained. Poor Israel! What a need for *grace*, ere any Jew or Gentile can be saved!

Salvation, as a Fact.

"By grace have ye been saved," said the apostle, speaking by inspiration. Salvation is not merely a "*may-be*" to the Lord's redeemed. They *have* passed *out* from death *into* life, and, in mercy, can have this wondrous *knowledge* (Luke i. 77), and confidence.

Furthermore, we need to *emphasize* this aspect. It is, alas, easy to try to explain the philosophy of salvation, without experiencing that whereof one writes or speaks. We must not treat "*salvation*" as an earthly science, awaiting the explanations of specialists. Salvation is a *fact* to those who have been born from above, born of the SPIRIT. Oh how great are their *privileges in CHRIST*.

But in so urging, I would not suggest that God is dishonoured by prayerful endeavours to understand whatever He has *revealed* concerning the method of His grace. Nor when speaking of a present salvation, would I ignore the fact that "*we look* for the SAVIOUR." We *are* waiting for the further application of His once-finished-work, and then His blood-bought people, body, soul and spirit shall be for ever in His presence. Surely earth's attractions seem more hollow in the light of this:—and all is by infinite grace, which the HOLY SPIRIT enables us to view more fully, that our Heavenly FATHER may be exalted.

BIBLE STUDY CENTRES, 61, Upton Lane, Forest Gate, E. 43a, The Broadway, Walham Green, S.W. London. Also "Rosemond," Bede Burn Road, Jarrow-on-Tyne.

Hymns for Believers.

'Twas all in *God's* eternal plan
To save us from that fearful fall;
How can we trust in ruined man?—
We would depend on Christ for all.
His precious blood our sins removed,
And righteousness in Him are we;
By Him redeemed, in Him approved,
And held by love eternally.
What graciousness our lives should
show,
Since by the grace of God we live,
And His eternal mercy know,
That all to Him our hearts may give.

“In Christ Jesus,”—with Him seated,
Now in heavenly places found,
In God's purpose all completed,—
May our gratitude abound.

“In Christ Jesus,”—nought shall
Never can the union break, [sever,
“Once in Him, in Him for ever,”
God will nevermore forsake.

“In Christ Jesus,”—height of blessing,
Near the throne, in Him made nigh,
In the holiest, possessing
Love and life that will not die.

“In Christ Jesus,”—none can alter
God's eternal cov'nant love,
Never shall His purpose falter,
We are viewed in Christ above.

“In Christ Jesus,”—oh, to enter
More within the holy place,
And to know the wondrous Centre,
Saved and kept by wondrous grace.

“In Christ Jesus,”—humbly praising,
We approach our Father, God,
Hearts as well as voices raising,
Through the precious, poured-out
blood.

Out Father we would glorify
Thine ever glorious Name,
By grace for evermore made nigh,
And owning thus Thy claim.

Chosen in Christ ere earth was made,
And then in Christ redeemed,
Our penalty for ever paid,
And worthless ones esteemed.

Born of Thy Holy Spirit now,
And seeking things above.
In Thy glad presence would we bow.
And thank Thee for Thy love.

Fix Thou our eyes on Christ's return;
For Him, by grace, we long;
His will we would each day discern,
His statutes be our song.

Our Father, we would call to mind
Thy wondrous love, so free, so kind—
Thou didst redeem us in Thy Son,
By Whom redemption's work was
done.

Gathered by grace, we love to think
How we were saved from judgment's
brink;
For, though we had no *worth* or *good*,
Thy plan to save us firmly stood.

We thank Thee we in Him have all—
More than we lost by Adam's fall—
Eternal life made ours in grace,
Blessings on earth, a heavenly place!

United unto Him indeed, [freed,
From sin's dark doom and ruling
We would as saved ones live for *Thee*,
And in the Spirit constantly.

The symbols now before us tell,
What Christ went through, to save
from hell;

For them we thank, for Him we
praise,
And we would walk in all His ways.

Revive our hearts: for oft-times cold
Is our response to love untold!
Awaken us, in grace, to be
Henceforth devoted unto Thee.

Eternal love hath chosen those
Who had remained the Saviour's
foes:

What *wondrous* love that such should
His saved ones for eternity. [be

By nature dead in sins, and lost,
Their rescue such a wondrous cost;
Yet Christ our Lord most freely died
For ruined sinners crucified.

What praisefulness our hearts should
know

As in His way, by grace, we go!
We who were quite condemned in
law.

Have righteousness without a flaw.

Who can declare the depths of love,
Which brought our Saviour from
above?

Who can proclaim the heights of
grace?—

That we possess a heavenly place.

Our Father, deign our praise to hear
As those by precious blood made
near.

And, in Thy Spirit, may we show
That we are brought Thy grace to
know.