

Preface.

Doctrinal help, and practical advice blended (this is our desire) unto the glory of our one Lord. The darkness deepens, concerts and P.S.A.'s and worldliness mark the approaching close of the dispensation. And many exercised saints fail to obey the Lord's will as to Baptism and the Table, forgetting that He has said these are unto the unity (1 John v. 8). Thus there is little real seeking after that oneness and power for which Christ prayed (John xvii.). Shall not our hearts, bowed before Him, acknowledge this, and humbly confess our share, as Daniel did, in ruin around? And shall we not, with spirits stirred as Israel of old, return and build? For God has never given us permission to cease this. We may mourn with pride, liking to be isolated. We may mourn, with indifference, escaping problems of obedience. May it rather be ours to sigh and cry, as the Lord would have us, with a loving readiness to hear His guiding voice morning by morning, as well as to find His "new" compassions. Let us not, as Joshua, merely sorrow, but, rising up, remember that we have sinned and tolerated sin, and that the Lord's presence and friendship are promised to His awakened, obedient people. Let ours be the true preparation for "that Day," the preparation He has ordained, that avoids not one part of His Word.

The Grace of God.

Do we really know the meaning
Of that precious word "God's grace?"
Or have we some hidden leaning
Still to give free will a place?
"Grace" is to the undeserving,
To the ruined, God has said;
'Tis not merely weak ones nerving,
But 'tis raising from the dead!

"Grace"—no human preparation,
"Grace" without man's help or skill;
'Tis a free and full salvation,
All apart from our *free* will.
Here shines forth the wondrous glory
Of the gospel without price;
Let not human scheme or story
Us to other themes entice.

"Grace"—then where is any merit?
It is wanting—every part!
We are born of God the Spirit,
'Tis not merely softened heart!
"Grace" alone—there is no rival,
And when saints this truth confess,
We may look for true revival,
And God's presence more possess.

"Grace"—then banish every thinking
That would take the Saviour's throne.
Let His people ne'er be linking
Grace and works—'tis grace alone:
Works come in when grace-saved sinners
Seek to please the Lord Who died;
In His school made apt beginners,
Pressing forward without pride.

The Lord's Words About Food.

These are more numerous than many imagine. The Sermon on the Mount, that Christendom rejects (while portions of it use the central prayer, and only a few are more consistent in their refusal), is very definite as to food. Necessarily that which is spiritual comes first (Matt. v. 6), and the saints of God are to supply one another with food in their conversation (Matt. v. 13, with Col. iv.). But literal, physical nourishment is not forgotten. United assembly prayer is to refer to it oftentimes (Matt. vi. 11), and there is to be a continual realisation that the Lord supplies. All human labour is vain (Ps. cxxvii. 1-2), and His words are made to be specially forceful in days of loss and suffering. The petitions of Matt. vi. and 1 Tim. ii. alike lose much teaching in times of prosperity and of that "Christendomness" to which those who would be outside Christendom are prone, and against which they do not always fight. Then comes the Lord's regulation about "not eating" (meaning of the word "fast"). It is well to deny even one's physical self, lest anything obtain the mastery and thus dispute God's authority, and the use of everything appointed merely as a stewardship unto Him. A blessed "merely"! His people are not to be governed by appetite. Not only are they to abstain from luxury always (the mention of "bread" alone in vi. 11 illustrates this), but from all food sometimes. Our Lord Jesus held back from "necessary" sleep, and wept with painful fasting (Ps. lxxix. 10). Believers are too much dependent upon earthly things instead of on the Lord. If He were to remove all, what faith and endurance would they show?

When one eats, the tendency is not to do all to the glory of God, for surely the words of 1 Cor. x. 31 indicate that meals are a special time of danger. And if one eats not, there is the liability to show off (Matt. vi. 16). So it is with prayer and generosity. Satan seeks to mar all service, and to change obedience into wickedness. Everything is his opportunity. Everything must be done unto the Lord alone. Then it will be in view of reward in that Day. There is nothing contrary in these two thoughts when rightly weighed. The teaching of the Sermon on the Mount is to forget man and remember God.

The command of vi. 25 is very heart-searching. The Lord would not suggest or excuse laziness, but it is so easy to enjoy meals in themselves, to value earthly advantages for themselves, instead of looking at everything in the light of that Day. "Be not anxious," saith the Lord. Faith brings one into emergencies where such a command has power and application. It seems almost a mockery to use it in modern surroundings, amid modern opinions. "Your Heavenly Father feedeth." The Lord taught this to Israel in the wilderness. But sometimes He suffered them to hunger, that thereby they might learn of a more important bread (Deut. viii. 1-3). But these lessons are hard to learn—hence the

repeated words of Matt. vi. 31, and the added exhortation not to be as the Gentiles. We are too much like the world in ordinary, "natural," necessary things.

Then again in Matt. vii. (9-11) we have the reference to spiritual food—and probably literal as well—and again in verses 16-20. "They soon forgot" might, however, be written across the lives of the apostles, and ours as well. For though the Lord gave the spiritual teaching again and again, and warned them against earthly anxiety, when in the ship without bread they began to be concerned. As soon as a difficulty came for Israel in the wilderness they murmured, and so was it with the apostles.

The Letters of the New Testament, and the Acts, give similar hints against the over-use of food. "Not using to the full, which is abusing" (1 Cor. vii. 31) might be written across all that we rightly touch in daily life. It is so easy to be ensnared by things which are not wrong in themselves. "Every creature of God is good," but the time of partaking is dangerous, because that which is common becomes a time of temptation and carelessness. Paul would gladly give up meat rather than cause his brother to stumble: he was not a slave to food. In days of difficulty, and waiting to know the Lord's will, there was fasting. And this is mentioned in 1 Cor. vii. 5, a passage which speaks of non-indulgence in that which is natural. Laodicea was in every way rich, and having need of nothing. Like Sodom, its sin was pride and fulness of bread. The false teachers in the Church loved to "feed themselves" without fear in love feasts, and at the Corinthian gathering before the Supper sensual desires in this respect were shown.

In the same epistle, too, God warns against fellowship with the world on such occasions, against self-pleasing sitting down to eat and drink, against going out to meals. Let us beware, likewise, concerning *what* we eat, for we may easily cause others to stumble, and thereby Eve sinned. In all things He should be glorified. All our self-indulgence grieves Him. Shall we not forsake it that we, His people, keeping His word in view, and not being unmindful of His commands, may not be unmindful of Him?

NOTICES.

By the grace of God we can invite His people to meetings that seek to put His Word in the right place. As to many things we all offend, but it is our heart's desire that in all things He may have the pre-eminence, that His regulations may be ours, and that human ideas of popular services (to which we are all *enslaved* in some degree) may be banished and hated with perfect hatred.

If the Lord will, His people gather Wed. 8, Thurs. 8:30, Sat. 7, at 340 Romford Road, Forest Gate. And we must not put second the Lord's Day—the *First* Day assembling—6:30 p.m., for the Breaking of the Bread, as He appointed, with Scriptural Teaching; and 11 a.m. for Worship and Ministry—at Palmerston Road Hall. We do not invite *unexercised* saints to "occasional communion," but all true Christians ought to be regularly at His Table, unless *RIGHTLY* isolated, and not at even one unintended caricature.

Atonement.

The alternative sacrifices show the different apprehensions of the work of the Lord Jesus, but the best falls more short of perfection than it reaches beyond no grasp at all. It is sad to realise how many saved ones are careless as to the way of salvation God has revealed. We do not want philosophies or theories of atonement, but a child of God ought to seek to know His plan, and not to say glibly, "We cannot understand how Christ's work met legal claims on us." This is not indefinite in Scripture: why should we be indefinite? Neglect of the Lord's truth is spiritually dangerous.

The Old Testament word means "COVERINGS," for our sins are covered, the law is covered, we are covered. "Mercy seat" is from the same root. The verb is rendered "forgive" (in Ps. lxxviii. 38, *He made atonement*), "purge" (in Ps. lxxv. 3, lxxix. 9), and "pitch" (in Gen. vi. 14). The New Testament parallel is "appease," "bring forth mercy by bearing wrath"; "propitiate" (Rom. iii. 25, Heb. ii. 17, 1 John iv. 10). The publican prayed "God, be merciful because of atonement to me the sinner" (Luke xviii. 13). The English idea of "reconciliation" describes an effect of atonement, but omits the legal wrath-bearing basis.

The Lord uses the expression in connexion not only with the Day of Atonement, but also the Burnt offering (Lev. i. 4), and the Sin and Trespass offerings (Lev. iv-vi.). There is a stress on it with regard to the leper (Lev. xiv.). Thus it is linked with the thought of vicarious death. In Ex. xxx. 11-16 the truth emphasised (after verse 10) is purchase, and expensiveness. Moreover, "silver" is "that which is desired," a picture of our beloved Lord in whom the Father was well pleased. Perhaps, as in Num. xxxi. 50, after "there lacketh not one of us" the thought is acknowledgment of grace and salvation. Thus the reminder of Christ's work is called as if it were more than a type (Matt. xxvi. 26). Such a thought, viz., APPREHENSION of the sacrifice was necessarily involved, when types had to be brought by the people.

As to the Burnt Offering we note covering idea of Lev. vii. 8, explaining Gen. iii. 21. Sacrifice included righteousness reckoned to the sinner: if it had nothing positive, it could not have taken away sin substitutionally. Perfection is not needed for mere wrath-bearing, but it is for vicarious wrath-bearing, because of righteousness imputed. Oh how wonderful the perfect work of our perfect Lord!

In Num. xxv. 11-13 we have the wrath-atonement on the sinner himself. All sin must be covered. If not on Christ, the sinner must, as Cain and as the goat for Azazel, be driven from the Lord's presence (cf. 2 Thess. i. 9).

Hence atonement is necessarily definite, legal, substitutionary. "Particular atonement" has been made for those given to Christ, not only for some sins, but for all their sins, and for themselves. Atonement is for persons. It involves wrath. Our beloved Lord took a Divinely appointed equivalent of Divine judgment for His people. Hence there is no condemnation to such. God's truth as to atonement puts aside the following grievous errors:—

- (a) *Universal Fatherhood.* (For the term is *legal*. A Father does not demand wrath).
- (b) *Denial of Election.* (For atonement cannot be indefinite).
- (c) *Falling from Grace into Perdition.*
- (d) *Salvation without Righteousness Imputed.*
- (e) *Ignoring of the wrath of God.*
- (f) *Excusing of Sin.*

Redemption and Forgiveness.

By grace "we have redemption" through Christ's blood, "the forgiveness of sins." Praise must precede and accompany study. "Redemption" means "setting free away from." It is the effect of atonement, which is, in its turn, the effect of the Death of the Lord Jesus. "Particular redemption" is, therefore, not a sufficiently strong term. "Covenant atonement" is more emphatic. "Substitutionary shedding of blood" most definite, although Satan has modified the word "substitutionary." But beyond these long words we have the simple statements of Scripture, "My Blood . . . shed for many," "The Good Shepherd giveth His life for the sheep," "He bare the sin of many."

"Redemption" implies we deserve prison and bonds. It is thus a legal and a humbling term, and reminds of the words "made me free." It denotes an entire change, and an absolute release, not merely out of, but right away from, the place of wrath. "Loosing" indicates altered condition, no chains: "away" altered position, no prison walls. It cannot be partial, sin-excusing, or temporary. Its enjoyment is at present incomplete—we await "the setting free from" connected with the body and tribulation to chastise (Rom. viii. 23, Eph. iv. 30). Sins bind (Heb. ix. 15). And this is so experimentally as well as legally (Heb. xii. 1): hence we oft fail to enjoy redemption, and to realise that our Saviour not merely delivers from the effects but from the cause—"He Himself shall save His people away from their sins" (Matt. i. 21). Matt. xviii. 11-18 may give light.

“Forgiveness” is the Holy Spirit’s definition of this blessing from another aspect. Literally “the sending away from.” Thus the thought of separation is twofold. Nothing imperfect could have this description. Forgiveness is the exact opposite of putting aside sin, and of carelessness as to forsaking.

May it be ours, in the Spirit of God, as we wait for the Return of the Lord Jesus, to claim and enter into our privileges, and deal with our sins as definitely in view of the Judgment Seat as He has dealt with them in view of Legal Wrath. Then we shall be indeed in the Spirit, looking for that blessed Hope, even the Return of our precious Lord Himself.

Unconditional Salvation, and Conditional Reward.

1 Cor. iii. 15.

One verse deals with both. What God hath joined let not man put asunder. The wandering believer saved! But let not such excuse wandering. Where is the *present* proof of salvation amid compromise and worldliness? None can understand what *loss* means, and be careless.

“Himself saved.” The expression suggests the person stripped of all. The whole “himself”—blessed be God. But nothing beyond is here mentioned. “Saved”—the *passive* shows Whose work this is. “Shall” denotes certainty as well as futurity. If such an one is saved, let all boasting perish. Here is a redemption without condition, because every condition has been fulfilled by our Surety. “But thus—as through fire.” A NARROW escape, yet an escape. “Saved *but*.” Surely every exercised child of God will humbly ask himself the question—Can it be I am qualifying for this? Oh for grace to *tremble* at the Word, as well as to *rejoice* like to one finding great spoil. We need to *rejoice* with *trembling*. Almost singed, nothing to present, the reward is conditional. No part of it is *purchased* by Christ for *millennial* enjoyment, else there could not be degrees of glory. Position depends on honourableness (Luke xiv. 8). Will the Lord call disobedience, service? The *minimum* in this day and that day are not altogether revealed. 1 John iii. 2, immediately after ii. 28, declares “we shall be like Him.” The Epistle to Galatian saints emphasises sovereign grace before it deals with believers reaping corruption, and 2 Cor. ix. 6 refers to Ps. cxii., and the Psalm *before* uses the same expression, “His righteousness endureth for ever”—of the Lord’s work *first*. The Judgment Seat only belongs to those who have

assured salvation. If there were conditions for redemption, all would be lost; but conditions for reward humble us, hold us back from sin, and manifest God’s righteous hatred even of His people’s sins.

“The Word of the Lord is settled for ever in Heaven.”

—Ps. cxix. 89.

“The Word of the Lord endureth for ever.”—1 Pet. i. 25.

“The Word of the Lord will not return unto Him void.”—Isa. lv. 11.

God’s Word it will for aye abide,
Though now by man it is denied,
Fulfilled it will be “in that day,”
When heaven and earth shall pass
away—

God’s written Word is true.

God’s Word alone can reach the heart,
Make guilty sinners grieve and smart,
Bring peace unto the troubled soul,
And over all hold blest control—
God’s written Word is true.

God’s Word! Oh, let us seek to spread
The truth by which we have been led:
Invite the “heavy laden” now
Before God’s Throne to humbly bow—
God’s written Word is true.

God’s Word, so many will not heed,
But tracts and booklets some may read,
And, if the words in these be sound,
Grace may thereby to some abound—
God’s written Word is true.

God’s Word it must be all fulfilled,
All He hath purposed, planned, and
willed:
Then sow the seed, and never cease,
And God will give His own increase—
God’s written Word is true.

God’s Word alas! is put aside,
And in man’s words men now confide,
But all of earth will surely fail,
And God’s sure Word alone prevail—
God’s written Word is true.

S. A. HEWARD.

“Going to Church.”

A word soon uttered, but with what effects? Let all our popular statements be brought to book—to *the Book*. Some of the words are there, but with different meanings. While we speak of “pastors,” “churches,” “ministers,” “Christians” as the world and Christendom we encourage both. Courtesy never demands sin. If anything is not a church, to call it one seems dangerous.

God uses the word again and again—(a) for His people on resurrection-ground (Matt. xvi. 18); (b) for the Lord’s people “in that day,” with anticipations now (Eph. v. 27, Heb. xii. 23); (c) for His visible assembly on earth (1 Cor. xii. 28); (d) for a local

expression of that, rightly arranged (Matt. xviii. 17, Acts xi. 22-26, 1 Thess. i. 1).

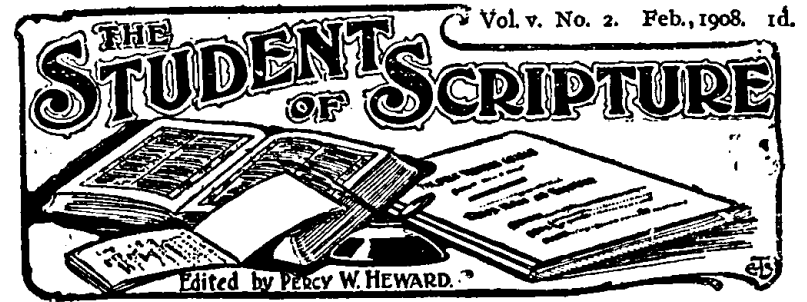
Never is the term used for an established national organisation (we read of churches of Galatia), for a denomination generally (e.g., "The Presbyterian Church"), for a sectarian local gathering on lines of man's appointment, for a building in which even saints meet. We all realise that it is more dangerous when men adopt such words as "Inspiration" and "Atonement," and modify, than when they ignore altogether. The more dangerous sin is here illustrated. And, it may be added, the word is not applied to an invisible body of earthly believers—that favourite way of employing *now*, to gloss over ruin, and create carelessness as to getting back. To assume we have what we have not is sin. Words often hold back from obedience by assumptions.

When a believer speaks of "going to church" he sets aside, unwittingly, the Lord's Word, unless he means attendance at a simple gathering of saved ones, around the Lord's Table, governed by His Word, and attached to Him in such a way as to be detached from systems not of Him. But then the expression would be ambiguous, in these days, and we must not cause others to stumble thereby.

Oh for grace to reconsider everything but that which is manifestly in the Word, and to seek to enter into the meaning of the expressions God has used. A church is a called out company, a called out company of free men (Rom. viii., 2; Jas. ii. 12), a called out company belonging to a city (Phil. iii. 20, "our citizenship"), a called out company for a purpose, and that purpose the earthly representation of the Lord Jesus, for because there is one loaf we the many are one body (1 Cor. x. 17). The manifestation of that which is heavenly is connected in both places where our beloved Lord uses the word "church" (Matt. xvi. 19, xviii. 18).

This literature will, *D.V.*, reach some before the Dec. 25th and 26th Quiet Hours at 340 Romford Rd., 3 and 6. Let the protest against "Christmas" include holding off even from the family circle of lightness. This will mean *loss*, but God's glory is more important. What things were gain we are expected to gladly count loss for Christ.

May the solemn privilege of circulating magazines and tracts be impressed on saints? The bound volume of "The Student of Scripture," 1s. 6d., might just be mentioned. What debts we have! How responsible we are for our brethren. By the Lord's mercy we now have a Printing Press, and want to use it much "unto Him," as he enables. "Till He come" is our encouragement. "Occupy till I come" is a command that quickly awakens praise. So should *every* word of God. And we may be thankful, indeed, that there *is* the Lord's presence, even now, by His Spirit.



Preface.

This issue deals with *Unity and Division*, for the former is the will of God, and should be emphasized; the latter the will of man, and should be hated. Scripture declares that Christ died that the children of God should be gathered into one, and that "the Spirit, the water, and the blood" are "into the unity" (1 John v. 8). Those who "separated themselves" (Jude 19) are severely condemned. "A man that chooses for himself" is not to be lightly tolerated (Tit. iii. 10). These things are solemn before God.

Disunity (and man's unities are included in this description) not only grieves the Lord in a general way, but attacks the death of the Lord Jesus, ignores the work of the Holy Spirit, shows a lack of concern at human failure in this abundantly favoured dispensation, and is without real and deep interest in the Return of Christ. Moreover, by the church, as a gathered unity, there was made known the manifold wisdom of God to principalities. Against that, Satan directed his onset. He made division, first seeking to exclude Gentiles, then to separate Jewish and Gentile saints (Acts xv.), then to alienate Paul and Barnabas, Paul and Peter, to destroy *the* unity, and substitute Christendom, or a unity with the world, instead.

"Divisions among You."

Thus wrote the Holy Spirit to the saints at Corinth. Where God had given such wonderful privileges, Satan was particularly at work. Divisions where God created unity, and where there ought to be unity—divisions of heart, and mind, and manifesting themselves in actions, unkindness, and parties. Could this be possible? Yes! Then let him that thinketh he standeth take heed lest he fall! For Satan has not tried this only once. He knows that if there can be made divisions, the united representation of the Lord Jesus will be checked, and all men will not know that His people are His learners, because they will not have such love one to another (John xiii. 35). The world will not recognise that the Father sent Him, and loved His people equally in Him (John xvii. 21, 23). How we deny our witnessing position by

disunity. Shall we not be grieved at this, for our Lord's glory through us is concerned?

"Contentions among you," continues the message of God the Holy Ghost—where Paul preached 18 months, where the Lord had much people, where all were baptised in one Spirit into one Body. What is man? Can we wonder that God withdrew the special characteristics of the present dispensation in large measure? Can we do anything but confess the sin, and seek to manifest the opposite of that spirit of strife which has been so ruinous?

"Contentions among you." Does this statement apply to us to-day? We may have our machinery, our so-called unity-societies, alliances of man's making—but are there contentions? "Whereas there is among you envying and strife and division, are ye not carnal, and walk according to a man?"—1 Cor. iii. 3—and these products of carnality will still increase to more ungodliness, and the remedy is not "peace at any price," for the wisdom that is from above is first pure then peaceable. What is needed is a quieting before God, and the absence of that jealousy and being puffed up which are so sadly prevalent. The Lord came to make division, and to send a sword on earth, but to create a new unity among His people, and teach them to have peace among themselves. If, by grace, we realise this, the spirit of disaffection, which seems like zeal for truth, and personal service often, will be checked by spiritual weapons; and, not by compromise but by love, not by excusing but by self-judging, we shall realise that "God is not the Author of confusion, but of peace, as in all churches of the saints."

"The Precious Blood of Christ."

How precious was the Saviour's Blood,
Poured out to bring us near to God,
Poured out, in willing love indeed,
And we from wrath for aye are freed.

How precious was the Blood He shed
For those deserving death—and dead!
To save His own elect He died,
Nor shall *one* die unjustified.

How precious was the Blood of Christ,
For all His own it hath sufficed;
No judgment can on saved ones fall
When Christ, the Saviour, bore it all.

How precious was the Blood poured out,
Can we His grace and goodness doubt?
To save His Israel, and to bind
All His redeemed from all mankind.

How precious was th' atoning Blood,
Providing us with life, and food,
Giving His righteousness to all
Who by His grace upon Him call.

How precious was the Blood He gave,
His own—His own redeemed to save;
United thus—who shall divide
The grateful ones for whom He died?

"How precious was that Blood," we say,
Yet more *shall* value "in that Day"—
Let, let our systems be removed,
And His authority approved.

"From whence come Wars."

A question soon answered! And yet how few pause to think. Wars are the result of "pleasures that war in our members." "We desire"—ah! here is the key to our failure, the source of our sectarianism. Some Diotrepes is loving to have the pre-eminence, and some Jezebel, in act if not in word, is calling herself a prophetess. At many a Lord's Supper since the first there has arisen a strife who should be the greatest. Self, instead of being condemned, has been fostered and amused, only to assert itself again and again. Rather than mortifying there has been satisfying, and from this come wars.

"Among you," adds the Holy Spirit. "You" who ought to be so different, saved by sovereign grace, covered with the righteousness of Christ, made one people in Him. The flesh is not dead, and the body is not buffeted.

How, then, can we deal with these iniquities? The greatest is to be the servant, saith the Lord: thus will he be competent to wash the saints' feet. And the command reads, "Thou shalt not have a desire." If, by grace, we please not ourselves, we shall bear the infirmities of the weak, and anti-christs will go forth from us because they are not of us.

We have built up our barriers at the doors of assemblies, and made our plans of union, instead of seeking that union with the Lord which leads to His power being manifested in this connexion. Let us learn the Lord's remedy, as contained in the latter verses of Jas. iv. 4. "Whosoever, therefore, will be a friend of the world makes himself stand the enemy of God." Instead of making wars in the assembly, let us be at war with and overcome the world. "He giveth grace unto the humble." "Humble yourselves in the sight of the Lord, and He shall lift you up." He speaks in the same passage of affliction, submission, mourning, drawing nigh, cleansing. Shall we not seek these things?

It is vain to speak of a revival when our hearts are not right. It is vain to worship Him while we teach the commandments of man. It is vain to say "Shall the sword devour for ever?" till by grace, humbled before the Lord, we set ourselves aside, and manifest that love unto Him and to "one another" which He commands and seeks.

Man's Religion:

Exemplified in Cain, Balaam, Korah (Jude 11).

Man always makes and seeks and loves and has his religion. Self is very constructive—constructive against God. Man puts God out of his thoughts, and exalts himself. The cry in Eden, "Ye shall be as gods," has continual illustrations until it will reach its climax in the great swelling words of him who, in the Temple of God, will display himself as God. Toward those days we are hastening, and Man's Religion is making strides.

Cain, like Korah, refused to bow to God's will concerning access unto Himself. He trifled with what seemed to him details. Sacrifice had been commanded, but with proud self-sufficiency Cain dared to worship without the blood. Nor is the way of Cain dead yet—the way of ritual, of religion, of approach, of prayer, apart from Christ, apart from God's appointment, and apart from self-judging.

Nor is the way of Balaam dissimilar. He wished to alter the wishes of God, and to have his own way with rewards unto self. In that path many run greedily now. In Rev. ii. 14 we have the Holy Spirit's further allusion to like sin in this way. Here is the rebellion of friendship with the world, setting aside the arrangements of God, and blending where God has severed.

If in Cain we have man's king building his city, if in Balaam we have man's prophet, in Korah we have man's priest. At once he attacked the one priest as a type of the Lord Jesus, and secondly the Divine plan as to ministry. Modern ritualism and democracy are alike represented. Self, self, self is the key to man's systems. God is set aside, and everything prepares for the lawless one indeed.

Do these messages in any way apply to us? Yes, for we are often disobedient, imagining, like Saul, that God has more delight in the offerings that we approve than in obedience to His will. A carelessness as to ecclesiastical details, a disregard of separation, a proudness and obstinacy of disposition—are these things our characteristics? Let us take heed; or, ere we know it, we are ensnared!

The Work of the Holy Spirit.

Often misunderstood to-day. The work in regeneration is not merely dispensational. It remains! His work in Scripture is unaltered, and we bless God for that inspired revelation. Where should we be without it? But how little we use it. Then, there is a real way in which the Spirit bears witness with our spirits, and guides us along the pathway that ends in ALL TRUTH. But have we the anointing, sealing, baptizing, coming upon, filling gifts—as of old? Yet, there is no excuse for idleness. There is a parallel between the graces and gifts of the Holy Ghost, and as there can be teachers by growth (see Heb. v.), as well as teachers created in a moment thus qualified, so we may expect a parallel work of the Lord. This is, if we seek true spirituality, which the presence of primitive signs did not constrain, produce, or prove (see 1 Cor. iii.). "My Spirit remaineth among you, fear ye not," were God's words through Haggai. One hesitates to assume, but equally hesitates to deny, the Lord by "settling down" references to ruin. Shall we limit the Holy One? Did He not work even in the days of the Judges?

Christ's Prayer.

If we read the words of John xvii. our hearts must feel something of the affection of our beloved Lord toward the people of His choice. How concerned He was, and how concerned we should be for them. *Read that passage, dear friend, before going farther.*

His petitions link His departure and return, for the present dispensation, even the whole of it, including us, dear fellow-saints, was much in His mind.

And while He emphasized separation, even because of the Word, which is so often mentioned, He also pleaded for unity. The world-hating, the world marked off, but His people united, His people in holy and manifest and heavenly and instructive fellowship.

Has His wish been altered? Yes, and no. Nothing has happened against His secret will, but much against His revealed will, and much that grieves Him in the exercise of that freewill which He has permitted to us His people. The prayer shall be answered in "that day," but it should be illustrated in this day. Where, where is the oneness for which Christ prayed? So close, so real, that the union between Himself and the Father alone could illustrate it. Does the world believe He was the sent One, or has our missionary power been lost, and instead of that we have, for the most part, the mere skeleton of missionary organisation and the extension of Christendom's kingdom? The glory He gave because He was glorified (John vii. 39, Acts ii. 33), with all its witnessing (Heb. ii. 1-4) has been measurably veiled, and we see not our signs, neither is there any among us that knoweth how long.

"They are not of the world" seems almost Divine irony in view of to-day's alliance; yea, rather, the alliance seems a travesty, insult, and mockery levelled against Christ. Oh for grace to feel these things, for parallel with the lack of the oneness—that repeated* prayer of the Lord Jesus—there has been a dread oneness with the world. His arrangements have been *exactly* attacked, but His prayer remains, and if, by grace, we love Him we shall keep His commandments, and remember His wishes, and our showing forth of the Lord's death will call to mind these petitions that followed the first of the showings forth in the Breaking of the Bread.

*II, 21, 22, 23.

The prayerful circulation of literature among Jews, Gentiles, and saved ones, should be on the hearts of His people. We praise God for one or two ecclesiastical leaflets ready, and are particularly thankful for the Lord's gracious gift, through many of His people, including self-denial of some, of a Printing Press. For remaining accompaniments, and *much* paper we may wait on Him, and His people *who love His name* are asked to have fellowship, if He wills this. The Lord has marked out a brother for the work. Much, much prayer is needed, and will be answered (2 Cor. i. 11). Let us not forget to praise too (Phil. iv. 6). All must be to the praise of the glory of His grace.

“A Christian Name.”

The words glibly fall from our lips, and we often forget that by them we may grieve our gracious Lord. Many popular expressions are the strongholds of Satan, and a child of God needs to pray the prayer of Ps. cxli. 3 concerning these. We are only slowly learning the dangers of sins of language. A legal oath, an excited going beyond “yea” and “nay,” jesting, flattering, a rash promise—these are a few of the ways in which we can dishonour the Lord with an unruly tongue. That which should glorify Him may be against Him.

But some will say, “The words have lost any harmful meaning now.” Let us beware of this argument. It may apply to the use of heathen names for months, as the Holy Spirit uses a word from the name of a heathen god for “interpreting.” But no mistake is there encouraged; on the contrary, the setting aside of demons by the Spirit of God is suggested, and we may compare the giving of the names of different Gnostic emanations to our one beloved Lord (*e.g.*, Life, Light), as if to say He summed up all, whereof they only had the counterfeit.

The term “Christian name” is connected with two very popular errors—the one of christianizing everybody, and the other of infant baptism. A child draws unconscious inferences from everything, and each word that helps to deaden the sense of sin is dangerous. The majority of our young people imagine they are the lambs of the Lord Jesus, and claim their privileges in the singing of hymns of worship. Anything encouraging this delusion is cruel and sinful. And, moreover, the use of the expression “Christian name” makes an opportunity for a witness less easily forgotten.

The root idea is that the name was given at that which is called “baptism,” or “christening,” as it is, alas, named. The conceptions of a State Church, of political Christianity, of a Christian nation, of infant baptism, are all related. The notion of “baptismal regeneration” is natural, for Scripture connects baptism with salvation, and with rising to walk in “newness of life.”

Nothing has perhaps helped more to prevent a concern for the salvation of children than the substitution of man’s will concerning baptism for that of the Lord, and anything that rightly reminds us our young people are dead in sins is important. Let us, therefore, by avoiding usual expressions, keep this thought in front, and glorify the Lord thereby.

“Do all to the Glory of God.”

“Pray for One Another.”

“Pray for the Peace of Jerusalem.”

“Pray for Them which despitefully use you.”

“True,” our voices say, but are we obedient? By the grace of God we are made children of God, and shall our brothers and sisters be left out of our supplications? Love to the brethren is the mark that one has passed out of death into life. Then it must be something startling, and absolutely transcending natural love. If it is absent, how can we “know” we have passed out of death? “One another”—the words ring out, but how little we are influenced by our Lord’s precept. “Self writ large” is the sum and substance of most lives. Oh, how solemn to see the people of God talking glibly of “love,” and arranging meetings to show it, not in God’s way. Much so-called love is selfishness: we give ourselves freedom from the trouble of rebuking, and buy off our brethren’s rebuke of us, and call it “love.” We agree to differ: is this agreement part of God’s covenant, and of “the fellowship of the Holy Spirit?” We permit saints to wander, and lose reward, and call it love! We turn our divergences into smiles, and speak of this as love. Oh for grace to see ourselves. And, again, many “love one another” because of natural temperament, or to satisfy natural liking. This is not for God’s glory, or for the sake of others, but to gratify disguised self.

Much prayer for Israel is needed, as intense as that of Rom. x. 1, preceded by the sorrow of Rom. ix. 1-5. Especially would we ask the fellowship of saints in waiting on God that, if we have to leave 16A Aldgate Avenue (unofficial notice, through noise outside, was given long ago, and our term is up*), the Lord may open a still more suitable door, and save us from rushing or making our plans. Also that He may guide us in use of the Printing Press as to Israel. Pointed tracts needed, not in the wisdom of man, but in the power of God. We should like to refer, as the Lord Jesus did, to the very portions read in synagogues and at feasts (see Matt. xxi. 42, Luke iv. 17-19, John vii. 37; a tract for each Sabbath and each festival), and circulate at the suited times. Pray.

How hard to obey Matt. v. 44. Where are our enemies? Why are we so popular? Was Christ rejected because of righteousness? Why are we not rejected? Oh for grace to be humbled.

*By grace, the difficulty met, but we still seek a more suitable centre, if the Lord will

“Continue in Prayer, and Watch in the same with thanksgiving.”

"Who teacheth like Him?"—Job, xxxvi. 22.

"I will instruct thee and teach thee in the way which thou shall go."—Ps. xlii. 8.

"Teach me, O Lord."—Ps. cxix. 19. 33

Teach me, O Lord, that I may know
Thy will,
Keep me, amid all trials, calm and
still:

Teach me that I may daily grow in
grace,
And patiently endure, and run faith's
race!

Teach me, O Lord, for I so oft forget—
'Tis then I worry, and begin to fret.

Teach me, for none can teach, O Lord,
like Thee,
For Thou art good and gracious unto
me.

Teach me that I may know more of
Thy plan,
Whereby Thou hast redeemed poor
fallen man.

Teach me that I may understand and
do

Thy precepts, statutes, keep "that day"
in view;

Teach me, O Lord, that I may humbly
walk

Before Thy face, and of Thy wonders
talk!

Teach me TO LIVE, and then, O Lord,
TO SPEAK,
To seek the lost, the weary ones, and
weak.

Teach me each moment, be my Guide
and Stay,
That I may do Thy will, and Thee obey.
Teach me, for, Lord, Thy Word is very
deep,

But I would know Thy law, Thy
precepts keep.

Teach me, and help me by Thy mighty
power,

For Thou art All in all, my strong High
Tower.

Teach me, O Lord, that I may watch
and pray,

Uphold and keep me in the narrow way,
Teach me for every step I take is new,

And snares are laid by Satan, not a few,
Teach me that I may know wherein to
go,

To glorify Thee Lord in all below,
Teach me that I may sigh for sin and
weep,

And, in that day, fruit to Thy glory reap.

S. A. HEWARD.

Notices, in the Lord's Fear.

It is our desire that our title may be true. For if the notices are merely *ours*, what glory is there to Him?

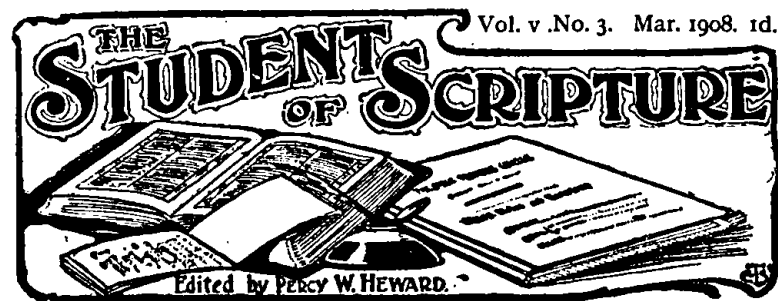
By grace we are enabled to meet around the Lord's Table every Lord's Day, and brethren who feel the ruin, and wish to understand Jer. xxxiii. 9 in the heart, and not with *mock* manifestations, are asked to correspond. Specially those in the *neighbourhood* of Forest Gate, Aldgate, Acton, Fulham, for Lord's Day travelling is not to the praise of the glory of His grace.

But the Lord has His people in other parts, and if they are really humbled, and there be not a mere love of curiosity and leadership, and a fleshly enthusiasm to form a new sect, the Lord's Table *will* be observed elsewhere "as it is written." Let us pray to this end, and manifest a real interest in one another.

The week meetings provide opportunities for *fellowship*. Cannot more dear saints make special efforts, in the Lord's will, and then there will be resultful conversation as to the things touching the King. Wed. 8, Thur. 8:30, Sat. 7, if the Lord will, 340 Romford Road, Forest Gate.

And the Lord graciously enables still at Aldgate among Israel. While we pray for the peace of Jerusalem, let us not forget that at the present time there is a remnant according to the election of grace. The work is hard, but is anything too hard for the LORD?

All communications—340 Romford Road, Forest Gate, London, E.



Preface.

Still we would lovingly deal with problems that face the Lord's people as to the unity He has appointed. This was Satan's primary attack, and the absence of some expressions in Acts 2. 41-47, 4. 31-37 in after-history is noteworthy, although wonderful grace is seen e.g. in vi. 7. ix. 31. A parallel severer loss took place in the latter part of Paul's ministry—indeed a general declension, yea, even in the days of the apostles. These things humble us to the dust, for we have shared in a grievous dispensational sin, and most of the denial of getting back to God's clear Word is based on a refusal to acknowledge whence we have fallen. We are no better than Israel; the mourning of Dan. ix needs a counterpart. We may gloss over disunity and absence of teachers by making alliances and appointing ministers, but this is but a human device. Many dear saints connected therewith do desire unity, but are afraid to risk the consequences. Cannot we leave all in the Lord's hands? He will see to it. The unity, gifts, power, discipline, sufferings of the early church are gone. Has God ever denied their return, or predicted a definite period of captivity? Is not the last epistle of Paul a summons to fellowship under competent authority (2. Tim iv. 5), and a return, of temple-vessels (2. Tim ii. 19, 20 with Isa. lii. 11)? Where is the warrant for staying in evil to cleanse it? Let us remember our responsibility to our gracious Lord.

"Say Ye Not, a Confederacy."

(Isa. viii. 12).

God was pleased to allow nations to attack rebellious Israel. But instead of learning His lessons they grieved Him by their waywardness, till He said "Why should ye be stricken more? Ye will revolt more and more" Yet His heart yearned over His chosen ones, and He said "How shall I give thee up?" But despite such grace they went on frowardly in the ways of their own hearts, even cloaking their sin under guise of spirit-

uality (Isa. vii. 12), and glibly saying "The temple of the Lord." Thus the Lord was wearied and sent further chastisements, yet they returned not unto Him, but rather covered with a covering not of His Spirit and went down to Egypt. "A confederacy" they cried, and the Lord heard it. Not that anything comes to Him as a surprise, or to defeat His hidden purpose, but He grieves at the wickedness of permitted free will—including ours. At such a season God warned His faithful Isaiah not to speak as men spoke, nor to fear as men feared. The Lord's strong hand was upon His beloved servant, and there was to be a corresponding separatedness, and a fellowship with Him, with the law among His disciples, and a waiting for Him though many among the nation were stumbling and fallen and broken and snared and taken. Is the parallel hard to find? God has been pleased to take away many blessings because of His people's wandering in the present dispensation: and they substitute their confederacies and means for His might, once possessed to meet all needs. Thousands were saved of old: instead of confessing sin, at the root of recent failure, man-made revival methods are adopted, to produce a similar result, even as the confederacy was to do that which had been hitherto accomplished by the alone power of God. How did this come about? When God removed gifts and lampstands His people sought demon might instead (of Isa. viii. 19, 20), and instead of getting back to the Law and the Testimony, and remembering whence they had fallen they fell into the sin of Balaam, and, as predicted, the birds of the air came and lodged in the branches, and so it has been ever since.

Awakened by God, we cannot adopt the schemes and systems to gloss over the ruin, or to build up by our works that which is not of Him.

But in humiliation before Him we will "wait upon the Lord. That hideth His face from the house" of His people; and hearing the rod and Who hath appointed it, would receive with meekness the engrafted word, letting the Lord be our Fear, as we sanctify Him in heart. Such a position is not popular or easy. But the confederacies of man's systems shall vanish and the Lord alone shall be exalted in that Day. Happy are we if we know and do His Commandments, if we shall not be shamed away from Him in His presence.

Making Divisions.

God is not the Author of confusion. He Who appointed one tabernacle and one temple, and Who created one church at Pentecost has declared that divisions are against the name of the Lord Jesus (1 Cor. i. 10), even as they are against the prayer of the Lord Jesus (John. xvii). There is but one way of salvation for the guilty, but one company of God toward which by grace we are reaching forward. Shall we then be content with "sects" which are not

according to His Word, works of the flesh (the word for "heresies," Gal. v. 20) and which are "manifest" as such, if by grace we are led of the Spirit (Gal. v. 18, 19), and in a law to Christ. For contradictions are not of the Spirit of God. Very carefully must we distinguish between diversities of operations and offices, and diversities of opinion, and method of assembling. The latter are plainly forbidden.

We all recognize the wickedness of those who bring in "choosings for oneself connected with destruction away" (2 Pet. ii. 1), who are "wolves in sheep's clothing," but we oft fail to expect and deal with the other class mentioned in the same verses "of your own selves shall men arise, speaking perverse things, to draw away the disciples after them" (Acts, xx. 29, 40). The Holy Spirit does not declare these to be unbelievers. Alas, we know by sad experience how diligent the flesh may be in those who have been called by grace.

Satan used Peter in Matt. xvi, misled the apostles in Acts. xv, and caused dissensions, and parties not only at Corinth, and many dear saved ones were ensnared. There are golden vessels which are temporarily to dishonour by reason of excused sin. Among forgotten facts which would alter our estimate of much are the following.

- (a) Satan is often disguised as an angel of light.
- (b) We are not to judge men by their professions.
- (c) Emotion and seeming devotion are not always tests, for they exist in all religions.
- (d) We must be as severe in thinking of our own relations and old-time friends as of others: severity is not pride, or unkindness.
- (e) Children of God can wander, and continue awhile away, even creating sects and divisions against God's Word.

If, by grace, we only remembered this, we should be more prepared to understand Rom. xvi. 17, 18— "But I exhort you, brethren, to mark those who make the standings apart and the stumbling blocks contrary to the teaching which ye learned, and incline out and away from them: for such our Lord Jesus Christ are not serving, but their own belly, and through the kindly words and words of blessing they deceive out of (the way) the hearts of those who are not bad." Can a child of God illustrate these verses? Yes! The apostle does not say "Exclude." An assembly, in the absence of an evangelist, can rarely do this, but at Rome there were apostles (Rom. xvi. 7) Yet the caution. The word used is wider than "Exclude." It does not forbid nor command it. But the pathway of a saint was clear. It was to be totally apart from such.

"Standings apart": what are they? Any attempts to form a sect, or, that which comes to the same thing, to hinder the forming of an assembly.

Some will accuse those who come out from christendom of this grievous sin, but if we only "stand apart" from a creation and traditions of man, we are not making stumbling blocks. Fewness does not make a sect, but disobedience, even with unanimity, does.

There is no service to Christ in making division. There may be fleshly activity to the satisfying of the flesh, and a perilous approach to the sin of Phil. iii. 18, 19. How self in us all likes to lead and decide. This suggests a parallel with the apostle's blunt, yet inspired language "Their own belly." Physical food may or may not be mentioned: self-pleasing is undoubtedly

before us. And the Holy Ghost marks out for us the expected method. There will be attractive words, and kindly greetings, and flattering benedictions that will entice some who are really disciples (Acts, xx. 30), and who, though "not bad," are easily led astray through self-confidence, curiosity, obstinacy, and lack of the Word. Such will be taken in the snare of the devil and their faith will be temporarily subverted [2 Tim ii]. If evil showed itself as evil, in all its natural sinfulness, many would flee, but disguised as zeal for Christ it made "the Christ-party" at Corinth, [1 Cor. i 12.] disguised as holiness [Col. 2. 18-23] it soon overthrew the Church at Colosse ominously absent in Revelation.

Let us by grace, be on our guard against that which divides the people of God, which introduces the disorder of the times of the Judges when every man did what was right in his own eyes, which causes jealousy, envying, strife and murmuring. There must be such divisions [1 Cor. 11. 19] to make clear who are approved. It is by such painful things that the Lord shows who are His and tests His candidates for millennial reward. And we are all guilty in measure of these sins. Let us not imagine that we are perfect, or that we can stand against "the crossways of the devil." He has so many methods, and particularly the Lord cautions us against being "fawned upon." Christendom will invite us back with loving words and caress. It will appear so genuine and godly with the blandishments of Babylon. Whenever the Lord permits trials of this kind there will be a heartrending parallel with "the fair speeches," attracting if we are not very near to our Lord, by grace, and we must not expect merely sudden raids of rebels, but quiet methods of loved fellow Christians. Will a caution, given with earnest prayer it is hoped, and in the spirit of meekness, be received by all, in or out of Christendom, who are causing division? And none who are spiritual will exempt themselves from this. Dear fellow saints, the darkness deepens, and shall we be waiting for our Lord's return in disorder?

Let us consider how often we have occasioned stumbling blocks. Our wishes have come in. We have felt them to be the will of the Lord, but have found out our mistake. We have sown much, but not always with the good seed. We have toiled to build up that which will not stand the fire and flood of "that day." Shall we not be humbled for this? Shall we not be bowed before the Lord to think how often we have misled, and by godly phraseology, have increased our influence in that which has grieved God? Can we merely sorrow over this? It surely will be that we smile at our change, although Christians often do, but it may be that we shall only mourn. Let us awake and seek that unity which is in the Lord Jesus, and in accord with 1 Cor. 1. 10. Leading His people to Himself, we shall, as in reflections, be like one another. This is not sentiment, but has a sentimental counterfeit, as though the pathway thither can be by carelessness and indiscriminate ministry. Oh how difficult, but not impossible, is the road of a child of God who would please the Lord. May we have grace to be personally severe, dealing with every beam, and then manifesting a holy un-Pharisee aloofness from that which is not the revealed will of God.

**Horror hath taken hold upon me, because of
the wicked that forsake Thy Law. Ps. 119. 53.**

**I beheld the transgressors and was grieved;
because they kept not Thy Word. Ps. 119. 158.**

"Into the Oneness"

Our thoughts travel to 1 John. v. 8— "These three are into the oneness"—and our hearts ask "What oneness?" We turn back to John. xi. 52 and read "And not instead of the nation only, but with the Divine object that also the children of God who have been sown abroad may have been gathered together ("synagogued") into a oneness." And again "That they may those who have been perfected into a oneness" (John. xvii. 23). To these passages the Holy Spirit alludes, by the word "the." And the translation "into the oneness" is incomplete, for the expression means more than an "abstract" unity. And further "Into the one" signifies not one person but one thing*, for there is not the thought of absorbing individuals. A unity of purpose etc: (cf. John. x. 30), and a blessed realization of that real "one-company" for which Christ died. Doubtless the context in 1 John v also states the oneness of "Jesus the Christ," Whom Gnosticism was dividing to two. But are these suggestions distinct? His unity involves His redemptive work, and the linked oneness of His beloved people. Right views of Christ are connected with assembly rightness. And what are we told is the God-appointed pathway to this blessed position?

He mentions the Spirit, and the water and the blood. Primarily the Spirit in regeneration, for here we have not "water and Spirit" as in John. iii, any more than blood and water as in John xix. But necessarily the dispensational work of the Spirit is included, albeit the other, which we might have forgotten, included likewise.† Both tend to unity. If any one is in Christ, there is a new creation, and, "the Church of God" was a new creation, and thus, man is set aside. Yet, alas, men boast of Salvation, rather than in the Saviour and the Corinthians turned the Spirit's gifts to self-gratification. How exceeding sinful is sin. "The water and the blood" in verse 6 (not blood and water), refer to the baptism and the death of Jesus the Christ, for christianized heathen were teaching as early as this, while John was alive, that "Christ was an emanation on a man "Jesus," after baptism, and leaving Him prior to death! From such blasphemy our hearts recoil, but we see the tendency of man, and should be humbled. The Holy Spirit refutes in a word such iniquity—"This is He Who came through water and blood, Jesus the Christ."

What a lesson in controversy. But what is the inference? Water and blood in verse 6 refer to Baptism and the Table, typifying the death of our beloved Lord. Here are two of God's standard witnesses in this earth. We cannot make "water" mean something different in related verses. How solemn then, and associated are these typical ordinances. Can we wonder that both have been corrupted in a similar way, and that both are ignored in man's evangelical alliances and conventions which are nominally "into the oneness?" Let us not speak to proudly condemn (for we all fail), but lovingly to warn against this evil, peradventure a few may be awakened amid the darkness. The writer can sadly say that most of the hindrances to the unity, in testimony in which he has by grace been engaged, are connected with error as to the truth emphasized in this verse. May it be emphasized to the glory of God, is his prayer; and yours, dear reader?

* The neuter is sometimes more comprehensive. Cf. to pan and ta panta. Further, some may be understood. See 1 Cor xii. 13. The idea of one aim may not be excluded.

† A different order would have helped to paralyze us in days of ruin. So the apostles partook of the table before Pentecost. How we praise for INSPIRATION.

A Christian and the World.

"The world hath hated them" [John 17. 14] said our beloved Lord and again.--"If the world hate you, ye know that it hated me before you" (John 15. 18). And he then included the religious world, for that had cast Him outside. Indeed, the very word "Church" ("called out company") implies entire separation. And so, though man casts out, God is at work too, He calls out! And moreover, we are to go out (Heb. 13. 13.), with holy willingness, not from mere worldliness, but from all mere religiousness and federationism, of which "the camp" must make us think. Here then we have the threefold teaching which is also emphasized in connexion with the death of our Lord. He bare the sin of many under God's appointment: He poured out His Soul--willingly: He was numbered with transgressors, by transgressors. Oh for more resemblance to Himself. A Christian should live a "stranger, pilgrim" life, out of real, deep, true, heart love to the Lord. Not only should he refuse a place in the worldly government, regarding the empires of this earth in the light of Dan. 7, and Rev. 17, and viewing himself as not of the world--not only should he abstain from voting and earthly patriotism, from oaths appointed by earthly rulers, and from exemption from taxation for his meeting place--but he should consider the underlying source of these very problems. If the people of God had not been unfaithful, such impossibilities had never arisen. If we were still cast out as evil, and hated of all men such ideas would seem absurd. Babylonianism has blended "Church" and world, and now the danger is to forget the coming Kingdom and the heavenly citizenship in the politics of to-day. Many point to the good men and the "reforms" involved, and argue from accompaniments and effects. But is there anything in Scripture to suggest anything but an unworldly, suffering "Church"--unless it be in the denunciation of the whore-system, of which the very language used, compared with Hebrew Scripture, suggests a joining of God's gathering together and Satan's. Kings might commit iniquity but they could not commit that which is Scripturally named "fornication" apart from the official establishment and recognition of a corrupted "Church." The whole principle of Satan's method for this dispensation is wrapped up in the very fact that we have opportunity for political mixture with the world. And as to practical worldliness, let us remember we are not of the world. 1 Cor. 4 is the Lord's answer to it. We must suffer, not settle down. Shall we find our complacency in the society of unregenerate rebels, and of those who are preparing for the wrath of God? The very idea shows the lack of knowledge of God's "heavenly calling. Shall we mix with those who would hate us if we told the truth, and make our forefather's sin the basis for our continuance? "Since ye owed indeed out of the world to have come" is one of the messages of 1 Cor. 5. 10. How can we love the world or the things of the world? Our tastes are different, and we shall seek "our own company." Whosoever, therefore, will be a friend of the world makes himself stand God's enemy, Jas. 4. 4. "What fellowship hath righteousness with unrighteousness?" 2 Cor. 6. 14. The unequal yoke was never more manifest than in connexion with most professed good objects for common social intercourse with the ungodly. Christ went to feasts. but what did he do at these feasts? Let us be like Him in both parts of His action if "called" to imitate one. And as to the religious world we have already seen that God included that in the commands to separation. Hypocrisy does not improve anything. Those who delivered up Christ offered sacrifices, said prayers, gave alms, attended synagogues, and had a reputation for holiness. Those of whom 2 Tim. iii speaks have a form of godliness: we must therefore not look merely to the world, as we use the term for open illustrations of the iniquities there. From such we must turn away, despite the "form," for Satan is transformed into an angel of light.

Let us, therefore, go forth to Him Whom our soul loveth, doing all in the

Spirit, in the name of the Lord Jesus, not trying to conciliate, improve, educate, regenerate the world, but pleasing God, and seeking His Glory, in harmony with His counsel, and the revelation of His Word for this dispensation. Then, rejected and hated, we shall enjoy His presence and soon His "well done," for "He that shall come will come and will not tarry."

In Thy Light shall we see Light,

PSALM. 36. 9.

We shall see Thy Word is plain,
Thou wilt more to us explain,
If we in Thy truth remain—
"In Thy Light."

We shall see how much we owe
Lord, to Thee while here below,
If we seek Thy Law to know—
"In Thy Light."

We shall understand, by grace,
More about the Holy Place,
And Thy Sovereign Will, Lord, trace,
"In Thy Light."

We shall worldliness, Lord, leave,
Over sin more often grieve,
If the truth we now receive—
"In Thy Light."

We shall all more humble be,
Grow more daily, Lord, like Thee,
If Thy gentleness we see—
"In Thy Light."

We shall marvel, and adore
Christ Who sin and sorrow bore,
If we daily search Thy Law—
"In Thy Light."

We shall see how great the need
To be watchful and take heed,
If we on Thy Word, Lord, feed—
"In Thy Light."

We shall see, and understand
What for Israel Thou hast planned,
If we pray oft for their land—
"In Thy Light."

We shall see the fearful state
Of unsaved ones, small and great
If we read and meditate—
"In Thy Light."

We shall walk with godly fear,
Pray for sinners far and near,
If Thy gracious Voice we hear—
"In Thy Light."

S. A. HEWARD.

**“ Except THE LORD build
the house they labour in vain
that build it;
Except THE LORD keep
the city the watchman waketh
in vain.”**

NOTICES.

The faith of God's elect was never popular, Men have ever loved darkness rather than light. But God has had a people along the ages, and many times granted a little reviving to the praise of the glory of His grace. This He will do now, if, by His mercy, we wait on Him, and regard not iniquity.

Do not try dear readers, to heal any Babylons (Jer. 51-9), but seek by grace to come out from that which, as Laodicea, has the Lord outside.

"Prudence of the flesh" has every reason for remaining, but let us identify ourselves with nothing which is unwarranted by the Word of God. "I made haste and delayed not to keep Thy commandments."

Saints who are exercised are invited to correspond in the Lord's FEAR. Questions from such will be no burden. Spiritual fellowship may be possible when impossible, locally. Literature can be sent and prayerfully studied. Some could attend a week night Bible gathering (Wed. 8, Thurs' 8, 30, Sat. 7—if the Lord will—340, Romford Road, Forest Gate; Fri. 8. 16a, Aldgate Avenue). Others could spend a week-end, or a few days, in neighbourhood. Let nor these solemn words be received with indifference or delay.

God's Word is too important. Let us not trifle. "My heart standeth in awe of Thy Word." By grace we have a Printing Press, and the interest of God's people who value His truth be a cause for thanksgiving. Soon we shall hope to send forth much more literature among Jews, Gentiles and saved ones.

The Lord is permitting a time of ecclesiastical trial, and He will unite and raise up teachers after His own heart. Let us wait on Him. See Isa. viii 17.

**Rivers of waters run down mine eyes,
because they keep not THY Law. Ps. 119.136**

**It is time for Thee, O LORD, to work:
they have made void THY Law. Ps. 119 126**

**The LORD
Liveth.**



Preface.

To help God's people is the object of this monthly: nay, to glorify Him in so doing—in doing His will! Hence while there is the loving endeavour to let our speech be always with grace, the truth of God is oft unpalatable even to redeemed ones from Egypt who loathe "this light food." Messages from the heart and to the heart are, it is hoped, given, for "with the heart man believeth," and mere mental knowledge availeth not.

The special subjects of this issue include "Fellowship," and "Worship," and other practical words, but while saints remain in Babylonish systems because of Babylonish garments coveted, can they expect to know the full blessing of Him Who said "If any one will to do His Will he shall know"! But what is Babylonianism? The partly leavened systems and doctrines of today. Fine meal is found there, and leaven, tolerated leaven, too. God commands and approves no compromises. He has never appointed us to sin that good may come. If past experiences, friends, fears, or opportunities bind us to anything which is seen to be not the exact Will of God, we know who is our supreme lord, and our hymns of adoration are hypocrisy. Satan is oft disguised as an angel of light, and the flesh may be likewise, and surely it is when we put influence for Christ. Cannot He see to His work?

"But what shall I do after?" "Abraham went out not knowing whither." And what saith the Scripture? "Fear God and keep His commandments; for that is the whole of man, God will see to results, and if we cannot trust Him for that, how is it that we have no faith?"

The Little Things.

The little foxes vines will spoil,
Dead flies the apothecary's toil,
A little folly much can do,
A little leaven soon works through.

The tongue a little member looks
But what it says would fill great
books;
And if we saw but half the blaze
That it can kindle, 'twould amaze.

Beware lest "little ones" ye scorn,
The weakest ones from heaven born,
The "little ones" to God are dear,
And to Himself by grace are near.

A little strength a saved one shows,
Our God, in grace, each action
knows,

And cups of water will reward:—
How gracious is our gracious Lord!

Beware of "little things," and aim
By "little things" to own His Name,
For "little things" will much affect
The recompense that you expect.

A little while, our Lord will come,
And all our acts, not merely some,
Will fix the Judgment Seat a ward:—
How righteous is our righteous Lord

Fellowship.

This oft used word is rarely understood. It means having in common or partnership. Wonderful grace is bestowed on us that even while we are commanded to sanctify the Lord God and hallow His Name, we can add, if we walk in the light "Truly our fellowship is with the Father and with His Son Jesus Christ." But let us not make our having in common with the Lord of glory a common thing, or set one portion of the Word against another. "Let us come boldly, let us have grace whereby we may serve God acceptably with reverence and godly fear."

And not only have we the fellowship of the Father and the Son in heavenly places, and as we keep the commandments (John xiv. 23), but in 2 Cor. xiii. 14 at the end of a severe passage which had spoken of many believers sinning, and doubting the apostle's authority from God, the words ring out "The fellowship of the Holy Spirit be with you all." For Jesus Christ was in the members of the Corinthian assembly, by His Spirit, except they were reprobates (2 Cor. xiii. 5), and, though grieved (Eph. iv. 30) He was not taken away. Herein is love, that the Lord may be feared, and sin hated to His glory.

And then we have a special stress on aspects of fellowship with the Lord, our Lord. Shall we be unmindful of them, or shall our hearts yearn after "the fellowship of His sufferings" (Phil. iii. 10)—not to add to our salvation, not the suffering of death under God's wrath, but the sufferings, "the tribulation of Christ" in our flesh (Col. i. 24)? What a strange object this seems. Rejection! Agony! Intense trials! How Christ was valued when such things seemed nothing except helpful discipline, and painful preservatives from evil. But what is suffering, if so be that the coming Kingdom is a fact? Shall we be those who have fellowship in the glory (1 Pet. v. 1)? Then let us take any position our beloved, unerring, gracious Lord shall appoint for us. He has compensations!

Then there comes the thought—closely related and likewise important—of fellowship "with saints" (Acts ii. 42), the second command is as the first, and wrapped up in it. If we honour God we shall "love one another." "Keeping on having all things common*" or in fellowship, was self denial as a fact, the denial of anything as one's own, of anything beyond stewardship. It does not mean selfish levelling, but the valuing of a brother beyond a thing. The free will offering is called a "fellowship," and should be the very same thing. It is nothing, unless beyond power (2 Cor. viii. 3), 2 Cor. viii. 4 uses the very word, and thus holds back the ungodly from giving, and also any believer who lacks willingness and a right motive. Fellowship is a practical thing: the collection was not merely the expression of it, but the very "it" itself. Love is not in tongue. An assembly, and indeed all saints should be more united than any worldly federation, shareholding or benefit society.

And there is the need for the negative side of obedience. "Have no fellowship with the unfruitful works of darkness but rather reprove." We oft need to "come out," and to go forth to our beloved Lord. The wrench is oft painful, but His Word is clear. Every saved one should fear the slightest attempt to blend Christ and Belial or Babel, the essence of Christendom. Finally, brethren and sisters, do we realize this fellowship? Our sin is greater if we know God's Will yet remain in Christendom's aims and plans and systems. May the Lord in mercy draw us out and give grace to come out.

* Not "they had all things common": this would be a mere equality. All the sentence is connected with "according as any one was having a need." This repetition of love attacks both socialism and transitoriness.

Worship In Spirit and Truth.

This the Father seeks. Only His children can render it. Man-made, gaudy ritual and public worship appeal not to Him Who looketh on the heart. The rich men may give their wealth, but He commends the poor widow; the oratorios of earth may pour forth their music, but to Him there is more beauty in the trembling of a dying saint, or in the unprofessional singing of a few sinners saved by grace, and gathered to the Lord Himself.

"Worship"—what is it and why so unpopular? It is recognition of the glory of God, and self is not merely put second, not merely condemned (for this may become self-centering) but left out. The soul adores God for what He is, and thus becomes lost, not in dreamland or disobedient sentimentalism, but in acknowledgment of His majesty. "I fell at His feet as dead" The glory of the Lord filled the tabernacle and none could enter. When Isaiah saw the grandeur of the Lord, his self-reliance vanished, and in the result we see the effect of worship in the "woe is me" and the "Here am I."

The Lord has been pleased to give us descriptions of the glories of heaven, and the awfulness of wrath, in "The Revelation of Jesus Christ." What do the angels sing, and what is the cry of the representatives of the redeemed?

Honour to the Lord seems the great theme—absorbing employment, aye and it will be when time shall be no more.

Can we not see, therefore, why it is so unpopular? Man's glory is left out; man's contemplation of self may become mere information-seeking, even when coupled with that which looks like confession. To worship is to give God His right place and to feel His wonderful glory.

"Worship the Lord in the beauty of holiness" is the command: shall we not obey? "The people bowed the head and worshipped" is the Divine statement: shall we not, redeemed by our Passover, act likewise? Who can utter the mighty acts of the Lord? The "parts of His ways" transcend thought. Yet faith says "that I may know Him."

The Printing Press.

By the grace of God we are encouraged in this service but difficulties are not absent—to lead us to the Lord. March "Student" was our type, and mainly our setting, and we trust in His grace that the next issue will be more fully ours. Two solemn errata may be mentioned. Page 108 "It surely will not be that we smile at our change." The "not" was omitted. May the Lord graciously solemnize us more through the Christendom-teaching of the printing mistake. Every "change" should involve grief. Our Father seeks children who sigh and cry. His beloved Son was a Man of sorrows. On same page "the fire and blood of that day" was put for "the fire and flood." Blessed be God because of THE blood the redeemed shall not come into judgment, but our works must be tested! Page 112—The "interest of God" instead of "God's people" was asked. How encouraging to realize we have His interest!

Trusting that He will graciously overrule these errors. this message is penned. The prayers of saints for accuracy and all needs—VALUED.

The Leading of the Lord: How may we know it?

Many a child of God is perplexed as to the right pathway, and often two ways seem God's opening, and not infrequently there is the semblance of contradiction. How may we, as the redeemed of the Lord, know His Will, and walk therein? If even Paul resisted the guidance of the Holy Spirit in Acts xxi. 4, how may we expect to be sure?

In like manner saints differ in doctrine, albeit seeming spiritual; can we then hope to get beyond confusion?

Such thoughts may have run through the mind, and in approaching this subject we need to pray for the realization of 2 Cor. x. 5, for the danger is that we exalt our fallible experience against the Word of the Lord. We cannot see that which is within: there are hidden causes, and hidden connections, hidden effects, and faith says "Let God be true, but every man a liar." Indeed one has so often blundered that nothing else is truly reasonable, yet we like to argue against the Word instead of accepting it, as ignorant disciples. No mass of apparent experience can outweigh one word of Scripture. The setting up of "cases we have known" is presumptuous when we know not the heart, and yet it is the main weapon of many against the final perseverance of those for whom Christ died, against the idea of getting back to God's Word ecclesiastically, and against the recognition of plain Scripture on the theme before us.

What saith the Scripture? "The meek will He guide in judgment: and the meek will He teach His way." (Ps. 25. 9). If we know not His guidance, has that failed or our meekness? And again "I will instruct thee and teach thee in the way which thou shalt go: I will guide with Mine eye" (Ps. 32. 8) has a context. A deep sense of sin is rare to-day. And the very language implies a condition, namely that our eye must be always and earnestly unto the Lord. Likewise is it with Isa. 58. 11.

When we realize how one sin leads to others, and that departure from the Lord in one thing may be contemporary with devotion in another, and that Satan is disguised as an angel of light, Acts 21 is no longer a mystery, although it remains a humbling message. Paul's compromise with Judaism had steps which led up to it, and God has graciously indicated some of these that no man may glory in man. Only One could say "I do ever those things that please Him."

To a child of God Rom viii 14 is very solemn. If I do not follow the leading of God's Spirit the passage does not say I am not a son, but just as the promises held for Lot but they were not given to him, so is it here. God's silence as to His wandering people, for example in the Parable of the Pounds, where seven are unmentioned, is one of the most striking things of Scripture. If I grieve Him I have no right to claim and enjoy the promises. They are not to lull sleep. If I am led I am plainly a child: if not led, my salvation remains, but God gives an ominous silence, for 1 Cor. v and 1 Tim. i. 20, show that a persisting in sin makes a believer treated as a wicked one. This is the teaching of Rom. viii. 13. A saved one shall not fully walk according to the flesh, but if in any measure he does, he is practically, though

not legally, on the verge of death. Sin is playing over a precipice.

Hence we must not lower the meaning of God's Leading, but seek as Enoch to "walk with God": then shall we quickly know His Will, and desires of the flesh we shall not accomplish (checking them when hardly begun (Gal. v. 16). If led by the Spirit we are now under law but shall not be lawless, for we shall do by leading what others may do by constraint (under law, see alternative of Ps. xxxii. 9).

May our inference from this study be a doubting of self, and that continual holding back of sin, that will give light on the word that faith overcometh the world. May our "experience," because of Grace, illustrate God's utterances! But what if we sin? We have an Advocate, and cleansing by the Blood. And if we confess we have further God's fatherly forgiveness, and the laver of the Word is ready for us. But oh that we may realize there is forgiveness with Him that He may be feared (Ps. cxxx. 4).

"Suppose ye that I am come to give Peace on earth? I tell you, Nay; but rather Division"— Luke xii. 51.

"Is Christ Divided?" 1 Cor. i. 13.

Our beloved Lord came to cause separation and fellowship. We cannot have one without the other. Though, by His grace, there are wondrous blessings of unity in Him, His gospel reveals the enmity and hatred of the ungodly. He did not come to establish a universal brotherhood, but to call out a people for His Name. Hence we are to seek separation, and to do the things that make for strife, not because we love it but because we love Him, and therefore, are not afraid of it. But unity among the people of God must be our object and prayer as it was His. Christ is not divided. The Holy Spirit in us is not against the Holy Spirit in another, or in the Word of God. Where the Lord is at work His saved ones who experience this work will be bowed, and hence wars, fightings which come from excused pleasures, wishings, boastings—will be shut out. But those who know Him not will cause an illustration of Acts xvi. 4, and hate for His Name's sake (Matt. xxiv. 9, for His Word's sake (John xvii. 10). And in desiring the oneness the Lord has appointed we shall have to attack man's federations, and systems) till others "return" (Jer. xv. 17, 19). One with God would not be a sect; but a majority, aye all, without Him, must be. Alas, we all fall short of absolute "unsectarianism," as men call it, which would be perfection,

And spiritual obedience to that command which ever humbled Paul "Thou shalt not have a desire." But by grace, we press toward the mark, and our Lord's glory should be ever in view. The destruction of that which is not of God often looks the opposite of what it is, seeming to attack that unity, which, as the "peace" of untempered mortar, God hates. Elijah seemed to be a troubler of Israel, when Ahab was the troubler (1 Kings xviii 17, 18), and Rabshakeh thought Hezekiah had robbed God by obeying (2 Kings xviii. 22). But a child of God must expect to be misunderstood: that is part of the afflictions connected with Christ.

The Word of the Lord and some Popular Errors.

The child of God should never hesitate as to a choice between these. However unpopular, the Scriptures are the Scriptures still, and let God be true, but every man a liar. He has spoken in His holiness, and we can hardly expect fallen man will bow to His truth. And when we realize the condition of Israel when He appeared, the claim of an "infallible church" vanishes, the nature of Christendom and the mass of diverging opinions become explained, and our relationship thereto is revealed.

Many "popular errors" at once show their character by centering round the person of Christ. He is "God blessed for ever," "the mighty God" even when born at Bethlehem, the "I Will Be" of prophecy (Ex. iii, 14) the "Jehovah Tsidkenu" of Jer. xxiii. 6. Anything that attacks His Deity, or His perfect manhood, must be hated at once. His resurrection, manifest-acceptance, and glorious re-instatement after He had, in love, taken the place of the criminal, do not deny that He was "Lord" and "Christ" before Acts ii, 36. "In the beginning was the Word."

And His atoning work must be jealously maintained. For all given to Him (see John vi. 37), He has poured out His soul unto death, a Ransom for many, after He had "caused a righteousness for many" during His life of spotless obedience "until death." Not merely for Israel, but for the world He suffered; this, the witness in its appointed time, was Paul's message according to 1 Tim. ii. 6-7 where the word "Gentiles" in verse 7, and the prayer for Gentile Kings in verses 1, 2 explain. There is no word here as to universal salvation or another chance, but, as in Tit. ii, the expectation that unlikely ones will be brought to the Lord. Paul himself has been given as an example in 1 Tim. i, a saved persecutor. How wonderfully the purpose of God according to election stands, and this is not merely a dispensational fact, but from eternity. "In Christ" is the only way of salvation.

And by grace we must grasp and contend for God's truth as to the future Day. The Judgment Seat of Christ is a fact for believers, and only wandering ones can read 1 Cor. iii. 15 unmoved. The reign of the Lord Jesus is the period of His reward and ours. He as Prince of peace will rule over righteous Israel, and the nations will yield feigned obedience, till the final rising of Gog and Magog, as Rev. xx shows, under Satan himself. There is no thought of universal salvation. The dispensation will have a universal aspect, for evil will be covered, and Israel as a nation will be saved because the Lord Jesus died for it (John xi. 51). There is no idea of probation, for Israel and the elect nation will all be righteous (Isa. lx 21, Matt. 28), and the wicked will deal unjustly (Isa. 26. 10) at the end of the reign. And no resurrection second chance is possible, for "the rest of the dead lived not again until the thousand years were finished" (Rev. 20. 5). There are two resurrections (John. v. 29), and the one spoken of throughout 1 Cor. 15 is "in glory" (43).

Then cometh the end. The flame did not annihilate the rich man, nor a thousand years in the Lake of Fire bring to nothing the Beast (Rev. 20. 10). Death is put out of working order (1 Cor. 15. 26). Everlasting is the "destruction from" of 2 Thess. i. 9, a real place and a real continuance. How awful, oh that we as God's people may be solemnized, and that we may have grace to show the Lord's people "eternal judgment" is a fact usually denied by carelessness, misuse of His words, or a "wish" otherwise. Then we shall make clear to the world what we believe, and many will be "called out" through the gracious working of our invincible Lord.

"The Blood of Christ" was a wonderful price for us. Shall we be unmindful of such love? Disobedience is ingratitude.

'Ignorant.'

"I would not have you ignorant"	[1 Thess. 4. 13].	"They are willingly ignorant"	[2 Pet. 3. 5].
"Be not ignorant"	[2 Pet. 3. 8].	"They being ignorant"	[Rom. 10. 3].
"We are not ignorant"	[2 Cor. 2. 11].		

Ignorant, believer, of Satanic power,
Heading up the ages, in this world's last hour
When by demon-working Satan will assail,
Many of God's children,—for a while prevail,
But the Lord Jehovah will in Judgment come,
And, before His Presence, Satan will be dumb.

Ignorant, believer, of the man of sin,
Who is shortly coming, mid earth's noise and din,
At the close of this age, in Satanic might,
Antichrist is coming in this world's dark night,
But the Lord will punish Antichrist He saith,
And consume him wholly with His righteous breath.
Ignorant, believer, of earth's coming gloom,
All God's fearful judgments, and the sinner's doom;
And the day of darkness, when the world shall know
All the devil's power God will overthrow,
Shut him up for ever in the Lake of Fire,
Frustrate all his purpose and his base desire.

Ignorant, believer, of Christ's Judgment Seat,
When all saints together for rewards shall meet;
Solemn is the prospect, for their works are tried,
That which stands the fire pleasures shall provide,
But the hay and stubble all consumed shall be,
And the saints be humbled, as their loss they see.

Ignorant, believer, of God's chosen race,
Who will yet be gathered in their land, by grace,
But they are now suffering for their sin and shame,
Yet the Lord Jehovah, evermore the Same,
Sees and knows their sorrows, and the day will dawn,
When they shall behold Him Whom they pierced, and mourn.

Ignorant, believer, of the Great White Throne
Where ungodly sinners, are arraigned alone,
There the books are opened, all their works displayed,
In God's awful Presence they are sore afraid,
For their works condemn them, sinful is each heart,
They must from God's Presence evermore depart,

Ignorant, believer, of that dreadful day,
When the Lord Jehovah will His might display,
Babylon, the centre of Satanic power,
Shall be brought to nothing, yea in one short hour,
All the powers of darkness shall before God fail—
He, the God of Ages, must alone prevail!

The Whole Heart.

Half heartedness cannot please our gracious Lord: yet how oft we feel and show it. What a sad contrast to His love, that love which was "everlasting," "unto the end," and so exceeding great (John xv. 13). The Lord Jesus could find no higher model for His people—the "as" of John xiii. 34 makes clear that His affection was a climax of grace. In like manner the unity between the Father and the Son, and nothing short of it, is the appointed example of the unity which ought to exist evidently, among the beloved people of God. Yet we are oft so listless and compromising: we do not wish to be utterly worldly or utterly unworldly: we are neither hot nor cold.

Let the words of Scripture ring in our ears and regulate our lives—"Thou shalt love the Lord thy God with all thine heart," (Deut. vi. 5). And the Psalmist said in the Spirit "Blessed are they that keep His testimonies and seek Him with the whole heart" (Ps. cxix. 2) and, again, he testified "With my whole heart have I sought Thee: O let me not wander from Thy commandments" (Ps. cxix. 10). "My heart's desire," "Our heart is enlarged," "My heart is broken," "With my soul have I desired Thee in the night," "My heart melteth," "Anguish of heart"—such were the words of old time saints, describing a real and solemn experience. Oh to be taken up with the Lord, engrossed with His Will. The Christian is to be the reverse of a hypocrite. The work of antichrist's helpers is with flattering lips, with "an heart and an heart do they speak (Ps. xii. 2 marg): and the man of divided soul in Jas. 1 illustrates that Christians may get into this position. "Unite my heart" must ever be our prayer. We need the zeal of God's house to consume us, to be in our Father's business, to do "one thing," to realize the jealousy of our God, lest we strive to serve "God and mammon." "No one that warreth entangleth himself." It is ours to do all in the name of the Lord Jesus, to do all to the glory of God.

NOTICES.

By grace we can say "Hitherto hath the Lord helped us." He will ever be mindful of His covenant. May we then no longer "mind earthly things," but trusting in Him be sufficiently obedient to know real emergencies.

The Lord's people who value the truth set forth in this magazine are, invited, in His Name, and with much prayer,

- to read and circulate the bound volume (1/6).
- to send monthly copies to libraries, dining rooms, preachers, and old time friends.
- to correspond with a view to further fellowship "in the Lord."

There are many opportunities, and some can help in one way, and some in another, if we are all conscientiously willing to spend and be spent for Him Whom we love, remaining consistently outside that which grieves Him. If only every saint who reads these lines came forth from that of which he or she is doubtful (Rom. 14. 23), there would soon be a little reviving, and soon be assemblies on God's lines in many parts. But unbelief delays, and waits for others, instead of waiting on the Lord.

His people are cordially invited to 340, Romford Rd (Wed: 8, Thurs: 8.30, Sat 7, if the Lord will), and 16a, Aldgate Avenue (Fri: 8.30, if the Lord will). The Lord's Day meetings provide for some needs of local saints, and two or three gather (or are gathered) "to break bread" at Acton and Fulham.

Let us indeed, dear fellow saints, in the Spirit, show our faith and love, looking up, pressing forward, fearing nothing, till the Lord shall have come "If the Lord will"—Quiet Bible Hours—April 17th and 20th, (called "Good Friday" and "Easter Monday")—3 and 6 p.m.—340, Romford Road. Impressed children of God urged to correspond, attend, and make known.



Vol. v. No 5. May. 1908. 1d

Preface.

Sin often appears under the guise of spirituality, even as Satan like an angel of light, and his ministers like unto ministers of righteousness. Hence we must not be surprised at inexplicable things, even men with apparent godliness denying the truth of God. But these reminders of the power of sin should cause us grief, to the glory of God. We must take our stand by the Word of God, and we should not recognize as Christians those who obstinately refuse It, however wordy and gifted and pious they seem. But it needs a continued nearness to God to tell the difference between "him that is weak in the faith" and "those that cause divisions," and indeed, these classes shade into one another in a complicating way. What a joy it will be to reach our Lord's presence, and "that Day," for the problems and perils of discipline are among the sternest reminders that now we know in part."

This issue deals with the dispensational teaching of God, for this seems impressed on our hearts as at the root of much evil, from Rome's iniquities of present government to the errors of beloved saints of God among "The Brethren" and elsewhere, concerning "the church." If this truth were grasped Christians could not remain wealthy and at ease, or in such professions as of a soldier or a lawyer. A vote could not be exercised, and political nonconformity, with its parallel state-churchism, would not be named among strangers and pilgrims looking for the city that hath the foundations. Hence the unpopularity of this subject.

But especially, one may notice that the usual pendulum-swing is prevalent in this connexion. From ignoring dispensational teaching some have wandered to an ultra-system, giving responsibilities, ordinances and threats to an Israelite remnant of a different kind from that revealed in Scripture. Thus the Lord is grieved, and error seems doubly victorious. Seeking to be guided alone by the Lord, let us walk in His pathway, turning neither to the right hand nor to the left, avoiding BOTH of these "seemingly-opposite" enticing and fascinating teachings.

Spirituality is neither a grand robe nor a mere series of actions, but a real heart condition affecting the whole life.

The Work of the Holy Spirit, and Prayer.

The Holy Spirit is a Person, and moreover He is God. In a special way has He worked dispensationally since the Lord Jesus died and rose again, yet few reverence Him and recognize His working, and their dependence upon Him. Are we among the few or the many?

Satan has taken advantage of this, and we find many who emphasize the Spirit's work in the flippant manner of saints in the "Salvation Army," and others who deny His grieved removal of many dispensational blessings by assuming His baptism is possessed by all, or being reached by some—two contrary opinions, but, perhaps, equally dangerous. But the sad teaching of numbers must not make us fear the truth, else evil has a second advantage.

Having been born of the Spirit, and having the complete Word of the Spirit, we may and should expect the definite guidance of the Spirit, and this, too, in prayer. The Spirit helpeth our infirmities; then shall He groan, and shall we be unmoved? The children of God should be led, and then they will ask for that which is in the will of God, for we know not what we should pray for as we ought. "Praying in the Holy Spirit" is a solemn word, and likewise "Through Him we both have the access in one Spirit unto the Father." Brethren and sisters, is this our realization? How often we have heard prayers to which we could not conscientiously say "Amen," and how sad is this in an assembly. What a hindrance! Oh for more real prayer, found in the heart!

"Undoing."

**The LORD also hath put away thy sin;
thou shalt not die. Howbeit!**

If we could only stop the results, personal failures and corporate ruin! But God has been pleased to bring us low, and to vindicate His character by permitting continued effects. Dear child of God, do not make light the chastening of the Lord, as Eli when he said "It is the Lord, let Him do what seemeth Him good," or, on the other hand, faint when thou art rebuked of Him, swallowed up with overmuch sorrow.

Remember sin leaves marks, and by grace, you will fear it more. It is easier to do than to undo. The flesh seeks its fling, and we are responsible persons if we choose its way of evil, and shall find it is a bitter thing to forsake the Lord, and that when we have gone out full He will bring us back empty as Naomi, or when we go in full He will bring us out stripped as Lot. Legal removal does not touch every effect. Christ did not bear His people's chastisement, "Be sure your sin will find you out" is the Lord's utterance to types of His redeemed.

One thought is particularly in front just now. If we, with charity of the flesh, and love that is self-indulgent, recognize almost everybody as a

brother we shall involve ourselves in overwhelming discipline-work, and find it impossible to exclude from acknowledgment as saved, but if we show godly caution, and seek proofs that any are disciples before welcoming to any fellowship or friendship, there will be an increase of godliness among us, and many will see the high standard and be impressed, and God will be glorified. Quick decision, and welcoming of all, prevents ecclesiastical obedience, disorganizes a church, As to nothing is Scripture more definite and solemn than the distinction between "within" and "without," the responsibilities of admission (Acts ix. 26, 27; xi. 24, note figure of a house) and the danger of altering in these particulars (Acts xxi. 20, 1 Cor. iii. 12, introducing unfit ones into the "Temple").

"Dispensational Ordinances."

Baptism and the Lord's Table go together in Acts ii, 1 John v. 8, 1 Cor. xii. The symbolism suggests this. The former is individual: the latter collective. Satan has perverted both in a similar way, i.e. including the ungodly, and altering the mode.* These symbolic acts are toward the unity which he hates, hence we need not be surprised at his devices.

Neither ordinance belonged to the Mosaic dispensation, though there were divers washings and feastings with parallel teaching. But there are striking contrasts in the nearest parallel. Circumcision dealt with a part baptism with the whole, suggesting not merely temporary pain and removal of some evil, but burial of the flesh entirely as entirely corrupt. To no other dispensation would this have belonged. In like manner, the Lord's Table is manifestly different from the Passover in the noteworthy absence of the sacrifice, (the lamb) and it speaks of finished, unrepeated redemption as settled first, and the day of its observance separates it from other dispensations.

These ordinances alike set aside the glory of man and exalt Christ: they proclaim wrath and substitution, they make known resurrection and the coming of the Lord, they invite to separation (the other side of the flood) and fellowship. Hence a peculiar attack on them as peculiarly dispensational has ever been made, and where God said "unto the unity," man has said "Unity without these." Moreover, these simple acts set aside that which is ritual and man-attracting, as Naaman felt, and further are linked to teaching in connection with the forgotten dispensational work of the Spirit (1 Cor. xii. 13), both being suggestive of the "One Body" (1 Cor. xii. 13 and x. 17), which as a witness to principalities and powers of the manifold wisdom and victorious work of God, was the object of special demon-hatred always directed primarily against God's special plan for special periods. Yet God mercifully arranged their appointment and use before Pentecost, lest we should now omit, in spite of ruin, till the end of the age (Matt. xxviii, 19, 20) and He shall have come (Cor. xi. 16).

Other "ordinances" the Lord has given, for every command of His we acknowledge, and it would be helpful also to study the ordinances of other dispensations, particularly omitted now, as the sabbath and the law of retaliation, but these thoughts may be used to start the prayerful study of some children of God, and if He is glorified, if His will is done, what more can we desire? This is our great object! But oh, that it may be more and more realized.

*Sprinkling is no more obedience than leavened bread

Dispensational Privileges.

Redeemed by grace, we are, as saints of all ages, possessed of eternal life, the purchase of the Blood of Christ and the gift of the Holy Spirit. But though all believers are alike as regards God's election and salvation, it is plain that they doubly differ—as to dispensational and personal privileges, and as to the use of thereof. The Parable of the Talents brings out the former portion of truth, that of the Pounds the latter, for Divine Sovereignty and our responsibility, are ever before us.

It is evident that in some ways Abel had "privileges" beyond a saved one to-day, and in others less, and we must not only leave the judgment of the ungodly in the hands of Him Who does right, but also the recognition of a saint's service, for it is clear that every one has peculiar opportunities as well as capabilities. But it is blessed to realize that "God is not unrighteous" as to His people. He is greater than our hearts and knoweth all things, and the Judgment Seat of Christ will be strictly fair, although on the unchanged and necessary basis of absolute grace. Not one of our works affects the basis, nor do His merits affect the personal reward.

The Lord has a right to do as He wills with His own possessions, both now and eternally. He was pleased to create Michael above other elect angels, and no thought of proud opposition enters their mind. Hence there is no reason in us why God should not grant diverse privileges to His people here, and give very diverse offices eternally. But He has rather veiled the eternal state, only telling us He shall be all in all, and one infers that grace, absolute grace and union with the Lord, are more prominently connected therewith, dispensational distinctions less emphasized, when the Son gives up His reward—Kingdom to the Father. This is more probable because of the Scriptural stress on various places during the millenium, even among the risen children of God. But are these positions, according to dispensational or personal privilege here, or according to faithfulness? The Parables of the Talents and Pounds, in the reward portions, rather suggest the latter, for there is no distinction between the honour to the one who received five and gained five, and to the one who received two and gained two. The inclusion of old-time and other-dispensation saints, as Abraham possessing the land, and David the city, helps this thought, although God would not have us speculate, but, as in a different context, He says "Strive to enter in," even as, dealing with a prophetic question, His first words were "Take ye heed."

But there are varied dispensational privileges till then. The saints of Enoch's day had no written revelation, as far as we know. The prophets of Israel did not witness to themselves but to us (1 Pet. i. 12). Many righteous men desired to know what Christ's disciples knew (Matt. xiii. 17), and light has been given on life and incorruption through the gospel (2 Tim. i. 10). No longer are saints all their lifetime subject to bondage (Heb. 2. 15), for we have not received, as those of old, the Spirit of servitude again to fear (Rom. viii. 15), but have no more conscience of sins (Heb. x. 2), because of completed atonement and entrance into the Holiest. When we refuse an oath we assert unconditional righteousness, consciously possessed. We cannot put ourselves under law, as if seeking a yet future justification. These things were not, nor was the mystery of Jew and Gentile in Christ, revealed as it is now revealed (Eph. iii. 3).

Seeing these things, let us lift up our heads. No longer have we the uncertainty of a Hezekiah near death, nor the painful precepts of the Mosaic law, painful to execute by those who realize they are sinful themselves. Lack of power has not altered God's dispensational message. Let us praise Him for its preservation, and seek to live in the light of all the truth He has now revealed. We need to understand, and realize the loss of, and Scripturally long after any of the dispensational privileges, in word or action, which He gave to the early church (to deal with ignorance, hidden evil disease, and problems of various kinds) of which He has promised a measurable restoration in His own time and way. Praying in the Holy Spirit, let us praise God for His presence and inworking, although we miss His baptizing, manifestation and fulness as of old.

Fascinating By-Ways.

Beware dear child of God, lest you love to speculate, and seek "fresh things" as an Athenian rather than a disciple. To make dispensational distinctions is peculiarly attractive, and every seeming-contradiction offers an opportunity. Let us beware of that toward which we, natural attraction, and humbly wait on God that we may be kept from the awful sin of reading into Scripture that which is not there. It is easy to form new systems of so called truth, and the depth of Scripture invites research, but let the object be right, else we lay ourselves open to Satan's leading aside. Spirituality is much needed, else we shall become merely those who can count Apocalypse-dates, and despise all who rightly see no essential difference between any differently described in the Lord's wisdom. Detail-saintship, godliness in practice will be, used to prevent dreamy intruding into God's secret things and misuse of God's revealed things.

NOTICES.

We desire to glorify God for His grace concerning our Printing Press. Will all who read these lines, and can give thanks, as redeemed ones, add petition to praise unto the Lord, for the progress of this work, and the brother who does it, and the glory of the same Lord? We long, in His fear, to issue in His time and way, letters to His erring people, and messages to unrepentant Israel, and to protest against the religious journalism and the interdenominational disregard of truth which are everywhere seen to day. Much prayer, strength, wisdom &c are needed, and only God can supply all our needs. But He uses His people.

In this connexion we would remark, desiring to arrange even business details in view of "that day," that the change of printers for "Thoughts" next month is not through unpleasantness or with ill-feeling, but that we may reciprocate the kind help, with our press, of a local printer. We can praise God for the way He has graciously saved us time and trouble by permitting us to deal so long with one firm.

Those who love the Lord should hate evil. How hard if mixed up with it. "What am I to do?" is not a question for a child of God when He bids His pathway is hard, but if we say "impossible" we defend sin, question His wisdom, and lose His friendship. Obedience not merely as a trial, and not merely now and then, and not merely gradually, and not merely after delay, and not merely in part—such full, whole-hearted obedience pleases God. And what other object have we?

Israel and The Church.

God has been pleased to work in various ways and speak through divers men. But there is no change of purpose, or lack of foresight, or contradiction in His methods and utterances. He saved Israel as a nation to show His love, and to form an earthly typical kingdom. The Law was given to them "as a witness," even as the Gospel afterwards was preached in all the world. The ordinances were suited to the dispensation. Man was told to obey, to put away his own sin legally and practically, to aim at national purity by physical punishments. Man was treated as in the flesh, as under probation, and the failure was appointed to show that "we are all as an unclean thing," and that reformation is not possible.

In the fulness of time Christ came, and after a temporary offer of the Kingdom, as a test, He was slain; but rose and ascended. His people's Representative, having, in God's mercy, been a willing Sacrifice, when it seemed He was defeated on Calvary! Well may His people exclaim "Oh the depth of the riches both of the wisdom and knowledge of God" (Rom. xi. 33). But, having ascended, something manifestly wonderful took place. He in love, poured out of the Spirit, and baptized His people "into one Body." The list of lands in Acts ii, the tongues, the words "afar off" were all a Divine declaration that Israel, as a nation, were to be set aside. "In Christ Jesus" there cannot be Jew and Greek. The church was a "called-out company," not only from the grave of sin and the lawcourt of wrath, but from the nations of this earth (see Rev. v. 6). Hence no ordinances were given to suggest partial improvement, no sacrifices and no sabbaths were appointed as if righteousness were personally made, no oaths, wars, or physical punishments were approved as for an earthly state. Many failed to grasp God's mysterious rearrangement, and tried, in human weakness, to blend His contrasts. But the Lord made clear that He now would have an heavenly typical Kingdom, the counterpart of the teaching in the earlier dispensation, both portions to be summed up in the nearing "Day of the Lord." Then His redeemed now will be like Him, and there will be a second people, even the remnant of Israel and others that escape, as His earthly elect, not raised from the dead but living on as men in the flesh, and keeping the law, sacrifices, and sabbaths.

Hence the church should have had no state, and the state no church. No human grandeur, or gorgeous buildings and vestments appropriate.

A persecuted people out of every nation, without a land, because desiring "a heavenly country,"—without wealth, prestige or kingship—such should the saints of God have been. To many this seemed "indistinct," and the bargain with Satan, which Christ rejected, His professing people accepted. The leaven was hidden, and mystery Babylon was the corrupt "successor" of a primitive church. And as one reads "Christendom's history" surely the exercised heart must say "Should not God be avenged on such a people as this?" (Jer. v. 9, 29).

There are many parallels, as well as contrasts, between Israel and the Church, both spoken of as the Bride, the Lord's elect, His people &c.—and parallels between the failures to recognize His revealed will. The mixture with evil, refusal of exact obedience, loss of temple glory, removal of unity—are strikingly similar. And God will take up both again, though both seem

nationally set aside now, and both just before the millenium. Not only have we the wandering remnant of Israel in Isa. lix, and Zech. xii. 10, who plainly know not Christ till He appear, but we have His elect, clothed and in heavenly places, in man-child glory, united for the pearl-testimony, with Philadelphian brotherly-love, that the mystery of God may be finished at, but not before, the 7th trumpet (Rev. x. 8). Then the mystery of lawlessness too reaches its climax, and becomes "manifest" about the same time as the church.

Israel is not the Wife of Eph. v, for that is also the Body as Gen. iii shows, nor the Bride of the marriage supper, ere the descent in Rev. xix. To read Israel as a nation into Matt. xiii is to forget the solemn message of Matt. xii. 38-50 where Christ twice sets aside, the people and the family of natural birth. The field is the world. Likewise, to so read Matt 24 is to forget Matt 23, with its final testimony in verses 37-39. To introduce "the remnant" into this passage is forget that they will be saved as Paul typically, by His glorious appearing, and that they are the mourning "tribes of the land" in verse 30. To bring the remnant into Acts is to forget the teaching of the Pentecost firstfruits on the "first day," and the Lord's rebuke of Judaism, and of the delay in going to the Gentiles in this book. May we have grace to accept and learn His lessons, and to glorify His Name, thus as disciples we shall please Him Who hath chosen us.

—◆—

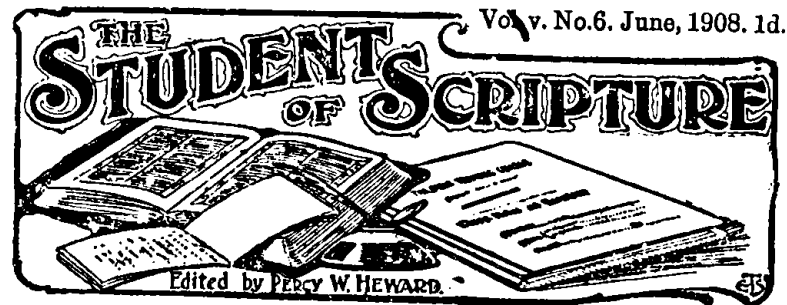
**And this is the confidence
that we have in Him, that if we
ask any thing according to
His will, He heareth us :
And if we know that He hear
us, whatsoever we ask, we know
that we have the petitions that
we desired of Him.**

(1 John v. 14, 15).

**By grace are ye saved through faith,
and that not of yourselves,
it is the gift of GOD. Eph 2.8.**

“Peace”—“Tribulation”—(John 16-33).
“Sufferings”—“Glory” (Rom. 8-18. Pet. 4-13)

By Grace may we the Gospel now adorn,
With patience wait the coming of that Morn
When God will bring the hidden things to sight ;
None shall escape or miss His searching light,
For God is righteous, faithful, just and true.
Hath He not *said*, and shall He not then *do*,
All that is written in His gracious Law ?
His Word shall stand, for evermore endure !
No jot or tittle can for ever fail,
Though men despise the Lord, His Word assail.
This is man's day, and saints the world reject,
But persecutions godly ones expect.
“The world will hate you” it is written clear,
Yet sinners saved such persecutions fear !
This evil world rejected God the Son,
Though He before them miracles had done,
Without a cause they hated *Him*, we read,
Can *we* expect the multitude to heed ?
Nay rather they will hate and saints despise,
But, by God's grace saved ones, before their eyes
Must godly live, and suffer wrong and shame,
Be patient, with God's glory as their aim,
Peace in the Lord, but tribulations too—
This is the word for saints to keep in view.
“Let patience have her perfect work” always,
That, nothing wanting, we may God obey,
For godly ones who seek the Lord to please
Cannot expect to live a life of ease,
For things are “upside down,” yet all is well
For sinners saved by grace, from death and hell.
God works mid all, and over all doth rule,
His people are now training in His school,
Much tribulation doth refine, prepare
For higher service, when we see and share
The Glory of the Lord, Who reigns on high,
To whom by grace, His people are made nigh,
The many things that oft-times try us here
Make heaven so bright ; that glorious Day so dear,
When we together Christ our Lord shall meet,
And serve Him wholly, worship at His feet !
Let us with Him outside the camp *now* go,
To bear reproach and suffer here below,
And count ALL earthly things but loss for Him,
Who gave Himself, His people to redeem !
With minds on heavenly things and peace within,
May we abhor and turn from vanity and sin.
Christ Judgment Seat should now be kept in view,
For all God's Word is solemn, lasting, true,
And some, saved as through fire, will suffer loss,
Who will not *now* take up their daily cross,
To meet our Lord, should be our holy fear,
For our redemption draweth very near.



Vol. v. No. 6. June, 1908. 1d.

“Fruit To Remain”

John xv, 16.

Much that appears fruit never comes to perfection. It is as the hasty fruit before the summer (Isa. xxviii. 4). Mission services seem arranged and intended to produce this, but God seeks fruit to remain. John xv. keeps on referring to continuance. “Remain” is as much a repeated word as “Fruit” Those who abide, or remain, in Christ, and these only can bring forth “fruit that remains.” The Lord has commissioned His servants to aim at this ; any other object will not satisfy Him; reports that please men will not receive a “Well done” at the Judgment Seat of Christ.

The thought of “bearing” may be threefold—(a) producing, (b) feeling the humbling weight, (c) keeping. Spiritual fruit is unlike that of earth—it lasts, and yet there is a parallel, for “that Day” is the ingathering, and there must be something wrong with that which decays before the time of vintage.

God's people must ever have in front of them the true aim in everything. That which is but for *this* day presents nothing to the Lord. Hence the sinfulness of it. Thus by this term we are called to the right standpoint, as well as encouraged by the assurance that real work will not disappear (John vi. 36). Nothing is forgotten at the Judgment Seat of Christ ! Probably moreover the Lord meant even *then* a rebuke of the spirit that trusts in outward results. Likewise it is in Luke ix. 43, and the parables of Luke xiii. 18-21 were Christ's answer to the over-confidence of his disciples. He knew what was in man, and with the case of Judas before His mind—Judas “the branch” just cast out—our precious Lord gave a witness that we must never put aside.

And the *attached* power in prayer to such fruitbearing ! Only as we *serve* can we *pray*. We are responsible for others—a mother for her children (i Tim ii. 15), a father likewise (i Tim iii. 4), a leader for those whom he welcomes into fellowship (i Cor iii. 12, 13) and for those committed to his care (2 John 8—yourselves—we). Let us not thrust away God's Word but seek to do living service as becometh living saved ones, service that will stand every test, and bring glory, much glory, to our returning Lord.

39

“Fruitless.”

An awful condition, yet, alas, common, especially in days of revivalism that encourages stony-ground hearing, and emotional profession (Matt. xiii. 22). Let those who realise these things prevent the solemn truth of the Lord Jesus “Whosoever does not bear his cross, and come after Me, cannot be My disciple.

In Jude 12 we are told of a similar class, much religion, much profession but nothing real. The appearance of enthusiasm, of heavenliness, of stability at first—yet no fruit. Brethren and sisters, shall we not estimate Christendom as God estimates it? Real “charity” rejoiceth not in iniquity; it does not believe a lie, through mere undiscerning kindness.

But is it not possible for a child of God to be, in measure, FRUITLESS? Yes, sadly possible. Some have often heard God’s Word as to coming forth from sects, yet have *never obeyed*. Has His command as to Baptism brought forth fruit in every reader’s life? Has His precept as to the Table *your* hearty fulfilment, dear fellow saved one? Tit. iii. 14 speaks of idle saints, as *fruitless*, though perhaps very talkative (see 1 John i. How little testimony there is in some lives, and how little reward will there be, in THAT DAY. “Good works,” saith the inspired apostle, again and again, especially in days of ruin, and by the very names then given to God’s children (e.g. “faithful ones”), he calls more loudly to obedience, in opposition to the assumption and misuse of “privilege.” God sent to Israel seeking *fruit* but found none; shall He send in vain to us?

2 Pet. i. 8, shows us what will make a Christian unfaithful! If we fail, to “add” these forgotten and practical manifestations of *life* our opportunities will be lost, our time of service wasted. Some put aside “brotherly kindness” through pride. The result is clear—comparative fruitlessness. If close following of God is absent, there must be a blindness and a forgetfulness of separation from sin (2 Pet. i. 9) and *these* will flourish instead of godliness.

It is one thing to be *merely* constrained to serve, and another to do it willingly. Paul, by grace, emphasised both aspects of labour with respect to himself. In days when gifts as that of 1 Cor. xiv. 14 are past, there is a greater stress on need for *our* maturity and on our responsibility. God’s work is fruit when it costs something, and is personal—a *conscious* act of real love. If God *makes* us toil, He is glorified, but we do not glorify Him.

Finally, sin is always *fruitless* (Eph. v. 11). Hence its folly. Shall we not seek by grace, to *do all to the glory of God*? Trivial things may become great, if done *only* unto the Lord. But, however plausible it be or successful, that which is not in the light of fellowship with God, and trust to His Word, must be fruitless. From all such actions there must be *separation*, otherwise we participate.

James iii—A Message for To-Day.

The whole of this book deals prominently with sins of *the tongue*; whether insulting poor brethren, boasting of empty faith, professing to teach, make dissension, saying what one will do a year ahead, or taking an oath to secure legal redress. We do not realize the works of iniquity possible through our physical members. It is easy to overlook the *danger of natural gifts*. May those who read these lines have grace to use aright.

If Jas. iii. 1, were more taken to heart, we should not have the prophesied heaping to themselves of teachers by Christendom, and the parallel open ministry in the flesh would be feared also. *Greater judgment* awaits a teacher: if he will proclaim error he must be called absolutely the least in the kingdom. (Matt. v. 19); if he shuns to declare all the counsel of God he does not deliver his soul, and, is not clear from the blood of men. Difficulties increase around such. It is far easier to be in the background.

Verse 2 goes on to show that stumbling in word is the most *natural* and common thing, and that if the lips have a watch set before them, the whole body will be serving the Lord (cf. Matt. vi. 22.) How often God’s people have failed to let their speech be *always* with grace, and the result has been a *growing* fretfulness, or pride, or selfishness, with miserable failures of the tongue in emergency. As verse 5 declares how much fire, how much wood it kindles; we cannot tell the *results* of a hasty word, or a flattering word, or a word of gossip. Let us beware, for God speaks of a harvest to forgiven sin. *No one* can tame this manifestation of a fallen nature. The only hope is God’s controlling *via* regeneration and the simple obedience of His redeemed. We do not grasp the solemn truth that we have in our charge a wild beast, and a tree with berries of deadly poison. That which should be our glory (Ps. xxx. 12) is oft our disgrace. Like the mammon of unrighteousness, this is called the world, or ornament, of unrighteousness (Jas. iii. 6) because *nearly always* misused. How rare is a word fitly spoken, a soft answer, speech that ministereth grace to the hearers. Do we wonder that God suggests fewness of words in prayer (Eccl. v. 1, 2) and in conversation with others alike (Matt. v. 37, Jas. i. 9)? The talkative saved one is in peril (1 John i.), a *bridled* tongue is the fullest manifestations of true godliness—it has been well said *perfection* needs no bridle. How humbling. Jas. iii. 9. shows that this passage is dealing with *believers* and their treatment of believers—those who have been born from above! There are two fountains in such (11) and each is seeking to utilize the opening of the mouth. If we fail to love we hate; if we fail to bless we curse. Yet how spontaneously we speak evil of one another (Jas. iv. 11). If only Matt. v. 22 were always in our hearts! We do not fear always (Prov. xxviii. 14).

And Jas. iii. 14 shows the underlying cause—PRIDE. Envy and strife among saints! Are these things *possible*? yes jealousy is a present-day fact. Hence sectarianism, hence division and “Every foul work.” Once let the wish of supremacy, and the tongue of evil

speaking have free course and there will be one mass of iniquity. Brethren and sisters, let us contrarywise manifest "meekness of wisdom;" let us sow the "fruit of righteousness" Our Lord when reviled reviled not again.

Few.

How solemn is this one word which is written for our warning and exhortation. When reading, some few weeks since, Matt. vii 14 the words "few there be that find it" impressed me, and I turned to another passage where this word occurs, and found these solemn words—Matt. xxii 14 "For many are called, but few are chosen." How heart-searching are such words Matt. ix 37 "The harvest truly is plenteous, but the labourers are few. May we ask God to send forth labourers (38) Rev iii 4—"Thou hast a few names even in Sardis which have not defiled their garments" and the Lord graciously adds "They shall walk with me in white, for they are worthy." May we in these dark days be kept unspotted from the world that we may walk worthy of our high calling. See also 1 Pet. iii. 20; Luke xiii, 23; Deut. vii. 7.

"Few there be that find it," find the narrow way,
Multitudes are straying far from God to-day,
"Few there be that find it," solemn words are these,
And we should, more humbly, spend time on our knees.

"Few there be that find it," Christ the Lord hath said,
Though He left His glory, and His blood was shed
"Few there be that find it," this is written clear,
In the holy Scriptures, yet men do not fear.

Few the Lord hath chosen, as His purchased ones,
They are His for ever, called by Him His sons,
Few the Lord hath chosen, Oh what wondrous grace,
Let us walk before Him, humbly seek His face.

Few, Christ said, are lab'ers, in His harvest great,
Let us all united on Jehovah wait,
Ask Him now in mercy labourers forth to send,
Who will do His bidding, to His words attend.

Few there were in Sardis with their garments clean,
All that we are doing by our Lord is seen,
Few there were in Sardis walking in God's sight,
They, He said, were worthy, and should walk in white.

Few were saved, 'tis written, when Noah made the ark,
Men were then so sinful, and their hearts were dark,
Few were saved, how awful was that fearful flood,
Yet men seldom tremble, but despise Christ's blood.

Few will there be saved, Lord? asked one in surprise,
Few possess salvation, are made truly wise,—
And the Saviour answered—I say unto you
Men will seek to enter; this they cannot do.

Few! Oh think, believer, of God's wondrous love,
In that He redeemed us, saved us from above,
That we may adore Him, tremble at His Word,
Be by grace His servants, live in one accord.

S. A. H.

"If the Lord Will."

There were always false professors who supposed that godliness was gain. Such said "we will do this or that," denying their own weakness and God's authority (Jas. iv. 13), and many Christians illustrated the same sin. But it is *not only* in commercial prospects that this iniquity is illustrated. We all fail (a) to "make our plans" before the Lord, and (b) to be content with His arrangements. It is so easy to scheme and fit in anything—with the Lord left out. How graciously He sends disappointments! One variety of wandering in this connexion was shown by God's people first before Pentecost—they offered the Lord only *one* alternative! He did not say anything, He even held them to their plan, for we read of Peter with *the eleven*; even as later the Lord kept Peter to his choice, as apostle of the circumcision (see Matt. xxviii. 20. with Gal. ii) and Paul to his resolution concerning Jerusalem (see Acts xxi. 4-11). Let us submit everything to Him, because submissive ourselves.

As to the future, we *know* not; but the expression "if the Lord will, we shall live and do this or that" shows that it is right to *think* and *plan* in His fear, although we must not be anxious even as to one day in advance, or the food of this day itself. Hence it seems right to inform the Lord's people again of His grace as to 61, *Upton Lane, Forest Gate*, where Lord's Day and week day gatherings alike will be held D.V. and the other branches of His testimony here will be gathered and extended. Daily meetings as in (Acts. ii, v, xix.)—more "conversation" in and before Him, see Mal. iii. 16—"houses" in various parts for "the Breaking of the Bread"—more prayer as to local overseers and itinerant fellow helpers—seem among the things we would lay before the Lord. Spiritual correspondence will be *much* valued. Further particulars will be gladly given.

"Dispensations"

God has been pleased His work to do
In many different ways.
These His own Word has brought to view,
That we His name should praise.

When He of old His Israel chose,
He formed on earth a state,
Commanded warfare with their foes,
And made His people great.

But now a pilgrim life He seeks
No kingdom have we now,
His Word of suffering often speaks,
And humbly would we bow.

"Swear not at all" the truth is clear,
And faith can but obey,
No rights have we, but He is near,
And we await that day.

Outside earth's politics we stand
Until our Lord return,
Citizens of a heavenly land
Our earthly place discern.

No law retaliating now,
No human priest have we,
Nor can we gilded shrines allow,
We wait our Lord to see.

But let us never more forget
That lawlessness is sin,
God's dispensational precepts yet
Sound above earthly din.

We have a place by God revealed,
Nor can in pride withdraw,
Let house be built, each breach be healed
For such is still God's law.

The Blood of Christ.—The Work of the Spirit.

Beautifully linked in the cleansing of the leper. Are they together in our thoughts? Do we sufficiently value—nay we cannot—but do we much value “the precious Blood of Christ as of a lamb without blemish and without spot?” Do we realize that it is “The Spirit That quickeneth” and strengtheneth. Christ joined the two themes, or rather two parts of one theme in John iii. And at *Pentecost* we see the effect of His finished *atonement*. The feast of *Weeks* dated from the typical *Passover*

We cannot and must not forget the argument in Romans. Here we have sin judged, the Blood of propitiation explained, and then we are brought to sanctification by the inworking of the Spirit. Baptism typically contains the twofold teaching—looking back to Calvary, and also suggesting baptism in the Spirit,* and both are also mentioned in 1 John v. 8, 1 Pet. i. 2. May it be ours, as those born of the Spirit, to think much of the Blood of Christ, else the testimony of regeneration seems but a boast (John xvi. 14)—may it be ours thus to experience the *guiding* of the Spirit also.

XV

Fruit-Bearing.

The Lord speaks of “much fruit,” And surely this should be a prayerful concern to us. Fruit is the natural manifestation of life. It is that which can be seen as a *witness*, that which *refreshes* our Lord, that which we should expect. But we must not imagine that “fruit is natural” to us as individuals, for we have *two* natures, and may either abide in the Lord or wander from Him! Hence the *command* “abide,” which means much spiritual effort, though the fruit itself seems without effort. And one of the words for bringing forth is “making” or “doing.” Thus God would emphasise the solemnity of *obedience* that we may hear the call to activity. As sinners saved by grace we must *do the will* of God: a sentimental fear of “doing” is as sinful as a confidence in it.

Further, to “bear” implies to have a weight. And the laden spiritual bough has no light burden, but a mass of that which calls forth *lowliness* as well as praise. This aspect of “fruit bearing” is all too often forgotten. May we have grace in the Spirit, to make clear the connection of life and fruit against current man-glorifying doctrine; the connection of abiding and fruit against sentimental teaching; the connection of fruit and humility against pride—and all this is to the glory of our God.

* Thus, too, with the Lord's Table, and see 1 Cor. xii. 13.

“Soberly, Righteously and Godly.”

This attitude God seeks, shall we be otherwise? There is little of a mind that becometh “salvation,” in the daily life of most; but instead of this sound mind, a mad striving after the things of earth. The Lord hints this in (Tit. ii. 12) where “worldly boasts,” or, possibly “desires of adornment,” or *both*, are named as *the* danger. No half-and-half measures will suffice. We must deny these!

Obedience and righteousness have such a stress for days of ruin. Why? The tendency is to forget them and live in the dreamland of imitation-privileges. God expects righteousness. Shall we *deny* His will instead of our wishes? Let us not imagine He uses one unnecessary word. “Soberly and Godly” would not have been enough. And what is the meaning of His third description of a true saint?—What is Godliness? It is reverent, holy awe, the absence of familiarity and flippancy—solemn through His majesty, making sin appear terrible and causing us to weep over its beginnings.

“Ah, but all this seems legal,” say some, nay, tis the *grace* of God teaches it, or rather “disciplines” painfully with this object. But the work of Christ has assured our salvation. Nor do these words ignore this; but lead to a statement concerning that finished work and its object (13-14). “But we simply must look to Christ and for His return and all will go well.” Who contradicted this?—Howbeit such words are oft used. Practical godliness, *in its trying details*, is here connected with the Coming of the Lord Jesus, as in (1 John iii). Yet the Blessed hope does not free us from responsibility, or difficulty, or give sentiment. Thus the Lord joins what men separate,

Some have a contrary argument, though oft unexpressed. Obedience seems so hard. This present time is so full of iniquity. Yet the Lord speaks of *such* righteousness “in the age that is now” (12). Let us by grace cease our complaining, and, in the Spirit, obey.

“It was Needful.”—Jude 3.

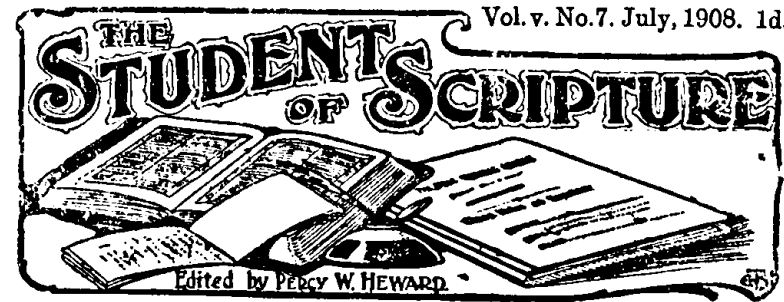
When Jude rejoiced to write of “the common salvation,” he was compelled also to mention ungodly intruders. The same Lord uttered John xvii and Matt. xxiii. One chapter which speaks of delivering to Satan also speaks of the faithful saying that Christ Jesus came into the world to save sinners, and of “the King eternal, immortal, invisible, the only wise God.” If we *love* the Lord we shall keep His *commandments*, and in like manner zeal of His house is no necessary hindrance to real spirituality. But, as everything, this is Satan's opportunity. The one who touched the water of separation was thereby defiled. To snatch out of the fire is dangerous (Jude 23). To speak of evil is made by Satan a suggestion of evil. But yet one is compelled *SOMETIMES* (not always) to deal with the sins that surround, and would wreck God's work. It *should* be more enjoyable to tell of Him and His grace, but this is not the only message; albeit, when the proud are in fullest power it should still be the chief theme (Mal. iii, 16, in context, *THEN*).

And error may be mentioned in two ways—1, to hint curiosity or spite; 2, to call forth abhorrence and cause more pain. If we do not seek to glorify God in all, we sin! "Needful things" in healing the body oft bring about agony. A wound is not beautiful. Merely natural desire to know the depths of Satan must be opposed (Rev. ii. 24), but it is well for a child of God to be forewarned of the wiles and methods of sin. A mellow, mature Christian will instinctively discern good and evil (Heb. v. 14), partly through sad experience—but mainly, however, through attachment to the truth. Let us, therefore, look at the things not seen, not always brooding over wrong, but realising the Lord's friendship, which is the best protection from cleverly-laid snares. Let us praise Him for Jer. ii. with Ps. xxiii. for 1 Cor. v. as well as Eph. i for 2 Tim. iii. 1-9, together with John xvii. for Rev. xviii and Rev. iv at the same time.

"They declared all things that God had done with them."

Thus the early saints glorified God, and so shall we. The wickedness of false brethren gave Paul and Barnabus another journey in the Lord's service, and wherever they went they were able to tell, not of self, but of the Lord.

It is a joy to be able, in any measure, to do likewise. A glowing report is not sought by those who read these lines, but a humble testimony concerning His grace. We have been strengthened for indoor and outdoor work since last writing, and there have been conversations with saved and unsaved to the glory of God. Needed—much boldness. Conversational open airs seem prominent in God's programme. May we have grace to discern and delight in His arrangements. "The breaking of the bread" has been solemn, prayer has, we believe, been encouraged, a joyful gratitude for the Lord's provision of 61, Upton Lane, Forest Gate, has entered many hearts; and some literature has gone forth—sown beside all waters, and, may we add, sown in tears? Various trials have been permitted, but God has given the reverse of remorseful sorrow of heart, His blessing unto us (Lam. iii, 65). Not that trials encourage flippancy: the Lord humbles and chastens thereby. Israel could only learn some lessons *via* pain (Deut. viii, 3). "But when He giveth quietness, who then can make trouble?" Isa. xxvi, 3 was never more true, for "the Word of the Lord endureth for ever." We do *much* desire correspondence with His people everywhere. Truth is not a changing quantity. God *does not wish us to meet on different lines*; what can be done towards Scriptural unity? Let us believe John xvii. Let us go back to the Word, as if tradition did not exist, but let us not ignore the fact of Christendom, a scourge in our sides (Josh. xxiii, 13) a reminder of sin to humble us and to prevent false assumption, and the *easy* task of *merely* "beginning all over again." In many of our own personal and ecclesiastical actions this must be our attitude, but in dealing with others it cannot be; howbeit God increases some stringency in days of ruin, if 2 Tim. be read aright.



Preface.

In the grace of God there is now a "little flock" and the sheep thereof shall have the *Kingdom*! The figures *seem* mixed, but a believer sees a wealth of love that no language will express. In *one* verse we have the family, the flock and the future of glory (Luke xii. 32). But what is the Lord's teaching in the words—"Little flock"?—they are His answer to all thoughts of improving the world, or educating nations or individuals into Christianity, or making success and popularity in this age. Those who believe in the Lord Jesus, should be in the rejected minority, till He shall have come. Few realize this, but to help such and to bring other dear Christians to the same position, is this monthly sent forth. If any who read these lines are weary of disobedience and compromise, and anxious to please God, as parts of a despised company they may find comfort in the messages, and opportunities of fellowship with other exercised saints. Not that we have already attained, either are already perfect, but we would press towards the mark, conscious of failures and the Lord's forbearance, and blessing Him for the chastisements that bring painfully to a right position. For many personal past actions we would grieve, but not one action of God towards us (however trying, however wicked were the unkindness He over-ruled) can be omitted from causes for praise. He has lovingly disciplined and to His glory we would invite His redeemed, to avoid a *delaying* path to obedience, to escape the bands and snares of compromise and to unite earnestly and manifestly with others who would earnestly yet humbly say, "nothing short of simple obedience pleases God," we cannot serve God and Christendom; we cannot heal the systems of to-day.

The Lord's Supper.

A PLEA FOR SPIRITUAL OBEDIENCE.

The children of God have been loosed from wrath, that they may be to the praise of the glory of His grace, and to His glory is this message of Christian love sent forth, blood bought ones should render cheerful obedience, in the Spirit. But, alas, compromise, customs, friends seem to exert an unrealized influence, and many a redeemed one, after singing perhaps

"Take my life, and let it be
Consecrated, Lord, to Thee."

will hold back from obedience, because of its truly painful consequences. "If ye love me," said the Lord Jesus, "ye will keep *My* commandments," at the first supper—thereby indicating the real proof of love, the solemnity of *His* dispensational arrangements, and the way in which men would tamper with "the Breaking of the Bread." If our hearts affection is deep, we shall make haste and delay not to keep His commandments (Psalm cxix. 60), in all our ways acknowledging Him and leaving results in His all-sufficient hands.

We cannot now consider *all* the ways in which evil has spread, and the heaven has been working, but a few thoughts may be useful to those who desire to please Him, Who hath chosen them. Nothing could be simpler than the Supper as appointed. The names indicate this. "The *Table* of the Lord," not the altar. Partaken in a "*house*," not a gorgeous temple. "The Breaking of the *Bread*"—the simplest form of food (and being unleavened that which spoke of special poverty, and lack of time to spend on self), and the simplest way of eating, *i.e.*, with the hands—breaking, not cutting with a knife. The word for cup simply means "something for drinking." Yet men have introduced terms like "Sacrament," "Mysteries," "Elements," "Celebration"—and the *usual* thing, even among godly saints, is a special communion service (hardly suggesting strangership), with "beautiful" communion cups,* the more elaborate leavened bread cut up, and all "administered" by one ordained. Brethren, the writer would not write with mere irony, but do not *these* arrangements seem an irony on those of the Lord? Nor is there any wish here to set aside God's Word as to teachers and elders (if He graciously grants *such* indeed), but "a priest" is unknown. The so-called *sacraments* were rather the work, *not for leading preaching brethren as such* (Acts. x. 48. 1 Cor. i. 17). "They were baptized" we are told, the name of baptizing one being usually unmentioned in the present dispensation. Our beloved Lord, as President, broke bread. but now it is "the bread which *we* break" (1 Cor. x. 16.) and the apostle in Acts. xx. lost the thought of the *absent* President (see 1 Cor. xi. 26), adding this to the error of putting his preaching into undue prominence when they met to break bread, and postponing the supper till *Monday Morning*.

But alas, there are many mistakes even among dear Christians who would avoid the sins of exalting a celebrant or of admitting parishioners as such, or "members of other christian churches," to a table that needs holy caution and discipline. Let us not be proud of ourselves. Many often realize, by grace, that a monthly or half-yearly "sacrament" has no warrant in God's Word and that the First Day was called the *Lord's Day*, because of the *regularity* of the *Lord's Supper*, but as often

*Individual cups only increase the manifest variation. Two cups break the Lord's plan. Likewise must there be one loaf complete. Symbolism is not unimportant in a symbolic act. Little things test faith. "But what about very large assemblies?" Unwarranted, see Acts ii. 46. "But time will be lost in fair-sized companies.—The Supper is the central "church meeting."

they forget the force of the word "supper" which, with Scriptural examples, is the Lord's protest against "fasting communion," and *equally* against a morning supper. We must not divide the precepts of the Lord or make any unessential. A false wisdom has suggested that the evening is more suitable for reaching the ungodly. Brethren and Sisters; let us be afraid of any argument from convenience. The Lord knows the suitable time.

Further—

LEAVENED BREAD, AND FERMENTED WINE, BREAK THE LORD'S COMMANDMENTS.

His address at the First Supper referred to loving Him and loving one another, his explanation of the two commandments of Matt. xxii. 36-40. A change of symbols breaks both. To love the Lord with all the heart, we must abandon our opinion for His.

There must be no half hearted compromise or holding back. He chose a *special* day for the ordinance: He particularly emphasized the word "this" (and so does the Holy Spirit in 1 Cor. xi). He kept to the typical teaching of *Leaven*, which is always a type of evil (in Lev. leavened bread, with *fine* flour and leaven both, is a picture of the redeemed with the two natures). Anything else, under the plea of convenience, or any other plea, grieves the Lord. It is *not* the LORD'S Supper as *He commanded*. If unleavened bread is Judaism, if the Breaking thereof is not a type, *why have the symbols at all?* Quakerism is consistent, but dear children of God who may be found therein put aside that which is towards the unity (1 John v. 8),* and evade their Lord's parting words (Matt. xviii 19-20). Brethren, let us be aroused by the wonderful question "Lovest thou me more than these?" when men plead the sanctions of great names and the loss of friendships. "The fear of man bringeth a snare," If David did not keep the Passover rightly (2 Chron. xxxv. 18), if Israel were not circumcised when with Moses in the Wilderness (Jos. iv. 5) can we be surprised if beloved saved ones in the past have failed to grasp this truth?

And one may go further. The Lord tested obedience by the commands which regulated dealings between them. To continue the use of unappointed symbols is not to prevent division and manifest love to brethren at all. It is to perpetuate division. Numbers do not make a sect a church. *Nothing* more enters into the very nature of an assembly than the Breaking of the Bread. I *must* participate if in fellowship. Hence to alter the Lord's appointment, whatever be the argument for a confessed *innovation*, is unloving exclusivism, erecting a barrier to *shut out* from assembly association any dear people of God who would simply carry out His revealed will rather than that of Christendom. Brethren, will you thus deal with brethren? You cannot blame them for standing aloof, you are *sectarian*, for you have changed.

*These three are "into the oneness."

If every one except a handful "agreed," this would only make the action appear less sectarian. Satan's great attack is at real unity, and love in the truth (3 John). He has selected the central act of a gathering, for if that is altered true children of God whose eyes have been graciously opened to this cannot participate at all, and disunity is made. But who is responsible? The innovating ones. Brethren, you disclaim Christendom but are still doing, at least in type, what the professing church is doing in fact (Matt. xiii. 33), and the lesson has been learnt from Christendom.

These friendly messages have not referred so much to the fruit of the vine (the Lord does not use the term "wine") but ferment and leaven are parallel. The Lord would (according to Ex. xii) not have anything leavened. Leavened blood is a picture of that of the unsaved in Isa. lxiii. 1 (dyed with their blood). This argument is not "the temperance one," although in daily life one should abstain (without "pledge") from that which causes others to stumble (Rom. xiv. 21.). But the argument here is simple obedience to the Lord's commanded arrangements, whatever they be.* A type is nothing if it be not exact. Variation thereof, as in the case of Cain, Nadab, Uzza and Uziah, reveals a sad state of heart. Oh, that there may be real confession of real sin.

And now, brethren, what can be done? the Lord's commandments have been broken, probably by all of us in these particulars, though in ignorance we did it. "If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us away from all unrighteousness." Let us make no excuse, no delay. Graciously He has made obedience easier. Unleavened bread is obtainable where Jews live. § And "fruit of the Vine," without even an added preservative, is now to be procured. || The Lord's people with whom the writer meets, rejoice in this privilege. Will not other dear saints step forth from human traditions without waiting for one another, convinced by His Word and seeking in the Spirit, to be found faithful when their Lord shall return! No excuse will be found satisfactory at the judgment seat of Christ. Again let His word sound forth, "If ye love me, ye will keep My commandments."

*Unholy casuistry may say "must we have couches and an upper room?" But a child of God in fellowship with Him must answer "Nay, these are not part of the 'Do This,' if they were, we would not laugh at them. However, we bless God for His limitations of the command, His distinction between things appointed, and Jewish accompaniments, to prevent mere Judaism.

§ Further particulars gladly given to those who long to obey.

|| F. Wright, Mundy & Co. supply "The Fruit of the Vine."

"If ye know these things, happy are ye, if ye do them."—John xiii., 17.

"Do we provoke the Lord to jealousy? Are we stronger than He?"—1 Cor. x., 22.

In a context dealing with the Lord's table.

Dispensational Truth.

The Lord is one, and there is no contradiction in His Word; but He has been pleased to change often, not Himself or His purposes, but His manner of dealing with His people and the ungodly, and this with many wise objects, and all to His own glory. Thus we find that not only by His NAME Jehovah He was not especially known by the patriarchs, but that in these last days He has emphasized certain names as never before, and each suggestive of ASPECTS OF TRUTH.

God cannot be limited by our decisions: He HAS a right to command as He will, and that which He appoints is right. Hence we can only view the "development theory" as an insult to His glory and majesty, albeit a necessary result of that sentimentalism which makes man its centre, and condemns appointed destruction of Canaanites or others on the grounds of "humanity." He is not confined by dispensational laws, BUT WE ARE.

That which is truth at one time is always truth, but that which is revealed or commanded at one time is not always revealed or commanded. God has (we repeat) changed His methods to prove the UNALTERABLE wickedness of man, in any environment, and to test His people in VARIED circumstances. To deny this is to thrust away the Address on the Mount (see e.g. Matt. v. 33-39), which has been taken, alas, with OTHER special dispensational precepts from the saints of to-day by that superficial spirituality, which, professing to exalt Christ, detracts from His humbling words.

If then it would be unscriptural for us to do many things that Israel did (and error in this is Rome's basis), where are we to draw the line? How many of God's precepts remain? ALL, unless clearly withdrawn, or requiring a supernatural power which we have lost through sin. How wide then are His commandments, and how solemn it is to break one, or explain it away.

A true view of this subject will be used by God to keep us from worldliness and politics, for we shall realize we have been called out. It will, moreover, prevent us from arguing as to vestments, organs, or elaborate buildings from passages that deal with "shadows of good things to come." Hence this is not a bare theory, but truth of PRACTICAL INFLUENCE, and affecting every point of our life.

Let us guard in the Lord's fear against imagining that all POSITIVE commands can be obeyed in any order we like, or in their primary fullness THROUGHOUT a dispensation. When Israel refused to go up and then said we will go up, the Lord said "Nay." Nevertheless in the Lord's Supper we ought to show forth the Lord's death till He shall have come, and we are to observe to do all things He commanded WHILE ON EARTH, UNTO THE END OF THE AGE (Matt. xxviii. 19-20). Though the apostle was inspired of the Holy Spirit to lay before the saints of God certain statutes which cannot be carried out AT ONCE in days of ruin (see e.g. 1 Cor. x. 16-17).

* But we can still follow out the negatives as verse 34, and would not forget that 1 Cor.: was followed by 1 Tim.: and that by 2 Tim. And Eph. v. 19 speaks of "inspired songs" but the word has a secondary meaning of "spiritual," to suit our days and hinder the argument of laziness and self-alteration.

1Cor. xiv*), a revival may be expected if we interpret prophecy concerning the tribulation (Matt. xxiv. 29, 30) aright, and we should then mourn our present and temporary lack of power; else our share in the sin will become greater.

We need, further, to beware lest we hand to another dispensation, on the warrant of a WISH, those statutes which cut at the roots of sin. Ultra-dispensationalism has created "a remnant of Israel" during the tribulation distinct from saints of the present dispensation, and to that remnant has given Baptism and the Address on the Mount. No basis can be found for this, except the general tendency to separate privilege and precept. Let all dear saints of God, led astray on these lines, just ask themselves, as before Him, for proof-texts and it will be found "A FEELING" is the most frequent foundation.

To conclude—If we once grasp "dispensational truth," ritualism will no longer attract: rationalism with its "development" idea will no longer entice: worldliness will lose its influence! We shall realize the present interval as one of suffering witness, and God's ecclesiastical plan (never withdrawn, and rearrangement of the past makes THIS more emphatic) will become dear to us, for we shall recognize that Satan's attack WAS and IS primarily on that which is dispensational (consider how he has dealt with Baptism, the Table, Meeting Places, the dispensationally-revealed "no more conscience of sin*," use of money &c, from the very days of the apostles). May God grant to us a true humility and earnestness lest we think, speak, or act undispensationally, and thus to His dishonour; and let us not merely ask this from Him, but as saved ones realize our responsibility so to live.

*No loss of power (incapacitating for action) can alter a recorded revelation, though it may weaken insight. But many things can be reached by spiritual maturity which in days of the manifest Body were attained by gift (see Heb. v 12). Oh for grace to grow in grace.

**The Works of the Lord are great, sought
out of all them that have pleasure therein.
His Work is honourable and glorious: and
His Righteousness endureth for ever.**

Psalm cxi. 2, 3.

**"Not by works of righteousness
which we have done, but
according to His mercy He
saved us.**

Titus 3. 5.

"If the Lord Will."

A look into to-morrow is often dangerous, "sufficient unto the day is the evil thereof." Hence while we look for that Blessed Hope, it is well to realize the harmfulness of our scheming and planning. God opens doors, as His people wait on Him. Not that we are to be careless. Paul spoke of tarrying at Ephesus and wintering at Neopolis, but one cannot help remembering that his contrivance to be at Jerusalem for a feast, and afterwards to see Rome, were occasions of failure. Yet the Lord lovingly bore with him. But these things are written for our admonition and warning. It is hard to do anything without sin, but our Lord is able. Howbeit the Holy Spirit does not say we are not entitled to make certain arrangements in the Lord, with the proviso. "If the Lord will" (Jas. iv. 15, notice, however, no mention of the "year" of verse 13). As children of God we must be submissive, regulated by the Lord, and fearful of self-choosing: for Satan is seeking every opportunity.

"If the Lord will" the new meeting rooms &c., will provide means for much further testimony, may it be more and more Scriptural. We do cordially invite the Lord's people to correspond, or to try and spend a week end in this neighbourhood. We would plead for more enthusiasm and for a felt need for daily prayer meetings and conversational services (Acts. xxviii. 30-31) as the Lord enables. "if the Lord will," including conversational exhortation to His people, meeting their difficulties, as He shall strengthen. Weekly "Breaking of the Bread," and emphasis on "the fellowship." The Lord does bless united prayer. Will His servants who desire to fear His name (Neh. i. 11.) join in supplication for helpers, elders, assemblies, more witness to Jews and Gentiles—to His honour?

61, Upton Lane, Forest Gate.

Psalm cxlv. Rev. xxi., xxii.

The Lord is righteous in His works and ways,
In wisdom He His mighty acts displays,
His works shall praise Him, and His saints should bless,
For they are clothed with His own righteousness.
The Lord is good, and to His people, nigh,
Though He is great, enthroned in heaven so high,
Yet to the lowly ones He hath respect,
They are His chosen—called—His own elect.
If, by God's grace they fear, obey His will
All their desires He will in love fulfil,
Preserve and keep them to the very end,
As on His mercy they alone depend.
They shall declare His acts are true and right,
Speak of His glory and His wondrous might,
Extol the Lord, and bless His holy name,
From day to day proclaim His glorious fame,

Talk of His Kingdom, and that coming day
 When all His saints shall dwell with Him for aye,
 Behold His glory—in His will delight,
 Free from sin's stain, and clothed in spotless white!
 Oh, blissful day, when we our Lord shall see,
 From weariness, and pain, and anguish free,
 Our joy will then be holy and complete
 When, with our Lord, our loved ones we shall meet,
 Together sing His praises, do His will,
 Apart from earthly sorrows, grief, and ill,
 For there shall be no curse, but holy joy,
 Nothing to mar, or spoil, or to destroy,
 No sin can enter in that glorious place,
 No night, no partings, saints are face to face,
 Without the sun it will be far more bright,
 The glory of the Lord will be its light;
 The Throne of God, and of the Lamb is there—
 His servants shall His glory see and share,
 All the redeemed will reign with Him for aye,
 Adore Him and His holy Will obey.
 In view of all these glories may we now
 Obey the Lord, before Him humbly bow,
 "Outside the Camp" may we His glory seek,
 Be patient, godly, sober, righteous, meek,
 Till Christ the Lord shall for His saints appear,
 For this we know, His coming draweth near.

Worship.

Worship is not by bended knee,
 Without a humbled heart:—
 For God the heart's deep thoughts can
 see,

Hid by unholy art.

Worship is not *via* gorgeous fanes,
 By proud religion built,
 Such worship now the Lord disdains,
 Calls such religion guilt,

Worship is not through human skill,
 Fleshly devotion fails;
 Shall hypocrites His temple fill?
 Nay, holiness avails.

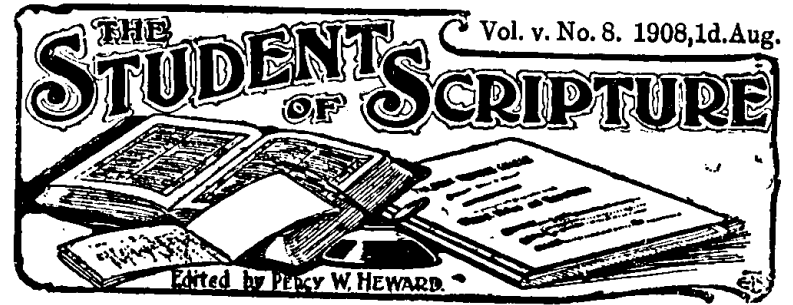
Worship is not a moment's glance
 Amid a self-made strain,
 Nor seconds fitted in by chance,
 Midst time on earthly gain.

Worship is not a mere request
 For something sought by us—
 Its burden is, "God's name be blessed,"
 And worship praises thus.

Worship not mere "religious" awe,
 Is conscious gratefulness,
 'Tis as we hear God's holy law,
 And more His truth possess.

Worship is not an idle thing,
 A dreaminess of man,
 'Tis not to merely preach and sing,
 But to accept God's plan.

Worship befits a sinner saved,
 A child by sovereign grace,
 God's will is on such hearts engraved,
 And such will seek His face.



Vol. v. No. 8. 1908, 1d. Aug.

Preface.

In the Name of the Lord, by His grace, and to His glory, is this issue sent forth. We can praise for what He has done, and would confess at the same time our imperfectness. But "He giveth more grace," there is forgiveness with Him that He may be feared.

The messages are lovingly and earnestly brought before God's people. Any light on His Word belongs to them, and to neglect is serious. Practical godliness is so much despised by a worldly Christendom, and so much forgotten by many who see the evil of concerts, bazaars, P. S. A's and similar insults to the Lord (whether intentional or not*), that popularity cannot be expected. But are there not a few who will with meekness receive the engrafted Word? Are there not a few who, like Abraham, will obey without hesitation, and, unlike Abraham, will even leave relations (to whom the Scriptures do not bind, and in a manner which still shows "piety at home") —FOR THE LORD?

Let us for a moment consider again the solemn subject before us recently. "Fruit" IS a solemn subject. Every detail may be fruit, but no sin can be. Sin is the only waste of time, and all waste of time is sin. God comes to us, as to Israel, seeking fruit. In Christendom generally He finds it not! Where is the fruit in us that is according to Matt. xiii, simply from His bare Word taking root? We must not shirk the question. Do we continually abide in our Lord? Is there *much* fruit through real fellowship? The passage that speaks of conditional fruit speaks of conditional fellowship (John xv). Unconditionally saved, we are *responsible*, and our Lord's glory should be no small concern with us. In the Spirit, let us be *full* of good fruits, fruitful in *every* good work, remembering the nation bringing forth the fruits of Matt-xxi. 43, till our Lord return.

* These words sound too definite, but when we have God's book of arrangements, and realize that they are disregarded for man's traditions, and that human methods of saving men are lulling them to a fatal sleep (as far as we can do this) is it not time for plain, yet not unkind language? Brethren and sisters, if you differ, show the Scripturalness of these condemned things or join in confession of sin, for we are *all* guilty of leaving God's simple, revealed purposes and plans.

Hearken unto Me ye that know Righteousness, the people in whose heart is My Law; fear ye not the reproach of men, neither be ye afraid of their revilings.

A Christian's Attitude To Day In the Light of Jer: 32.

The pathway God has marked out for His people is not easy. But He graciously giveth more grace, and among the blessings of this dispensation are the many records of faith in the Scriptures, written for our admonition, and that we, through patience and comfort of the Scriptures might have the hope. Enoch had no history of Enoch, *when* he walked with God: Abraham had no life of Abraham, *when* he went out not knowing whither: Job had no book of Job, *when* he was the subject of painful testings—we have the narratives to encourage obedience. Shall we hold back?

We are called to be strangers and pilgrims mid a rejected and rejecting world. Not only are certain words and actions to witness, but *our whole condition*. And does this seem too much when we consider how our beloved Lord, though rich, yet for our sakes, became poor, that we through His poverty might be rich? Does giving up seem too costly when we remember He remembered our low estate, and that we are rebels and criminals saved simply by His mere grace, unmixed, unmerited grace? Does the world's opposition appear too heavy as we think of a far greater weight of glory? Does the compensation look too much like a dream or shadow? Brethren and sisters, the Judgment Seat of Christ is a fact. Unbelief makes that which is nothing into a reality (Luke xvi. 11); but faith, which is from above, and the gift of God, deals with things unseen and things hoped for as if they were what they are (Heb. xi. 1). Why should we say we believe the Lord, when we fail to *act* on His promises? The strongest probability is not strong enough: we need certainties and God has given them. The food we eat to day is no more food than that which is spiritual. The brethren at whose faces we look are no more actual than the Lord Himself. The money we have handled to day is not so substantial as the rewards of "that Day." We need grace to form our plans, or rather accept God's plans, without the *slightest* hesitation. If we were heirs to an estate, to come into it next year, we should anticipate *more*, and live *more* in the light of that future, than we do in view of the Judgment Seat of Christ. Prudence, opinion, and all the accompaniments weigh *nothing* when we have a direct command of God, IF WE BELIEVE GOD. Prayer deals with *miracles*. Though we know that *everything* is a fit subject (Phil. iv. 6), the Lord Jesus has *specialty* mentioned mountains *not* mole-hills; and it is *insulting* to Him not to expect *great*, and otherwise impossible, works of His grace. Anything that interferes with such is sin. But there is the easy counterfeit of presumption forgetting the "IF's," which do not however make a supposition of God's answer, nor do they so much limit the petition, but rather search the *condition* of the praying one. The "if" is as to the one who pleads, rather than as the plea: if the former is right, the latter will be. "Ye ask and receive not, because ye ask amiss, that ye may consume upon your pleasures" (Jas. iv. 3).

In Jer: xxxii we have an experience which parallels much to day. The weeping prophet knew something of trials like his Lord (Jer. ix. 1), and like all saints, especially in this hour of peril (Jer. xv. 16-17). Around him were those who turned to their own ways, who forsook the Lord, and hewed them out cisterns, broken cisterns, that could hold no water. Everything suggested despair or compromise.

Yet even in the time of the siege by Babylon, the Lord's servant must be

found faithful. Did he not believe, by grace, in the "return"? His millennial faith must cost him seventeen shekels (Jer. xxxii. 9). The act *looks* unnecessary and foolish. The bare Word of God stills every objection. God is glorified by His people's losses. Graciously had he been *prepared* for the visit of Hanameel, and his love to the Lord was promptly shown "I knew . . . and I bought" (8, 9). Everything was done in a business-like way, and the expensive witness, as in Acts xix. 19, was given. THEN the strain seemed heavy and the relief was—prayer (16). God's power was pleaded, and His Word was brought before Him. Does He fail? Nay, quickly, as to Daniel (chapter ix), the answer came, lovingly encouraging, yet withal tenderly rebuking the beginning of doubt—"Behold, I am the Lord, the God of all flesh: is there anything too hard for Me?" What joy, what rest is found in the greatness of our God!

Dear fellow Christians, is the message too hard? Let us seek grace to receive it with meekness. Faith in the Lord, faith in His Word, faith in the Kingdom—here and always wondrously linked—must mean many a problem. But our God is able: is He not God All-sufficient? If our belief does not increase our trials, where is the test? If it does not enlarge our difficulties, where is the witness? What have we lost—nay what *voluntarily* given up (1 Cor. ix. 17)—in view of "that Day"? Not merely is money concerned, but the whole manner of life. Is the Kingdom worth more than earthly comforts and desires? Is the Return of the Lord Jesus enough compensation, or do we seek to blend faith in Him and worldliness?

It is not for us now to buy fields, but something must be done that may be *seen*. And God still comes to us, as to Abraham, and asks for our "only son" i.e. our dearest possession. No reward was promised then. The word "friend of God" was not added. The hope of resurrection was not expressed. The end was not recorded. In simple, unflinching faith Abraham went to do that which pained much, that which seemed to cut at God's very word—"In Isaac shall thy seed be called," that for which he had no encouraging precedent, but only the bare word, expressed in the most pain-suggesting way, that God might be glorified.

"I Longed For Thy Commandments."

(PSALM cix. 131).

Many of the wishes and prayers of Ps. cxix are regarded as *out of date*, but those who love the Lord feel the need for more genuine emotion concerning Himself and His Revelation. The words of the Lord are more to be desired than gold. The Law of His mouth is better than thousands of gold and silver. All the things that can be desired are not to be compared with the wisdom which cometh from above and of which "the Fear of the Lord" is the beginning. We are so unenthusiastic for the things of God. Thirsting for Him is not a common experience, and panting for His commandments is regarded as mere hyperbole. To count all things as loss for the excellency of the knowledge of Christ seems too much, and the old-fashioned emphasis, appointed emphasis, on seeking first the Kingdom of God, and His Righteousness, is now put aside.

But true spirituality is marked by unforced zeal for the Lord, and those who know Him, and feel the pain of doing wrong, will long for His commandments. "Oh that the Lord will just show me what I ought to do"

will be their heart-aspiration, and the thought of thrusting away His precepts will find no resting place in their minds. It is easy and natural, to long for the encouragements, and blessings of the Lord, but only a few delight in His statutes. To be *commanded* is too humbling. "Suggestions" are not rejected, but the true *authority* and holy despotism of the Lord seem too severe, and modern sentimentality despises thoughts of "the fear of the Lord." But the Word of God shall yet again sound forth—"A son honoreth his father, and a servant his master: if then I be a Father, where is Mine honor? And if I be a Master, where is My fear?" Let us seek from God both the intence longing and the meekness of obedience which His servant was inspired to bring before us in Ps. cxix. 131.

"From Me Is Thy Fruit Found."

Alas, how fruitless is our life! Yet, blessed be God, not fruitless; but yet there seems *little* return for such as that which we have experienced. It is well that we mourn our failures, and confess before God that we are as a green fir tree. Nevertheless we can praise Him that He does supply needs, and there is *some* fruit.

"By the grace of God we are what we are," being saved simply by His covenant mercy. But His grace which comes after the new birth is often intentionally resistable, that we, with the vitality the Lord has given, may co-operate (Cor. xv. 10), and then ascribe the glory to the Lord. So let us not blame Him, if there seems little godliness, or little fruit in our lives. The condition is clear, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you: herein is My Father glorified that ye may bear *much fruit*." Do we *abide*? But, as soon as we begin to think of this, and to realize our responsibility, Satan seeks to take advantage, and to cause us to praise ourselves. Then we need again mourn our weakness, and to thank God for every good giving and every perfect gift, guarding against Satan's perversion of this to make us feel we are not responsible.

Yes, the Lord says to us, when we grieve or when we boast—"From Me is thy fruit found." If, in His mercy, we are in holy communion with Himself, we shall be *fruitful* in every good work, and increasing into the knowledge of God. This must be *our object*. Have we indeed entered into the deep sense of sin of which Hos. xiv speaks first? Have we separated ourselves from the idols of the mind and of the heart? If so, the Lord Who hearkens and hears His people's conversation (Mal. iii. 16), has also heard our prayer in the Spirit, and says "I have heard and observed him." Then it is we feel our leanness most when separating from evil, and conscious of the Lord's interest. And then it is He gives the promise which is as music to His people "From Me is thy fruit found!" Let us, therefore, depend on the Lord, and rest on His Word. Or, to change the figure, let us draw water out of the wells of Salvation, rejoicing in the fruit that speaks of *His* fruitfulness, Who poured out His blood on our behalf.

If we have been born from above, our minds should be above, we should seek the things above, and show, in daily life, the "above-calling" (Phil. iii. 14).

"Kept by the Power of God."

(1 PETER i. 5).

(Ps. cxxi. 4, 1 Sam. ii. 9, Jude 24, Isa. xxvi. 3, 2 Tim. i. 12).

Kept by God's almighty power;
Kept by sovereign grace each hour;
Kept in "perfect peace" and rest;
Kept when we are sorely pressed;
Kept in darkness and in light;
Kept for ever in God's sight;
Kept while with the busy throng;
Kept though conflict rages long;
Kept when in the quiet hour;
Kept when Satan shows his power;
Kept in sorrow and in joy;
Kept when foes would us annoy;
Kept when we are racked with pain;
Kept amid the greatest strain;
Kept when we are called to speak;
Kept when we are faint and weak;
Kept when busy and when still;
Kept encircled by God's will;
Kept in service great or small;
Kept in cottage or in hall;
Kept from poverty or wealth;
Kept in sickness or in health;
Kept when sleeping and awake;
Kept by God, for His Name's sake!
Kept when we by foes are driven;
Kept when saints are called to
heaven;

Kept while in this evil world;
Kept when Satan's darts are hurled;
Kept from falling by God's grace;
Kept while we His Word embrace;
Kept when we our work pursue;
Kept when comforts are but few;
Kept when we together meet;
Kept along the busy street;
Kept from every hurtful snare;
Kept from hurry—*anxious care*;
Kept when in a foreign land,
Kept by God's upholding hand;
Kept when friends are far away;
Kept when Satan would dismay;
Kept when we with loved ones part,
Kept in peace and joy of heart;
Kept when we are sorely tried,
Kept whatever ills betide;
Kept when chastened by our God;
Kept when sorrow's path is trod;
Kept when Satan uses guile;
Kept by God this "little while";
Kept till Jesus Christ shall come,
Kept till we are gathered home;
Kept while we are faithful here;
Kept from worry, strife and fear;
Kept by God the Holy Ghost—

In our True God we boast.

"If The Lord Will."

Again are we reminded that time hurries away—and the Coming of the Lord draweth near. But, meanwhile, His people are left in this present evil age, to do all things without murmurings and disputings, blameless and unmixed in the midst of a crooked and perverse generation, among whom they shine as light bearers in the world. They know not what a day may bring forth, but they know that if their earthly house of this tabernacle be dissolved they have a building of God.

But though in Divinely-appointed uncertainty as to the morrow, and kept from purposing in the flesh, and ready to reverse their plans for the Lord, even if He permits Satan to "hinder," they are privileged to be "occupied" till their Lord come. Dreaminess is *not* the Lord's will. At some time we have all waited for a friend, and wasted the moments: not thus are we to wait for our Master.

If He will, the Meeting Rooms at Forest Gate (Studley House, 61, Upton Lane) and in East London (soon. D.V. 2, Coborn Road, Bow), will be more and more centres for His people who want to please Him. The Wed: Thurs: and Sat: gatherings at the former are important, and on the Lord's Day there is in addition to Scripture Studies, the commanded "Breaking of The Bread." Dear fellow saints, will you have fellowship? If concerned, will you correspond? Will you prayerfully consider literature, that God in all may be glorified?

Religiousness, or The Lord?

In a synagogue of Israel one may see on some faces "RELIGION." Devotees of ritualism are very earnest, painstaking and self-denying. A dread of certain evil is imbedded in many from earliest childhood. But religiousness does not make a way into heaven: it is rather a basis or veil of PRIDE.

Beloved fellow Christians, we want to apply this thought to ourselves. Many professing saved ones have a real horror of some iniquity, but make light of their Lord's will on other things, for instance Baptism and The Table. What is needed is not a revival of a mere form of godliness, apparent sanctimoniousness, and departure from certain sins, but a devotedness, beyond that of mere duty, unto the Lord Himself, and therefore a recognition of all His Commandments.

The Pharisees who betrayed Christ were religious: they would not be defiled because of keeping the Passover.

The "false brethren" at Galatia were in earnest as to circumcision. But these things only show the manifold manifestations of the flesh. If, by grace, we have personal affection to a personal Lord we shall not pick and choose between His Commandments, or simply appear to obey, but we shall actually be doing ever those things that please Him. This requires a heart in holy fellowship with Him, guided by His eye, but should Christians be content with anything else?

Our subject not only is a death-blow to any thing of acknowledging men by profession instead of discipleship and righteousness, it is heart-searching to ourselves. There is more custom, early training, fear of man in our "holiness" than many think. If by grace, our hearts are right, the "pure religion" of Jas. i. 27 will be seen.

Worldliness.

Worldliness is not having a fine house and much money. It may exist in poverty, and amid much profession of godliness. "Love not the world neither the things that are in the world" saith the Holy Spirit, and, if we love our Lord, we shall keep His Commandments. Worldliness is the easiest thing possible—first being conformed to this age, and attempting to settle down a little, by reason of the fear of being too peculiar. It is costly, yet the best investment, to please the Lord.

Worldliness in words and dress is common. To speak as others, to change fashions because of surrounding habits—can these things please the Lord? We may persuade ourselves that singularity is unneeded, that we are able to serve God in other ways, that a few little things do not matter—but we hardly satisfy ourselves and much less our Lord. There are hundreds of children of God not quite *at rest* about their clothes, their conversation with the ungodly, their admixture with some society, or friendship toward the ungodly, and such things.

If only every believer acted promptly and conscientiously, yet not hastily and self-deceivingly, there would be a reviving! Many will cherish the *added* words "not hastily." The attraction to this expression suggests a *unquiet* heart.

Doubtless many wealthy Christians are perturbed about their money in view of the Address on the Mount, but the writer would not only *lovingly warn* such: he would *also* bring before other beloved children of God that they are as afraid as their richer brethren simply and unhesitatingly to obey the Lord! The latter argue advantages of "openings," helping, and anti-socialism: the former show less manifest but equally real selfishness, and all the while can see the failure of others. Beloved Christian friends, beware of worldliness, earthly things almost always hold!

The Love of God is Shed Abroad. The Love of Christ that Passeth Knowledge. The Love of the Spirit.

Oft do we speak our Lord's great love,
Yet fail, though quickened from above,
To grasp the love which reached to us—
Through wrath, to save "dead criminals" *thus*.

Oft do we of His mercy sing,
Yet little praise in *life* we bring,
A hymn is cheap, and words sound nice,
But shall *such* love to Him suffice?

Oft do we preach His love, that saved
The lost, the helpless and depraved,
But oh, to *feel* that love, and own
Constraint to *serve* the Lord alone.

Our Father, cause our hearts to praise,
And all our lives in all our ways,
That we, deserving hell, are Thine
We own a miracle Divine.
Our Father, cause our hearts to melt,
Thy love should surely more be *felt*,
Thou gavest Christ, He loved to die
Thy Spirit loved to make us nigh.
Awaken love; Thy love is such
That we, Thy saints, should love Thee much,
The failure of our life we feel,
And humbly in Thy presence kneel.

Thy love will place us at Thy side,
And in that love we would confide,
Echo Thy love in all we do,
And keep our Lord's Return in view.

Who Is Like Unto Thee?

Man will alter the words, and concerning Antichrist will proudly ask "Who is like unto the Beast?" But the children of God, redeemed by the precious blood of His Son, are led of the Holy Spirit to say from the heart "Great is the Lord, and greatly to be praised, and His greatness is unsearchable." When we think how the heavens declare the glory of God, when we notice how He dealt with His nation of old, when we realize the method of Salvation, our hearts must cry aloud "Who is like unto Thee, O Lord?"

Man's climax sin will be to declare again "I will be like the Most High." Even so the Lord says to the wicked one "Thou thoughtest that I was altogether such an one as thyself." And the height of obedience is to realize the majesty of the Lord, and to bow before Him with true and reverent and humble love.

"Who is like unto Thee?" we ask when difficulties surround, and we find a resting place in "God All-sufficient." "Who is like unto Thee?" is the question that rules out every argument against following the Lord's will. This is the mark of a growing Christian. The name of the archangel hints the same question, and shows the thought and object of elect angels and the theme of heaven. Shall we fall short, or shall we live so faithfully that our whole life will sound forth this message, that God may be glorified?

Worship is unto the Lord, much so-called service and many "services" are unto the flesh. Why should we always measure things by what we get? (Acts xx. 35).

Notices.

Below we reproduce a leaflet being circulated in the Lord's Name. It is our desire to keep to the Lord's arrangements, and to avoid flesh-pleasing notices. Fellowship in prayer will be valued. Cannot some more dear children of God attend some of these meetings, or at the new centre in East London, if the Lord will, 2, Coborn Rd, Bow, or the "Holiday" QUIET BIBLE HOURS (Aug; 3rd, 3 and 6.30, D.V. 61, UPTON LANE? Let God be glorified in all our plans.

A FEW BIBLE MEETINGS, at STUDLEY HOUSE, 61, UPTON LANE, FOREST GATE.

For Believers & Any Concerned.

The Lord's Day ("The Breaking of The Bread"—Acts ii 42 for His People who seek to recognize His arrangements, as disciples, 6.30 p.m.). At 11, a.m. Preaching of the Word 2 Tim. iv. 2.

Wed: 8. p.m.

Thurs: 8. p.m.

Sat.: 7.30. p.m.

Particulars of other meetings, and of small gatherings in East London, Acton, Fulham, & Scriptural literature gladly given. Please write or apply in Meeting Room.

For Boys and Girls.

"Come ye children, hearken unto me; I will teach you the fear of the Lord." Ps. xxxiv. 11.

The Lord's Day 10. a.m.*

Wed: 6. p.m.

Thurs: 6. p.m.

Sat: 2.30. p.m.

"Even a child is known by his doings, whether his work be pure, and whether it be right."

Prov. xx. 11.

"For the Son of Man is come to save that which was lost."

Matt. xviii. 11.

(*2.45. at Palmerston Rd Hall).

"The Fear of the Lord is the beginning of wisdom: a good understanding have all they that do: His praise endureth for ever." Ps. cxi. 10.

"Christ Jesus, Who of God is made unto us Wisdom and Righteousness and Sanctification and Redemption, that, according as it is written, He that boasteth, let him boast in the Lord." 1 Cor. i. 30, 31.

"SALVATION IS OF THE LORD."

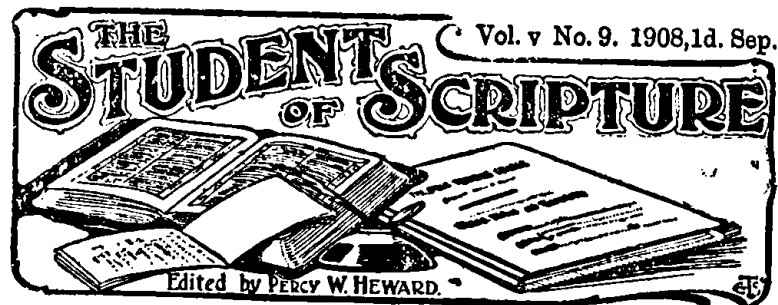
Jonah ii. 9.

THEIR RIGHTEOUSNESS IS OF ME, SAITH THE LORD.

Isaiah liv. 17.

61, Upton Lane, FOREST GATE.

A Centre for Scriptural Fellowship &c.



Preface.

"The Student of Scripture" is intended to be faithful to its name. But "Study" is not merely theoretical. "If any one will to do ... he shall know" is a Divine principle. And likewise, if truth is really *known* in the heart, it will be done by disciples of the Lord.

What wonderful names has He frequently given to *HIS* people—e.g. disciples, believing ones, Christians, saints. Yet *these* are often ignored, and man-made, sectarian titles actually adopted *instead*. How solemn it is to see this sad carelessness as to the words of the Lord.

The messages herein are not meant for light reading, or for merely casual perusal. They are addressed to those who will "live godly in Christ Jesus," and who long to "know *HIM* and the power of *HIS* resurrection, and the fellowship of *HIS* sufferings," in a world and age that crucified Him.

Dear reader, have you been born from above? The question sounds strange and sudden in this magazine, but why? There are many professing Bible students who know not the Saviour Whom they oft dare to preach. And, further, how can we say *any* are redeemed from among men, if they act as though living in the world? A monthly of practical searching into the practical Word of the living God must be a test to find out on which road its readers are walking; for the broad way is simply *lawlessness*, often religious, plausible, and popular. Let us learn, *as* the Lord's disciples, to draw lines of fellowship and friendship where He draws them, that He may be glorified.

Charity or Murder?

Is it charity to promise life to the ungodly (Ezek. xiii. 22), and thus encourage them in the way that leadeth into destruction? Is it charity to excuse, patronize, and have careless fellowship with believers when they obey not the Word (see 2 Thess. iii. 14)? The Holy Spirit regards separatedness and admonition as brotherly (2 Thess. iii. 15). Shall we act as if we were wiser?

Oh that the people of God might be awakened from the false ideas of this evil day, and that there might be a holy concern lest others should lose through us (2 Cor. vii. 9). The Lord told His servants of old that if they failed to give warning (and we see the unpopular severity of the warning in the words of Scripture), He would deal with guilty silence. The charge of murder is not our invention but His revelation. "His blood will I require at thine hand" (Ezek. iii. 18). May we, by grace, be willing to take His Words and not man's opinion, regardless as to what others think, if thereby He may be glorified.

Gratitude.

Our Father, gratefully we bow,
Our praise Thou deignest to allow,
Thy creatures, children, servants, we
Come with a true humility.

Grateful are we that Thou didst
choose

Those who *would* all Thy grace
refuse,

Grateful that Thou for us hast
done

A work, alas, desired by none.

Gratefully we our voices raise
In humble, heartfelt, earnest praise
That *Thou* shouldst save is
wondrous love—

We were of earth, *Thou* wast above.

Gratitude well befits "Thine own"
Who have been saved by grace
alone,

The work from end to end is Thine,
No one can say "A part is mine."

But yet, we bless Thee now we say
That all is *ours*—and ours to-day—
For Thou to us hast given all,
And we before Thee humbly fall.

Oh, for more gratitude and love,
A heart well fixed on things above,
A heart remembering outpoured
Blood,

That brought the sinner unto God.

Cause us to yet more grateful be,
And thus more cause for praise to see,
And then accept the praise made ours,
And given back with given powers.

All murmuring our hearts exclude,
Let not one fretful thought intrude,
Let not Thy service seem a strain
For those whom Thou to save didst
deign.

The glory for our praise shall be
Another burst of praise to Thee ;
And for the future, too, we praise,
Thy grace will keep through all our
ways.

Revive a reverent gratitude,
Let saints be more with praise
imbued,

Throughout the world, our gracious
Lord

Oh, let Thy Name be more adored.

Spiritual Purpose of Heart.

When Barnabas came to Antioch, he saw that God was at work. As a man of God, he rejoiced, but realized the need for *continual* progress, as a test of salvation, and a necessary food for the new life graciously given. "Purpose of heart" he said was needed, and as it was then, so is it now. There is too much being tossed to and fro by every wind of teaching, being twisted aside by persuasive wording, too little steadfastness of faith into Christ. Alas, that the redeemed of the Lord often waver, instead of setting their face as *HE* did. This Divine fixity is the opposite of fleshly *obstinacy*. It is a holy resoluteness, that will not give place for a moment to false brethren. The servants of God illustrated such firmness in the olden times. In the days of Elijah there were those who did not bow a knee to Baal. When the apostles were brought before the Sanhedrim, they were not in two minds as to obedience. "If it be right in the sight of God to hearken unto you, more than unto God, judge ye: for we cannot but speak the things which we have seen and heard." And not only is this purpose of heart the Lord's appointed contrast with being twisted toward heresies of destruction, and with wavering through fear of persecution, it is His will in opposition to the "curiosity," that so easily gains a victory, and in opposition to the proud *independency* toward which we are all prone. For the word used implies "a placing unto i.e. unto *THE LORD*. May all our life be thus characterized, for God will be thus glorified, and anything short of this is *sin*.

A Message To A Child of God, Concerning Some Deadly Errors, and the Danger of Tampering with Them.

Prov. iii. 6 is true, but *we* oft fail to enjoy it, because not fulfilling the condition. *Then* it is we become uncertain what literature we should read, what meetings attend to *know* God's will, and what *avoid*; for ignorance of evil is oft a blessing (see Rev. ii. 24). If in this condition of heart it is ours to confess *any* slightest wandering, that we may *become* the guided ones of Ps. xxv and of Jas. i. 5.

Error is plausible. The "counterfeits" in the last book of Scripture would lead us to expect this, Matt. xxiv. 24 suggests the same, and the Holy Spirit shows us that one of the signs of the last days will be "imitation" (2 Tim. iii. 8)—Jannes and Jambres withstood not by force but by *similar* actions, and we must not imagine this only refers to miracles. If, by grace, we seek a Scriptural position Satan will create a beautiful travesty: if any doctrine as that of the Coming of the Lord Jesus is brought forward, Satan will have a seemingly parallel doctrine. In like manner he has introduced a parody of baptism, still using water: and an *apparent* Table of the Lord still using bread &c, but not that which the Lord commanded. Here we have the enemy's tactics, as it is written, 2 Cor. xi. 14 "Satan himself is transformed into an angel of (positive) light," and again—2 Cor. xi. 5 "Therefore no great thing if his ministers also be transformed as the ministers of (positive) righteousness." 15

As children of God, convinced in heart that His Word is truth, *we* realize no contradictions are *there*, and none can make us really doubt for ever the blessed truth that our Lord Jesus Rom. ix. 5 is "over all, God blessed for ever." Heb. i. was written to teach us God's teaching on this very subject, and in verse 3 we have the word that describes essence "Being," not "Becoming." We recollect, moreover, that the word for "God" is plural, even in Deut. vi. 4, and that the terms "Holy Ones," "Masters," "Creators" are applied to the Lord. Nor must we be unmindful of the "Let us" in Gen. i, or the thrice "Holy" Isa. vi, in a passage which particularly humbles the creature, even the seraphim, as well as Isaiah and the men of Israel. Nor can we forget that the description of Rev. i. 14 is that of "The Ancient of Days."

And Christ's claim to be the eternal God is made clear in John viii. 58, and by the attempt to entrap Him from Deut. vi. 4 in Matt. xxii: 36 and other places; as well as by His refusal of any *intermediate* recognition in Matt. xix. 17 and John iii. (note verse 13). We see too in Matt. xxvi. 65 how Israel understood His plain reference to Dan. vii.

The *inferential* arguments of Rom. xiv. 11 (with 10), of 1 Pet. ii. 8 (with Isa. viii. 13, 14), of Zech. xii. 10 ("Me"—The One Who pours out the Spirit) are not to be put aside, but reverently considered by those who believe all Scripture is given by inspiration of God. And the term "*Jehovah*" in Isa. viii. 14 makes this the more striking. And the appearances of God in the earlier Scriptures, and the fact that "I am" in Gen. iii. 14 may also be rendered "I will be," give coinciding instruction. 269

But sometimes a child of God will feel difficulties, particularly in view of

the plausible words of some who profess to accept Scripture. It is well at the outset to realize that God has not always hedged disobedience about, but has rather, as with the tree of knowledge of good and evil, warned against easily accessible evil. Moreover the words of the Lord are "words of earth," to explain to us Himself, His way and our needs. When the Lord is called *Rock* we do not misunderstand the figure. Nor should the terms "Son," or "Friend" in Zech. xiii. 7, cause us to stumble. We must read *all* the Lord's teaching, including for example Ps. xlv. 6, Mic. v. 2, and we must fear *our own* apparent inferences.

As to John i. 1. The article "the" is frequently left out with the name "God," as with the name Lord, e.g. John i. 18, 1 Thess. i. 9, 1 Pet. ii. 3, Jude 1, 1 Pet. i. 25, Jude 14. The Greek omits the *article* to emphasize *essential characteristics**. Hence, "the Word was essentially God." To make more noteworthy the fact that this statement is laying stress on the Deity of the Lord Jesus, the word "God" comes *first*, as we say "In vain is this" instead of "This is in vain," with a similar object.

Col. i. marks Christ off from all things "created" (verse 16), and verse 15 is clearer in the light of Ps. lxxxix. 27, Jer. xxxi. 9, Zech. xii. 10. A word from root of Hebrew term in these passages signifies "Birthright." See too Rom. viii. 29 and Heb. xii. 23.

Thus there is a parallel with the passages in Rev: which present difficulties, Rev. i. 5 helping to explain Rev. iii. 14. "Beginning" is also rendered "Principality" and "Magistrate" (Luke xii. 11). And it *might* be further added "the creation of God" here is "the new creation."

Concerning eternal punishment, a few words. God has been pleased to use many terms to describe His wrath, and *define them*. For example, the word "destroy" is often a Greek word signifying "destroy FROM," a totally different idea to that which is usually suggested, and further defined by the employment of the same word in Matt. xviii. 11, and concerning the *LOST* sheep of the house of Israel. *Awful figures* are needed to impress us, but the fire is *EXPRESSLY* contrasted with earthly fire in its continuance (Mark ix. 48—note "their worm," Jude 7^(V)) and its effect (Luke xvi, Rev. xx. 10—they shall be tormented—Antichrist, a *man*, has *already* been there 1000 years, tormented yet not annihilated, when this will come true). "In the day" of Gen. iii shows that the death there mentioned is not *annihilation*, but refers rather to *moral* and *physical* death. Yet this is one of the strongholds of annihilationism. "Life" is not merely existence. "Death" is not "extinction." If man were merely a body, or matter with breath inside, there would *not* be responsibility. Regeneration is *not* a physical thing. We need not adopt the standpoint of apologists, and fear that God's Word may suggest annihilation, but rather can confidently ask objections not to make "physical," the words that God plainly uses of that which is "spiritual"—and may also ask for any word that must mean annihilation in the light of God's own explanation of one term rendered "destroy" (*ἀπολλυμι*). There can be *no* satisfactory answer, for it is written—"He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb: and the smoke of their

* And to show which is the *predicate* of a Proposition, other-wise this would read (through the position of word "God" for emphasis),—"God was the Word" which would have denied God the Father and God the Spirit.

§ Note also "FROM" in 2 THESS. i. 9, showing this idea is not far-fetched: and notice ACTS iii. 23.

torment ascendeth up for ever and ever: and they have no rest day nor night." (Rev. xiv. 10, 11). What manner of persons ought we to be, in view of such solemn passages. How wonderful is Salvation. How important it is to warn sinners to flee from the wrath to come.

This message deals with one or two grievous, heart-rending errors. If only the people of the Lord accepted Heb. 1, many mistakes as to the Person of Christ would vanish. And if only the words "life," "death," "destruction" were interpreted by Scripture instead of by some *English* phraseology, there would be few real believers led astray by the theory of annihilation. Adherence thereto often begins with a wish, and a "humane" reasoning as to God's mercy and love. But *providential* mysteries, and even the punishment which such acknowledge, would be equally subversive of a human idea of a human love. The Word of God does not thus bring God's character into court, and defend it. "Shall not the Judge of all the earth do right?"

Christ in Psalm 69.

"David speaketh with a view to Him," is the Holy Spirit's testimony in Acts ii. 28. And in the Psalms there is much "concerning" Him, as we read in Luke xxiv. 44. We need eyes opened to see the wondrous things therein, and to praise God for these glorious pictures of a glorious Saviour. How graciously He went through deep mire for His redeemed. We hardly enter into His "crying," or realize the pain His tender heart of love endured through those who "hated Him without a cause." Verse 5 may be a reference to the Lord's bearing of sin, or rather His appeal to the Father—"Thou knowest whether I am guilty of their charges"—This will fit the sense of verse 4.

The repeated emphasis on man's reproach shows how our Saviour felt this. We oft forget this. We must expect *agony* from man's rejection, instead of avoiding it by a compromise. If we only knew how much our Lord suffered under man's anger, we should be able to grasp our position in this world more. When all seem against one, the prayers of this Psalm have a real meaning. David could not enter into them as Christ. Yes, dear fellow Christians, He was not unfeeling. He wept over the city and reproach broke His heart. None comforted Him. And the disciple is not above his Teacher. What a light this shows on 2 Tim. iv.

But the same Lord recognized the righteousness of the condemnation of such (22-28), and from the standpoint of perfection could declare their doom. How important it is to know the holiness of wrath.

The remaining part of the Psalm speaks of Him as the Poor and Needy *One*, and of His people linked with Him in praise as in Ps. xxii. May this be our experience, as, in this dispensation we look for the King and the Kingdom, when "God shall save Zion," and answer our heart's prayers on behalf of Israel. The "seed" of Ps. xxii and Isa. liii is again mentioned here, and thus Scripture agrees with Scripture, and all attract to Him in Whom men see no beauty that they should desire, yet the One of Whom the Father said "This is My beloved Son, in Whom I am well pleased."

ALL CHRISTIANS INVITED TO SCRIPTURAL MEETINGS AT STUDLEY HOUSE,
61, UPTON LANE, FOREST GATE, LONDON, E.

Job i.-xlii.

"THOUGH HE SLAY ME, YET WILL I TRUST IN HIM" (xlii. 15). "THE LORD GAVE AND THE LORD HATH TAKEN AWAY; BLESSED BE THE NAME OF THE LORD." (i. 21). "YE HAVE HEARD OF THE PATIENCE OF JOB, THAT THE LORD IS VERY PITIFUL AND OF TENDER MERCY." (JAMES V. 11).

God's servant Job, though tempted sore, and tried,
 Yet in the Lord did patiently confide.
 The Lord he feared, and every sin did hate,
 He was a godly man, although so great.
 His children too were godly—to him dear,
 Thus he for them did oft-times pray, and fear
 Lest in their heart against God they should sin,
 He wanted them to be so pure within,
 That with their lips they might Jehovah bless,
 And Him alone in all their life confess.
 A godly home had Job, and yet, in love,
 God did His servant sorely test and prove,
 But Job could trust the Lord through good or ill,
 For God still works in all His sovereign will,
 The Lord Who gave—can also take away,
 When evil comes it should not SAINTS dismay.
 Job's friends soon came and sat with him for days,
 His grief was great, they knew not all God's ways,
 Thus all their words to Job were but in vain,
 They added to his grief and caused him pain,
 By saying he was wrong, and that was why
 Calamities had come from God on high.
 Thus Job, in anguish, pain, and heart-felt grief,
 Could find in all their words no sweet relief.
 God knew how much His servant Job could bear,
 But Satan thought that Job would now despair,
 For Satan wanted God to make Job smart,
 That he might sin, and curse God in his heart—
 Yet Job through all was able to adore,
 Though God permitted trials great and sore.
 Thus, unto principalities and powers,
 God showed what strength in Him was truly ours.
 Job knew not what the end for him would be,
 But WE God's tender love and pity see,
 Yet in far lesser trials murmur and complain,
 And think not of God's grace, and our great gain.
 May we God's lessons learn, and patient be,
 Remember Job, and oft-times bow the knee
 In earnest prayer, for God to show His power,
 When sorely tried, and in temptation's hour.
 God's love we see to Job, and how, at last,
 When he was tested, and his grief was past
 God gave him TWICE as much, when for his friends
 Job's humble, earnest prayer to God ascends.

And though God's servant Job has passed away,
 God's Word remains, and many since his day
 Have, by his patience, under trials sore,
 Been comforted and strengthened to endure.
 And so, "in that Day," when we meet our Lord,
 God's servant Job, will have a full reward,
 And shall not we, with ALL God's Holy Book,
 Be patient, joyous, as therein we look?—
 Though persecuted, tempted, sorely tried,
 Till with our Lord we shall be glorified!

Isolation for The Lord.

The words sound strange, but not to those who have meditated on the precious *promise* of the Lord Jesus "In the world ye shall have tribulation" (John xvi. 33). The people of God are still a little flock; and rejected Enoch, despised Noah, isolated Abraham, are but forerunners of those who through much tribulation enter into the Kingdom of God.

Truth has never been popular, for the natural mind is *enmity* against God, and so far from foretelling outward success for the gospel in this dispensation the Lord predicted that His disciples would be as Himself hated (John xv), and this by the world *generally*, being brought before Sanhedrims and Gentile lawcourts for His Name's sake.

Yes, let it be repeated that we have no right to expect outward success: to do so is sinful. Rather must we anticipate an *absence* of comforters as the Psalmist (Ps. cxlii. 4), and to sit alone with Jeremiah (Jer. xv. 17). But there is a glorious truth we are apt to forget. The Lord knoweth our frame, and will not suffer us to be tempted above that we are able. He is graciously able to supply all our needs, and history records no broken promise of our unchanging Lord.

But, dear reader, how does this affect us *now*? Are we willing to explain away the Lord's words, and to settle down in this "respectable" world as if it were our rest, unmindful of the glories that compensate for sufferings now? Shall this truth be an academic fact, or shall it alter our daily life? We cannot shut our eyes to the solemn hints that evil will rise up as a flood, though we know full well the Spirit of the Lord will lift up a standard. Are we preparing for heavier strains and persecution, or are we compromising in Laodicean self-content, unmindful of our heavenly calling and our birth from above?

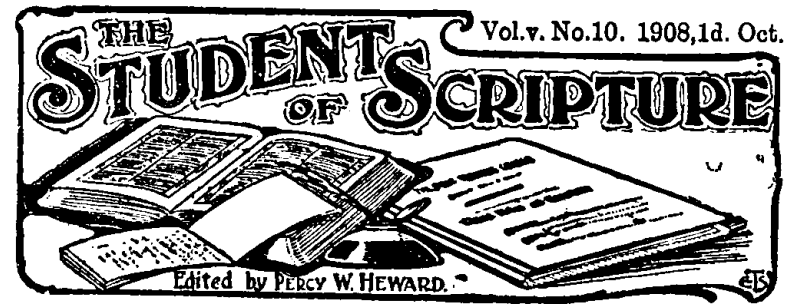
And, further, it is evident that Paul was "alone" *amid Christians* (2 Tim. iv), as the Lord had been among His own disciples. It is evident too that John was *not* received (3 John ix), and that Gaius felt lonely in days when *many* bore the name of the Lord Jesus. Can we be surprised if, now the leaven has worked, there are still more solemn manifestations of the loneliness of the Lord's people? Is it strange if *the disciples* generally have been drawn aside (Acts xx. 31), and if the words of 2 Tim. i. 12 have a sad illustration in many a religious district? Blessed be God there are a few names even in Sardis, but, alas, only a few. Yet the Lord notices such, even though an Elijah see them not (Rom. xi. 3, 4), and He will give them His friendship.

It may be, dear fellow Christian, you are in a town where there are plenty of "churches" and "chapels," saturated with worldliness, and necessarily on sectarian lines. You are not persecuted for your "narrow views," as those before you, but often painfully ignored. A few irritating words are sometimes more cutting than a sword. Perhaps Job felt the scorn of Eliphaz more than the painful boils. Now the question comes from the Lord to you, as you look on "Christendom" friends—or those who *were* friends—"Lovest thou *ME* more than these?" Do you unhesitatingly answer, "Yes, by Thy grace, Lord?" Then "come out from among them and be separated," for "what fellowship hath light with darkness?" "Ah, but," you say, "all are not darkness." Nay, but the system is. And if they be brethren, the principle of 2 Thess. iii. 14 applies. But, possibly, you are a "Sunday School teacher," and draw back, for the work's sake. *Who*, is responsible for that? "Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. xv. 22). "I made haste and delayed not to keep Thy Commandments" (Ps. cxix. 60), "If I were at Forest Gate, the case would be different," you add. Why? God is not local. Faith is not local. Though you have no *meeting* toward which to come out, you have *the same Lord*. And *He* is not slack concerning His promise to supply all your need, and fulfil the desire of them that *fear* Him. Are you slack concerning this condition? "Abraham went out, not knowing whither." Faith is independent of circumstances, because dependent on the Lord.

"But," you remark "I shall be misunderstood." Better be misunderstood than grieve the Lord. "But I shall still be without the Breaking of Bread" How do you know this? And it is better to be *without* than *with* an imitation; ready for the Lord's leading. I know, dear reader, I am not in your place, or in God's place to command, but as to the former matter, I *would* prayerfully sympathize; as to the latter, pass on His Word. He approves no compromise. He sanctions no delay. That which is sin is sin. And it is terrible to be the servant who knows the Lord's will yet does it not, The days hasten.. Would you be found watching? Oh, beware, lest you lose a *full* reward. The Lord waits that His backsliding people may come to repentance. His love is fully engaged to their sufficiency. "I cannot face isolation," says one. Then, dear professing disciple, you will not learn in the Lord's school,—and—AND you will be almost afraid to face the Lord, "In that Day." He could look after Daniel, in Babylon, aye in the lions den: He could be with John in Patmos. The Lord *is* the Same. His years have no end. He loves as much as ever. Consequences belong not to you—the Lord's grace does; His commands do. Beware. Trust. Obey, in the Spirit, and all this that He may be glorified by those redeemed through the precious Blood,—and even by you.

Businesslikeness and honesty are not necessarily Christian, but Christianity is businesslike and honest. Even the *slaves* of the early Church were *commanded* to serve heartily, and the great reason was that the earthly master was really *nothing*, the service was *unto the LORD*, hence carelessness was an insult to *HIM*. So is it now.

Questions may be sent in, and every opportunity will be given for conversation with those who, in God's grace, desire His truth. Meetings at 61, Upton Lane, Forest Gate, and 2, Coborn Road, Bow, London.



Preface.

Students of Scripture, this messenger is to help you; and remember "If anyone will to do, he shall *know*." The words from month to month are read by some dimmed eyes—dimmed by worldliness rather than by tears for sin. Are you, dear reader, careless as to the Lord's hints in the Lord's Word here explained? Oh for a softened heart. (Job xxiii. 16)

Be of one mind, saith the Lord; and to aid in bringing about a true understanding of *God's* will as to unity, and to lead together, is this monthly sent forth. No unity can please Him when it sacrifices His commandments, (John xiv. 15). No fleshly sin-excusing fellowship can be to the praise of the glory of His grace. We need to be one, because all following one Lord. Any aiming at another unity, however attainable, plausible, popular and resultful, is less than nothing and vanity. As we behold in a glass the glory of the Lord, we shall be transformed, and if several become like *Him* they will become like *one another*. Hence the messages on unity do not seek for a merely mental and outside agreement. Dead bodies can be dressed alike. But "unity not uniformity" may become a lie. Unity involves uniformity of wish and object. It expects differences that make *harmony*, but not *contradiction*. As with "truth," it has many *parts* but no *collisions*. Woe to them that call light darkness and darkness light. The Lord has not blotted out, 1 Cor. i. 10.

Unity.

True unity can never come
Except through deepened love,
If we in praise and prayer are dumb,
With thoughts not fixed above,
In vain for unity we plead,
We do not realize our need.

True unity will soon be seen,
In hatred of each lie,
In love to know what God doth mean,
Lest we His truth deny.
'Tis not in careless love that talks,
But love that in obedience walks.

True unity loves every saint,
And yet rebukes each ill,
Yet does not love to make complaint
But must God's Word fulfil,
'Tis not in form, but in the heart,
And from all evil must depart.

Sent forth by the grace of God and to His glory, in connexion with Meeting Rooms at 61, Upton Lane, Forest Gate, and 2, Coborn Road, Bow. Particulars of Scriptural Gatherings every Evening ("if the Lord will"), gladly given. The Lord desires unity, His word is truth.

“Aaron Fashioned it with a Graving Tool.”

“There Came out this Calf.”

“They Made the Calf, which Aaron Made.”

(Ex. xxvii. 4, 24, 35.)

God has recorded Aaron's sin, both in *word* and *deed*. Aaron, the saint of the Lord, fell, and sadly found that one sin led to another. All false halo is taken from his head, and the fact that his loving, unassuming brother was inspired to set this down is the Lord's attack on sentimental ideas of affection, as well as of upholding dignity by human means. Aaron had known much of the Lord before this, and had just been specially privileged in connexion with the wondrous feast on mount Sinai. Yet as Israel followed up their words of loyalty by prompt disobedience, so Aaron went quickly from fellowship with God to fellowship with evil. The faithfulness of Moses shines out the more and the severity of the Lord for his seemingly slight failure, on such a background of stability, is more heart-searching, and, it is marvellous to record, that at the very time Aaron was thus sinning, God was giving instructions as to his priestly privileges, for such is grace. And those instructions remained, that God might be glorified in the manifestation of the failure of human priests, contrasts with Christ. Moreover, we learn the difficulties of prominence, and the importance of uncompromising obedience when in office without fear:—a part of truth forgotten in days when it is easy to seek great things for oneself. In every way the believer is brought low by this man-humbling passage.

The Lord accepts no excuses. Aaron dared to say the calf came out from the fire, but on both sides of his wicked lie God records the true fact, though emphasizing that Israel made the idol also. Thus He blames all for their share in iniquity. There is no hiding from Him.

And what is the lesson for us? Let us not lose any portion of it: every thought applies. Oh, let us especially notice that God remembers our failures as His people, and the Judgment Seat of Christ is not merely a mock tribunal. Let us confess our guilt now, lest we add to it. Let us not have a *share* in things that grieve the Lord. Let us learn not to over-rate ourselves, but to pray humbly for *restraining* grace, lest we fall, as godly Aaron, through the fear of man that bringeth a snare (Prov. xxix. 25).

His Work.

Concerning our blessed Lord we are told His Work is perfect; may ours be *His* more and more. “Let Thy work appear” is our heart's cry. The work of the Lord, and work in the Lord are the only things that will please Him. Our labour in the flesh is in vain—in vain! is vain! Oh that we may be humbled, and His name be glorified. H

work—nothing else is worth doing. His work—everything else is sectarian and selfish. His work—what a privilege, honour, opportunity. His work—amid the works and schemes of men. Brethren, it is a wonderful thing to represent the Lord, is it not? And we can praise Him for His abounding grace that has made rebels into *children* and *servants*. It is, indeed, a great thing; and for every evidence of God *working* in His own through the ministry of His Word, and for every evidence of His *working* faith (Col. ii. 12) in the unsaved, we would give thanks, for the glory is not His peoples but His, and He can work anywhere, but we cannot. But how sad to record we cannot *always* see saints growing, nor sinners really saved: Man's converts are not born again! We wait upon God, in measure; but Israel are unmoved, and religious Gentiles are still unregenerate (Isa. xlix. 4). Yet we would not be led by results, though humbled by the absence thereof and by all, *that He may be exalted*. “Wilt Thou not revive us again?” is our heart-prayer.

The Lord our Righteousness.—Jer. xxiii. 6.
He Hath Covered Me with the Robe of Righteousness.—Isa. lxi. 10.

Oh wondrous love, Christ Jesus came,
 Down to this earth to suffer shame,
 To die—let us exalt His Name—
 “The Lord our Righteousness.”

His life the Lord quite freely gave,
 His chosen people He would save,
 He conquered sin, death, and the grave,
 “The Lord our Righteousness.”

He kept God's Law, none could allure.
 Unto the end did He endure,
 His mercies are for ever sure,
 “The Lord our Righteousness.”

We could not God's commands obey,
 For all had wandered their own way,
 But Christ obeyed—now we can say—
 “The Lord our Righteousness.”

We have no righteousness at all,
 For we are sinners by the fall,
 Thus God Himself His Son doth call,
 “The Lord our Righteousness.”

Clothed in His Righteousness alone
 We can approach God's gracious Throne,
 His merits plead, His mercy own,
 “The Lord our Righteousness.”

Christ ever lives to intercede,
 He, by His Spirit, now doth lead,
 And by His might meets every need,
 “The Lord our Righteousness.”

We soon the trumpet call shall hear,
 That glorious morn is drawing near,
 When for His own He will appear,—
 “The Lord our Righteousness.”

Chosen in Christ we were of old,
 Before the worlds were framed, we're told,
 And face to face we shall behold
 “The Lord our Righteousness.”

May we not spend our days in vain,
 But set our mind on heavenly gain,
 That we with Him may live and reign,
 “The Lord our Righteousness.”

The Temptation in the Wilderness.

The garden and wilderness scenes of Scripture are alike suggestive. Christ in the wilderness contrasts with Adam in the garden, and Israel in the wilderness too. Christ in the garden is *as in the wilderness*, a *threefold* strain being recorded on each occasion, and thus the contrast with the *first* Adam and the *earthly* Israel, for He also bears *both* these

names (1 Cor. xv. 45, Isa. xlix. 3.) is heightened. God has graciously recorded the failure of men that no flesh should glory in His presence. The first man was under *probation*, and the call of God's ancient people is the other most striking "probation" in His Word. Thus the ruin of the creature is seen in connexion with each giving of a covenant of works, immediately followed by a temptation. Nor is Scripture without a hint of yet another contest with reference to the garden (Ezek. xxviii. 13.) Satan, who fell from heaven is the opposite of Him Who came down from heaven, and Satan arrives to revenge himself here. But, returning to the case of Israel, we notice a "forty-days" then also, as well as a related "forty-years" of provocation. Under mount Sinai itself the chosen people forgot the authority of "every word that proceedeth out of the mouth of God," and spake of *their* captain and kingdom, instead of waiting God's time, and they made *their* priestly arrangements. How different were they from the Lord Jesus, for we have an appointed contrast in *each* temptation He endured.

And now we come back to Matt. iv. and Luke iv. God the Holy Spirit has been pleased to lift the veil in some measure from the private life of our beloved Saviour. The view is wonderful, we behold Him *alone*, amid wild beasts as Daniel, in *physical* pain, and weakness through hunger. Then is it that Satan thinks his opportunity has come, swiftly he appears and appeals, as in Eden, and often too in the wilderness of Sinai, to *physical* needs. Moreover, he seeks to link the temptation with the credit of God. If the Lord fails to make bread, His sonship will be impeached and unproved to the surrounding demons. Further, there is an insinuation that His hunger is because of some want of love on the part of the Father. Our perfect Representative does not yield or flinch for a moment, but, quoting from Deut. viii. 3, He approves His Father's will, and refuses to take arrangements from His hands (as Adam, Eve, and Israel had done). The very reference contrasts Himself with those who failed (see Deut. viii. 2,3); the article is not unmeaning—"Shall THE Man Live."

Satan does not argue, but tries, as oft-times, a different temptation. He is not easily discouraged! The kingdoms of this world are shown. The promise (Luke iv. 6) is put before the condition (iv. 7) a vain attempt to succeed. One moment's worship (notice Gk. tense) soon completed, is the purchasing price. Satan's rule will be put aside, the millennium, with its blessings, shall start at once. If it be ever right to do evil that good may come, or to waive obedience for a moment, here is the opportunity. But the Lord is unmoved, and, though able to answer with His own words, keeps, as our Example, to passages of Scripture; thereby moreover intensifying the contrast with Israel. "Him *only* shalt thou worship." Satan, as to-day, had desired a compromise and *partnership*, not manifestly all. But the Lord is jealous. Still the devil has not finished his work. If the temptations concerning duty and kingship have failed, may not one be added with reference to priesthood? The Lord has refused the whole *earth*, but Satan realized His intense love to *Israel*. Will He not descend from the pinnacle,

and thus be recognized as Messiah, and save the nation from their career of judgment? Moreover, the very Scriptures, from which Christ quoted, and which speak of triumph over the dragon (Ps. xci. 14), seem to hint *such* an action. Antichrist, we may add, will accept this identical temptation; on the "*wing*" of abominations he will come desolating (see Dan. ix. 27). But the Lord never wavers; to parley with evil is to yield. By quoting from Deut. vi. 16, He acknowledges that, as at Massah the apparent blessing would have been received, but the Father's time is best, and no sentimental love that hastens His kingdom by human efforts can be approved.

To us this passage still has solemn teaching. Not only do we learn something of the wiles of the devil, and pray, more earnestly, "Lead us not into temptation," but, by grace, we see the power of the Word of God, and the inner nature of present-day movements and ideas. All attempts to bring about His work in a human way are hereby condemned. Philanthropy and social reform would say that the Lord was careless as to the needs of men. He could have brought about a great upheaval, yet He waited. Shall we, in folly, act otherwise? Shall we not learn His wisdom, and as His redeemed representatives detect the subtle actions of Satan behind invitations to physical comfort, and seeming Christian work and influence? It is ours not to organize for ourselves, but to be led by the Lord, simply worshipping, and not tempting.

The Unity for which Christ Prayed.

If we begin to read John xvii spiritually, we cannot fail to be struck by the Lord's emphasis on certain words. "The Word" and "the World" are brought before us. The Lord's *givings* and His people's *knowledge* of Himself are alike—prominent, all to show the depth and fulness of His unchanging love. Outcasts are brought into the palace that He may be glorified, for the "glory" of the "name" of the Lord is kept continually before our view. But nothing more definitely is placed in front of His perfect desires than the unity of His people, a unity that is Divine (John xvii. 11-21) and without earthly parallel. Moreover, the oneness for which He pleaded was not to be merely in apostolic days *at first*, for we surely must see the Divine succession in verses 20-21 as in the "you" of Matt. xxviii. 20, a promise dependent on Matt. xxviii. 19. And further, the unity is mentioned (23) before the Coming of the Lord (24) as a preparation for it; a visible and earthly unity too, and not merely a heavenly, representative position. Indeed the "*one in us*" of 21 is an additional thought—"also." The two aspects are, though related, distinct. These prayers bring us to the solemn question, Are the Lord's wishes our wishes? Do our supplications refer to this needed fellowship, or are we content with the discords of Christendom? Are we satisfied with ruin or do we long that the prayer of Him Who was heard always, and our prayer that availeth much *in* the Righteous One, should be graciously answered?

Further in this passage we are shown the bonds of this union. First in verse 11, as in 1 Cor. i. 10. the "name of the Lord." Is it a small thing that Satan has led many to adopt *other* uniting names? Some may remark that titles are nothing, but they *are* full of real danger, and are an oft-unconscious attack on our blessed Lord Himself. Secondly, in verse 21 the oneness is joined to an acceptance of apostolic words. (20) Anything but love *in the truth is a lie.* "The apostles' doctrine" is prominent in Acts ii. A sentimental "undenominationalism" is regardless of the Lord's hint by the repeated "Me and My words." And, thirdly, verse 21 shows that the unity is in isolation from the world. An absence of godly separatedness is one of the root errors of to-day. In Jas. iii. iv those who formed sects in the church and were fighting there, formed friendships with the world. Each sin is linked with others.

And verse 22 shows us a wonderful and lost bond of union. The glory of manifest baptism in the Spirit and of miracles was bestowed on the Church, "toward the unity" "or the bearing together" Our excellent translation even has veiled this stress on oneness in 1 John v. 8 ("toward the unity" aye "into" it) and 1 Cor. xii. 7 ("on to the bearing together") The "gifts" were the manifestation of "the one body" but, as at Corinth, were frequently used with vain ideas of self-exaltation instead. Such is man; and thus the Lord, though ever patient and gracious, withdrew some of the dispensational privileges, gradually, yet surely, until the greetings in Revelation are from the Spirit as well as the Father and the Son.

Fifthly, in verse 23 we have a unity connected with a perfecting, or a full growth. Only as there was spiritual growth could it be seen and progress. Mere doctrinal orthodoxy would not and does not suffice. The presence of the Lord, controlling and guiding, was, and is, a necessity, though, in another sense He is absent, and His Coming will give added force to all these verses and all anticipations of the unity to be revealed. What shall we say to these things? May we, by grace, if among the Lord's redeemed, grieve over man's systems and seek the Lord's stand-point, that the unity for which He prayed and which He has promised in Rev. xii., may be soon reached, the "Philadelphian" and "Pearl," period of testimony (Matt. xiii, Rev. iii.) in view of His return. It is not enough to be personally outside some evils, as with Lot in Sodom. Let us be positively earnest that Eph. iv. may receive its secondary illustration, and gifts ("for the rebellious also") bring us "into the unity of the faith and of the knowledge of the Son of God, into a perfect man, into the measure of the stature of the fulness of Christ."

What is True Unity?

Many have "catch-words," but fail to understand them. What really is unity?—we hear much about it to-day, but is *God's* truth illustrated by those who plead for it? Some may deny that "unity" is often mentioned, and the writer would acknowledge that *the majority*

prefer to prostitute the terms "love," "charity," "brethren" &c., but are not the words "All one in Christ Jesus" popular, and are not many dear children of God (those in measure outside some forms of Christendom) frequently expressing their wish for "unity." There are various fellowships and onenesses. Satan has his organizations: Rev. xvii. explains their nearing manifestation. It is possible for men to be of one accord, and gather together against the Lord and His Messiah, or with one voice to say "Great is Diana." These extreme facts warn us against mere seeking after unity as such, which may be placed at any price. The only oneness worth having is in the truth.

The heavenly and eternal blessedness of God's people must not be forgotten. Saints may wrangle here, also, but in the everlasting glory they will be linked. This unity is not of man's making, nor can man destroy it (Eph. ii. 16), he cannot add to it or take from it. A spiritual contemplation of this unmerited privilege is all we can contribute and it should be our grateful occupation. This godly meditation on the Lord's free gift, will, undoubtedly affect us practically, but if we simply say "think of it and the unity will be reflected," we forget the deceitfulness of the heart, and ignore God's arrangements for a *manifest*, as distinct from an *invisible* unity. Let us not set aside His revealed will in this matter, revealed for our obedience. Here is a unity that believers may *mar*, and for which they may substitute *another*, which will grieve Him.

Scriptural unity can only be in the apostles' teaching (Acts ii. 42). Any alliance, based on indifference as to Baptism and the Lord's Table, is not the Lord's appointment. (John xiv. 15) God is not the God of confusion; "as in *all* the churches" saith the Holy Spirit. A varying ministry and discipline are not pleasing to Him. 1 Cor. i. 10 is not a dead letter. It is easy to enlarge a unity that removes any separatedness because of solemn differences to reduce essentials and enlarge borders; but where shall the line be drawn? The *goal* of this action is the acknowledgement of *all*. Again if differences are enough to cause separation once a week, they are enough to hinder fellowship in ministry on other occasions. But some will say "absolute agreement is impossible." Dear friends, let us have no theory, but the will of the Lord, and let us not explain His Laws by our fallings short. What has He commanded and approved? A disciple-like spirit was *the* primitive essential for fellowship. "Make disciples of all the nations, baptising them. (AUTOUS, the disciples) The disciples were called of God "Christians." How simple! The true unity requires *disciples*, and brethren enabled to discern this condition of readiness to follow the Lord. A lengthy creed is not necessary. Scriptural fellowship is thus marked in Acts ii. And 2 Tim. ii. 19-21 brings the same truth to bear on days of ruin. Life, *evidenced by state of heart*, and not light or maturity, will qualify for communion. Any unity that persistently ignores any of the Lord's laws is *sectarian*, or self-choosing, for a church is simply to represent *Christ*. How simple, but how impossible *if not linked with spirituality*. And in our *result* from clericalism, we have forgotten the need for godly brethren qualified to *apply* the arrangements

of Scripture, and see who are acting as disciples, and who are not. No failure can drive us from prayer that the Lord's will in this solemn matter may be reached, and that he may raise up such to His own glory.

Reproof.

He that taketh God's reproof*
Shall therewith anointed be ;
He that dares to stand aloof,
How profane and brutish he.

Come, and let us be reproved,
Let us see our failures more,
Let our sins be thus removed,
That our Lord we may adore.

All the Scripture hath reproof,
And with meekness we should heed.
Those who come beneath God's roof,
Must receive rebuke they need.

*Ps. cxli. 5.

God does not in vain cause grief,
He reproveth for our good,
He will give the true relief,
When we have the trial stood.

Painful is reproof to bear,
But 'tis better than to sin,
And reproof oft leads to prayer,
Then we see where ills begin.

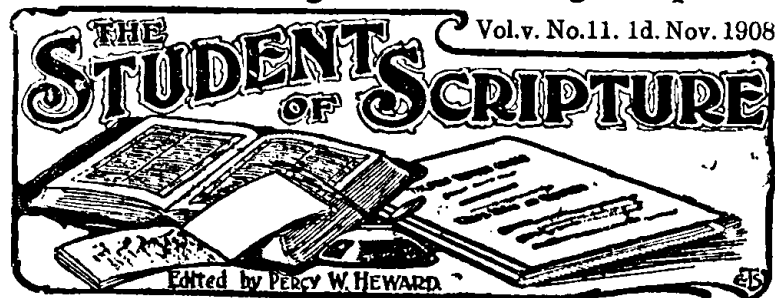
Let us be reproved, and then
Let us patiently reprove,
Warning, with deep love to men,
As the Lord our hearts shall move.

How to Know the Lord's Will, How to Obtain Light on Problems that Perplex.

"Be not conformed, be transfused, that ye may prove what is the will of God." Thus saith the Holy Spirit in Rom. xii. 2; and in Eph. v. 14, we have the Divine message "Arise, thou that sleepest, and stand up out from among the dead, and Christ shall give thee light."

Knowledge of the Lord's will is not *via* emotion, or excitable guessing, but by quiet fellowship. "If anyone will to do, he shall know," is illustrated once more. We grope in darkness, because we do not set our affections on things above. Worldliness is a great hindrance to the understanding of God's will. If we mix with those who grieve the Lord, we dim our vision. If we have any set desires of *our own*, let us not think we shall receive any wisdom from the Lord. What we need is the spiritual surrender of earthly friendships and wishes, and the willingness to obey like Abraham. Then the Lord will not disappoint, but honour our faith. He has wondrous purposes and pathways for His obedient people. But if our eyes are not unto Him, how can He guide us with His eye? Alas, there are many as the proud Jew of Rom. ii., who *think* they know the will of the Lord, while remaining in sad ignorance. When Saul of Tarsus persecuted, he thought God was pleased, and some who have killed God's people, have sometimes thought themselves doing Him service. We may be sincere in sin. Wanted, dear brethren, a rightly instructed conscience, that God may be glorified. Many are preaching earnestly when they ought to be silent, and building up organizations they ought to pull down. When by grace, we, if among the called of Jesus Christ, *shall* stand beside Him, we *shall* stand complete in *all the will of God*. We shall not mistake His leading then: but shall this prospect make us careless or humbled as to the present?

God's Teaching Concerning Baptism



Vol. v. No. 11. 1d. Nov. 1908,

Preface.

BY the grace of God, to the glory of God, is this messenger of His truth sent forth, for God is not a man that He should lie, and the saved ones of the twentieth century need the teaching of the first. God has not given way to human opinions (Isa xl. 1.) Error, however plausible and pretty, is rebellion against the Lord. Shall we yield for an hour to the systems, pomps and vanities of this wicked, religious world, or shall we, as becometh saints, set our affections on things above and live as despised ones in the name, fear and service of Him Who was despised and rejected? Truth falleth—so far as outward results go. But the Word of God is not bound, it shall not return unto Him void, it shall run and be glorified: nothing takes the Lord by surprise. He hath His way. This fact is our rest, amid inexcusable and heart-breaking ruin.

The Lord's people are earnestly asked to read prayerfully the following messages, and to obey His will simply and truthfully. Brethren, delay not (Psa. cxix. 60). The mere academic reading of a mental student, and the careless glancing through of a careless Christendom "believer," are not sought. Brethren, obey, if God's truth is set forth.

The day is far spent. Blessed are the servants who will be found doing their Lord's will. *Shall* we be among them? Are we?

Unsaved ones, though perhaps thinking themselves saved, may see this Monthly. A message on sufferings (a) *for* Christ, and (b) as *training*, would have been inserted, had space permitted. Unsavd reader, baptism is not for you, *and* to bear about the dying of the Lord Jesus is not for you. These two messages would fit *together*, for to be baptised, is, according to God's Word in 1 Cor. xv., a stepping stone to jeopardy every hour—but neither wondrous, yet painful, privilege is for you, dear reader without Christ. Will you, dare you go on in your way? Cain soon passed from self-religiousness to murder—so awful is the former sin.

Sent forth by the grace of God, and to His glory, in connexion with Meeting Rooms at 61, Upton Lane, Forest Gate, and 2, Coborn Road, Bow. Particulars of Scriptural Gatherings various evenings ("If the Lord will"), gladly given. The Lord desires unity, His Word is truth. Let His people be TOGETHER. Assemblies for spiritual worship, and obedience, prayerfully sought in all parts.—Eph. v. 14.

Have You Been Baptised?

61, Upton Lane,
Forest Gate.

Dear Friend,

If you do not believe in the Word of God, and in the Name of the Lord Jesus, the above question does not apply to you. Baptism will not do instead of Salvation, even as a makeweight. It will not ritually wash away sins; it is a mere form unless your heart confesses the substitutionary work of Christ in your guilty stead.

But if, by grace, you have felt your sins as a heavy burden, and fled for refuge to the hope set before the redeemed, and rested upon the "It is finished" of the Lord, you must or should ask, "Lord, what wilt Thou have me to do?" On the Day of Pentecost, when the Church was formed, the Holy Spirit said to those awakened, at once, "Repent and *be baptised*" in accord with the *order* of Christ's promise, "He that believeth and is baptised." Have we any right to alter His arrangements? Read through the Acts; was not this the rule? Rom. vi. 4. implies that saved ones thus pleased God, and the question of 1 Cor. i. 13. would be meaningless otherwise.

But you may see *no reason* for the ordinance. Likewise might Israel have said as to the types in the books of Moses. *Some* by grace see much teaching in baptism, but even if it were not so, the will of the Lord is all-important. "Do we provoke the Lord to jealousy? Are we stronger than He?" "But," you add, "the action seems such a little one." So thought Naaeman when commanded something humbling (2 Kings, v. 12, 13). Shall we say "not necessary to salvation," *selfishly* forgetting it is necessary to glorify God. Little things are tests, for "he that is faithful in that which is least is faithful also in much." Another may remark that the present dispensation is not one of shadows. Then why did the Lord command this and the Lord's Supper? "Baptism in the Spirit" is not burial, or a "likeness" of Christ's death (see Rom. vi.): all agree that *water* baptism is mentioned in 1 Cor. i, 14-17 (although verse 15 is often omitted), and therefore in verse 13, which plainly shows all were baptised. Many think this in rite belongs to another dispensation. Apart from its appropriateness to the present period, when the entire setting aside of the flesh and a heavenly calling are emphasized, we have the stress on it in 1 Cor.: which specially deals with a Church, and particularly in epistles that particularly mention "the One Body" (Rom., Cor., Eph., Col.). Here is *foundation* truth on which the arrangements of the *house* are built in Heb. vi. 1-2, and there it is expressly linked with the related Baptism in the Spirit (hence the plural, and, possibly, the word *baptismos*), and brought into contrast with *Judaism* and its *dead works*. Moreover, in Matt. xxviii. 19, 20, our risen Lord ("ours," if, by grace, we have passed out of death into life) commanded it to His apostles until *the end of the age*, and in connection with the *assembly* words "into the Name." It is

not "Jewish"; "*all the nations*" is the Lord's utterance. And Cornelius and his *Gentile* friends were baptised. Peter "appointed *them in the name of Jesus Christ* to be baptised," for this is no human mistake of the apostle, and the Lord has given the record in Acts, to prevent *another* sin, even the proud idea—"We have been baptised in the Spirit, we need no baptism in water." Those who say this little know the fulness of the baptism in the Spirit," when the early saints spake with tongues and prophesied. The new birth, and guidance by the Spirit in days of ruin, must not be confused with this lost power, nor must *counterfeits* lead us astray. The statement that in Matt. xxviii. 19, we have "into the Name" of the Trinity (not "in the Name"; there is no formula), and in Acts "into the Name of the Lord Jesus," presents little difficulty because the word "Name" is singular in both cases. The Name Jehovah, is the Name of the Father, or of the Son, or of the Father *and* the Son *and* the Spirit; one Name, the Name above every name (Phil. ii. 10 11). The special new and opposed confession was of Christ; many acknowledged the Father as Jehovah before. Others take an entirely different standpoint, and conceive that Scripture approves of and says nothing against "infant baptism." But first are we only to avoid things against which it witnesses in so many words? Secondly, if infant baptism was not invented then, is the silence strange? Moreover, if the Lord invites a limited class to baptism, this limitation excludes others, unless another passage can be found for them. "He that believeth and is baptised," is definitely suggestive, and it is written, "Go ye, therefore, and make disciples of all the nations, baptising them," (*autous* agreeing with *matheetas* "disciples" — understood; not agreeing with *ethnee* "nations," which is neuter; the Lord does not speak of national baptism: the grammar can only mean individuals out of all nations, see Rev. v. 9). And if such a command be given, it more manifestly shuts out the baptism of others than a promise would shut out those not named in it, for the *precept* is to tell God's servants what to do and what to omit. Where then have we a Scripture for a another baptism of those without faith? The argument for circumcision tells the other way, for national infants then are parallel with spiritual infants i.e. those in the heavenly nation. Proxy faith is against the character of the dispensation, and without warrant in the Word. Baptism was personal, followed by a personal rising to walk in newness of life (Rom. vi). As to households—that of Stephenas contained grown up believers (1 Cor. xvi. 15); that of Cornelius heard the Word, and the Spirit of God first baptised those who were baptised in water (Acts x. 44-48): that of the jailer rejoiced in the Lord, having heard His Word (Acts xvi. 32, 34), and the typical house of Noah (1 Pet. iii. 20) had no infant:—shall we then rest on the slender thread that though the Holy Spirit has shown us the nature of members of other households, Lydia, a travelling business woman from Thyatira, *must* have been married, and *must* have had infants in her home? This unlikely hypothesis shows what slight seeming sup-

ports will be snatched in emergencies ; may we be more bowed before the Lord on this account. The silence in Acts viii. 12 as to babes is important, and the same verse indicates God's wisdom in giving us complete information, lest we should misapply the parallel with circumcision and only baptize men, and lest any should argue infant baptism by saying "You have to go to tradition for the admission of sisters in Christ." This common way of trying, to prove another does the same thing as the one partly convinced is sinful, and merely to ease the conscience, for another's error does not put any right. The idea that infants are admitted by "inferences" sounds plausible. Yes, "inferences," real ones, are enough, but where are they? The word "inference" soothes some disturbed from a false peace: oh, dear friends, do not preserve your reputation in such a costly way. The Judgment Seat of Christ is near. The "inference" from Matt. xix. 13-15 is rather — "Christ blessed without baptizing: we should, therefore, not consider it unkind to omit baptism." The statement in such a context that "we are not told He did not baptize" shows little reverence for the words of Scripture, and little appreciation of the fact that the one who refers to this passage is seeking a prop for the positive support of infant baptism, not a negative "may-be." Those who quote Acts ii. 39 oft forget the added words, "as many as," the subsequent verses (41, 42), and the allusion to Matt. xxvii. 25.

But let it be made quite clear, we do not believe in adult baptism. Age gives no qualification. There must be, according to Acts, ii, 41, a glad receiving of the Word, evidencing *discipleship* and a new birth. The difference is not between adults and babes, but between disciples and not disciples.

And, dear readers, you cannot rightly shelve this. God will be dishonoured. All the abuses and varieties of opinion do not alter the Lord's command. He says "unto the end of the age." All the results of "friction," in no way modify God's revealed will, else we might change all. If His people obey, He will see to consequences. Can we not trust Him, though our "open doors" for work be closed? Abraham went out, not knowing whither. Do we love our Lord less? And it must not be forgotten that the method of a type is important, and that deviation from the Lord's will is disobedience, the opinion of godly men weighing nothing against His will. We have spoken of "infant baptism," when dealing with the subjects of this ordinance, but if believers be sprinkled they are not baptised. The etymology, and usage of the word require dipping, as many lexicons, and volumes of men who alter, and dare to act differently, will show. *Concessions* of this kind are not small. But the dear, earnest, uneducated child of God may feel inability to turn to many dictionaries. Is not the Scripture clear? Yes, for the figure of burial decides (Rom. vi. 4). Sprinkling or pouring is no way symbolized death or wrath. The Lord plainly shows the same thing by the types of baptism, for in 1 Cor. x. 2, we have much water, a passing through, and the water surrounding (as it were). So it is in 1 Pet. iii, 20, a passage which shows that cleansing is

not the prominent thought, for there was not even sprinkling or moisture written, but water surrounding, sufficient to drown, but for grace and substitution. In accord with this we have the baptism "in the river of Jordan" (Mark i. 5), "in Ænon, near Salem, because there was much water there" (John iii. 23), and the going down into the water (Acts viii. 38). The figurative use of the word illustrates, whether we read of a baptism of sufferings in Mark, x, 38, 39, or in the Spirit in Acts i, 5. In the succeeding chapter we are told the house was filled, evidently with the wind of the Spirit, and 1 Cor. xii, 13, says "in one Spirit" (*en*). Thus in Luke xxiv, 49, we have a "clothing in" power from on high. The *other* figure of "pouring out," emphasizes the origin, this was continued till the saints were immersed, and, moreover, it brings before us other aspects of the spiritual truth, as the words "sealed," "filled," "anointed."

If any reply that immersion is not convenient, the argument attacks the Lord's authority; to make it an Eastern ceremony is to forget Matt. xxviii. 19; to say it is dangerous and indecorous, is to impeach the wisdom of God, as well as to deny facts:—though it is humiliating and unattractive, and the teaching of the Lord is emphasized by this very thing. Some will try and turn His reproof by adding that we must now be particular with respect to immersing in some special place—as they sarcastically suggest, that we must recline at the Lord's Table. But such an action is *not* part of the "Do This," and He has graciously avoided telling us who are to baptise, and where it is to take place. The river was usually chosen, a lesson in simplicity and publicity. But this was not commanded, and we are not told where Cornelius and the Jailer were immersed. With regard to the Lord's gracious prevention of pride in "the administering of a sacrament" (as men wrongly call this typical act), we may remark the frequency of the passive. "They were baptised," not "such an one baptised them;" see in Acts xviii, 8, and in 1 Cor. i, 14. Paul does not say "I thank God ye were not baptised," but "that I baptised none of you" etc., any other interpretation opposing verse 13.

Mark vii, 4, is sometimes brought forward to show that baptise means "wash," but something unnecessary and extraordinary is before us and something stronger than verse 3. Nor do these arrangements seem strange to those who know anything of Jewish ritual. Indeed the "proof-tests" of Christendom only show the weakness of the cause, and thus it must be said that not one passage can be found for either infant baptism or believers' sprinkling, and the methods of argument adopted would support almost any corruption of Romanism.

And so, dear friend, it may be you have not been baptized! Having found out your error, and being humbled before God on this account, you ask, "Can anything be done?" When Israel entered the land of Canaan they were uncircumcised (Josh. v.) The reproach must be rolled away, and then the eating of the Passover (somewhat parallel with the Lord's Supper). Furthermore, the Lord has not said, as with circumcision, the 8th day—after the heavenly birth. It is hard to say when one is, in sovereign mercy, quickened *from above*. Hence, there is an additional argument for obeying as soon as this word is "gladly received" (Acts ii.

41). Some of the witnessing power is lost, but the believer may bless the Lord for the privilege of still following His neglected commandment (see John xiv. 15). Let not fear of man, or a desire to avoid loss of reputation bring loss in "that Day." Let there be disciple-like love that God may be glorified. "If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9). "He that covereth his sins shall not prosper" (Prov. xxviii. 13). And so late obedience will not hinder baptism from being "into the forgiveness of sins," for there is sin is the very waiting (though one wist it not, Lev. v. 17), and the idea of Acts ii. 38 is not that baptism regenerates but leads to a sense of forgiveness, and sets forth the same. In like manner, i.e. typically, it saves (1 Peter iii. 21). The symbol is called by the name of that which it symbolizes, and thus — "This is the Lord's Passover," "This is My Body," "We are buried with Him by baptism into death."

Possibly some young believer reads these lines. Dear fellow saved one, do not let the opinions and differences of men blind you to the Word of God, or make you put off obedience. What a privilege to see this portion of truth when young in the faith, and thus be spared the difficulty of getting free from associations that ignore the solemn will of the Lord in this particular. But perhaps you and others would like to know more of the Divine teaching suggested, for there is much doctrine attached (Heb. vi. 2). In baptism we declare (a) the Trinity (Matt. xxviii. 19) (b) a sinking of self to represent the Lord (into the name), (c) that from head to foot we are corrupt and deserving wrath, (d) that the Lord is a God of judgment, and (e) that salvation is by the substitutionary work of the Lord Jesus for His people, and not for creatures as creatures. The universalism of infant sprinkling, and its ignoring of wrath by the putting aside of immersion, must pain the thoughtful child of God, graciously delivered from bias. None can say "Christ died for me," except those who, as helpless sinners rest on His work: this is the teaching of Baptism. Moreover it shows that (f) all are alike—sinners, and that (g) disciplinateness is in face of the world and in unpleasant things, and a rising to walk in newness of life, and (h) a separatedness from the world (as Abram the Hebrew on the other side of the flood) are solemn necessities. Further it is (i) the request (not answer, 1 Peter iii. 21) of a good conscience toward God i.e. a wish to have done with the old things of the old life (2 Cor. v. 17), and an asking for the Lord's blessing. And it sets forth (j) a type of baptism in the Spirit (often connected in Scripture), (k) a witness of and plea for the unity of the saints, (l) a testimony that the end of this sinful age of suffering has not come, (m) a willingness to stand in jeopardy every hour (1 Cor. xv. 29, 30), and (n) a prophecy of resurrection bodily "in that Day" (Rom. vi. 5). How precious the teaching of the Lord: may we not despise it or Him, if, by grace, among His called ones. And let us not imagine that one act of conformity to the Lord's plans is enough. The life must be one of simple devotedness to Him in the Spirit. "Showy dress" and worldly luxuries are buried in baptism, and the pilgrim position is definitely taken. The world may scorn, but

the privilege of Christ's friendship is more than compensation. Let there be no wavering, and let there be no fleshy excitement or rush. Let there be a quiet desire to please the Lord in this and in all, for we cannot but consider how great things He has done for us.

Some who read these lines may be unconvinced. Early training and respect for a church, a minister, or a parent may not only hinder simple readiness to follow the Lord's instruction, but dull the sight. Let there be no wish against this truth, dear reader, else you cannot expect the Lord's guidance (Jas. i. 6-7). If you ask amiss He may permit your request and the lying spirits that deceived Ahab may deceive you. Seek a mind of complete submission to the Lord's will, whatever it is! Not from the standpoint of pride, or perfection, but from that of consciousness of failure, and affection, would I emphasise this. If I am wrong in anything I desire always to be put right; but difference should pain us both, for truth is one. Whatever the Lord commands cannot be omitted without loss; and one of us is omitting and speaking against His will, (although, it may be, in ignorance) whenever there is the slightest divergence or controversy. Do not let there be any fear to examine this serious subject, but a real acceptance of what the bare Word of the Lord says, and He will give spiritual results. Let there be prayerful going aside, and in the closed room, with an open Bible, a definite pleading for light from the Lord, for whatsoever is not of faith is sin, but if any one will do His will, he shall know of the teaching.

And now yet another solemn message. Some may remark, "Well, I was not 'christened,' as men call it, for that is plainly sin; I was immersed at a baptist chapel, but am hardly sure if I was a Christian, and am convinced I had not a disciplinateness condition or motive." Then, dear reader, the absence of a godly motive made the act merely a physical one. You have not been baptised. The Lord speaks of disciples (Matt. xxviii. 19). But if, though very feeble, you were a believer in the Lord with but little light on His Word, yet seeking to please Him, the ordinance was acceptable, for the Lord appointed it for those who had little knowledge, having been just born from above. It may be that an unsaved one baptised you in a sect of christendom, but if you were among the Lord's people, and with your motive to obey and glorify Him, you cannot be rightly immersed again. But be prayerfully earnest to know if this was so. Do not be afraid of the appearance of repeated baptism (Acts xix. 5). Be afraid of grieving the Lord by not being among His immersed ones, and be afraid of every departure from Him. But a healthy conscience will not always be imagining a failure, and going through the rite again and again. Satan will try to lead aside in this and many ways, but if, by grace, we seek the Lord's fellowship (1 John i. 7), we shall have wisdom from above (Jas. i. 5), for the Lord is very merciful though we have sinned against Him. Any further help or advice will be gladly given as far as in my power, I trust, and those who read these lines and "know the Lord,"

are asked to pray that this witness may be the means of salvation to some, and of edification to not a few who have been saved. Those desiring to be immersed are lovingly urged to avoid immersion into a sect or any mission, etc., or the association therewith, or appearance of this crippling discipleship. Shall we not seek to realise the Lord's prayer in John xvii, and to plead for the unity of 1 Cor. i. 10, and to wait expectantly on God for the promised establishment of Scriptural assemblies after His heart and in accord with His revealed will? Any now being baptised in Christendom, whether in connection with "Baptist Churches" or "Brethren Meeting Rooms" are (though there are many dear saved ones among both) hindering the unity. We all do this in measure, yet do we not wish to be more *simple disciples*?—not taking the name as sectarian title but illustrating it in our lives at all times, that our Father may be honoured (Mal. i. 6)

Yours heartily in Christ, by grace,

PERCY W. HEWARD.

"Open Thou mine eyes that I may behold wondrous things out of Thy Law."

(Psalms cxix. 18)

Open mine eyes, O Lord, to see
All Thou hast done, in love, for me,
Make me to understand, and know
The path wherein I ought to go.

Open mine eyes, Lord, as I look,
With eagerness, within Thy Book,
The wonders I shall there behold
Which Thou, O Lord, hast done of old.

Open mine eyes to see Thy fear,
Thy precepts, Lord, to guide and cheer
Thy wondrous grace, Thy power so great,
As I before Thee humbly wait.

Open mine eyes, Lord, let me see
More of Thyself, Thy Majesty,
More of Thy love, Thy judgments too,
That I may all Thy precepts do.

Open mine eyes, in these dark days,
When Satan's power would saints dismay
That I may now Thy work discern,
And never from the Scriptures turn.

Open mine eyes, for Satan's might,
Is manifest in this world's night,
And in Thy Word, O Lord, we read,
That many will to him give heed.

Open mine eyes, Lord, day by day,
And keep me in the narrow way,
For as an angel full of light,
Satan appears before our sight.

Open mine eyes to see around
Iniquity which doth abound,
The lawlessness, the waxing cold,
The darker days which are foretold.

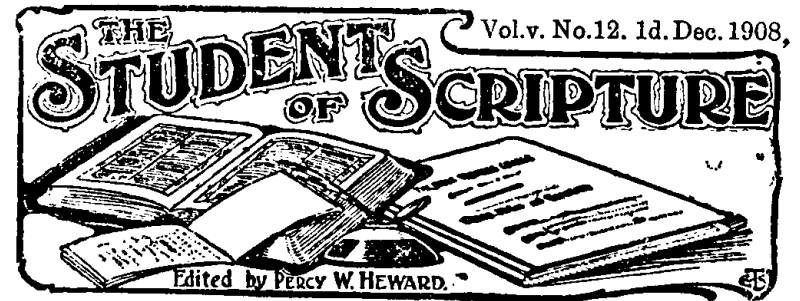
Open mine eyes, O Lord, to see
The path Thou hast marked out for me,
Though persecutions may be great,
I would all sin and error hate.

Open mine eyes to see Thee near,
Though all around is darkness here,
Thy presence makes the pathway bright,
Thy will we see, if in Thy light.

Open mine eyes to see "that day"
When all the shadows flee away,
When saints with opened eyes will see
The glories that will surely be.

Christian Fellowship and correspondence valued. Studley House, 61, Upton Lane, Forest Gate, London, E. Let the Lord's people be gathered, in all parts, in the Lord's will, occupying till He comes.

Sent forth by the grace of God, and to His glory, in connexion with Meeting Rooms at 61, Upton Lane, Forest Gate, and 2, Coborn Road, Bow. Particulars of Scriptural Gatherings various evenings ("if the Lord will"), gladly given. The Lord desires unity, His Word is truth. Let His people be TOGETHER. Assemblies for spiritual worship, and obedience, prayerfully sought in all parts.—Eph. v. 14.



Preface.

The Lord's grace is a precious theme and fact to His people, for they realize that they have more than religion and improvement, even *ALL* blessings, in "Christ." Such love, rightly appreciated, becomes a power in the life. If we meditate spiritually on sovereign grace, we shall not dare to continue in sin that grace may abound. Sin will appear exceeding sinful, and, like Jabez, we shall say "Oh that Thou wouldest bless me indeed.. and that Thou wouldest keep from evil, *that it may not grieve me*" (1 Chron. iv. 10).

With a view to help God's people to know more of His grace and will, and likewise with a view to their godly, unworldly walk as strangers and pilgrims, is this Monthly issued, the final aim being the glory of God, to which even a meal may be directed (1 Cor. x. 31). Spirituality is not cant phrases, or sanctimonious appearance, or prominent activity, but it is written "If we walk in the light *as He is in the light* we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 John i. 7). The obedience that the Lord desires is simple and definite, involving gracious readiness to surrender wishes, reputation and false ecclesiastical position *for the Lord*.

Faith—Suffering.

A Witness Against Some Errors Connected With Faith-Healing.

God has infinite grace and power. He can raise a Lazarus from the tomb and cause a man *impotent* from birth to walk and leap. *He* is the *Same* to-day as He was. His hand is not shortened, His ear is not heavy. It is a grievous sin to turn back and limit *GOD*, as Israel of old, for none can stay His hand, although He oft arranged and arranges to hold back His workings because, of *unbelief* like that of Capernaum. Hence what He *CAN* do, He *will NOT* do at all times. But some will reply "The *only* reason is our present lack of faith." We hope to show that there is some error that grieves the Lord mixed up with this statement, in the way in which it is generally employed.

Further, God *can* use ordinary or miraculous *means* in healing, or dispense with them altogether. The case of Hezekiah illustrates. A handkerchief

from an apostle was more potent than a drug. In like manner, the Baptism in the Spirit was *with* or *without* the laying on of hands. God cannot be tied down to His own usual methods or to man's arrangements. His dispensing with food in the case of Moses and Elijah and our beloved Lord, for a similar period, is full of parallel teaching. God is absolutely independent.

"This preface" will show that the object of this message is not dishonor to to the *LORD*. The writer dare not doubt *His* ability or love to His people. *HE* is not bound in days of ruin. Nor is this word of exaltation primarily dealing with the spiritualistic or hypnotist cures of to-day. It is addressed to believers, and would *NOT* confuse and identify them with those who deny the Gospel. Nor is the object an investigation of testified cures, although the *comparative* infrequency of surgical cases is noteworthy (contrast the Scriptures). In passage, it may be added that nervous and hysterical complaints do not always need a "miraculous" removal, but a little waiting, quite waiting before God, and, perhaps, absence from excitable meetings. And we little know the extent of the working of the nerves.

One of the most remarkable things connected with the primitive glory of the Church is the stress on physical pain. Not only was the Lord Jesus a man of sorrows but Paul, for example, could glory in strengthlessnesses (2 Cor. xii). Though able to heal many (Acts xix. 11, 12), he never could heal himself. Timothy too had "infirmities" (1 Tim. v. 23), and Epaphroditus was near unto death. 2 Cor. iv. 10-12 almost implies that physical strength suggest LACK of likeness to Christ. The reverse of this is now taught. Faith-healing is before us in the Word of God, but most have forgotten the equally emphasized, but less attractive faith-*suffering*. We NEVER read of the brethren most engaged in Christian witness healing themselves, or healing one another. God was pleased to grant them grace *amid* trials: through much tribulation (not merely from men but from demons who delight in physical torture) is the entry into the Kingdom of God. Paul held out no hopes of health by miracle to Timothy; he did not restore Trophimus, but left him at Miletus sick (2 Tim. iv. 20). Indeed we have no record of a prominent servant of God "enjoying good health," as man puts it: *ALL* the evidence is the other way, and it is doubtful, if real progress and much influence are separable from *weakness*. God's twofold usage of the words "flesh" and "body" shows one form of discipline, to attain *reward, is physical*.

This solemn teaching in Scripture needs emphasis. It removes the sad doctrine that bearing sickness is part of the legal Atonement of the Lord Jesus. If it were so, weakness would be penal wrath, and physical death a punishment. Illness is not a sin. And Lazarus was sick for the glory of God, and the man of John ix. was *born* blind that the works of God might be manifested. The mistaken idea which some dear children of God have embraced, that infirmity is in proportion to iniquity, ignores His providential mysteries (see Job), and forgets that the Judgment Seat of Christ is connected with His compensation for manifest inequalities in this earth. In Matt. viii. 17. we have rather the sufferings of Christ as our *Example*, and the passage implies that there is a real agony in much service (*cf* Mark. v. 30). This is just the opposite of a current interpretation. God's people are to be *like* Christ in bearing the anger of *men* and of *demons*: He bore *God's* anger in their place. And as, by grace, any grow in grace they will endure the wrath of demons and fellow-creatures (not God's wrath), substitutionarily for fellow-saved ones. This explains Col. i. 24 ("The sufferings of Christ")

Paul could not add to Christ's complete, legal merits. If we read 2 Cor. iv. and xii. spiritually, we shall see that absolute health is probably a sign of unspirituality, and of failure to represent the Lord Jesus. Paul could not glory in infirmities, if they were sinful. They were privileges. Satan does not trouble much about some wandering children of God, but he wrestled with this faithful servant, as with godly Job. Hence we can understand the connexion of modern "faith-health" teaching with a denial of humbling doctrine like election. Strength is often purchased at the expense of disobedience, and much that looks of God is of the enemy, and among his signs and wonders. The Lord would not support false teaching. And moreover, there is a prevalent association between errors in this direction and ecclesiastical innovations, particularly with respect to *women's* ministry (see the solemn words of 1 Cor. xiv. 37). Satan first led a woman aside by a promise of life, and physical beauty was connected with the iniquity of Gen. vi. Health is a like attraction: alas, how dangerous.

The Divine teaching that the body is for the Lord is wrongly explained by some. 2 Cor. iv again gives instruction, and the words "mortal flesh" (11) with those of verse 16 "though our outward man perish") rather indicate the felt marks of death. The Lord has redeemed us, but if He does not return ere we fall asleep, the body will be sown in *weakness*: the resurrection involves a *change*. We have not our glorified bodies yet. The Lord is often magnified by real pain, and exhaustion.

And, further, the present loss of the always-manifested baptism in the Spirit (see Acts ii, viii, x, xix), with its accompanying "Gifts," must not be forgotten. We cannot *presume* to meet as in 1 Cor. xiv, where all the speakers were *inspired*. "Open ministry" is carelessness as to this. 1 Tim. ii, iii. explains rather the position of an assembly when "gifts" were far less common. *Likewise* is it with "healing." This was either a gift of "the Body," following on baptism in the Spirit as in 1 Cor. xii, or through Scriptural *elders*. Have we got either? Doubtless, *sin* has lost "the powers of the age to come," but we must beware lest we think that individual faith will bring them back, although we acknowledge, as Daniel and Nehemiah, our personal share in ruin. And, as we have seen, these gifts were not always exercised on *disciples*, but *unsaved* ones, as in Acts iii. and v. The blessing was of healing rather than being healed. This fact is usually put aside,

Doubtless, many WERE sickly through special iniquity as in 1 Cor. xi. and the prayer of faith raised some within the assembly, *including* those who had committed sin that caused it (1 John v. 14-16). But these were not all the cases of illness, It was possible to be healthy spiritually and not physically (3 John ii). Brethren and sisters, have we weighed these things before the Lord? The idea of faith-healing is inviting, but has the wish encouraged the interpretation? Have we realized the joy of enduring much for the elect's sake, and is 2 Cor. iv a living chapter in our experience? Are we ready for agony that God might be glorified? *GOD* can positively *use* infirmities (2 Cor. xii. 9, Gal. iv. 13). Shall we resist His teaching in this? We all need to be more humbled, and so concerned about one another that we gladly bear real burdens for one another, among them physical suffering. Yes, for those in the front of true service will be thus attacked by Satan, till their Lord shall come. *Then* shall death be swallowed up in victory, then shall this corruptible put on incorruption. Glorious future to the glory of God, and if, by grace, we are saved through the precious blood, glorious

future for us. The writer does not say "If" to encourage doubt. The Lord came to give the *knowledge* of Salvation, but alas, many, like the foolish *virgins*, are in measure separated, and speaking of the Bridegroom's Return—and, yet without Him.

God's Method of Unity.

Brethren, greetings in Christ, as His redeemed. It is written—"Thy Will be done on earth, as it is in heaven." Thus should disciples pray, What is the Lord's will as to unity? Do we know it? Are we concerned to know it? Or are we satisfied with man-made imitations? Alas, how often earthly methods attract. Every one has his scheme: let us humbly keep to God's plan. Traitors may succeed in "the reunion of Christendom" on human lines, but only godly waiting ones will be blessed with the Lord's encouragement in the manifest unity of His people, on the lines of His revealed will. God seeks unity. He is not the Author of confusion. There was but one Tabernacle; there was but one Temple; there was but one Church at Pentecost. Scattering, whether it was at Babel, or of Israel from Canaan, was through sin. Our beloved Lord Jesus died to gather into one the children of God scattered abroad (John xi. 52) and a prayerful glance at a Concordance, under the word "one," will show His disciples how dear is unity to His heart. For *it* He earnestly prayed. John xvii gives us solemn insight into the objects of our Saviour. "That they all may be one" is His request. Brethren, do we *feel* the absence of unity? Are we humbled before God, or are we content with our work?

But what is His method of unity? Shall we form evangelical alliances, and merely exalt the *words* "All one in Christ Jesus"? Shall we glibly speak of the unity of the Church, and meet on the professed basis of "the one Body"? Doubtless many dear Christians are in the earthly plans to which this message would sorrowfully allude. Love to them must not blind us to their error (Lev. xix. 17, 19). The Judgment Seat of Christ kills false charity. With true brotherly love the writer would say "Christ speaks of a manifest unity, Paul was inspired to tell of arrangements everywhere in every church," and to warn against fellowship with unfaithful ones, while John was led of the Lord to emphasize (love in the truth,) and to refer to Baptism and the Lord's Supper as "towards the unity." Have we any warrant for variation? Nay, let us seek after Scriptural *churches*, acknowledging all the Lord's commands and arrangements. A diverging ministry is not His will. Sects are works of the flesh. Let us not gloss over differences. Nothing is unimportant. The Lord hath said "If ye love Me, ye will keep My commandments" and again, "Ye are My friends, if ye do whatsoever I command you."

THAT THEY ALL MAY BE ONE—THUS THE LORD JESUS PRAYED!

John xvii. 21.

But now in Christ Jesus ye who once were far off are made nigh by the blood of Christ.

Eph. ii. 13.

Grow in grace, and in the knowledge of OUR LORD & SAVIOUR JESUS CHRIST.

ONCE I was dead, in darkness too,
Now I am light, God's Word is true,
Thus by His grace I now can live,
And to His Name all glory give.

ONCE I was lost, but now am found,
God's *grace* both *did* and *doth* abound,
Now unto Him all praise be given,
For I am now an heir of heaven.

ONCE I was evil, full of sin,
But now, by *grace*, peace reigns *within*,
While *joy* and gladness fill my heart,
And *God's* sure *Word* is now my chart.

ONCE I was blind, as all the rest,
Now I can see, in Christ am blest,
For all my sins were laid on Him,
And now His glory is my theme.

ONCE I as other sinners walked,
And of ungodly things I talked,
But now since saved I hope to speak
Of God, and would *His* glory seek.

ONCE I was enmity 'gainst God,
Far off, and in destruction's road,
But now, in Jesus Christ, I stand
In heaven above, at *God's* right hand.

ONCE I no beauty saw in Christ,
Though for *my* sins *His* death sufficed,
But now by grace I daily see
More of His gracious love to me.

ONCE I God's Word neglected too,
Though saved by grace, I failed to do
The things so plainly written there,
But now I long much fruit to bear.

ONCE of reward in that great Day
I seldom thought, though God doth
That if we suffer we shall reign, [say
Whate'er we sow receive again.

As sinners saved by grace may all
However humble, great or small,
Now seek the things which are on
O'er ALL abominations sigh. [high,

A United Heart. Ps. 86. 11. A Fixed Heart. Ps. 108, 1. The Whole Heart. Ps. 119, 2.

The Lord looketh at the heart. With the heart man believeth, and all service must be from the heart. Actions *are* important; they are, however, the fruit of the heart, and we must go deeper, even to the root. Those who say "If you have a good heart and object, all is well," entirely pervert this teaching: for a good heart is obedient, and motives never sanctify sin.

The Psalmist oft spake of the heart, and three passages come now before us. Brethren, have we a united heart, concentrated on the things of the Lord? The Lord does not seek desultory service: He desires every part of His ransomed people. The fixity the Lord's people ought to have needs more emphasis. A shaky carelessness, a being tossed about by every wind of doctrine, an absence of holy firmness—these things can bring no glory to God. Brethren, are our hearts right? Have we no other motive but the glory of God? Have we, by grace, our affections set upon things above, and a separatedness from worldly wishes or ideals? Let us not shirk the Lord's rebukes.

Peace I Leave, With You.

I came not to send Peace, but a Sword.

Truth has a twofold aspect. In relation to God, and in the heart, the trustful believer has a grace-given peace that passeth understanding. The work of righteousness has brought him true peace not only as a legal fact, but as a spiritual enjoyment, and Isa. xxvi. 3 is full of real meaning in his experience. Moreover, he is for peace (Ps. cxx.), peace is sown by them that *make peace*, for blessed are the peacemakers. As much as lieth in us we should live peaceably with all, following peace with all, and holiness, without which no man shall see the Lord. It is, further, true that when a man's ways please the Lord He will make his enemies to be at peace with him (Prov. xvi. 7*), but not always in this day (see Rev. iii. 9), as the history of the Lord Jesus shows, for they hated Him "without a cause."

Hence we come to the other side of the truth. All that will live godly in Christ Jesus *shall* suffer persecution: through much tribulation we *must* enter into the Kingdom of God. His "shall's" and "must's" are perfect.

And this forgotten, this despised, but precious, humbling and solemn teaching needs holy emphasis amid the sad "settling down" of this dark day. The Lord has *not* called for the reformation of *the world*, He is *not* behind the "peace-movements" of men, Swords shall *not* be beaten to plough-shares till He returns. Peace as an earthly thing, and with this sin-stained world, is a denial of human depravity, a glossing over the sin of rejecting Christ, a setting aside of dispensational doctrine, and a compromise purchased by unfaithfulness. Let the words of the Lord sound forth, they are not His *only* words, but they *are* His words and need *some* repetition still—"Beware of men: for they will deliver you up"—"Fear not them which kill the body"—"I am come to set a man at variance . . . and a man's foes shall be they of his own household"—"Ye shall be hated of all nations for My Name's sake"—"Love your enemies"—"Suppose ye that I came to give peace on earth? I tell you, Nay; but rather division"—"In the world ye shall have tribulation" (only "*in Me . . . peace*"—the Lord's contrast §). This witness is true, and faith can grasp the Lord's will, and be ready for rejection with Him outside the camp, and the stormy life of simple obedience.

Here, doubtless, is Satan's opportunity. For though it is true that faithfulness bring unpopularity, not all unpopularity is through faithfulness. Trials are sometimes produced by eccentricity, and the Lord's words "For My sake and the Gospel's" need to ring in our ears (Mark x. 29). To lose for *Christ* is gain, to suffer for *Him* is peace. Strain is rest, and agony joy—but *only* as there is real and close and obedient fellowship with Himself, a definite hatred of sin and a love of the Word, in the Spirit of the Lord and to His glory. Have we these things? Oh, that as those redeemed by blood, we may value nothing except the good pleasure of the Lord, and even lose our reputation, or lose our *loss* of reputation (if gained by eccentricity and made an idol), *merely for Him!*

*However, the word here may signify "complete," and indicate the execution of Judgment.

§ The same lesson is in Luke xxii. 36—no longer were the Lord's messengers to expect hospitality (contrast Luke x. 5-8 and 3 John 7.). No literal sword was meant, see Luke xxii. 51. Compare 1 Peter iv. 1.

"No, Not For An Hour."

Gal. ii. 5.

Godly faithfulness is best seen in and by little things, "He that is faithful in that which is least is faithful also in much." The converse is equally true—"He that is unjust in the least is unjust also in much" (Luke xvi. 10). If, by grace, our eyes are opened to the ruin and sin of to-day, we shall see clearly that "a *little* sleep" is oft the cause of much wandering. The disciples failed and fled because they could not watch with Christ "one hour." And the "hour of the testing" (Rev. iii. 10) will unmask many false professors at the end of this dispensation. Hence the importance of yielding "no, not for one hour," for one sin is the key to many others, it opens the floodgate of error, and (to change the figure) we are sooner on the downgrade than we imagine.

An hour *soon* passes, but as the ungodly shall give an account of every idle word at *the* Judgment, so the disciples of Christ will be judged for every work by the perfect law, connected with the freedom from wrath, in the coming day. The time flies, but "whatsoever a man soweth, that shall he also reap."

Even the apostle Paul on some occasions sinfully yielded: for example in Acts xxi, and the result was disastrous. "Let him that thinketh he standeth take heed lest he fall." Brethren, are we sufficiently fearful of compromise? It is not that we are to be off-handedly obstinate. In the very same epistle as our text, the fruit of the Spirit includes "meekness" and "gentleness." There is *all* the difference between giving up our opinions or our privileges, and *giving up God's will*. A trustee has no authority to "meet half way." We must not please men, else we shall not be servants of Christ.

When tempted to yield something for the sake of delusive "peace"; when encouraged to remain in an evil association with a view to "improving" it: when told to be less bigoted and particular:—remember dear fellow saved ones, our solemn text. God desires *flexity of heart*. It often needs grace to say "No" to the flesh and the world. But is the Lord's strength inadequate for this denial? The Rechabites would not give way "only once": shall we be willing to say one word or do one act to please Satan?

"The Blood of the Lamb."

"The Wrath of the Lamb."

Both expressions occur in the last book of Scripture and what God hath joined, let not men put asunder. The Lord Jesus is a precious Saviour, but He is also a righteous Judge. "He will by no means clear." "He will not at all acquit." Not one excuse will stand before Him Whose eyes are a flame of fire.

If we believe this, how solemn ought we to be towards the ungodly, and how separated from them. Shall we show friendship to those under our Lord's wrath? Many there are that glibly speak and sing of "The Blood of Christ," but they little realize that He will arise to terribly shake the earth, to turn it upside down, and to render fury to His enemies. It is not too much to say that such ideas are not believed or preached much to-day, that

they are discordant with the verdict of "the spirit of the age" as to the character of Jehovah. Nevertheless, "let God be true, but every man a liar."

And the wonderful Atonement, accomplished for His people at Jerusalem, was an evidence and a pledge of wrath. Would the Father judge the Son of His love unnecessarily? "Everything" is possible with God, but He will not break His Word. Anger must fall. If any could escape, it would be a *substitute* rather than an actual *sinner*, but HE cried "My God, My God, why hast Thou forsaken Me?" Measure the wrath of the Lord by Calvary. Ah, dear reader, have you meditated on the righteousness, and love, wrapped up in those blessed words "The Blood of The Lamb?"

And the death of Christ is a call to *holiness*. If we love Him we cannot love any sin that brought Him *death*. If, by grace, we are purchased condemned ones, how can we fail to lose gladly our independence for the will of the One Who so purchased? Those who rightly consider these portions of God's Word *must* be reverent and obedient.

AN OPEN LETTER.

Dear Reader,

Have you passed *out* of death *into* life? John v. 24. Reformation and religiousness will not do. Beware of being deceived, and thinking you are born from above (John iii. 3) while still "dead in trespasses and sins" (Eph. ii. 1). Remember that "the Lord . . . will not at all acquit" (Nah. i. 3). Without Christ, there is endless wrath. He, of Whom it is written, "the Word was (essentially) God," came as the man-rejected Messiah, the God-accepted Sacrifice to bear the penal consequences of sin for His unlovely but beloved people. Have you, dear friend, been brought to see beauty in Him (Isa. liii. 2), and to accept the "the gospel of the glory of the Messiah" (2 Cor. iv. 4)?

If you must answer "No," your position is perilous: if, by grace, you can say "yes," the Lord adds "If ye love Me, ye will keep My commandments." They that "gladly received" the Word were immersed as believers, not to be saved, but as the request of a good conscience for the *blessings* of a life of obedience thus begun. And so they "continued stedfastly in the apostles' teaching and fellowship, the Breaking of the Bread and the prayers" (Acts ii. 42). Scripture knows nothing of grandly administered sacraments, of communion once a month, of elders without the qualifications in 1 Tim iii, of sectarianism, or of professing Christian worldliness—except to condemn. The people of the Lord should obey Him lovingly and promptly; "loving one another" as He loved i.e. pointing out sad failures. If, in God's mercy, you, dear reader, seek to be borne along to the completeness of one growing much in grace, and if you desire to keep to *all* God's arrangements, will you not meet with some who, in the Lord's love, have the same longing, although, alas, often falling short? "The Breaking of the Loaf," or "the Lord's Supper," is kept according to His Word. *every Lord's Day evening* (6. 30. p.m.), at 61, Upton Lane, Forest Gate, at Bow, and elsewhere: ought you not to be present? This is a *most solemn* invitation to God's own beloved people, and any request for further information will be thankfully welcomed by—Yours in the Lord's service, P. W. Heward.

Further literature, concerning the Lord, gladly sent (international) to exercised believers for personal perusal, and **passing on** to God's glory, some also in German, Spanish, Russian, Polish, Czech, Roman:

— "To Testify the Gospel of the Grace of God." —

COPIES FREE (as the Lord enables) on application to:

Scriptural literature for Believers

Gottlieb-Daimler-Str.1 – GERMANY – 74343 Sachsenheim