

A Word of Introduction.

PLAIN truth is a blessing, though sometimes disguised. But **GOD'S** dear people have a natural fear of everything outside "usual denominations," and it would be a stepping-stone to spiritual perception, if they had a fear of everything inside—unless also inside the Word of **GOD**. The INCREASE of "strange sects" to-day, each emphasizing a FRACTION of truth to make error palatable to some, is the infidel's mockery, and the believer's grief. Satan not only encourages this, but leads **GOD'S** own elect to be suspicious of one another, lest they be misled. Surely we have need to cry unto Him not only to keep us from fresh paths of evil, but to show us anything which grieves His **HOLY SPIRIT** that we believe or do. It is our heart-felt desire to help believers in our **TRIUNE GOD** to accept, more unreservedly and obediently, the Scriptures, and acknowledging the **OLD** truth, with its clear teaching as to man's ruin, **CHRIST'S** substitution and eternal conscious punishment, to live accordingly **OUTSIDE** worldliness, and **OUTSIDE** systems where any carelessness in these things, or as to any part of His Word, is tolerated.

Believers and Smoking.

ONE feels a deep concern, and need for much prayer "unto the **LORD**" in touching on this. Practical subjects are often neglected, or considered in an unspiritual way. If one speaks of abstinence from intoxicants, because of a loving desire not to cause others to stumble, he is soon confused with social-reforming temperance campaigns. If one witnesses against travelling on the **LORD'S** Day, it is quickly assumed that he knows nothing of the **LORD'S** distinction between the sabbath and the first day. Lack of real love has caused such suspicion, and such hurrying to conclusions, that it is often difficult to open one's mouth on any controverted topic. But if, by grace, we desire to please Him, surely we shall seek true frankness, to His glory.

Smoking was not existent in **Bibles** times, and it is not directly mentioned. Hence it cannot be a necessity, or a Divine appointment, and, therefore, if it causes others to stumble, "giving up" is inevitable—unless we would be unholy and disobedient. But does it cause "stumbling"?—Does it "grieve" brethren? This is a

matter of *experience*, and the smoker, if candid, will not think *his own* opinion at all decisive. The writer can say in the name of *many* that it *does* pain. What is the inference?—"Now walkest thou not charitably" (Rom. 14. 15). "Oh," but one replies, though perhaps with *some* misgiving, "I can find others who are *not* grieved." This does *not* alter the point. *If* those who are injured are the weak believers, and *if* the one who smokes is the strong, earnest child of GOD, spending his money aright in this habit, *if* all this is so—ah, we must change the wording if all this *WERE* so,—the "giving up" would be equally (1 Cor. 8. 8-12).

Many professing people of GOD, who smoke, recognize that the action is not suitable when reading the Bible, and they would be surprised if they found those who preach a narrow walk, with the LORD, indulging in this pastime. Why? An undercurrent of self-condemnation should never be checked. A dulled conscience may ere long become seared.

We go further. The world do not respect "smoking Christians" (1 Cor. 10. 32). Some may pretend to do so, but they anticipate a distinctness. If our salvation does not mean a vast difference from the world, we may well doubt our birth from above. The unsaved are surprised at those who profess heavenly enjoyments striving after those of earth, as if unsatisfied with CHRIST. What worker among young men, who loves such in the LORD, would teach them to smoke?

Physically, morally, and in connexion with companionship, tobacco is ruinous: it is easier to help to hell, than to humbly point to heaven.

Yet more. We are not our own, Nor can we say that *anything* is our own, and not the LORD'S. Our *money* is His. And, in view of His Word, and of a sinful world, we need to be very careful that we may devote *all* we can to making known *His* truth in *His* way. Smoking is not expenditure to the glory of GOD. Few have an "easy" conscience in it, at first.

Again, a believer who is tainted with the smell of smoke is unfit for *much* Christian work. Are we entitled so to disqualify ourselves? And further it is well-known that the habit *holds* those who become its devotees: is it wise then to tamper with it?

Finally, is there any harmony, in the action, with Him Who for our sakes became *poor*, Who laid His glory aside, and Who taught His disciples to *deny* themselves? Surely our hearts can quickly answer, and the response will be more than verbal. As blood-bought ones we must be promptly obedient, that our beloved LORD may be evalted. A right attitude leads to a spiritual decisiveness.

Any believers in measure concerned about THE TRUTH OF GOD, also enquirers are welcome to correspond. They are also invited to quiet and solemn Scriptural Meetings—if the LORD will—on the LORD'S Day, 11, 3, and 6. 30, Mon: and Thurs: 8 p.m. at the Meeting Room of Believers, 61, Upton Lane, Forest Gate, E, and on the LORD'S Day, 11 and 6. 30, Thurs: 8 p.m. at the Meeting Room, 43a, The Broadway, Waltham Green, S.W., 38, Campbell Road, Bow, E., also "Rosemond," Bede Burn Road, Jarrow-on-Tyne.—Particulars on application.

Translating the Scriptures.

SOME yeas ago I was privileged to issue a small book on this solemn subject, with *Galatians* as a specimen.* Since then, GOD has graciously granted many blessings from His Word, and for these one should ever be grateful. And now, while valuing *much* the overruling of GOD in the precious "authorized Version," I would earnestly urge many of those who are really born again to seek *humbly* (and diligently) a little personal acquaintance with Hebrew and Greek,† that they may know more of their LORD. Meanwhile, amid consciousness of the limitations of *any* translator, may there not be a venturing to issue, if the LORD will, in this periodical, "provisional" renderings of portions from Holy Scripture, questions being welcomed, and correspondence, to the glory of GOD? It is a solemn thing to set forth the meaning of the words of the HOLY SPIRIT, and fellowship in prayer will be counted a real aid. But the "difficulties" do not warrant a drawing back: that which is impressed upon the heart and mind is for the benefit of other saved ones. Our first passage is an oft-overlooked epistle—

† Timothy. ‡

Paul, (an apostle of JESUS CHRIST, according to an appointment§ of GOD our SAVIOUR,|| and the LORD JESUS CHRIST, our HOPE), to Timothy, a true-born¶ child in *the* faith:—Grace, mercy, peace, from GOD our FATHER, and CHRIST JESUS our LORD.

According as I encouraged thee to remain on in Ephesus (when I was journeying into Macedonia), with the object that thou mightest bear a message to some not to teach otherwise, nor to have a tendency toward endless myths and genealogies, which are of such a nature that they have questionings accompanying, rather than a stewardship of GOD, which is in faith. But the end of the message is love out of a pure heart, and a good conscience, and a faith *that* is not hypocritical: out from which things some, having failed in aim, turned into vain wordiness, having a will to be teachers of law, not understanding what things they are saying, nor concerning whom they are affirming! But we know that the law is good: if any one uses it lawfully, knowing** this—that for a righteous one a law is not being laid down, but for lawless and insubordinate, for irreverent and sinful, for impious and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for

* "Scripture Translation," interleaved. † Advice, and help, gladly given.

‡ When there seems any doubt as to MS reading, as in iii. 16 and as in order of names in i. † the will of the Lord seems to retain that in common use, till disproved. *Italicized* words are explanatory, or idiomatic, rather than actually in the original.

§ The word "ordination" is correct, and would link with "insubordinate" in verse 9, but sinful usage has damaged its English force.

|| One feels a weakness of *any* translation—"our Saviour" and our "Hope" lose the beauty and emphasis of "the Saviour of us," "the Hope of us," but "the Saviour (Who is) ours," would involve *addition*.

¶ Genuine: there was no mere profession. ** The knowledge of spiritual sight and insight.

liars, for perjured persons, and if there is any other thing laid down against the wholesome teaching),—according to the gospel linked with the glory of the BLESSED GOD, with which I was entrusted.* And I have gratitude to Him Who empowered me, CHRIST JESUS our LORD, because He counted me faithful, having put into ministry one being, formerly, a blasphemer and a persecutor and an insolent person, but I was granted mercy, because, not recognizing, I did it in absence, of faith.† But there over-abounded the grace of our LORD JESUS, with faith, and love, that is in CHRIST JESUS. Faithful is the word, and of all welcome worthy, that CHRIST JESUS came into the world, to save sinners, of whom a first one am I! But, because of this, I was granted mercy—with the object that in me first JESUS CHRIST might show all longsuffering, unto a type of those about to have faith on Him, into life everlasting. But to the KING of the ages, Incorruptible, Unseen, Only, Wise—be honour and glory reaching into the ages of the ages!—Amen.

This message I place beside thee, "child" Timothy, according to the prophecies leading before on to thee, with the object that thou mightest war in them the good warfare, having faith and a good conscience,—which, having thrust away, some as to the faith made shipwreck. Of whom is Hymenæus and Alexander, whom I gave aside to Satan, with the object that they might be disciplined, not to blaspheme.

Therefore I encourage (first of all) that there be made supplications—prayers, petitions, givings of gratitude—on behalf of all men, on behalf of kings, and all who are in office over others, with the object that we may go through a quiet and silent life‡, in all reverence and solemnity: for this is good and welcome, in sight of our SAVIOUR GOD, Who wills all *classes* of men to be saved, and into fixed knowledge of truth to come.§ For GOD is ONE, ONE also is Mediator of GOD and men, a MAN, CHRIST JESUS. Who gave Himself, a Ransom instead of and on behalf of all,—the witness in its own appointed times. Into which *witness* I was put, I a herald and an apostle (I say truth in CHRIST, I lie not), a teacher of *Gentiles*, in faith and love. Therefore I wish the males to pray in every place, lifting up pious hands, without wrath and reasoning:—likewise also the women to adorn themselves in modestly-adorning apparel, with shamefacedness and a sound mind, not in plaitings

* Lit: I was faithful," but this is not English: yet how beautiful is the Divine thought in the use of the term "faith": the Lord has given His people faith, and now has faith in their steadfastness: faithful indeed should saved ones be.

† "Unfaith" is not existent, through "unfaithfulness" is common. "Unbelief" suitably renders ἀπειθεια. We cannot always take words from only one English root for those from one Greek root: but *two* English roots can often be kept for one. This hint needs emphasis. If this is done and an index given, the comparison of Scripture with Scripture is simplified. But when three or four English words translate three or four Greek words *indiscriminately*, there is *usually* carelessness with confusion.

‡ I.e. unofficial, outside politics.

§ "Classes of" hardly needs italics: the thought is of salvation *beyond* Israel: hence the "A Man, Christ Jesus," He is not called a Jew. His Deity, and His Death being for His elect, are in no way contradicted.

and gold, or pearls, or clothing of much cost, but which befitteth women promising godly reverence, by means of good works. Let a woman learn in silence, in all subordination, but do not give permission to a woman to teach (nor to be independent of a male) but to be in silence—(for Adam was the first one formed, afterwards Eve: and Adam was not deceived, but the woman, having been deceived has become in transgression)—but she shall be saved* through child-bearing,—if they remain in faith and love and holiness, with a sound mind.

New Wine in Old Bottles.

THE precious truth of GOD, which has no leaven, is corrupted by the woman of Christendom (Matt. 13. 33). In like manner is it fermented by the old nature, and everything that is comparable. *New* wine in itself, it requires *new* bottles, for, however much the old wine-skin is washed, the ferment remains. The sinner cannot be improved by reformation. The house, swept and garnished, still belongs to the evil spirit. "If any one is in CHRIST, there is a new creation." It is indeed solemn to realize man's attempts at *mixing*. But all is of no avail. There is a twofold freshness when any are saved. The life is new, and the doctrine is new, yet how contrasted with the "new doctrines" of to-day which only spring from the old heart, in league with the angels of one whom Scripture solemnly calls the "old serpent."

And how is it with you, my reader? Are you born again, or are you still dead in sins? Solemn is your future if you simply reform, and seek to assimilate the teaching of GOD. You need to be brought, as it were, to an end of self, and to an acceptance of CHRIST, that wondrous SAVIOUR, Who came into the world to save sinners. How glorious is His love, and, if you are at your wit's end, it is absolutely free to you.

"Thou shalt not also go into the House of Feasting."

IN the LORD'S mercy we are brought into His banqueting house, but away from feasting with the world. The world's pleasures and joys can never satisfy us. Its friendship is enmity against GOD. How blessed it is to have the blessings beyond parallel. It is a small thing to give up the vain delights of mankind hurrying to judgment. If we believe GOD, if we are born again, aye, if we in any way realize GOD'S truth as to hell, the feasts of this age will be intolerable to us, and with holy separatedness we shall devote ourselves unto Him.

* Physical preservation, and spiritual blessings, are alike promised if the sphere of the home, and not of the platform, is rightly acknowledged, provided the children are trained so that they remain in the things of God. There is, probably, a further thought—"The child-bearing" (literally) i.e. Salvation is by means of Him Who was graciously promised in Gen. 3. 15. "Through" is a word with many thoughts.

“Fervent in Spirit.”

THE LORD'S people are expected to be in earnest. Shall the world be more enthusiastic than those who are redeemed with the precious blood of CHRIST? Shall those who seek the pleasures and riches, of this earth, be more energetic than those who look for a city that hath foundations, whose Builder and Maker is GOD. Surely the time has come for us to hear individually the solemn cry “Awake thou that sleepest, and arise from the dead.” Let us, since we are of the day, put on the breastplate of faith and love, and indeed all the armour of GOD. Iniquity abounds, and the love of many waxes cold, but *that* is no reason why *our love* should wax cold. Rather, seeing these things let us gird up the loins of our mind, and, mortifying the flesh, let us wrestle against principalities and powers, looking for our LORD to come back. Our life should be strenuous. Our obedience should be intense. Worldliness and laziness can never befit those who are born again. The power of evil against us should surely make us grieve over our compromising spirit. The fervency GOD seeks, should surely be our heart's desire that He may be glorified. Let the world see that we are not ashamed of the gospel of CHRIST, that we believe *what* we believe, that we believe *Whom* we believe, and live always in the light of “that Day.”

“My Faithfulness.”

Ps. 89. 24.

GOD emphasizes His loving care. He never changes. He is the faithful GOD, though men fail and falter. Amid a changing world, it is a joy to rest on an unchanging LORD. We cannot praise too much for the perfectness of our GOD: so contrasted are “the gods of the heathen,” the idols of their own imagination. When we feel physical weakness, we can depend on the LORD'S faithfulness. When difficulties abound, there is still His faithfulness. Nothing can alter or modify that. O give thanks unto the LORD,”

“In Those is Continuance.”

Isa. 64. 5.

IN man by nature there is no continuing. Physically he is as grass, morally his “goodness” is as the morning cloud. But the LORD'S ways, like to Himself, are everlasting, and here is our resting-place. The wondrous love of the LORD in providing an unalterable salvation for guilty sinners is amazing. How rich is that love to us. Are we praiseful as we should be? In self, there is nothing. In CHRIST, there is everything. “And we shall be saved.” Yes, we have been saved, and are saved, and shall be saved. And all to the glory of the grace of Him Who never changes, never varies, never forsakes.

“Who will not Fear?” *Amos 3. 8.*

THE *climax* of sin is terrible— even a casting off of the fear of GOD. Both in Mal. 3. 5 and in Rom. 3. 18 this is viewed as the *height* of wickedness. GOD is disregarded, denied, and dared! Poor creatures, whose breath is in His hand, venture to mock Him. And, perhaps, my reader is among these? Do not GOD'S mighty works in nature and His judgments in history show the folly of hardening oneself against Him? Is the lesson of the Flood nothing? Is Pharaoh's doom unheeded? Does not personal experience of personal weakness intensify the thought that the boaster is on a dangerous road? “Who will not fear?”

How will atheism support a dying man, or buoy up the con-

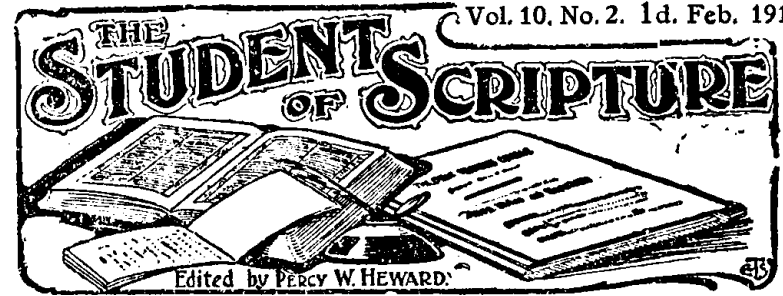
scious something that is beyond mere matter, when the creature passes into the unseen world— belonging to ONE Whom man did not *like* to retain in his knowledge, and of Whom he was therefore *willingly* ignorant? “Who will not fear?” “Because there is wrath—beware.”

Ah, but there is mercy for the heart-broken atheist. The GOD Who has been hated is wondrous, in loving and saving such. The very heart-brokenness is by His grace, yet it has no merit, but rests, in despair and then in peace, on ONE Who has all merit, for “this is a faithful saying, and worthy of all acceptance, that CHRIST JESUS came into the world to save sinners” (1 Tim. 1. 15).

The Power of Satan.

GOD speaks clearly concerning the devil. Men may laugh, or deny his personality, but the Word of GOD stands. Satan is “the prince of the power of the air” (Eph. 2. 2), and is *now* working in the children of disobedience. As “the accuser of the brethren” (Rev. 12. 10, Zech. 3. 1) he seeks to bring the redeemed of the LORD under judgment, and as “a roaring lion” he would devour them (1 Pet. 5. 1), or, disguised as “an angel of light,” would deceive them (2 Cor. 11. 14). And he often hides himself when dealing with the ungodly. He persuades them that their prayers are acceptable. He leads them to imagine that GOD'S mercy will prevent the eternal punishment of those who follow in the way which GOD hates. He suggests that foolish revelry is permissible, if for a charitable object. He has blinded the minds of them which believe not (2 Cor. 4. 4), and they see no beauty in CHRIST to desire Him. But thanks be unto GOD, there is salvation even for such—even for you, if, by GOD'S grace, you feel your need during this wondrous Day of Salvation. “Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.” Oh my reader. GOD waits to receive the helpless, and hopeless; CHRIST died for such that they might be turned “from the power of Satan unto GOD” (Acts 26. 18). Are you among *such*? Will you read Matt. 25. 41, and, if heart-broken,

“Escape for thy life.”



A Word of Introduction.

BY the grace of GOD, and to His glory, we continue, and would continue, making known HIS truth, that HIS people may be impressed, and HIS Name exalted. "For ever, O LORD, Thy Word is settled in heaven" our hearts would say, and with gratitude to Him we would emphasize this Word as the revelation of Himself, the food for those born again, the guide book to practical godliness, the text book of sound doctrine, the unveiling of the future. The HOLY SPIRIT works by the Word, and if we would see His working, we should not put the Word aside. May the following pages lead believers to know more of CHRIST, and of a practical pathway which befits a heavenly calling.

The Standpoint of Ecclesiastes.

HOW many portions of GOD'S Word are misused and misapplied. Passages that refer to Israel in a future day are explained of a spiritual Zion, in a manner that explains AWAY, and those which speak of the glory of the united church, in the days succeeding Pentecost, are misappropriated as if belonging to those who are appointed by GOD to live and walk humbly and patiently, in remnant times. Generally, privileges are made personal, responsibilities and threats are freely given away. But, if feelings regulate our Bible study, there will be no true accuracy. We need, by the grace of GOD, to put aside wishes and imaginations, except those which are subject unto Him.

Ecclesiastes is often misunderstood, because the repeated words "under the sun" are practically made unimportant. From ch. 1. 3 the HOLY SPIRIT clearly shows the standpoint, for redeemed ones have a profit for their labour (1 Cor. 15. 58, Rev. 14. 13). Their works are acceptable in GOD'S sight, *above the sun*. How foolish is man's idea that money is the true profit: *that is only a shadow*. Verse 8, moreover, indicates the dissatisfaction of an *unsaved* one (Isa. 55. 2). The closing words of the preface (verses 10, 11) have the same thought over again.

Then in the *first* subsequent section of the book we find at once in verse 13 "under heaven," and in verse 14 "under the sun." Who can set aside this Divinely-appointed language? It is continu-

Did Christ for sinners die,
And bear their awful death,
And will He not supply,
Their need as Scripture saith?—
The sinner saved may safely rest,
And know himself completely blest.

How wondrous was God's love
To guilty ones and lost,
He sent from heaven above,
And bought at greatest cost:—
Unmeasured love is measured thus,
And saved ones say "It was for us."

How godly should they live
Who know Christ for them died,
Their all to Him should give,
While in Him they abide:
Until He comes they all should be
A gift to Him continually.

Amazing is God's love
To guilty sinners shown:
He sent from heaven above,
Was e'er such mercy known?
How can we praise as we *should*
praise?

We ought to walk in all His ways!
We were deserving hell,
And now we are the Lord's:—
He hath done all things well,
Each saved one grace records—
Free grace, and boundless grace be-
stowed,
Though *nothing* was to sinners owed!

Here is a resting place
For each redeemed one *now*:
Receiving wondrous grace,
Can we self-will allow?
Nay, let our lives henceforth declare
The wondrous goodness which we
share.

Away with pride of heart;
We had no claim on God!
The work we did not start,
Nor in our toils plod:—
We only *took*—and that by grace,
For we had turned away our face.

And in a future day,
Made sinless, we shall sing
What God will then display,
When Christ shall reign as King:
Meanwhile we seek for Him to live,
And all our all to Him to give.

Gracious God, our praise receive,
May we not Thy precepts leave,
Saved by grace, may we make *known*
That Thy ruling we would own.
Saved to serve, amid earth's sin,
Then the glory will begin;
Bright our prospect, saved by grace,
We shall see our Saviour's face.

'Tis by Thy grace, our gracious God
alone
That we come boldly to Thy gracious
throne:
No merits have we in ourselves to
plead,
But Thy beloved Son met all our
need.

'Tis by Thy grace, Thy grace to *rebels*
free,
'Tis by His blood that we approach
to Thee.

We but deserved Thy wrath for ever-
more,
But we are saved! We worship and
adore.

'Tis by Thy grace, how wondrous is
Thy grace!
And 'tis of Thee that we Thy love
embrace.
Grace reigns, and we, received in
Christ the Lord,
With boldness would draw near in
one accord.

'Tis by Thy grace! Begone our
selfish pride,
We praise Thy name, and boasting
lay aside,
'Tis by Thy grace;—how gracious
should we be
Redeemed, Thyself to please contin-
ually.

'Tis by Thy grace, and onward *would*
we go
More of Thy *goodness* and Thy might
to know,
Till, in Thy glory, grace will be
our song,
Amid a welcomed and a grace-saved
throng.

Our Father, we Thy Name confess,
And for Thy grace we praise and
bless;
'Tis wondrous that *Thou* hast brought
nigh
Those who Thy law could dare defy;
Rebellious and unworthy ones,
In Christ are made Thine own, Thy
sons.

Our Father, we would worship now,
And in Thy presence humbly bow,
As sinners saved we hence would live,
Our all unto its Giver give,
Changed by Thy grace, we now
would be
For ever wholly unto Thee.

Our Father, by Thy Spirit lead,
And may we not to ill recede,
But may we more devoted stand,
Upheld by Thine all-gracious hand:
In mercy deign to hear our voice,
And in Thy power may we rejoice.

ous. In the wisdom that is from above, there is the removal of merely human grief, but earthly knowledge brings man to mystery and confusion (1. 18).

But it may be said "Why do you take verses which suit you, and adopt them?" There is the appearance of honesty in such a query, and it can never be rightly forgotten that we all fail, and that to "pick and choose," as *we* like, is, indeed, a sinful lack of reverence. We acknowledge, and rejoice in the inspiration of the *whole* book, but see that GOD has in portions marked out that we have an inspired record of feelings of one who tried everything earth could offer. He has definitely pointed out such passages. But inasmuch as the one who went through these experiences was inwrought by the LORD, and on other accounts also, we have even in some of *such* passages, which describe the failure of earth, a certain parallel with what we should judge, when enjoying the LORD'S communion. For example;— if, even under the sun, the wise man found laughter mad, and the evidence of a thoughtless mind, *much more* does it appear so to us, from the higher standpoint, and while we solemnly *realize* an eternity of woe for the ungodly (2. 2). If earthly riches and workings were vain when considered "under the sun," *much more* are they empty from our heavenly vantage ground (2. 11). Thus are most problems solved.

The impossibility of man arranging things after his death is the burden of 2. 18-23. "In that very day his thoughts, or schemes, perish" (Ps. 149. 4). The believer, on the other hand, not only knows that he has a building of GOD in the heavens (1 Cor. 5. 1, 2), but that faithful works will be as gold and silver, to abide the fire of "that Day" (1 Cor. 3. 12, 13).

The stress on eating and drinking (3. 13, 5. 18, 9. 7) is, as the thoughtful believer will see, linked always with *earthly* arrangements. The defiance recorded in Isa. 22. 13 is not before us, but the indulgence of man of this world is in evidence. Our object, on the other hand, even in eating and drinking, is, or should be, to glorify GOD (1 Cor. 10. 31). But this is not a possible standpoint *below* the sun. The reference to dress is similar (9. 8).

If only this standpoint of the book were carefully seen, the passages which deal with *death* would not be used against others which speak of consciousness afterwards. Solomon in 3. 18, 19, 20, 21 records what he once said in his heart. Any who imagine that man is in every way as a beast take away responsibility, and deny Rev. 14; 20 &c. But from the sad standpoint of "under the sun" death *must* be a mystery, and Eccl. 4. 2 *must* seem impressive. In like manner, 9. 4-6 is to be understood in the light of the final words "under the sun," and we cannot sever 9. 10 from 9. 7-9.

It is well to notice the wondrous comments interspersed, which only emphasize the standpoint *all the more*. We might instance 8. 12, 13. These verses at first seem to contradict others, which speak of un-governed disorder and ruin, without retribution. And so they do, for they take the contrasted Divine standpoint, more fully worked out in the Song of Solomon (the companion book), and indicated in

Eccl. 12, GOD is working out His plans. The letter to Ephesian and other believers contains a similar contrast to Ecclesiastes, and prayerful study may be used to cause GOD'S dear people to praise Him for their privileges, and to live as His own should live, pitying a world that lieth in the wicked one, but from which GOD still deigns to save on account of the precious blood of His SON, and through the quickening of His HOLY SPIRIT.

I Timothy iii.—v.

FAITHFUL is the Word:—if any one yearns for oversight, upon a good work be sets his desire.* Therefore, it is necessary for the overseer† to be one who cannot be reprehended, a husband of one wife, sober, of sound mind, modest, with friendly love to strangers, apt to teach, not tarrying beside wine, not a quarrelsome person, but yielding, not fighting, without love of money, before his own house standing well, having children in subordination, with all solemnity. But if any one does not know *how* to have stood before his own house, how will he take care over a church of GOD? Not one newly planted, lest, having been puffed up, into the devil's judgment he shall have fallen. But it is necessary for him to have a good witness also from those without, lest into reproach he shall have fallen, and a snare of the devil. *It is necessary* for ministers to be likewise solemn, not double tongued, not having a tendency to much wine,‡ not base-gainers, having the mystery of the faith in a pure conscience. But let these also be tested first, afterwards let them minister, being uncharged.§

It is necessary for women ¶ to be likewise solemn, not slanderers,¶ sober, faithful in all. Let ministers be husbands of one wife, standing well before children, and their own houses. For those who have ministered well, make, over and above, for themselves a good advance, and much boldness in faith, which is in CHRIST JESUS. These things I am writing to thee, hoping to have come to thee with quickness. But if I am slow, in order that thou mayest know how it is necessary in a house of GOD to behave, which is of such a nature that it is a church of GOD Who liveth, a pillar and ground of the truth. And confessedly great is the mystery linked with reverence—GOD was caused to shine forth in flesh, was declared righteous** in Spirit, was seen by angels, was heralded among nations, became the.

* A quotation, it would seem, from common conversation among believers: hence introduction.

† "Inspectorship" and "inspector" might be satisfactory renderings to some. Every word, "bishop" and "overseer" included, has been affected by special usage. How often truth has been assumed, in unscriptural associations, thereby.

‡ This does not imply use of intoxicants: "wine" is a generic word. All indulgence is forbidden. See v. 23. Moreover, if ferment be suggested, the "much" deepens the warning rather than advises partaking.

§ A legal word: "not called in question." ¶ Their wives, and deaconesses, as Phebe, alike

¶ More literally "devilish." How awful is Satan's work.

** I.e. legally: One Who was God must be always essentially righteous.

object of faith in the world, was received up in glory. But the SPIRIT expressly saith that in latter times some will stand away from the faith, having a tendency* to deceiving spirits and teachings of demons, in an hypocrisy of those saying lies, who have been seared, as to their own conscience, with a red hot iron; forbidding to marry, teaching to hold oneself off from foods—things which GOD created unto receiving, with gratitude for grace, by those who are faithful, and who have recognized the truth. Because everything created by GOD is good, and nothing is to be cast away—(being received with gratitude for grace)—for it is being made holy through a word of GOD,—and a petition. Having put these things as a foundation for the brethren, thou shalt be a good minister of CHRIST JESUS, being nourished up in the word of the faith, and of the good teaching which thou hast followed. But the profane† old-wives' fables refuse, but exercise thyself to reverence. For bodily exercise toward a small thing is profitable, but reverence—toward all things is profitable; having a promise of life—that which is now, and that which is about to come! Faithful is the word, and of all welcome worthy!—For with a view to this we are labouring and are being reproached, because we have hoped upon a GOD Who liveth, Who is Preserver‡ of all men, especially of faithful ones. Bear the message of, and teach these things. Let no one despise thy "youth,"§ but become a type of the faithful in word, in behaviour, in love, in faith, in purity. Until I come, have *your mind* toward the reading,|| the encouraging, the teaching. Do not be unmindful of the grace-gift in thee (which was given to thee, through prophecy, with a laying on of the hands of the elderhood). As to these things be mindful, in these things be, in order that thy progress may be shining forth to all. Have a hold upon thyself and the teaching: continue upon them: for this doing, both thyself thou shalt save, and those who are hearing thee.

Upon an elder do not bear heavily,¶ but encourage as a father, younger men as brethren, elder women as mothers, younger women as sisters—in all purity. Honour widows—those really widowed. But if any widow has children or offspring, let them learn first to be reverent** as to their own house, and to give back a return to those from whom they sprung: for this is welcome in the sight of GOD. But she that is really widowed, and one that hath been left alone, has hoped on GOD, and continueth at the supplications

* And paying attention to.

† βεβηλος is "profane" contrasted with "holy," and thus "common": it is also "easily accessible," and not belonging to the secret of the Lord in the sanctuary. Every word of Scripture is a deep mine.

‡ Preserver, Saviour. But English does not use the latter word in a physical sense.

§ "Thy newness to the special, responsible work" may be a further thought. Youth is contrasted with elderhood, it does *not* mean Timothy was in his teens.

|| Attend to the reading, i.e. in the assembly as well as in private devotion, no light responsibility.

¶ "Do not strike upon" see iii. 3, where a striker means a quarrelsome, contentious person: one who smites with the tongue, even though his hand is still, Jer. xviii. 18.

** I.e. Recognizing God's instruction in this, and with respectful godliness toward the aged. Scripture abhors socialism.

and the prayers, by night and by day. But she who runs riot, while living, has died. And bear a message as to these things, that they may be irreprehensible. But if any one for his own, and especially those of his house, does not have forethought, the faith he has denied, and he is worse than one without faith. Let a widow be enrolled, when she shall become not less than sixty years old, a wife of one husband, in good works being witnessed—if she reared children, if she welcomed strangers, if she washed saints' feet, if she was a sufficiency for those being in tribulation, if on every good work she followed. But younger widows refuse,* for whenever they have waxed wanton against CHRIST, their will is to marry, having judgment, because their first faith they put aside. But at the same time they learn to be without work also, going around the houses:—but not only without work, but also gossipers, and busy bodies working around,† saying things that are not necessary. Therefore I wish younger widows to marry, to bear children, to rule houses, to give no ground of attack to the one who is lying in wait against,—for the sake of reproach. (For already some have been turned out after Satan). If any man or woman having faith has widows, let him be a in sufficiency for them, and let not the called-out church be burdened, order that there may be sufficiency for those who are really widowed.

The elders who have stood well in front—of twofold honour let them have been esteemed worthy,‡ especially those labouring in word and teaching. For the Scripture saith, 'An ox that treadeth corn thou shalt not muzzle,' and 'worthy is the workman of his reward.' Against an elder do not welcome an accusation,—except and unless depending on two or three witnesses. Those that sin in sight of all reprove, in order that the rest also may have fear. I call for witness, in sight of GOD and of JESUS CHRIST, and the elect angels, in order that thou mayest guard these things, without judging beforehand, doing nothing according to an inclination. Place hands quickly on no one, nor be in fellowship with others' sins,—keep thyself pure. No longer be *simply* a drinker of water, but use a little wine—because of thy stomach, and thy frequent strengthlessnesses.§ Of certain men the sins are manifest before, leading before into judgment, but some they even follow after. Likewise also the works which are good are manifest before, and those which have something otherwise have not power to remain hidden.||

† Lit: ask aside.

‡ The contrast, and yet parallel, of ἀργος and πειρηγος seems beyond translation: "without business," "busybodies."

§ The tense implies prompt action.

|| "Prostrations." Timothy apparently drank no liquid but water, but he was under no Nazarite's vow, only abstemious for the truth's sake. Hence a little variety was appointed for use, not misuse:—*a little wine*, and no man can rightly say it was fermented.

¶ The tense suggests this.

Any concerned about the Word and Wrath of GOD, and His Precious Salvation by the BLOOD of CHRIST, are earnestly invited to correspond.—Percy W. Heward. Meeting Rooms of Believers:—61, Upton Lane, Forest Gate, 38, Campbell Rd, Bow, E, and 43a, The Broadway, Walham Green, S.W. Also "Rosemond," Bede Burn Rd, Jarrow-on-Tyne.

A Plain Path for Believers As to Present Day Difficulties.

THE LORD'S people surely want to please Him: if there is not this wish one may doubt salvation. But when there is a real delight in the LORD'S will, it is not easy to know how to act. Communion solves problems: it is a great privilege in any measure to walk with GOD. *Solemn* principles need to be allowed their full extent, and a *good conscience* must be retained. A lack of godly decision, and an excusing of sin will bring numerous iniquities, grieving the believer—and his LORD. We have to consider our relation to the world. Scripture says "Here we have no continuing city," "our citizenship is in heaven," "Whosoever will be the friend of the world is the enemy of GOD." These passages lead us out from politics and from worldly companionships. The way is clear unless we want it otherwise.

Then again what are we to do as to money? Scripture shows us we are not own, treasures are not to be laid up on earth, that we are even to take joyfully the spoiling of goods, that giving for the LORD is a "grace" proving "the sincerity of love. Surely everything is more definite than the flesh is willing to acknowledge. "The flesh" is the worst and longest commentary on Scripture.

Do we ask our attitude to Christendom? There must be great tenderness in our dealings with all, for we were sometime deceived. And there must be great humility, for it of the LORD'S mercies that we are not consumed. Yet if we are to have no fellowship with the unsaved, and are not to be conformed to this age, but to worship GOD in spirit and in truth, loving the LORD enough to keep His commandments, surely we must purge ourselves away from systems which are not according to His Word, and from vessels to dishonour. A ready mind will not cast a veil over GOD'S teaching.

So is it as to everything. Heart delight in the will of the LORD will solve problems for blood-bought believers, and, though misunderstood and suffering, we shall be enabled to walk in the SPIRIT, with the Coming of the LORD in view. Thus will our TRIUNE GOD be exalted by our lowly and cheerful submissiveness.

FAITH rests upon an unchanging LORD—presumption upon self's pride, credulity upon others. Faith alone is contrasted with imaginations and theories. It is a substance, and is given by the One toward Whom it looks. Faith is not dead, nor can it exist without *living* works. We may well doubt our possession of this spiritual blessing, if our faith does not grow.

Many actually think they have faith when it is only daring self-confidence:—believing their wishes and calling this "trust in GOD." True faith is, as we have seen, ever toward the LORD according to *His own revelation*, and, therefore, it needs the food of His Word, that there may be definite spiritual progress. Without this, there can only be a semblance, i.e. a counterfeit of that which pleases GOD

Destruction.

THE word is a solemn one, and **THE FACT** not less solemn. *MANY* terms are so often used so that we become unmindfully used to them. Men are now *BY NATURE* destroyed, but there *IS* a salvation for the lost (Luke 19. 10). Whenever death comes, there will be no purgatorial cleansing, no hope for the ungodly who have trusted in themselves. How awful will be "*EVER-LASTING* destruction *AWAY* from the presence of the LORD" (2 Thess. 1. 9). "GOD is not mocked." He will not change

His Word to suit man. He is in one mind, and *WHO* can turn Him?

And destruction is *NOT* annihilation. It is *EVERLASTING*. Those who suffer it will be tormented day and night (Rev. 14. 10, 11). GOD'S wrath—His righteous wrath is very solemn. "Everlasting fire" is a place: we read of the unsaved going *INTO IT*. The Lake of Fire is very real. But *NOW* salvation is of the LORD for guilty sinners, through the precious death—the wondrous Atonement of the LORD JESUS CHRIST.

"With Him is Plenteous Redemption."

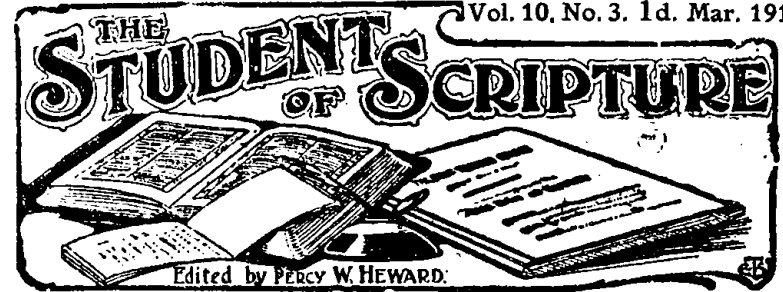
The fulness of the love of the LORD calls forth the praiseful gratitude of His redeemed. He does not half save. His wondrous love embraces the worthless, to eternity. *Herein is love*. Surely we *cannot* be too praiseful for the fulness of *grace*, that *no* flesh should glory in His presence. "Plenteous redemption," though we deserved plenteous wrath, is worthy of all acceptance: but GOD *always* does that which *seems too good* for His people. We little realize the glories of the LORD, and of His character. Let us make known henceforth GOD'S redemptive work, as never before.

"He Was Lost and Is Found."

Beloved Christian friend, Luke 15. 32 is true of you. None of us have any room for boasting. There is only *a place for praise*. The "prodigal" came back, yet in the explanation we are not told he found himself, but he *was* found. We can never give the credit to self for a tiniest share in causing salvation by grace. Our actions were of the LORD: if we *came*, He DREW.

"He Satisfieth the Longing Soul." Ps. 107. 9.

By nature, man is the reverse of longing—as to the things of GOD. He does not feel his need aright, nor does he desire the only way GOD meets that need. But when there is a Divine work in the soul, such a quickening causes a fear of wrath, a hatred of sin, and an intensity towards CHRIST. At a time like this, the world's pleasures *seem*, what they *are* in reality, very small, and all that earth and flesh can offer must appear less than nothing and vanity. 'Tis then that the preciousness of grace is known. GOD never half saves. He satisfies. So rich is His love. His people abide satisfied, and will be filled to eternity.



A Word of Introduction.

"THE Word of the LORD endureth for ever." A hearty realization of this will alter the whole life. What intensity in study, and holy activity, believers should manifest. We speak of reverence for the Word, but do we show it? GOD does not want sentiment. He is not deceived by appearances. Are we His by grace? Then let us be earnest. O that our love to Him may overflow, as never before, and that He may be exalted in our obedient and godly consideration of the Word which He has so graciously given. Many who own the LORD'S Name were more enthusiastic once than they are to-day. "First love" is left. Can this be well-pleasing? Let us individually search our own hearts, and confess our sins, thus will there be reviving in the power of the HOLY SPIRIT. To bring honour unto the LORD in this connexion is "The Student of Scripture" prayerfully sent forth.

Sonship.

IT is a wondrous thing to know that CHRIST died for us, that we have been saved, and are "in CHRIST JESUS." Beloved readers, is this *your* experience? Do not lightly say "Yes." Unless we have seen ourselves as *lost*, we cannot rightly enter into this blessedness.

But, many who *have* passed from death unto life do not enjoy their birthright, do not possess their possessions. It may be some who read are in such a condition, and GOD will use this message to show them more of the wonderful completeness of His love, that they may exalt Him and walk worthily of their *high* calling.

In one sense, CHRIST is the *ONLY* BEGOTTEN SON, for He is GOD. But in a way that is *not* fictitious, though we cannot claim to know *all* about "the deep things of GOD,"—in a way that is real and certain, we have been linked with that precious SAVIOUR, (if we have been drawn to Him for salvation), and we have become *children* of GOD (Rom. 8. 16, 17, 21, Gal. 4. 28, 1 John 3. 10). The same word occurs in John 1. 12, Phil. 2. 15, 1 John 3. 12, though differently rendered, and it ever emphasizes our exceeding privilege—to be born again!

But—such is the greatness of GOD'S love—He uses another term,

Hymns for Believers.

Saved by God, and in His keeping,
Blest in Christ for aye,
Looking for a glorious reaping,
In that Day.

Perfect peace, and lasting blessing,
In our Saviour, God—
Life eternal now possessing,
Through His blood.

Wondrous is God's love and favour,
To rebellious ones,
Who are saved in Christ their *Saviour*,
Called God's sons.

Peace with God, and holy gladness,
Saints possess always,
Saved from wrath, from endless sad-
God we praise. [ness,

In God's pathway daily walking,
With our Lord always,
Listening to His voice, and talking
Of that Day.

If, by grace, we are forgiven,
Sin we should abhor,
Live as those now born from heaven,
Evermore.

Oh the glories that await us,
If we suffer here,
Some may scorn, deride, and hate
Christ is near. [us:--

Though He was rich, Christ came on
To live, and die for sin [earth,
No tongue can tell salvation's worth,
The peace God gives within,
Eternal life, by heavenly birth,
And grace the prize to win.

Christ's visage was so marred with
His anguish was so real, [pain,
But all His sufferings were not vain,
God's love He did reveal:
By Him God's Mercy we obtain,
His love we know and feel.

Christ all our penalty hath paid,
Now we have heavenly bliss,
For all our sins on Him were laid,
Amazing love is this!
Our peace with God by Him was
And we, by grace, are His. [made,

For all His own Christ intercedes,
Before His Father's Throne:—
Our great *High Priest* for us now *pleads*,
To Him our wants are known;
In love He meets our daily needs,
As we His goodness own.

His dying love can we forget,
And live as worldlings here?
With mind and heart on pleasures
Although that Day is near?— [set,
When saved ones may with heart-re-
His "well done" fail to hear! [gret,

Redeemed by Christ, through blood
once shed,
And by the Holy Spirit led,
It seems too wonderful that we
Should everlasting kindness see.

Within the Ark of safety blest,
By Him we own we are possessed,
Grace reigns, and praise thrusts
murm'ring out,
Away with *all* complaint and doubt.

What kind of persons should we be,
How we should serve obediently;
Our gracious God, we would make
known
By all our life, Thy Will alone.

Our Father, we would worship Thee,
How glorious is Thy Name!
Thou art our God eternally,
For evermore the Same.

Deign to accept our worship here,
As blood-bought ones we praise,
Rejoicing that we are made near,
And caused to love Thy ways,

Faith is not a fiction,
Faith depends on facts,
Fears no contradiction
Boldly, quickly acts:
God is never changing,
Faith on Him relies,
He, our all arranging,
Is entirely wise.

Faith expects much trouble,
Yet can praise each day,
Trials but burn the stubble,
Faith abides away:
Faith looks up admiring
God's unfolding plan,
Nothing more requiring,
Doubting sinful man.

Faith will never vanish
Till it turns to sight,
Then the Lord will banish
Darkness by His light:
In His presence ever,
We shall praise His Name,
Nought His own shall sever,
Nought defeat His aim.

Faith accepts God's statements,
Trusts the written Word,
Dreams of no abatements,
Will not be deterred:
God has never broken,
Any promise given,
He has plainly spoken,
Men have vainly striven.

which denotes *dignity*, and has a dispensational fulness. This word is *vios, huios*,—surely the very name of the LORD JESUS is called upon His redeemed, and we cannot be too praiseful. Oh, how miserable the low life of wandering from GOD, and of forgetting Him, appears in view of all that He is and all that He has done, is doing and will do. This title of dignity appears in Rom. 8. 14, 19, 2 Cor. 6. 18, Gal. 4. 6, Heb. 2. 10, 12. 5-8, and also in Matt. 5. 9, 45, 17. 26, Luke 5. 34, 6. 35, 16. 8, 20. 36, Gal. 3. 26, 1 Thess. 5. 5, where it is rendered "children." In every passage our high calling is suggested, and such verses as Luke 16. 8 make us ashamed of not showing it. Others lay stress on corresponding responsibility e.g. Matt. 5. 9, 45, 2 Cor. 6. 18. The last named particularly shows the difference from the ordinary word "children," which is neuter, and has no feminine. This, being a *masculine* word, brings out the thought of *might* and *inheritance* more definitely. Gal. 3. 26 with 4. 6 illustrates the *dispensational* aspect. Note the contrast in 3. 24, 4. 1: in both verses "children" are before us,* but there is nothing of manifest dignity or possession. The old time believers *were* dignified in one sense, and some, like Abraham, were much blest in advance, through the exercise of spiritual faith, but there was the *appointed* tutelage—they were all their life-time subject to servitude (Heb. 2-14†), and many of the psalms reveal this, by Divine inspiration. But we "have *not* received the Spirit of servitude again to *fear* (1 John 4. 18§) but the SPIRIT of sonship in Whom we cry, ABBA, FATHER" (Rom. 8. 15). How wondrous are our privileges, now that our gracious GOD has brought this, and life and immortality, to light through the the gospel. May we rejoice with joy unspeakable and full of glory. The word "adoption" helps in this connexion: it denotes "placing as sons." We have already received the SPIRIT of this, but wait for it, as to the body (Rom. 8. 23). There is a two-fold aspect, as with life, which is shown to be both present and future (Matt. 19. 29, Tit. 1. 2, 1 John 5. 12): the future aspect referring to the body which is now dead because of sin, and would, if we passed away, go to corruption. But this shall not be for ever. How bright is the assured prospect! We can well understand why this term of dignity, and not the one that rather refers to a new birth is used in relation to the glory of "that day." Probably in Gal. 4. 5 and Eph. 1. 2 both the present and future are before us.

Let us then be grateful for what we have in CHRIST, though never becoming unbalanced or disproportionate in our study of the Word. We are servants because sons (Phil. 2. 22): the apostle delighted in both names. The LORD'S love is not to be used against His commandments. Everything harmonizes. We have access with confidence, yet we fall before the LORD, and groan within ourselves. While we look for that *blessed* hope, and take the HEAVENLY position, we would realize the need for a holy strangership in EARTHLY details, lest when the solemn Judgment Seat of CHRIST is set, we find that

* "Schoolmaster," "child-leader": "child" in 4. 1 is "infant."

† A Striking contrast with verse 9.

§ No contradiction to Phil. 2. 12, 13.

we are to suffer loss, albeit saved by that wondrous mercy wherein we were chosen before the foundation of the world.

If, by grace, we seek to keep a right emphasis on *all* truth, GOD will be glorified, and, living in enjoyment of our great blessings, we shall make manifest that we are not our own. Like Enoch, though he had not all our advantages, we shall walk with GOD, and, in the HOLY SPIRIT, set our mind on things above, until the day dawns, and the shadows flee away.

Philippians 1.

Paul and Timotheus, bondservants of JESUS CHRIST, to all the saints in CHRIST JESUS—those who are in Philippi—with overseers and ministers. Grace to you, and peace, from GOD our FATHER, and the LORD JESUS CHRIST.

I am grateful* indeed to my GOD upon every remembrance† of you; always, in all my supplication, on behalf of you all making the supplication, on the ground of your fellowship, with a view to the gospel, from the first day until now:—having a fixed faith as to this very thing, that the One Who began in you a good work will finish it upon you‡—until the day of JESUS CHRIST. *Having a fixed faith*, according as it is righteous for me to mind this on behalf of you all, because of my having of you in my heart—you all being, both in my bonds, and in the defence and confirmation of the gospel, my fellow partakers of grace. For GOD is my Witness, how I long over you all, in the inward affections of JESUS CHRIST. And in connexion with this I pray, in order that your love yet more and more may overflow, in grounded knowledge and all perception,—with a view to your proving the things that differ, in order that ye may be sincere,§ and without striking against aught, with a view to the day of CHRIST,|| having been filled with the fruits of righteousness, which are through JESUS CHRIST,—with a view to the glory and praise of GOD.

But I wish you to recognize, brethren, that the things against me have come rather with a view to the striking forward¶ of the gospel: so that my bonds have become a manifest light in CHRIST among all the prætorian guards, and among all the rest; and the more-part of the brethren in the LORD, having a fixed faith by my bonds, extraordinarily** dare—fearlessly to speak the Word of GOD. Some, indeed, even because of envy and strife, but some, even because of good pleasure††—herald the CHRIST. These out of love, knowing that

* εὐχαριστω.

† And mention.

‡ The *in* and *upon* are contrasted: in that Day the body will be glorified, this mortal shall be clothed in immortality.

§ Lit: "Tested by sun." The English "sincere" (without wax), suggests this.

|| Or "right up into the Day of Christ,"—the *three* "into's," which are above rendered "with a view to" need the *same* translation to bring out the thought of goal after goal, God's praise the endless end.

¶ προκοπή: note ἀπροσκοποι in 10.

** "Overflowingly."

†† "Thinking well."

with a view to the defence of the gospel I lie *in prison*: those out of strife bear a message as to CHRIST, not purely, supposing to raise up tribulation to my bonds* For why?† Nevertheless, in every manner, either in pretence, or in truth, CHRIST is the message borne, and in this I am joyful *by grace*, and will be joyful.‡ For I know that this will issue§ with a view to salvation, through your supplication, and the supply|| of the SPIRIT of JESUS CHRIST, according to my earnest expectation and hope, that in nothing I shall be shamed, but in all boldness,¶ as always, even now, CHRIST shall be magnified in my body, either through life or through death. For, to me, living is CHRIST, and dying is Gain—but if this living in the flesh is *for me*, there is a fruit of work: and what I shall choose, I do not recognize; for by reason of the two I am constrained, having the desire with a view to the releasing and being with CHRIST (for it is, by much more, a better thing), but the abiding on in the flesh is more necessary because of you. And having fixed faith as to this, I know that I shall abide, and abide beside you all, with a view to your striking forward and joy of faith, in order that your cause of boasting may overflow in CHRIST JESUS in me, through my presence again toward you. Only worthily of the gospel of CHRIST be ye "citizens,"** in order that, whether having come and seen you or being absent, I may hear the the things concerning you, that ye stand in one SPIRIT, with one soul combatting together in the faith of the gospel, and not being terrified in anything by those who lie in wait against,—which is to them a showing forth of destruction, but to you of salvation, and this thing§§ is from GOD. Because to you that which is on behalf of CHRIST was graciously given,—not only the having of faith into Him but also the suffering on behalf of Him, having the same conflict, such as ye saw in me, and now hear of in me.

WORSHIP.

To worship GOD is not merely a natural effort. It is only possible as there is heart-communion with Him. The outward attitude of kneeling may help, but if it becomes a *substitute* for heart-worship instead of a *type*, there is something radically wrong. We remember how Israel of old tore their garments, yet did not rend their hearts (Joel 2. 13). Is it not possible that we grieve the HOLY SPIRIT by a parallel sin? Let us worship in heart as well as in appearance, that the LORD may not say of us "With their lips they do honour Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men." Isa. 29. 13.

* Not "to me in my bonds"; though this was *their* aim: see next note.

† "For what is their object? They wish to cause me tribulation, but actually they cause it to my bonds, and thus cripple *them* from binding me." There should be a pause after the question.

‡ *χαίρω, χαρησσομαι* from same root as the word *grace*. § or "depart."

|| A praise—awaking supply.

¶ *παιση παρρησιε* Lit: "All all-speaking."

** An allusion to Philippi's Roman colony, and Acts 16. 12, 37, 38.

§§ As to "this" of 10, an allusion to suffering: so 22 may be rendered—"this is a fruit of work."

Genises 2. 17.

1. One test: only *one*—yet we know how man failed.
2. "Of the tree," literally "OUT OF the tree" i.e. the smallest partaking was forbidden: GOD never excuses sins.
3. "Knowledge." How often this has been linked with sin, and, especially, sinful pride. But there is a contrast "Life eternal that they might *know* Him," "The *knowledge* of our LORD and SAVIOUR JESUS CHRIST" &c.
4. "Good and evil." This has sometimes been taken to signify "evil good," i.e. evil pleasure, by a figure called synecdoche, *c.f.* "bread and butter" = "battered bread." This would give an awful force to Satan's lie in 3. 5. But I do not feel this is the primary meaning: See 2 Sam. 19. 35, 1 Kings 3. 9, Prov. 15. 3, Isa. 7. 15, 16:—in all these cases a contrast is implied. What then is the meaning? The tree involved knowledge of *both, without discerning approval of the good*. So the partaking increased bare *knowledge*, but occasioned *evil* thoughts. There is thus a stress on the word "*and*." GOD condemns curiosity (Rev. 2. 24).
5. How plainly GOD warned: yet Adam sinned.
6. The word "die" comes *twice*. Have we not a reference, beyond emphasis generally, to *soul and body, to the first and second death*?

Note. Before Adam sinned he knew it was evil to disobey, but he did not have the *experience* of it. The knowledge of evil necessarily affects the knowledge of good as its *contrast*, but not the *desire* of it, and the *knowledge* of good without desiring it is the increase of *evil*. Satan urged a freedom—he suggested there should not be a confining to *one* thing, but a combining of good AND evil: so he wishes us to share GOD AND mammon now. But we desire, by grace, the LORD *only*.

1 Timothy 6.

AS many as are under a yoke—bondservants,—their own masters worthy of all honour let them have reckoned, in order that the name of GOD, and the teaching, may not be blasphemed. But those having faithful ones—let them not in mind despise masters, because they are brethren, but rather let them be bondservants, because they are faithful and beloved—those who are receiving a share of THE benefit.*

As to these things teach and encourage. If any one is teaching contrarily, and is not coming to healthy words—those of our LORD JESUS CHRIST, and the teaching in accord with reverence, he has been stupefied, being acquainted with nothing, but being diseased about questionings and wordy fightings, out of which there becometh

* This word is from the root of *εργον* "work": a striking thought for *servants*. Note also the Scriptural stress on good works, *from*, not *for*, Salvation.

envy, strife, blasphemies, evil suspicions, wastings of time—of men who have been thoroughly corrupted in mind, and have been bereft of the truth, making it a law that reverence is a means of gain! Stand away from such. But there is a great means of gain—reverence with a realization of sufficiency: for nothing did we bring into the world; it is clear that neither to have brought anything out have we power, but having things that thoroughly nourish, and that shelter,—with these we will be sufficed. But those wishing to be rich fall into a temptation, and a snare, and many desires, against the mind, and hurtful, which are of such a nature that they sink men into a destructive ruin, and a destruction away. For the love of money is a root of all the evils:—some yearning for which were deceived away from the faith, and themselves they pierced through with many pains. But thou, O man of GOD, flee these things, but pursue righteousness, reverence, faith, love, patient abiding under, suffering meekly. Contest the good contest of the faith, take hold on the everlasting life, into which thou wast called, and didst confess the good confession in the sight of many witnesses. I bear a message to thee, in sight of GOD, (Who begetteth to life all things), and CHRIST JESUS (Who witnessed before Pontius Pilate the good confession)—for thee to keep the commandment unspotted, not reprehensible until the shining forth of our LORD JESUS CHRIST which, in His own appointed times, the BLESSED and ONLY POTENTATE will show, the KING of those who have kingdom, and LORD of those who have lordship, the ONLY ONE having deathlessness, Whose house is light unapproachable, Whom not one of men saw, nor hath power to have seen, to Whom honour and might everlasting. Amen.

To the rich ones in the age that is now, bear a message,—not to be high-minded, nor to have fixed hope on an uncertainty of riches, but on GOD Who liveth, Who holds beside us all things richly with a view to enjoyment,*—to work that which is good, to be rich in good works,† to be those who give well, having fellowship, treasuring away for themselves a good foundation with a view to what is about to come, in order that they may have laid hold on the real life. O Timothy, that which is placed beside thee guard, being turned out from the profane empty voices, and oppositions of the lyingly named "Knowledge"‡—which some promising, as to the Faith§ failed in aim.¶ Grace be with you. Amen.

* Spiritual enjoyment, even as the appointed *exercise*, the good *contest*, the great *gain* of this epistle. The root may be the same as of "laying hold."

† It is difficult to differentiate *ἀγαθος* and *καλος* in English: the former emphasizes *inner* character, the latter suggests right *manifestation*.

‡ "Antitheses" of the "Gnosis": doubtless a technical term.

§ Contrast "The Faith" with the so-called "Knowledge."

¶ The English idiom might be rather "For some, promising this, failed &c."

"Christ Died for Ungodly Ones."

Herein is love. Herein we see the righteousness of GOD. Herein we see our lost and ruined estate. WE DESERVED DEATH. How then can we preach ourselves? How then can we boast? Nay, as sinners saved by grace, we humbly tell of GOD'S wondrous condescension to us who were criminals, knowing that, amid all manner of pre-occupations, He can ARREST ATTENTION, and cause some poor sinner to cry "GOD, BE MERCIFUL (BECAUSE OF ATONEMENT) TO ME THE SINNER."

Rejoicing.

"The voice of rejoicing and salvation is in the tabernacles of the righteous." Ps. 118. 15.

"Rejoice with trembling." Ps. 2. 11.

No man has a real right to rejoice except one who knows SALVATION. How can any truly rejoice in earthly prospects and national prosperity, while the sword of GOD is against them? Till there is A NEW BIRTH, as the LORD JESUS said, all "happiness" is out of place. Laughter is mad (Eccl. 2. 2) with hell in front. This looks a strong expression, but it is the *standpoint of Scripture*. Nor do we say it merely to terrify, but because multitudes think they safely accept the Word of GOD, whereas they have never realized His majesty, the terrible nature of sin, and the Scriptural standpoint as to everlasting fire. To be silent in view of this would be cruel. My friend, on what are *you* resting for time and eternity? Do not flatter yourself into a deadly sleep, we beseech you!

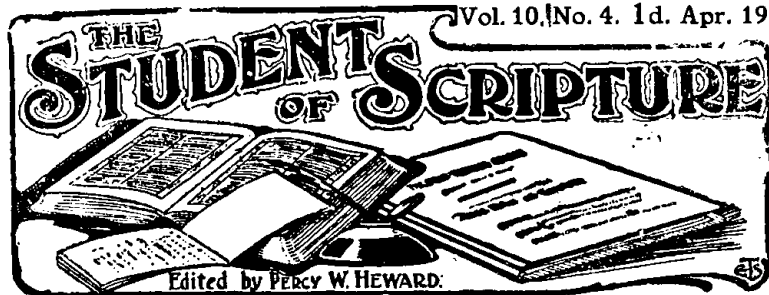
Another Gospel.

IT is loudly preached and widely advertised. Ah, there is many "another gospel." Some tell of salvation by good works; such are blotting out Isaiah 64. 6. Others rest their all on rites and ceremonies, unmindful of Isa. 1. 11-15. Many look to social reform and betterment, forgetting Matt. 3, 10. But one subtle form of departure from God speaks rightly of man as fallen, of Christ as the One Who died for the lost, of the authority of Scripture, AND YET, after all, IT DENIES THE ETERNAL CONSCIOUS PUNISHMENT OF THOSE WHO ARE "WITHOUT CHRIST." But can we soothe the sinful heart with such a LIE? Nay, "the wrath of God ABIDETH" (John 3. 36). Sinners suffer the vengeance of ETERNAL fire (Jude 7). 'Tis not that the buildings suffered this, the INHABITANTS of Sodom and Gomorrah are here portrayed. Shall Rev. 14. 10-11 be refused? Oh, unconverted reader, it is so solemn—Scripture speaks of "no rest" in the future. Will you let wishes and erring men lull you to sleep till you are beyond all hearing of His own way of Salvation? Will you choose judgment? Will you risk ETERNITY? Such madness (Eccl. 9. 3), is too fearful to contemplate.

GOD can work without us, but we cannot work without Him.

Such a thought has been in the writer's mind amid trials. It is blessed to cast one's burden on the LORD, and to expect His gracious working. But it is not easy to be patient, not natural to feel one's nothingness. But He giveth more grace. Oh that we may trust less in self, and more in *Him*, that *He* may be exalted.

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



A Word of Introduction.

DESIRING that the GOD of all grace may be exalted, we would still send forth this messenger of His truth,—while He enables, and having received mercy to be faithful. Any helps to the exact, yet spiritual, study of the precious Word of GOD seem more important in these dark days, and it is not without gratitude "unto the LORD" that we record His sustaining love and care, making such "helps" possible. Surely He will, amid the ruin, draw together some of His beloved people, in humble dependence ON HIMSELF, in practical obedience to HIMSELF, and in view of "that Blessed Hope" which so cheers the weary, yet rejoicing, pilgrim.

At Midnight. Ex. 12. 29.

IT was at mid-night that GOD smote Egypt. Holy are GOD'S judgments. There is a blackness of darkness for ever on lost sinners. GOD then kept His Word—He has never broken it. Pharaoh rose up, for the proud king was resting, forgetful of GOD'S threatening. But, GOD was not forgetful. It was at mid-night.

Another mid-night came—and it was just at the feast of passover. About this time it would seem, a crowd came to capture One who was praying in a garden. No passover protected Him. Soon a Jewish Council was sitting,—sitting to condemn the One captured by treachery, the Righteous One. They smote Him near the time that GOD smote Egypt. He had no passover to keep Him safe. Isa. 50. 6 and Micah 4. 14 (5. 1) came exactly true. Indeed He had no PASSOVER then.

The next day dawned, but, at its midst, GOD, Who clothes the heavens with blackness (Isa. 50. 3) made, as it were, another mid-night. The Righteous One was being killed, and He really died, and the darkness did not lift till He had died. No passover preserved Him. Why was this? Ah, the reason is plain. It was because *the* PASSOVER could Himself have no passover. He saved others, therefore Himself He could not save. If the lambs in Egypt had been spared, the nation would have been lost. This Righteous One was *the* Passover and Ps. 34. 20, 21 with Ex. 12. 46 makes the teaching yet clearer. He died for guilty sinners, I know He died for me,—but you, how about you? If MESSIAH Himself is not your PASSOVER, GOD will *not* pass over you!

"If the LORD will."

SUBJECT.	DAY.	TIME.	CENTRE.	REMARKS.
* Acts of the Apostles.	Mon :	8—8. 45.	Uncertain. †	With Notes on "Church History."
* Bible Geography and Customs.	Mon :	9—9. 30.	Uncertain. †	(Also Wed: 6—7. 15, with boys and girls; those interested in practical work welcome.
Daniel and Zechariah.	Sat :	7—8.	Forest Gate.	
Doctrine of the Bible. †	Thurs :	8—8. 45.	Forest Gate.	
Greek.	Tues :	8. 30—9. 30	Bow.	Men only.
"	Thurs :	4. 15—5.	Forest Gate.	Men only. (7—7. 25 Boys and Girls).
"	2nd, 4th Sat: in month.	6—7. 7—8.	Walham Green.	
Hebrew.	1st Sat :	6—7.	Forest Gate.	
"	Thurs :	7. 30—8.	Forest Gate.	Men only.
* Levitical Types. †	1st and 3rd Sat :	3. 30 or 4.	Bow.	Men only.
"	Sat :	8—9.	Forest Gate.	
Methods of Bible Study. †	Wed :	8. 30—9. 15.	Bow.	
Philippians.	1st, 3rd, (5th) Thurs :	8—9.	Walham Green.	{With boys and girls: any interested in practical work welcome.
Questions in the Gospels.	Thurs :	6—7.	Forest Gate.	
Revelation, The Book of. †	Thurs :	8. 45—9. 30.	Forest Gate.	
* Scripture Numeration.	2nd and 4th Wed :	8—8. 30.	Bow.	
Some Bible Difficulties. †	Fri :	6. 30—7. 30.	Walham's Temperance Hotel, Aldgate.	Tea-time Bible Talk. Men only.
Various Scriptures.	1st Wed :	3—4.	Forest Gate.	With Prayer for Israel especially.
"	2nd Mon :	3—4, 8—9.	Walham Green.	
"	Bank Holidays.	3—5. 6.30—9.	Forest Gate.	

* Will commence shortly, if God permit. † At present, Mon: Various Scriptures, at Forest Gate. ‡ Typewritten Outlines of next "Study" in these subjects can be sent.

Three Seeings.

Gen. 22. 14, Ex. 12. 13, Isa. 53. 2.

“**GOD** will see” (בראשית כב ט. אלהים יראה) said Abraham, as he went with Isaac to Mount Moriah; and when the ram for a burnt offering had been *given* him, to die *instead* of Isaac—from whom Israel descend—he still said יראה יהוה (בראשית כב ד). The name of GOD is here changed, for there is a further and fuller reference to the *love of His covenant*, but the word יראה is the same. There is still *the future thought*—The LORD *will see*. The animal was but a picture of *Another*, the LAMB of GOD. Hence the words יראה בהר יהוה, In the mount of the LORD, *He will be seen*. And in the appointed time, He was seen *there*, and GOD looked upon Him, though Israel *saw* no beauty to desire Him, (ונראה ולא־מראה ונחמדה), MESSIAH was despised, but Israel cannot be saved without Him, nor could the prophecy of Abraham come true without Him.

As to another picture of MESSIAH we are also told of *GOD seeing*. The Passover blood was put on the door posts, *not* for Israel to see, *not* for Egyptians to see, *not* even for the destroying angel to see, but for GOD Himself to see. When and where GOD saw *that* blood, there was safety. Does GOD see the blood of a sacrifice covering you? If not, the destroyer *must* enter: you have no hope.

But you cannot offer any lamb, you cannot put things right. “Will not prayers do instead?”—may be your anxious question. No, the blood must cover. And GOD meets the guilty sinner’s need. He says “I have found a RANSOM”;—the Rejected, but Holy, MESSIAH. When you speak against the LORD JESUS, you speak against the SAVIOUR on Whose blood GOD looks, to righteously forgive poor, helpless sinners, *without* breaking His law. Are you content to despise Him? It is dangerous. It is wicked. Yet, behold, now is the day of salvation, and GOD *calls* the wicked—“Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and He will have mercy upon him; and to our GOD, for He will abundantly pardon.” Isa. 55. 7.



The Study of Languages: To the Glory of God, or the Glory of Man? A Message to the Lord’s own People.

EVERYTHING is Satan’s opportunity (2 Cor. 2. 11), if the people of the Lord are out of harmony with Him. The study of Scripture may be perverted into a mechanical effort, and one may become proud of the knowledge of humbling grace. It is, therefore, incumbent on those who have been born again, and who would walk worthily of their high calling, to keep their hearts with all diligence, lest there be a serving of self in the midst of that which is originally and intentionally “unto the Lord.”

In nothing is this felt more than in the activity of witness, but we would not overlook an almost EQUAL danger in connexion with the deeper digging into God’s precious Word. The remedy, however, is not the avoidance of

this. Such an action is escaping one sin by another, and THAT the more determined. The mind which fears solemn seeking into “the deep things of God” (1 Cor. 2. 10), because Satan will strive to misuse, is unmindful of the *power* of the Holy Spirit, and, in many cases, actually lazy, though nominally reverent and self-distrustful. If we are to set aside study because of *possible* sin, and to deny godly *untiring* because of associations which are not according to truth, and to put off quiet testimony till we are free from the temptation to pride of zeal—we shall be spiritual wrecks in a world where God has appointed usefulness unto Himself.

But, in this connexion, a loving word may be said to those who would study the languages of the Original Scriptures, yet who know not Christ. Beloved friends, faith cometh by hearing, and hearing by the Word of God (Rom. 10. 17), but mere mental acquaintance will only make you self-satisfied, and—may I say it with tenderness and concern?—increase your doom! The *first* thing to consider is your position before God. If you feel you have broken His righteous law, how guiltily you are. There is no hope outside Christ, that gracious and everlasting Saviour, Who died for the lost, and welcomes the heavy laden (Matt. 11. 28).

And now we would return to those who, by grace alone, have passed out of death into life, and who want to honour the Lord with whatever He has given them, even mentally (Prov. 3. 9), and who remember the unchanging command “Do all to the glory of God” (1 Cor. 10. 31). “All” cuts at the root of every selfishness. We are *never* told to please the flesh, but to mortify it. Never are we off duty. Never is our path an easy settling down, “All” includes a Greek Testament Class as well as a meal, and a meal as well as a Greek Testament Class. Everything is important “before the Lord.”

The true study of Hebrew and Greek will never be to the glory of man, and a few reasons for this may be given. First, languages remind of Babel (Gen. 11. 1–9). Secondly, the history of words is heart-searching. Why should the Greek for “witness” (*martus*) come to mean “martyr,” and the Hebrew term “high” (גאה) often contain a thought of pride? Have we not here sad illustrations of the sinfulness of *man*? Thirdly, when the derivations of words are understood, there will be a real humbling—אנוש is frail, mortal man, he is mortally wounded before God, and incurable (Jer. 17. 9). “If any one is in Christ, there is a new *creation*”: so ruined are we. Fourthly, fuller insight into *SCRIPTURE*, as into nature, *will surely* awaken the heart-felt cry “The works of the Lord are great, sought out of all them that have pleasure therein (Ps. 111. 2). And everything that exalts God lays man low. True knowledge must be joined with reverence. A superficial acquaintance with a language may puff up, but if there is a realization of the wonders of the Word there will only be room for a confession of personal ignorance, and for the humble, yet very powerful plea “Teach me Thy statutes.”

A few words of caution may now be added as the *right* method, helping toward the right object. And, therefore, it may be well to point out what is *not* wise. The devotion of an *undue* proportion of time will hinder spiritually, also a sudden and temporary earnestness, involving this undue proportion one or two days in a week. A *little* regular work is better physically, mentally and spiritually. The *discipline* will be unto God’s glory. Further, an attempt to know all Classical Greek is usually begotten of self-esteem, and harmful, and apt even to hinder one’s exact appreciation of *the special dialect God was pleased to use*. Let there be a *prayerful* concentration on *this*,

without rush or delay, without independency of pride,* but with personal work at home—for one must not lean *too much* on others. Let there be a care for little things. Nothing appointed should be shirked, or half-done: the principle is bad, and how much time is wasted through half-learned and half-known words, inflexions, and tenses. God is not glorified by this. Let there be a holy avoidance of the prompt display of knowledge:—"The Original runs thus," "the Greek puts it so," and such expressions, though natural, in some contexts, or if one is privileged to devote years to the study, and to be called by God to teach, may both betoken and increase pride, when any commence to learn, though a false modesty may be a sign of the same sin.

If any are contemplating more acquaintance with the Word in this connexion, it will be a joy to guide and advise, and to welcome to the Greek Testament and Hebrew Classes, which the Lord has graciously permitted, and in which we would seek to illustrate the glorifying of God, and not of man,—which is the burden of this message.

In conclusion, may it not be urged on the Lord's redeemed to carry out His Word, in daily life, and as they see more its beauty to act accordingly, and then the deeper study will be linked with spiritual digestion and progress, and the result will be that which is all-important—even the glory of our gracious God.

God's Electing Love.

WE cannot nor would we, hide the fact that SCRIPTURE is full of election. Apart from the repeated words "choose," "elect," "predestinate" &c, we have the general principle, illustrated by the wondrous history of Israel there recorded. Deut. 7. 7, 8 explains GOD'S love to be unexplainably deep—"The LORD did not set His love on you because ye were more in number . . . but because the LORD loved you." The same Divine action is stamped on providence. The same electing mercy is felt by humble saved sinners. To oppose election *personally* is to be proud: "we were, by nature, the children of wrath, even as others" (Eph. 2. 3). Boasting is shut out. If any one is in CHRIST, there is a new creation.

Nor was election because of foreseen goodness. It was that we should be holy, and not because of any holiness (Eph. 1. 4). GOD loved us even when we were dead in sins (Eph. 2. 4, 5), apart from our willing and running (Rom. 9. 16)—alas, our willing and running were in the *opposite* direction (John 5. 40, Rom. 3. 15, Isa. 53. 6). Election was in spite of foreseen badness. "When we were enemies, we were reconciled to GOD, by the death of His SON" (Rom. 5. 10).

Why is there opposition to this inimitable love? Surely because of a half-hidden thought that man has *some* merit. Let it once be granted that we all deserve nothing, and shall not GOD do what He wills with His own gifts (Matt. 20. 15)? Naturally, we think too much of MAN. But MAN is entitled to nothing! Rom. 9. 18-20 can never be accepted, with deep love to GOD, unless there is a real

* Attendance at a *spiritual* grammatical class is desirable, if possible.

work of grace within. Such verses are a wondrous corrective to pride, when the HOLY SPIRIT repeatedly applies to the heart.

What shall be our inference from GOD'S election? Tit. 1. 1 makes clear, and John 15. 16 is definite. Deut. 10. 14-16 is decisive—"Be no more stiffnecked." "We love Him because He first loved us" (1 John 4. 10). And IN THE AGES TO COME He will show the exceeding riches of His grace, in His kindness toward us through CHRIST JESUS (Eph. 2. 7). "O the depth of the riches both of the wisdom and knowledge of GOD" (Rom. 11. 33-36).

Philippians 2.

If, therefore, there is any encouragement in CHRIST,* if any comfort of love,† if any fellowship of SPIRIT, if any inward affections, and pityings—fulfil ye my joy, in order that the same thing ye may mind, the same love having, together in soul, the one thing minding!—Not one thing according to a striving or according to an empty glory, but, in humbleness of mind, regarding one another as having a place over yourselves: not looking, each one, at the things of yourselves, but, each one, at the things of others also.‡ For mind ye this thing among you—which was in CHRIST JESUS also—Who, being originally in the form of GOD, did not regard to be on equality with GOD ought to be snatched hold of,§ but Himself He emptied, a form of a bondservant having taken, in likeness of men having become. And having been found in fashion as a man, He humbled Himself, having become One Who heard with subjection until death,—a death, howbeit, of a cross! Wherefore GOD placed Him high above, and freely gave to Him The Name, that which is above every Name,|| in order that, in The Name of JESUS, every knee should bow—of heavenly things and earthly things, and things under the earth—and every tongue confess that JESUS CHRIST is LORD ¶—with a view to the glory of GOD the FATHER.

So that, my beloved, according as always ye heard with subjection, (not as in my being beside only, but now, much rather, in my being away), with fear and trembling your salvation work out: **—for GOD is the One Inworking in you, both to will, and to inwork, on account of good pleasure.†† Do all things without murmurings and reasonings, in order that ye may have become blameless and unmixed, children of GOD without blemish, in the midst of a generation crooked and having been turned from the right course‡‡—among whom ye shine

* I.e. If such a thing exists as encouragement from one believer to another: the apostle never puts an "if" as to the encouragement of Christ.

† Loving comfort. ‡ ἕτερον, Those quite distinct.

§ An allusion, by contrast, to Satan and Antichrist: see Isa. 14. 14.

|| Or "the Name, the Name over all."

¶ Κυριος without article, and emphatic by position, Jehovah. Still called by Israel Ως, the Name. ** κατα denotes thoroughness.

†† This striking thought, veiled in A.V., ascribes glory yet more manifestly to the Lord. ὑπερ τῆς εὐδοκίας may also be read with πάντα ποιεῖτε. Good pleasure is the opposite of grumbling. ‡‡ "Distorted."

as light bearers in the world :—having aloft a word of life, with a view to a cause of boasting for me, with a view to a Day of CHRIST,—because not with a view to that which is empty did I run, nor with a view to that which is empty did I labour. But if I am even poured out on the sacrifice and work of God's people, belonging to your faith,* I joy and joy together† with you all : but with respect to the same thing ye also joy and joy together with me. But I hope, in the LORD JESUS, Timotheus quickly to have sent to you, in order that I also may be well in soul, having come to know ‡ the things concerning you. For not one have I equal in soul, who is of such a kind that he will genuinely§ be anxious as to the things concerning you. For all their own things are seeking, not the things of JESUS CHRIST,—but the proving of him ye recognize, because as a child for a father, together with me he was a bondservant with a view to the gospel. Therefore on the one hand I hope to have sent this one, whenever I shall have seen to the things about me—forthwith. But|| I have fixed faith in the LORD that I myself also quickly shall come. But a necessary thing I regarded it to have sent to you Epaphroditus, my brother and worker together, and soldier together, but your apostle and one engaged in the work of God's people for my need—since he was earnestly longing after you all, and was in anguish, because ye heard that he was prostrate :—for he was even prostrate, very close to death—but GOD had mercy on him, but not only on him, but on me also, in order that I should not have sorrow upon sorrow. Therefore more diligently I sent him, in order that, having seen him again, ye may be joyful, and I may be less sorrowful. Therefore welcome him in the LORD with all joy, and such have in honour, for because of the work of CHRIST unto death he drew near, having cast aside his soul,¶ in order that he might fill up that which was behind** of the work of God's people toward me.

* *λειτουργία*, see 29 and 30, is a beautiful use of an Athenian term for *public service* (service for the people), and of a Septuagint word for priestly ministry (e.g. Ex. 28. 35).

† From the root of the word "grace." All is by grace.

‡ Having become cognisant, recognized.

§ "Freeborn," as in 1 Tim. 1. 1.

|| Note *μεν, δε*.

¶ Another reading suggests he put aside counsel for his life, *cf.* Matt. 16. 26.

** No reproof implied : all the Philippians could not finish the work, journeying to Rome.

By the grace of God, and that He may be exalted, we hope to gather to worship, and to consider His precious Word at **61, Upton Lane, Forest Gate**, during the holidays. Meetings, if the Lord will, Thurs : 4th. 8 p.m., Fri : 5th. 3 and 6. 30 p.m., Sat : 6th. 7 p.m., Mon : 8th. 3 and 6. 30 p.m. Usual assembling together on the Lord's Day, and on Sat : 3 p.m. a meeting for *brethren* in the Lord concerning Fellowship, and at 6 p.m. A Hebrew Class, without fees, will commence, open to *any*—all that God may be honoured, and His Will known. Subjects include :—"The True Grace of God." 1 Pet. 5. 12. Knowing and Making Known the Truth, John 8. 31, 32. Prov. 22. 21. Debts of All kinds, in the Light of the Word, Rom. 13. 7, 8. Some Tendencies of these Evil Days. Eternity.

Further particulars, and leaflets, on application—P. W. Heward, 61, Upton Lane, E. Num. 7. 89, Ps. 85. 8, Mal. 3. 16, 1 Pet. 4. 11.

Scriptural Attitude Toward Juries.

Thankfully recognizing

- (a) "The powers that be are ordained of GOD," Rom. 13. 1—
- (b) Our glad duty to "honour the king," 1 Pet. 2. 17—
- (c) Our privilege of praying for "all that are in authority," 1 Tim. 2. 2—
- (d) Our additional responsibility through freedom of conscience, Luke 12. 48—

We realize that our time of government is not yet (John 18. 36), and that our citizenship is in heaven (Phil. 3. 20). This principle has far-reaching consequences :—

I. We cannot seek or accept the advantages of *earthly* citizenship (taking office, voting &c) ; and we must limit its accompaniments to cheerful paying of dues (Rom. 13. 6, 7), though we desire no voice in the expenditure.

II. We cannot take the office of jurymen with a clear conscience, and to the glory of GOD.

Additional explanation of this attitude may be summarized thus :—

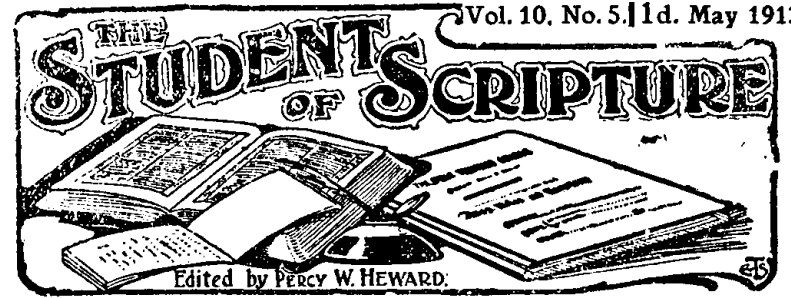
(a) A jury may not merely pronounce on a matter of fact, but oft becomes an assessor, with the judge, and can decide a man's future. The very name, from the same root as "*jurisprudence*" and "*justice*," illustrates its *governmental* character, out of harmony with our appointed position in a dispensation of *grace*. If we would reign with CHRIST, and share in the future jurisdiction of 1 Cor. 6. 2, 3, it is ours now to "remain *under*"—as the word "suffer" in 2 Tim. 2. 12 signifies.

(b) The *only* position in a law court which the later Scriptures give a child of GOD is a position of rejection for his LORD'S sake. Receiving present deliverance from this persecution, we would be grateful unto Him.

(c) 1 Cor. 6. 1-5 shows a present "judging," but only *in a church*, see Matt. 18. 15-20, 1 Cor. 5. 12, 13.

(d) The refusal of *partnership*, with any who may not acknowledge the LORD JESUS, is against our sharing with others in this matter. One has no guarantee of a believing jury (2 Cor. 6. 14).

We do not desire the *privileges* of citizenship, while we avoid its duties. We first surrender the former, and then ask permission to give up any of the latter, that are inconsistent with the things which we believe from the Word of GOD. Concerning all else we trust it may be said of us, as of GOD'S servant once—"We shall not find any occasion against this Daniel, except we find it against him concerning the law of his GOD" (Dan. 6. 5).



A Word of Introduction.

AS those saved by grace we would make known the Word of GOD, definitely and patiently:—not boastingly, but as those who have obtained mercy to be faithful (1 Cor. 7. 25). If any are seeking for amusement, may they be disappointed. If any love the LORD, and want Bible help—not merely for the head, but for the heart and hand—we trust our heavenly FATHER will accept our ministry, and, answer prayer, by blessing them through this literature. If any are perplexed, and want GOD'S will, it will be a joy to correspond, and to send leaflets on special subjects. If any would like to attend Bible Studies, we shall be thankful, for His honour. In brief, literature is sent forth "unto the LORD," that He may glorify His Name, especially in binding His humbled people together in solemn, yet thankful, view of that Day.

A Human Philosophy Reproved In the Later Scriptures. Notes on Gnosticism.

OUR subject is saddening: may the LORD give grace. *Gnosticism* was long in solution ere it crystallized: the mysteries of iniquity ever *inwork* before they are revealed. But GOD, Whose eyes are as a flame of fire, and Who seeth the end from the beginning, judges the beginnings of sin, and has in Scripture anticipated the developments of Gnosticism, Romanism, Rationalism, and every human scheme, to prepare His people for withstanding in the evil day.

The philosophy before us, falsely called "Knowledge" (*γνωσις*, Gnosis, 1 Tim. 6. 20), was the result of an inquisitive mind as to the origin of evil, and a desire to appear wise beyond what is written. Moreover, it was one form of that awful sin which has many disguises—*identification with the ungodly, and worldliness*. The believer must be unworldly in *reason*, as well as in *garb* and in *use of time*, if he would please the LORD, and this humbling lesson is only slowly learnt by some of His dear people. Is it any wonder that false professors of the faith never come to its knowledge?

The root idea of Gnosticism was mystic pantheism, and secondly

"If the LORD will."

SUBJECT.	DAY.	TIME.	CENTRE.	REMARKS.
* Acts of the Apostles.	Mon :	8—8. 45.	Uncertain. †	With Notes on "Church History."
* Bible Geography and Customs.	Mon :	9—9. 30.	Uncertain. †	{ Also Wed : 6—7. 15, with boys and girls : those interested in practical work welcome.
Daniel and Zechariah.	Sat :	7—8.	Forest Gate.	
Doctrine of the Bible. †	Thurs :	8—8. 45.	Forest Gate.	
Greek.	Tues :	8. 30—9. 30	Bow.	Men only.
"	Thurs :	4. 15—5.	Forest Gate.	Men only. (7—7. 25 Boys and Girls).
"	2nd, 4th Sat: in month.	6—7, 7—8.	Waltham Green.	
Hebrew.	1st and 3rd Sat :	6—7.	Forest Gate.	Men only.
"	Thurs :	7. 30—8.	Forest Gate.	Men only.
* " Studies.	1st Sat : (?)	3. 30 or 4.	Bow.	
Levitical Types. †	Sat :	8—9.	Forest Gate.	
Methods of Bible Study. †	Wed :	8. 30—9. 15.	Bow.	
Philippians.	1st, 3rd, (5th) Thurs :	8—9.	Waltham Green.	{ With boys and girls : any interested in practical work welcome.
Questions in the Gospels.	Thurs :	6—7.	Forest Gate.	
Revelation, The Book of. †	Thurs :	8. 45—9. 30.	Forest Gate.	
* Scripture Numeration.	2nd and 4th Wed :	8—8. 30.	Bow.	{ Tea-time Bible Talk. Men only.
Some Bible Difficulties. †	Fri :	6. 30—7. 30.	City.	
Various Scriptures.	1st Wed :	3—4.	Forest Gate.	{ With Prayer for Israel especially.
"	2nd Mon :	3—4, 8—9.	Waltham Green.	
"	Bank Holidays.	3—5, 6. 30—9.	Forest Gate.	

* Will commence shortly, if God permit. At present, Mon: Various Scriptures, at Forest Gate. † Typewritten Outlines of next "Study" in these subjects can be sent.

antagonism between the earlier and later Scriptures. Many were the fruits of these evils. Some, viewing the universe as one "soul," excused all iniquity as part of its "development," a wicked principle not unheard to-day. Others, believing in two independent and eternal principles of *right* and *wrong*, associated the wrong with *matter*, and everything material, and occasioned a Stoic asceticism and disregard for feelings. Thus the same primary sin brought some to licentiousness, and others to a "neglecting of the body" (Col. 2. 23).

Do we not see varied parallel departures from the truth in "Christian Science" and "Spiritism," and kindred false religions? But we shall find the iniquity yet closer upon us, and nearer to us, as we prayerfully continue the study.

A favourite word of Gnosticism was "Pleroma" or "Fulness," and in allusion to its "vain deceit" we have the striking testimony of John 1. 16, Eph. 3. 19, Col. 1. 9, 2. 9 where the very term is employed. We rejoice that all *true* fulness is in CHRIST; we need nought else. Gnosticism, furthermore had its æons or emanations linked with this *pleroma*, supernatural beings, as the "demons" of a more open heathenism. Hence the Scriptural declaration that GOD made the real "æons," or ages as the term rightly signifies, and, in His perfect wisdom, fitted them together (Heb. 1. 2, 11. 3). But this word also suggests, as our version renders it, "the worlds," though this suggestion is *only secondary*. However, a second denial of man's philosophy is important. Gnosticism viewed the Creator of the material world as *unwise* and inferior to GOD, giving to Him the name of Demiurge, and viewing Him as the Deity of the Jews. This very word is taken up and used contrastedly by the HOLY SPIRIT in Heb. 11. 10, concerning the heavenly city, Whose Builder and Maker (δημιουργος*) is GOD.

Again, among the so-called *æons* of ever-changing Gnosticism were Life and Light. Hence the opposed application of such titles to our beloved LORD, in Whom is found, as His people have realized, all the fulness (John 1. 4).

There is not any doubt that a system of evil which developed into this "Gnosis" is attacked in Col. 2. There we have its dogmas (δoγμα, 20), and its asceticism (21, 23), and the HOLY GHOST shows its tendency by the final words which should be preceded by a pause:—"not in any honour—(but actually) to the satisfying of the flesh" (πλησμονη, a saddening fulness and climax). The intruding demonism linked therewith is Divinely judged in verse 18.

It is remarkable how the ancient Gnostic doctrine, that separates the person of our beloved LORD into a man "JESUS" and an emanation "CHRIST" has been partly revived in the teaching of some to-day. Sin often repeats itself. The ancient lie was that CHRIST came on JESUS at baptism (hence the contrasted stress of John 1. 32, 33), and left Him ere He died for our sins. The wondrous words of Matt. 27. 46 were misused to support this iniquitous conception, and denial of atonement. Against it John the apostle set forth truth in

* Literally "working for the people."

1 John 5. 6 which may be literally rendered thus, the words in brackets being only explanatory, "This is He Who came *through* water and blood, JESUS CHRIST (not two persons, but one), not in the water only (at baptism) but in the water and in the blood (when JESUS CHRIST died), and the SPIRIT is the Witnessing One (i.e. at baptism, the SPIRIT, not an Emanation), because the SPIRIT is the truth." Verse 8 adds concerning these three witnesses that "the three are with a view to the oneness" (εις το εν), that is, they alike emphasize the *oneness* of JESUS CHRIST. The "through" of this passage sets aside the dream of Gnosticism, and the believer praises GOD for the precious wealth of a single preposition.

We have already noticed 1 Tim. 6. 20. It is worthy of notice that the word "oppositions" (ἀντιθεσεις) was the very name of one of Marcion's books, Marcionism being among the most "successful" branches of this tree of iniquity. The "genealogies" of Tit. 3. 9 included, probably, Gnostic dreams and mysteries. Thus GOD fore-arms His own: He never leaves, never misleads.

The immoral tendencies of Gnosticism in action are doubtless are doubtless brought before in 2 Peter 2 and Jude, as well as in the churches of Pergamum and Thyatira (Rev. 2). False doctrine ever guides to false practice. One is never by itself. Let us learn this lesson, if in CHRIST JESUS, and be humbled.

Thus, whether we consider the speculative or the practical character of this religion, we must abhor it, and the will of GOD is plain as to resisting so awful a counterfeit of true Christianity, which often comes in with apparent "wisdom of words," and "fair speeches," and sometimes is helped by an *ultra*-dispensationalism which distinguishes unduly between the earlier and later Scriptures. While saying this, we would earnestly acknowledge GOD'S distinct methods of dealing with His people, contrasted with the idea of contradictions, or of mere development. This is necessary to a right understanding of His wondrous plan, in which His redeemed can now rejoice, praying, in the HOLY SPIRIT, for His preserving grace, lest they dishonour Him, either in belief or action.

Philippians 3.

During the time that is left, my brethren, be joyful in the LORD. To be writing the same things to you, for me indeed is not a hesitating, but for you it is that which is secure.* Behold the dogs, behold the evil workers, behold the concision.†—for we *even* we are the circumcision, those spiritually worshipping GOD, and boasting in CHRIST JESUS, and not in the flesh having fixed faith. Although I am one that hath fixed faith in the flesh also ‡:—if any other one thinketh to have a fixed faith in the flesh, I rather.—Circumcised the eighth day, out from Israel's race, of Benjamin's tribe; a Hebrew *born* from Hebrews; according to law, a Pharisee; according to zeal, one pur-

* Not slipping.

† Or "ye behold."

‡ Cf. Prov. 26. 4, 5. The apostle shows what he had in the *physical* flesh, which he gladly kept on counting loss for Christ.

suings the called-out-church ; according to righteousness (that which is in law) having become blameless ! Howbeit what things were of such a kind that they were gains belonging to me, these things I have regarded, because of CHRIST, a loss ! Howbeit, rather I also am regarding all things to be a loss* because of the having above them the recognition of CHRIST JESUS my LORD, because of Whom as to all *these* I was caused to suffer loss, and I regard them refuse, in order that I may have gained CHRIST, and have been found in Him :—not having my righteousness (that which is out from law), but that which is through faith of CHRIST, the righteousness out from GOD, upon the faith linked with the recognizing of Him,† and the power of His resurrection, and the fellowship of His sufferings,—while I am making myself comformable with His death‡—if by any means I may have arrived into the out-resurrection, that which is out from the dead. Not that already I partook, or already have been perfected,§ but it is my pursuit, if I may even have taken hold—whereunto || I was even taken hold of by CHRIST JESUS. Brethren, I am not reckoning myself to have taken hold, but *am reckoning* one thing:—the things behind indeed forgetting, but on to the things in front stretching, in accord with a mark, my pursuit is with a view to the prize of the above calling of GOD in CHRIST JESUS. Therefore as many as are perfect—let us mind this, and if as to anything ye mind otherwise, even this GOD to you will unveil. Besides, as to that into which we came in advance,¶ let there be a keeping step, by the same rule, a minding the same thing. Imitators together of me become ye, brethren, and mark those thus walking about according ye have us a type : for many walk about, whom often I was saying to you,—but now even weeping I say—to be the enemies of the cross of CHRIST ! Whose end** is destruction away, whose god is the belly, and their glory is in their shame, those who are minding earthly things. For our citizenship exists in *the* heavens, out from which even a SAVIOUR we are expecting—the LORD JESUS CHRIST, Who will re-fashion the body of our humiliation, conformed†† to the body of His glory, according to the inworking of the power which He possesses, even to have subordinated all things unto Himself.

Chapter 4.

So that, my brethren, beloved and longed over, my joy and crown,—thus stand fast in the LORD, beloved. Euodia I encourage, and Syntyche I encourage, to mind the same thing—in the LORD. Yea, I ask thee also, who art genuinely yoked together,‡‡ take a share together with those women who were of such a character that in the gospel they combatted together with me,—with both Clement and

* A fine, or forfeit. † Or του γωναι may be a genitive of purpose about ἡγουμαι.

‡ That is, a *rejected* death, see 2. 2. § Brought to the end.

|| A difficult expression : evidently Paul's taking hold is viewed as the result and manifestation of the Lord's mercy that snatched him from judgment.

¶ I.e. in advance, being those "full grown," or in anticipation of *that Day*.

** Contrast τελειος. †† Note verse 10. ‡‡ Or "true born yoketellow." See 2. 20.

those left of workers together with me*—of whom the names are in a book of life !

Rejoice, *by grace*—in the LORD—always : Again I will say, rejoice. Your yieldingness,—let it be recognized by all men : the LORD is near :—as to nothing be anxious, but in everything, at† the prayer and the supplication, with gratitude, let the things you ask be made known to GOD, and the peace of GOD (which hath what is over all understanding) shall keep watch in your hearts and the thoughts of your understanding—in CHRIST JESUS.

During the time that is left—whatsoever things are true, whatsoever solemn, whatsoever righteous, whatsoever pure, whatsoever lovable, whatsoever of good report—if there is any excellency, and if any praise, these things reckon.‡ The things which ye both learnt and received and heard and saw in me—these things practise, and the GOD of peace shall be with you.

But I rejoiced (in the LORD) greatly, because already at length ye flourished § with respect to having a mindfulness on my behalf—in the matter in which ye used to be mindful, but ye were without an opportunity. Not that in accord with a coming behind do I say *it*—for I learned in the things in which I am to be one realizing a sufficiency. I know both to be humbled, I know also to abound—in everything, and among all, || I have been initiated both to be well fed and to be hungry, both to abound and to come behind :—as to all things I have strength in the One Empowering me—CHRIST. Nevertheless ye did well having had fellowship with my tribulation. But ye know—even ye Philippians—that in the gosnel's beginning, when I came out from Macedonia, not one church with me had fellowship—with a view to an account of giving, and receiving ¶—but ye only. Because even in Thessalonica, both once and twice, with a view to my need ye sent. Not that I seek after the gift, but I seek after the fruit that is more—with a view to your account. But I have all things and abound : I have been filled, having welcomed from Epaphroditus the things from you, a savour of a sweet smell,—a sacrifice welcome, well pleasing** to GOD.—But my GOD will fill all your need†† according to His riches in glory, in CHRIST JESUS :—to our GOD and FATHER be the glory reaching into the ages of the ages. Amen.

Greet every holy one in CHRIST JESUS. There greet you the brethren together with me. All the holy ones greet you—but especially they out of the house of Cæsar. The grace of our LORD JESUS CHRIST be with your spirit.

The music of heart-harmony with the LORD is sweet indeed. The word "confess" suggests a speaking *together with Him*. And we read too of saved ones *symphonizing* in prayer. Oh that we may never sow *discord*.

* "Together" is strikingly emphasized. † And "by means of."

‡ I.e. impute to others, whenever possible, and meditate upon them in your own minds.

§ The word suggests a plant *shooting up again*.

|| or "in all places": παντι and πασι give a peculiar *emphasis*.

¶ "In that Day." ** εὐωδια, εὐαρεστος. †† Or "every need of you."

"About to be Judged."

Jas. 2. 12.

THE believer in the LORD JESUS does not come into judgment (John 5. 24); there is no judgment against him (Rom. 8. 1). How then can he truthfully live as one about to be judged?

Never must we weaken one part of Scripture because we fear that otherwise it will not fit another. Our reasoning is a poor thing: let us have faith in the perfect words of GOD'S perfect Word. But though we dare not fit in portions of truth as we like, we may, with becoming reverence, seek to find out what the LORD would show us by seeming contradictions. Let us pray for a teachable spirit, and check everything that is contrary thereto.

May it be that by James 2 the LORD warns His own lest, by wandering from Him, they lose evidence of salvation, and thus become, as to *experience and appearance*, unsaved? Doubtless He graciously keeps us to His way, by holy threatenings, as we see in Matt. 5. 29, 30, but this seems hardly the point here.

May it be that we have a message to unsaved professors, for the Epistles again and again make clear that many think they are saved, and are numbered with saved ones, while all the time they are unsaved and lost? How solemn is their condition! Doubtless this thought is important, but *all* the recipients of this letter are urged to live as about to be judged. They were not all carnal professors.

What then is the key to the problem? *The Judgment Seat of CHRIST* (2 Cor 5. 10). Made free from law, we are in a law to CHRIST: delivered from judgment and the Great White Throne, our works will be judgment at the Bema of the LORD, and we shall receive a reward, or suffer loss (1 Cor. 3. 13-15). This fact solves many difficulties, shows the harmony of apparently divergent Scriptures, emphasizing the righteousness of GOD'S character, and spurs the believer to godly activity. Our *whole* life should be lived in solemn view of "that Day": GOD will bring every work into judgment!

"Gathered Thick Together."

Luke 11. 29.

THE people pressed upon the LORD JESUS to hear his word. On one occasion at least "they trode one upon another" (Luke 12. 1). At another time, "all His adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by Him" (Luke 13. 17). Surely the prospect was encouraging: yet we know the change. 5000 men were at one period "devoted followers," to outward eyes, but when He was raised from the dead, His largest meeting was of "above 500 brethren" (1 Cor. 15. 6). The people, who were willing for a season to rejoice in John's light, were attracted awile by the "new teacher," as He seemed to them, Who taught so beautifully, and "not as the scribes." But,

like Herod, they were not brought down low enough to acknowledge their ruin, and to rejoice in His humbling salvation. They loved darkness, though sin awhile took the guise of holiness. The flesh can counterfeit the work of the SPIRIT:—and oftentimes does this, temporarily. It is written "If ye CONTINUE in My Word, then are ye My disciples *indeed*" (John 8. 31).

He Who knew "what was in man" was not misled by the apparent revival. This was not the first time that Israel had turned to the LORD feignedly (Jer. 4. 10). Every "religious" land has, doubtless, some parallel. When the people were "gathered thick together, the LORD JESUS openly, and quickly, and very definitely declared that the generation as a whole was *evil*. He never spoke flattering words: *He* was the TRUTH. The people seemed enthusiastic, but they wanted a sign, or some food, or were led on by seeing a crowd. There was nothing *deep* in the work. Satan's counterfeits are likened to a building on the sand without a foundation, and the quick growing of seed in a mere layer of earth. GOD'S gracious operations are deeper. The good ground permitted the seed to take *root*: thus it did not spring up so rapidly: but there was a bringing forth of fruit with remaining *under*, or patience, as the HOLY SPIRIT wondrously expresses it (Luke 8. 15).

Like to what it was in the days of CHRIST, so is it often to-day. Crowds may occasionally be gathered to hear truth, but pride must not be allowed a footing. Nor must a wish for the salvation of many be misused to make us conceive that all those who seem impressed desire the LORD. Perhaps a majority in this land are, at sometime or another, apparently concerned about their souls, but there is nothing further. A religious childhood, an impulsive youth, an emotional manhood or womanhood will only bring more remorse in an eternal hell. Oh that we may not help to this dire doom by any share in the "singing revivalism" of to-day, by any participation in leading the unsaved to believe they are safe.

The blood of CHRIST was not merely the blood of a martyr or hero. His wondrous Personality makes the thought of His death so solemn. CHRIST was GOD, and PERFECT MAN: yet He laid down His soul for guilty sinners. Ah, this emphasizes another thought—His was the blood of a Sacrifice: He took wrath and the curse, for His redeemed.

"GOD is faithful": faithful to keep (1 Cor. 1. 9): faithful to preserve amid trials (1 Cor. 10. 13). Yes, "He is faithful That promised" (Heb. 10. 23). How trustful should His people be.

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

Hymns for Believers.

'Tis not enough to praise
When everything is clear :
And then to go in murmuring ways,
When everything is drear :
Faith trusts when it is dark,
God never helps too late,
Faith will not choose a man-made
But readily will wait. [spark,

'Tis not enough to say
We ought to own the Lord :
We need to prove that we obey,
That we with Him accord :
The Lord knows what is best,
We do not know at all,
His will we love, in Him we rest,
On Him alone we call.

Our Father, Thou art still
Our Guardian, and our Guide,
We only want to do Thy will,
And in Thy path abide :
Teach us the way to go,
If it shall please thee, now,
And may we by our actions show
That we before Thee bow.

When trials are past, we see
The wisdom of the strain,
But we would trust believingly
Amidst the toil and pain :
Enable us to praise,
And hear our praiseful prayer,
And may we love Thy perfect ways,
Till we Christ's glory share.

Redeemed by grace,—though nothing
could I offer,
Nothing at all, my best was only sin :
Nor did I wish a righteousness to
proffer,
God condescended all things to begin.
Redeemed by blood,—my sins are
borne for ever—
Not one shall rise to doom me in
that day !
Lost, lost by nature; saved that none
may sever—
God chose in love His love to thus
display.

Redeemed to serve,—how gladly I
should render
All that I am to Him, Who loveth me ;
How should I grieve o'er sin, with
heart still tender,
As more the cost of saving grace I see.
Redeemed for aye,—I shall behold
the glory,
Shall with my precious Saviour take
my stand,
And to eternal days recount the story,
How sovereign grace a sinner took
in hand.

Redeemed, redeemed,—grace right-
eously is reigning,—
Oh that I may, by life, make known
my Lord,
All pride and boasting I would be
disdaining,
And simply with my Saviour's will
accord.

Have I nothing I can boast ?—
Then I ought to fully praise !
But when'er I love the most,
How imperfect seem my ways,
Gracious God, forgive and guide,
May I in Thy Will abide.

Why should I a murmurer be
Saved by grace from awful doom ?
God to all my needs will see,
Why should I be full of gloom ?
Grace is full, and praise should sound,
Gratitude for grace abound.

By faith we would, our God, draw
near,
With holy boldness, godly fear,
By faith we would that country seek
Where all will of Thy mercy speak.

By faith we would, earth's fame refuse,
Reproach and suffering gladly choose,
By faith we would Thy goodness own,
And make, by grace, Thy mercy
known.

By faith we would live day by day,
Trust Thee alone, and Thee obey,
By faith as strangers be, and talk,
Before and with Thee humbly walk.

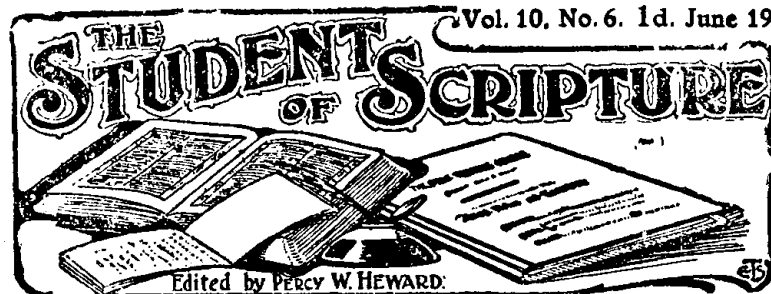
By faith we now would suffer shame,
Thy glory make our chiefest aim,
By faith we would be patient too,
And keep Christ's Coming in our
view.

By faith we would in Thee delight,
As pilgrims live in this world's night,
By faith we would earth's treasures
scorn,
And live in hope of that glad morn.

By faith may we refuse earth's gain,
That with Thee, Lord, we soon may
reign,

By faith may we, as those of old,
Be in Thy service faithful, bold.

By faith as Enoch, Lord, may we,
As saved ones, humbly walk with
Thee,
And have within the witness too,
That Thou art pleased with what we
do.



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A Word of Introduction.

THE Word of the LORD is, like all His works, great, and sought out of all them that have pleasure therein (Ps. 111. 2). When one realizes spiritually something of the exactness, preciousness and fulness of Scripture, surely holy intensity must result. To aid believers in feeling the value of, and feeding on, THE WORD is this magazine issued, and any further help will be a joy, unto the glory of GOD. Those who are bought by the precious blood, and enabled, in any measure, by the HOLY SPIRIT, to search THE DEEP THINGS OF GOD, owe loving encouragement to others.

Neh. 13. 10, 11.

WHENEVER there is zeal for GOD, there is zeal for GOD's servants. Popery has hindered this, and exalted man, so that a contrary independence is easy. But the humble child of GOD will seek grace to preserve him from both and all extremes. We notice that the neglect of the Levites was, in the LORD'S eyes, and in His godly servant's opinion, forsaking the house of GOD. For the Levites did the work (10) : they had no mere sinecure, and it was the privilege of others to remember the labourer's worthiness of his hire. If any, like Paul of old, are guided, it may be temporarily, to use none of these things, the responsibility of the LORD'S people must not be weakened. There is a need for continual urging of saved ones in this matter, for it is easier to settle down in the world than we imagine, and when an income is mapped out by the flesh it is hard to take a tenth, or more from it, without confusion. The saved drunkard can easily spare his tenth, when the LORD mercifully removes the craving for drink, but the saved moralist, who has practised seeming economy, will find it a strain to serve the LORD aright. Yet the LORD gives grace for the peculiar difficulty, and it is our privilege to trust Him to arrange our expenses, as well as our time. If, in the LORD'S love, we value Himself, the things of earth will seem less precious, and it will become more "natural," or rather the new nature will be illustrated, to lay aside every weight, and the sin which so easily besets us.

Fellowship of saved ones is a real joy : shall we not, in God's mercy seek this ? Pride and federationism are hindrances, but the Lord is greater than hindrances.

Restoration.

1. Some imagine that nothing needs restoration, and that spiritual power is still possessed, and conveyed by "apostolic succession." Such have no proof texts, and sadly fail to read the later epistles dealing with ruin.

2. Others conceive that "corporate union" is so far gone, that a continued individualism is necessary:—a portion of these inferring independency and miscalled "liberty," and another portion believing that Matt. 18. 20 was specially written for such a time like this. Such do not argue like Josiah when told of ruin (2 Chron. 34. 92 and 35. 1), nor do they realize that GOD approved of a *church* at Ephesus after ruin (Rev. 1. 11), as a result of the "individual" activities of 2 Timothy. Matt. 18. 20 is taken from its context, where it primarily deals with a *part* of a rightly organized assembly, though the *principle* applies to all obedient ones.

3. Others think that different so-called restorations have taken place, many connecting them with the teachings of Irving, not a few with the Book of Mormon, and large numbers with the "Pentecostal Movement," and *all* in error as to *much* of the truth of GOD, particularly as to the Coming again, in *manifested* glory, of our adorable LORD and SAVIOUR JESUS CHRIST, according to Matt. 24. Linked assemblies do not come under the description of 1 Tim. 3. 15.

4. Are there not some who are pained by the indifference of the majority, and the false assumptions commonly made, and who, by the grace of GOD, would humbly seek, along the path of 2 Tim. 2. 21, 22, and holding all the faith of GOD'S elect, to press toward the mark? Shall we not pray for strength to obey, and be ready to receive any further "little reviving," and Philadelphian awakening, which the LORD may be pleased to grant, according to His promise in Rev. 12, and in relation to a godly and reverent regard for *His* "whatsoever" (Matt. 28. 20, John 15. 14)?

The Omer.

PENIECOST of old depended on The Omer. And what was this? A Sheaf of Corn *lifted high* (הִנִּיחַ) before the LORD, on the *first* day of the week during Passover. Whence came that sheaf? *Out of the ground*. From a seed it sprang up, and this seed-corn had been *definitely* put into the ground that it *might* die, and thus bring forth much fruit.

Of what other Omers are we told?—

1. An Israelite's Daily Food, Ex. 16. 16.
2. The Hidden Manna, Ex. 16. 33.
3. A Poor Israelite's Sin Offering, Lev. 5. 11.
4. The Morning and Evening Meal Offerings, Lev. 6. 20.
5. That which met the Need of a Stranger, Deut. 24. 19.

Surely GOD is teaching much by all this. The weights and measures of Scripture are not accidental. Lev. 5. 11 suggests that the Omer

pictured the very *Same One* as the sacrifices. And, in connexion with Passover, let us remember that the *Omer* was the meal-offering for a *lamb* (Ex. 29. 40, Num. 15. 4, 5). We have seen that it *must* have been *raised* from the ground after the seed had *died*. Let us never forget that the Passover-sheaf was waved at the *beginning* of a *new week*.

We would say again—Surely GOD is teaching much by all this. The Passover lamb was not raised, but its מִנְחָה was, if we may thus express it. Here we have a picture of the One Who came down from heaven, Who is now hidden (Ex. 16. 33), Who meets the great need of the poor helpless sinner. Ah, my friend, if only you felt lost, and knew your need.

How exactly GOD fulfilled this type. At Passover time MESSIAH died, about the time of the evening omer, and the day after the Sabbath He was raised, and He did ascend to His FATHER from Whom He had come down, to be the SAVIOUR of those who see themselves humbly described in Lev. 5. 11 and Deut. 24. 19. And He is now the *daily* BREAD of LIFE to such.

The very year He suffered, at Pentecost there was a sound as of a rushing mighty wind, and the HOLY SPIRIT came upon those who believed Him. Here was the *new* מִנְחָה (Lev. 23. 16). The two loaves may suggest *saved* Jews and Gentiles. Their making with leaven suggests *the peace-offering*, and one sees how even believers fail, whereas the THE TRUE SHEAF OF CORN Himself had no leaven. But the leaven was not to be allowed to work any longer in these loaves, and GOD'S people must hate sin, though they ever feel the need for their Saviour (Lev. 23. 19). The *four* omers of this offering may indicate GOD'S *world-wide* working: oh, that some who read these lines may be *included* therein.

Pentecost does not, in Scripture, date from the Passover feast, but from the day *after* the Sabbath. MESSIAH'S people are joined to Him in resurrection, in a *new* position. In like manner, the cherubim, (representing the LORD'S "many" of Isa. 53. 11) were not on the ark which kept the law, and had wood of humiliation, but on the Mercy Seat, added after, without any humiliation, a symbol of MESSIAH raised. Everything is fitting, if MESSIAH'S place is recognized. Otherwise all is confusion, and you, my friend, have *no* SAVIOUR.

"The Kingdom is the Lord's."

HE has not yet taken it, for there is an appointed time, but it is His. Soon the prayer of saints in all ages will be answered, and GOD'S Kingdom will come, not by human wisdom, nor even by the preaching of the gospel, but by the personal return of the LORD JESUS, the KING. Rev. 11. 15 gives a wonderful prospect: may we, by grace, as His blood-bought people live in the light of it.

Meeting Rooms of Believers:—61, Upton Lane, Forest Gate, 38, Campbell Rd, Bow, E, and 43a, Broadway, Waltham Green, S.W. Also "Rosemond," Bede Burn Rd, Jarrow-on-Tyne.

Colossians 1.

I. (1) PAUL an apostle* of CHRIST JESUS, through GOD'S will, and Timotheus the brother, (2) to the holy ones in Colosse, even faithful brethren in CHRIST.—Grace to you, and peace from GOD our FATHER, and the LORD JESUS CHRIST. (3) We are grateful to the GOD and FATHER of our LORD JESUS CHRIST, always praying over you, (4) having heard your faith† in CHRIST JESUS, and the love which ye have into all the holy ones,‡ (5) because of the hope being laid up for you in the heavens, which ye before heard in the word of the truth of the gospel, (6) being present with a view to you§ according as in all the world it is fruit-bearing, and increasing, according as in you also,—from which day ye heard|| and fixedly recognized the grace of GOD in truth, (7) according as ye learnt from Epaphras the beloved bondservant together with us, who is faithful, over you,¶ a minister of CHRIST, (8) who made clear also to us your love in spirit. (9) Because of this we also, from which day we heard, do not cease praying over you, and asking in order that ye may have been filled with the fixed recognition of His will, in all wisdom and spiritual understanding**; (10) to have walked around worthily of the LORD, with a view to all pleasing, in all good work fruit-bearing, and increasing†† by the fixed recognition of GOD, (11) in all power being empowered according to the might of His glory, with a view to all remaining under patiently, and longsuffering with joy:—(12) Being grateful‡‡ to the FATHER, Who made us sufficient with a view to the share of the lot of the most holy place,§§ in the light, (13) Who rescued us out of the authority of the darkness, and caused us to stand differently—with a view to the Kingdom of the SON of His love,||| (14) in Whom we have the redemption, the forgiveness of sins,¶¶ (15) Who is IMAGE of the unseen GOD, FIRSTBORN of all creation:*** (16) because in Him were created all things†††, the things in the heavens and the things on the earth, the things seen, and the things unseen, whether thrones, whether lordships, whether

* One sent forth from the Lord, and in godly order, and with authority, to travel across seas. Every word of Scripture is vast.

† Not merely heard of; faith speaks. ‡ Having its resting place in all the separated: wondrous unity. § Being beside and coming into your hearts.

|| Note emphasis on hearing, thrice already.

¶ Or "on behalf of you": "order" seems preferable (cf. "praying over you"). Link with the work of Christ which is *ὑπερ ἡμῶν*, being representatively for His redeemed.

** Or, comprehension. These words go both with preceding verb and succeeding.

†† Same words in 6. ††† With *ὁ πανομήθα*, 9, *χάρα* may be linked with this word too: from same root. §§ Or "of the saints": the light suggests the Shekinah glory.

||| The love of God the Father and God the Son alike emphasized.

¶¶ Lit: "the sins," i.e. which we feel and see and mourn. Every word is suggestive.

*** Not "created": cf. "Beginning or Prince, of the creation of God" (Rev. 3.14, same word in 21. 6 "Beginning"), see Ps. 89. 27 for meaning of Firstborn. The omission of article before *εἰκὼν* and *πρωτοτοκος* here emphasizes character and function, and again shows there is ††† Not Pantheism. Gnosticism's language is Divinely rebuked—In Him, not in some other Pleroma. Cf. "In Him was Life, and the Life was the Light of men": hence too *τα πάντα*—the universe—three times.

powers, whether authorities—all through Him and with a view to Him have been created, (17) and He Himself is before all things, and all things in Him have been caused to stand together, (18) and He Himself is the HEAD* of the body—of the called-out-church,—Who is BEGINNING, FIRSTBORN, out from the dead,—in order that He may have become in all things—He Himself—the ONE being first! (19) Because in Him it was well-pleasing for all the fulness† to have dwelt,‡ (20) and through Him to have reconciled all things§ with a view to Him,—He having made peace through the blood of His cross,—through this, whether the things on the earth, whether the things in the heavens—(21) And you, once being those having been alienated|| and enemies in mind, in wicked works¶:—(22) now, howbeit, He reconciled in the body of His flesh through the death, to cause you to have stood holy, and without blemish; and not called in question in His sight—(23) if indeed ye remain on the faith, having been founded, and steadfast**, and not being moved across†† from the hope of the gospel of which ye heard,—that which was heralded in all the creation under the heaven, of which I became—I Paul—a minister.

(24) Now I rejoice in the sufferings over you, and fill up correspondingly the things that are lacking of the tribulations of CHRIST in my flesh over His body—which is the called-out-church: (25) of which I became, I, a minister according to the law of the house, belonging to GOD, given to me with a view to you, to have filled the Word of GOD.—(26) With reference to the mystery that hath been hidden away from the generations, but now was caused to shine forth to His holy ones, (27) to whom GOD willed to have made known what is the riches of the glory of this mystery among the nations, which is CHRIST in you, the HOPE of the glory:—(28) Whom we announce as the message, admonishing‡‡ every man, and teaching every man in all wisdom, in order that we may cause to have stood every man perfect in CHRIST JESUS:—(29) with a view to which I labour also, conflicting according to His inworking, which is inworking in me in power.

The words of GOD are always precious to the soul when His people are ready to receive them. How careful, exact and thorough should our studies be. Scripture can never be exhausted. None can tell its fulness. More spiritual diligence is needed, accompanied by obedience, unto the LORD'S glory.

* Notice "the Head":—contrast absence article in 15.

† *το πληρωμα*, a refutation of Gnosticism's theory of the pleroma.

‡ Its house, so Christ's body was called a tabernacle and a temple.

§ *τα πάντα*. This is not universalism, but a reply to Gnosticism, or at least that from which it grew. || Perfect tense refers to Adam's sin, cf. *πεπραμένος*, Rom. 7. 14. "Alienated" and "reconciled" from same root.

¶ *τη διανοια, τοις εργοις*, almost "your mind," "your wicked works."

** Cf. *μετα* in *μετεστησεν*, 18, †† "Seated."

†† "Placing the mind," contrast 2 Thess. 2. 2.

A Believer's Manner.

IT is easy to undo a right action by a wrong manner. This must grieve the HOLY SPIRIT. Saved ones need to be very careful, for all their actions *should* be to the glory of GOD; and the world *attentively* watches. 1 Cor. 10. 32 is heart-searching. We must not say "Oh we are not responsible," nor "We cannot help it if we are misunderstood," nor "Our motive was right, and that is enough." Every part of our life will come into judgment. The LORD never excuses sin.

In Scripture we see, again and again, the importance of a right manner. We behold One Who was meek and lowly. We notice the failure of Moses when he said "Hear now, ye rebels," and possibly, of Paul in Acts 23. 3. The command is clear "Let your speech be alway with grace, seasoned with salt" (Col. 4. 6), nor is 2 Tim. 2. 25 out of date. Fleshly impatience is not zeal for GOD: fleshly harshness is not godly firmness. We must not yield for an hour to evil, we must not bid a false teacher "Rejoice," with natural *courtesy*,—but we need also to beware of the Pharisee's attitude "I am holier than thou" (Isa. 65. 5).

What then shall we say as to a manner which glorifies GOD? It is gentle (2 Tim. 2. 24), humble (2 Cor. 4. 5, 10. 1), and loving toward GOD's people (John 13. 34). Yet it does not partake of sentimental unwisdom (Jude 23, 1 Tim. 5. 2). If authority is rightly possessed, it does not, with mock modesty, put this aside (Tit. 2. 15), but there must be no boasting of a false gift. "Who is sufficient for these things?" Who can purge himself from vessels to dishonour, and yet realize that in his flesh is no good thing, and that by the grace of GOD he is what he is? Ah, it is only when we walk with GOD that we can please Him by our manner. If we are His, let us seek this privilege, that we may adorn the doctrine of GOD our SAVIOUR in all things.

"There is Nothing Too Hard for Thee."

Jer. 32. 17.

IT is a mercy to realize, amid the confusion of men and our own weakness, that the LORD'S hand is not shortened. Everything is upside down in a ruined world, and the venture of faith must often appear folly, but GOD changes not (Mal. 3. 6), and if we only trust Him, and take Him at His Word, we shall be richly blest. When doors seem closed, and trials abound, it is refreshing to recollect that there is *nothing* too hard for the LORD. He is never defeated, never surprised. How foolish are we if we doubt Him, or worry:—though it is well to complain of ourselves.

Jeremiah *felt* the prayer he prayed. He had just risked much, and had found it costly to obey. Hence he was spurred on to plead with GOD. We never know the power of prayer till we are at a loss. If we are not expressing heart-feelings in prayer, there is something wrong. Godly intensity is one of the greatest needs of to-day.

The Love of Dress.

DRESS, like money, is a necessity: but the love of either is dangerous (1 Tim. 6. 10). And the most difficult thing is to prove to anyone that the "love" exists. CHRIST showed this to the ruler in a very striking way (Luke 18. 21, 22), and if a believer feels "I do not think much of clothing," let a *similar* test be applied:—Give up that "new" garment which *some one* else thinks showy. The test will surprise, dear fellow saved one, unless there is a humbling work of grace. We little know the power of the flesh till we cross it. This is so in *everything*. The writer does not exempt himself. If we will not mortify ourselves, we shall never "grow in grace."

"But," the reply comes, "that to which there is objection is such a *small* matter." Well, if *you* think so, there will not be much difficulty in "giving up": the way is simplified. Will the flesh surrender so easily? Nay. "Why is *my* liberty judged of *another* man's conscience?" (1 Cor. 10. 29). Here is the crucial point. The LORD has already answered it. Yet the argument preceeds, and now sounds more spiritual—here is always the last resource of self—"Why am I evil spoken of *for that for which I give thanks?*" (1 Cor. 10. 30). But even this "support" is Divinely overthrown. The question of "I" is *not* to be first. A drinking believer is not to retain his light use of intoxicants till he sees it to be wrong: one who professes to smoke, while giving thanks, is *not* thereby justified: if we wait till we see things *for ourselves*, we shall long remain *blind*. Here is *misplaced* "conscientiousness." The LORD has decided. And 1 Cor. 10. 31, 32—inseparable verses—should be read and reread, till the heart gladly "gives way," nor will confession of sin be absent.

A prayerful consideration of these points will rid us of the *gold* chains, the unnecessary *rings*, the *changing* garments, the white and light colours, the gay neckties, the large or over-trimmed hats, and and the *much-wrought* (and therefore more expensive) clothing of to-day. These things are a disgrace. All of them are *against* Scripture *principles*, and many against direct Scripture commands. We are to be simple, as pilgrims and strangers, a contrast with a gaudy world. Let 1 Tim. 2. 9 and 1 Pet. 3. 3, 4 be pondered on *the knees*, by brethren as well as sisters, if we are ashamed to seem to give way. There is no claim of perfection in thus lovingly warning others: we *all* need to give up more for our beloved LORD. If *only* GOD'S dear people could see the *pain* they cause others, love would conquer any little pride with which we all hesitate to "give way," or any unwisdom with which we fail to see it is *better* to be simpler, for GOD has not *commanded* us to be more elaborate. We must not wound others, unless we have Divine authority for the action, dear fellow-believers. Let us seek His glory more, for none other object is worth having, and *now* is the *only* time we shall have for "giving up" in the matter of clothing, *now* is the *only* time of witness and service in this way.

But the passage is humbling, as well as encouraging. GOD is not only our Protector. We must stand before the Judgment Seat of CHRIST. And His wondrous majesty will then shine out in connexion with inflexible righteousness. The disobedient believer will not escape the threatened loss of "that Day." GOD is not mocked. No creature will overcome the purpose of the CREATOR, nor secure some unjust advantage. Oh that we may live, with quiet lowliness and concern, in view of the solemnities of the Coming Kingdom. It will not be too hard for the LORD to discover every wish of every one, and to deal with motives. That very might, which preserves His people, will reward according to works, and not all rewards will be advantageous. There is no dishonesty with the glorious LORD in Whom we trust.

A Hymn for Believers.

GOD of all wisdom, grace and might,
We come to Thee, in this world's night,
Be Thou our Guide, our Strength, our Stay,
Keep us from wandering, day by day.

The merits of Thy SON we plead,
Through Him Thou wilt meet every need ;
Mid all the errors of these days,
May we be kept in Thy sure ways.

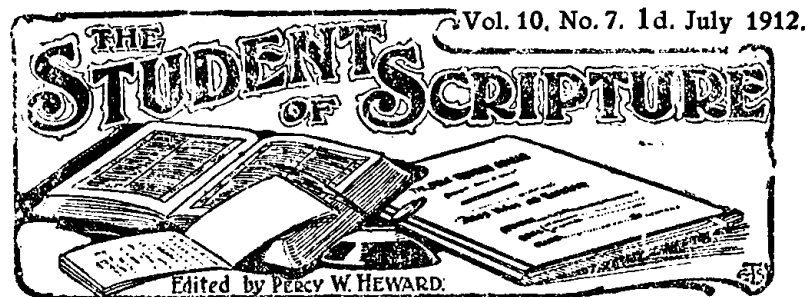
Thy doctrine may Thy saints adorn,
For all that grieves Thee sigh, and mourn ;
With fervency of love and grace,
Press onward in the heavenly race.

To suffering gladly may we go,
That Thy salvation we may show,
Outside the camp may we come forth—
With Him Who died to save from wrath.

GOD of all grace, our Righteousness,
For Thine own Name Thy people bless,
That meekly they may suffer shame,
A witness be to Thy great Name.

'Tis of Thy mercies, gracious GOD,
We are redeemed through poured-out blood,
Hence may we live, by grace Divine,
As those Who are for ever Thine.

Gratitude is first of the heart, then of the life and lips. We should show, albeit not showing off, Whose we are and Whom we serve. Rom. 10. 9 and Mark 8. 38 are very definite, and heart-searching.



A Word of Introduction.

B*Y the grace of GOD we are again enabled to send forth a printed messenger, which He may condescend (and will, we believe, in answer to prayer) to use for His glory. But one cannot help feeling concerned as to the possible effects, for each reader. Some will peruse, and, perhaps, draw back from the teaching of GOD set forth. Others will seek to obey, and find a path of difficulties which may deter them, through lack of brotherly fellowship. Can we not, in view of CHRIST'S death to gather His own people (John 11. 52), and in view of the coming manifest unity (2 Thess. 2. 1), and in view of the solemn Judgment Seat of CHRIST, do more to know "one another" and help "one another," wherever there is a simple desire to please the LORD? Should not His blood-bought people be together? Should there not be more enthusiasm?*

The Believer's Appointed Attitude With Regard to Riches.

"L*ABOUR not to be rich," said the inspired monarch who knew about riches, and he added "Cease from thine own wisdom," showing there are various riches which are equally dangerous (Prov. 23. 4). "Riches are not for ever" (Prov. 27. 24): treasures on earth are soon destroyed, and man's earthly life is soon ended.*

The statements above, from a book in the earlier Scriptures, suggest general principles ; for, in the dispensation to which they belong, vast material possessions were *not* disapproved. It is well, therefore to consider this first, and afterwards to emphasize yet more definitely the true position for believers, by a prayerful consideration (if we are saved ones) of the revealed will of GOD as to riches *now*. This we shall find yet more heart-searching.

There is a common tendency to overvalue that which is visible. Here is a form of idolatry. That which is highly esteemed among men, and successful among men, is eagerly sought : is there not a forgetfulness of GOD lurking behind ? How important it is that His people should test themselves, and their motives, more often, lest there be any striving after the world's applause, and any working

for mere show. To be *taken up* with riches is so foolish : money can buy such a little ! To *seek* gain is unwise, for how can one who thus strives fulfil *responsibilities* to those around ? The almost necessary accompaniments of wealth-getting, in a ruined world, draw back the believer from participation in the mad endeavour to obtain "shadow-riches."

But we must go further. If we are the LORD'S people, we must, in this dispensation of "*strangers and pilgrims*," be plain people. We must seek *first* the Kingdom of GOD and His righteousness, and this intensity should be manifest. We must be content with food and clothing, and such things as we have. We are *forbidden* to treasure up for ourselves on earth (Matt. 6. 19-21). This is not socialism, but the hypocrisy of to-day as to such passages helps that iniquity. Let us *never* try to explain a verse away when it seems to attack us, but receive with meekness the engrafted Word. The HOLY SPIRIT never helps us to misunderstand the Scripture, nor to comfort ourselves in blunting the edge of His sword.

A child of GOD is expected to lose for CHRIST'S sake and the gospel's, expected to give up cheerfully many things which the natural man holds dear. Free-will offerings should be very real. The "true riches" are to be our object in life (Luke 16. 11) ; others, if treated as such, *soon* choke the Word (Luke 18. 14).

The thoughtful saved one knows that CHRIST had not where to lay His head, and that the Kingdom is *to come*. To such a quiet believer, 1 Cor. 4. 8 has a very real meaning, and he dreads anything approaching the condition of Rev. 3. 17. It is in his heart to show humbly the *heavenly* calling, and to remember 2 Cor 9. 8 at all times, while he uses any unrighteous mammon committed to his care simply with a view to the LORD'S glory (Luke 16. 8*). Shall we endeavour, by grace, to illustrate these thoughts, even in our very *food* and *clothing* and *homes* ? Luxury, and grandness, and even "complete comfort" are not for rejected disciples. And any longing after these things, or looking back at Sodom, may be more resultful than we think. The *love* of money is ruinous, yea, though one possesses very little, and self's complaining against others, which is so natural, must be regarded as a form of this sin, and of the socialistic spirit so strongly condemned in 1 Tim. 6. "The LORD looketh on the heart." May it not be added that undue, and disproportionate, readiness to "see" the Scriptures which deal with wealthier believers is a form of the evil which, in GOD'S mercy, we would detect, and then judge ? This is only selfishness dressed up as spirituality. We cannot be *too careful* as to ourselves. It is easier to look at others' failures and our obedience : should we not rather reverse this ?

The peculiar difficulties of believers inheriting possessions need especial prayer : they are not to be envied. If there is not a *real* willingness to give up all for CHRIST, and to enter into Luke 18. 22 and Heb. 10. 34 (should the LORD appoint this) the heart is wander-

* "Make to yourselves friends out of, i.e. by means of, the mammon of unrighteousness."

ing. Mental and financial wealth are alike dangerous : it is easy when owning little of either to condemn, and the probability is that both are usually misused, but those who condemn most quickly would perhaps grieve GOD'S HOLY SPIRIT yet more.

Let us all apply His Word honestly in the sphere in which He has placed us, and if He has also called us to any responsibility for others, let us exercise it in the spirit of meekness and lowliness, remembering that we are not our own, being bought with that wealth beyond all wealth, the precious blood of CHRIST. Let our gifts and our manner alike please GOD. Self-denial is a wondrously long lesson in GOD'S school : it has many chapters. If we are not in the condition of Heb. 11. 37, let us never overlook Matt. 11. 8 : without a parade (Matt. 6. 16), let us honour the LORD, and the LORD'S Word, as never before.

Contentious or Contented ?

AND which are you, dear fellow believer ? It is easy to be quarrelsome and grumbling. It is easy to be "sure" your circumstances are worse than "everybody else's." But GOD is not pleased with such sin. If the LORD gives, and *takes away*, blessed be the Name of the LORD. You have no natural right to anything, except judgment. "It is of the LORD'S mercies that we are not consumed, because His compassions fail not" (Lam. 3. 22). No chastening for the present seemeth to be joyous ; but seek, by grace, to go on serving the LORD, *discontented* with self alone.

But you may reply "Are cruel men the LORD'S messengers ?" They are, like Nebuchadnezzar, His servants, and by the time the trial reaches you, it is just arranged to meet your need. Nothing happens by chance. The LORD is never defeated. His strength is ever the same. The "irritation" is only meant to produce a pearl.

Do not be discontented with general providences, any more than with personal difficulties. The earth is in confusion, but the LORD has a wise purpose in permitting it, and He will not fail. He is not defeated, He is not surprised. Be restful amid a ruined world, which neither socialism nor philanthropy will put straight. At the same time, sorrow deeply over the evil around, and seek grace to wait on the LORD, more ardently longing for His return.

The contentious one causes himself intense trouble and disorder. He frets and wearies himself. And *what* is the object, and what is the result of all the quarrelsomeness ? Often the whole thing is a mysterious un wisdom. *Why* do we wish this or that ? There is a general lack of "peace, peace," and the Name of the LORD is frequently dishonoured by a lack of self-control, that climax of the fruit of the SPIRIT (Gal. 5. 53). Oh that we may be humbled before the LORD, and, when considering any subject, seek to see if we have been, in any measure, ensnared, so that we have grieved His HOLY SPIRIT.

Colossians 2.

II. (1) For I will for you to know how great a conflict I have over you, and those in Laodicea, and as many as have not seen my face in the flesh, (2) in order that their hearts may have been encouraged,* having been brought together† in love, and into all the riches of the full assurance ‡ of the comprehending, into a fixed knowledge of the mystery of GOD the FATHER and of CHRIST,§ (3) in Whom are all the treasures of wisdom ¶ and knowledge, hidden away. (4) But this I say in order that no one should be reasoning you aside in persuasive wording, (5) for if even in the flesh I am absent, nevertheless in the spirit I am with you, rejoicing and beholding your order and the solidity of your faith¶ into CHRIST. (6) Therefore as ye received CHRIST JESUS the LORD, in Him walk around, (7) having been rooted, and being built as a house upon (and) in Him, and being established** in the faith, according as ye were taught, overflowing in it in gratitude. (8) Behold lest anyone shall be the one leading you as spoil, through philosophy†† and empty cunning, according to the tradition of men, according to the rudiments of the world, and not according to CHRIST—(9) because in Him there dwelleth (as in a house) all the fulness of the GODHEAD bodily, (10) and ye are in Him, having been filled, Who is the HEAD of every principality and authority, (11) in Whom ye were even circumcised with a circumcision made without hands, in the putting off of the body of the sins of the flesh, in the circumcision of CHRIST, (12) having been buried with Him in the baptism in which‡‡ ye were also raised together, through the faith of the inworking of the GOD Who raised Him out from the dead. (13) And you being dead in the transgressions, and the uncircumcision of your flesh, He made you alive together with Him, having graciously forgiven to you all the transgressions, (14) having blotted out the handwriting against us in the decrees, that which was contrary to us, and He has taken it out of the midst, having nailed it to the cross,—(15) having put off the principalities and the authorities!—He made a display boldly, having triumphed as to them in it. (16) Therefore let not one judge you in eating or in drinking, or in the particular§§ of a feast, or of a new moon, or of a sabbath:—(17) which are a shadow of the things about to be, but the body belongs to CHRIST:—(18) let no one be depriving you of a prize, having his will|| in a humbleness of mind, and a religion

* Called alongside. † And instructed, and made to mount together—spiritual progress implied.
 ‡ Full bearing along: notice another work of the Holy Spirit similarly described in 2 Pet. 1. 21.
 § The exact reading here is difficult: it may be we should render "of God, (even) Christ."

¶ Lit: "the Wisdom," a contrast with Gnosticism.

¶¶ "Persuasive" same root: but what a contrast between God's persuasion and man's.

** Same root as "brought together" in 2. †† The Philosophy, or love of wisdom, which you well know, ‡‡ Or in Whom.

§§ Lit "in part of," a thought of Israel's inheritance included.

|| The thought may be "Though he wishes to rob you."

linked with the angels, intruding* into the things which he has (not) seen, being vainly puffed up by the mind of his flesh, (19) and not holding the HEAD, out from Whom all the body, through the joints and bindings together being quite supplied†, is increasing with the increase belonging to GOD. (20) If ye died away together with CHRIST away from the rudiments of the world, why as those living in the world are ye held by decrees!—"Do not have touched,‡ nor have tasted, nor have touched lightly" those things which are all (going) into corruption in the using—(Why are ye held by decrees) according to the commands made by and teachings of men?—Which things are of such a kind that they are on the one hand having a word of wisdom,§ in will-religion, and humbleness of mind, and unsparing of body (not in any honour)—toward a full satisfying of the flesh||!

—

"Canst thou speak Greek?"
"He spake unto them in the Hebrew tongue."

Acts 21. 37, 40.

THE child of GOD must be willing to be misunderstood. The centurion was very surprised when Paul addressed him in Greek, thinking he was an Egyptian murderer. The surprise was overruled by GOD to cause permission to speak to the Jewish crowd of assailants. Their violence has already been noticed (35). How strange, and yet not strange, that GOD should cause a sudden silence. And He used "the Hebrew tongue" to bring this about.

The believer must never boast of knowledge, never emphasize it unduly: but it is his privilege to employ any abilities the LORD has given unto HIS glory. The apostle of the Gentiles was Divinely fitted, as the wondrous gospel he preached, for the Jew and the Greek. And to this day Israel delight to hear words in the tongue that they regard as their own. We must not meet them half way as to doctrine, but is it not the LORD'S will to try and show an interest by mastering something of this beautiful language? Nor shall we only learn to work among the poor, lost nation. The Hebrew Scriptures are not of man: they deserve our fullest, patient study, unto the praise of the glory of the grace of GOD.

Any saved ones who would value advice, or help, as to the learning of Hebrew or Greek, are earnestly welcomed to correspond.

* Contrast with *συμβιβασθεντες*, 2, *συμβιβαζομενον*, 19.

† The Lord's *leading* (*ἀγω*), something additional (*ἐπι*), and praise (*χορος*) implied. The wondrous order of the human frame (emphasized by *ἀφή*, a joint, a touching, and by *συνδεσμος*) must humbly show up spiritual failure. ‡ Contrast *ἀφή*, 19. § See 2. 4.

|| Nominally "not sparing the body," actually "satisfying the flesh." Proud ascetics were soon honoured: hence the words "not in any honour."

"They Would not Hearken."

2 Chron. 33. 10.

HOW many are "like the deaf adder that stoppeth her ear" (Ps. 58. 4). It is, indeed, solemn to realize the way in which creatures *refuse* to hear the words of the CREATOR; aye and speak insultingly of Him. Sin is such a wicked thing: yet men persist in this rebelliousness. Just as Manasseh, and his people, would not hearken, though GOD'S mercies to Hezekiah were known, so is it now. The majority as in the days of Noah, set at nought all GOD'S counsel (Prov. 1. 28), and He still says "They despised all My reproof" (Prov. 1. 30). His servants speak, and warn, and urge their important message, but the truth is set aside, and falleth in the street. Thus Ezek. 3. 7 seems illustrated again and again.

Curiosity may lead some to attend. Others may be like to those mentioned in Ezek. 33. 30-32. But deep, solid, real acceptance of GOD'S admonitions—where is it to-day? Where is a deep sense of sin? The human will is contrary and contradictory, self-reliant and GOD-defiant. Thus everything hastens on to the climax of evil, and the revelation of "the man of sin."

But if, in mercy, we have heard the voice of the SON OF GOD—if, in mercy, we are born from above, there should a reality of obedience, shown by listening to the voice and will of the LORD. We should be a contrast with an ungodly world. "My sheep hear My voice" was the utterance of the LORD JESUS. And we do well to mark the works of the HOLY SPIRIT in 1 John 4. 6. Here is a test. Are we characterized by hearkening? This is the mark of elect angels (Ps. 103. 20), and if we truthfully desire that the LORD'S will should be done on earth as in heaven, it is for us, by His grace, to avoid and hate the *independence* of to-day, that He may be glorified in simple, quiet, godly recognition of His authority and His arrangements. Nothing else befits those who are in CHRIST JESUS. He died for us that we should live to Him. We are not our own: let us never pretend that we are.

Psalm 149. 3.

HOW often passages like this have been taken out of their context to justify certain music in the gatherings of GOD'S dear people now. How rarely do those who thus misuse Scripture realise that such an interpretation would involve not only a *very* ornate service, with a variety of instruments, but that it would approve the Lord's redeemed taking the sword (verses 6-9). We must never rest on an "argument" which would also demand something else, that we know would not be God's will for us. Any thing proving *too much* proves *nothing*.

But if, without a wish of our own being allowed, we seek to consider just what the HOLY SPIRIT is teaching in this passage, we shall find we have a *millennial psalm*:—perfect in *itself*, but not to be carried out by *us* in the present dispensation. We have a real *counterpart*, but as "the weapons of our warfare are not carnal," so the means of our praise are not metallic. Eph. 5. 19 puts the "heart" only in the place *where* the Psalm would allude to musical instruments.

To sum up. (1) Scripture never approves "just a piano," or something of that kind: there must be elaborate ritual or nothing. (2) If we are to have an orchestra, we ought to have priestly vestments, animal sacrifices, earthly authority, and the other accompaniments of this display appointed in a dispensation of types, and linked with the glory of "that Day." *Rome* is more "consistent" than *Nonconformity* in these matters, though on that account, *more* undispensational.

By Him therefore let us offer the sacrifice of praise to GOD continually, that is, the fruit of our lips giving thanks to His Name. But to do good and to communicate forget not: for with such sacrifices GOD is well pleased. Heb. 13. 15. 16.

"No Difference."

Rom. 3. 22, Rom. 10. 12, Ezek. 22. 26.

THERE is no difference, naturally and morally, among men. All are corrupt. All are sinners. None can boast.

And, thanks be unto GOD, He is not a Respector of races as to salvation, but from every nation and age He graciously rescues a people to be His. The same LORD is rich to both Jew and Gentile who call upon Him. If any one really feels himself, or herself, lost, that one is *welcome to GOD*. There are no disqualifications, if He be approached by the precious blood of His SON. It is *not* easier to save a Jew or a Gentile: in either case there is a miracle of love, from Him Who said of old concerning lost ones "I will love them freely."

But though there is "no difference" as to salvation, GOD makes to differ those who are born again (1 Cor. 4. 7), that they may put a difference between what pleases Him and what He hates. In this reverence, Israel's priests failed. Oh that we may be holy, and, walking with GOD, may discern good and evil. The message of Jer. 15. 19 and of Heb. 5. 14 is still needed. May we seek its application by the working of the HOLY SPIRIT.

A Hymn for Believers.

A wondrous salvation is freely made mine,
Eternally purposed in mercy Divine:
How grateful and humble henceforth I should be,
Since goodness abounding has reached unto me.

A wondrous salvation is freely made mine,
Self could not have purposed so vast a design!
I never desired to be with the LORD,
Till caused in His goodness with Him to accord.

A wondrous salvation is fully made mine,
Why then should I murmur, or doubt, or repine?
The blood of my SAVIOUR forbids every fear,
So wondrously purchased, for ever brought near.

A wondrous salvation is fully made mine,
The light of GOD'S mercy will constantly shine,
No demon, nor power of earth can avail
To cause that a saved one should evermore fail.

A wondrous salvation is fully made mine,
And now all my actions in grace should combine
To show how my SAVIOUR possesses my all,
I count it high favour before Him to fall.

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

Hymns for Believers.

Faith can rest upon the Lord,
Faith knows well He will reward,
Faith can see when sight is dim,
Faith can trust alone in Him.

Faith can pray when troubles come,
Faith can speak when lips seem dumb,

Faith can praise when troubles rule,
Faith can learn in sorrow's school.

Faith can never doubt our God,
Faith steep paths has often trod,
Faith has never found Him fail,
Faith can sing when giants quail.

Faith has miracles each day,
Faith is daring to obey,
Faith looks on beyond the night,
Faith beholds the coming light.

Faith anticipates the joy,
Faith is glad, though foes annoy,
Faith can stand, by grace, alone,—
Faith is granted, to be shown.

Faith to us no credit gives,
Faith by God's own mercy lives,
Faith brings glory to His Name,
Faith can seek no other aim.

Loved by God's surpassing love,
Ere the world's foundation stood:
Planned redemption was above,
In the wondrous love of God,
Human love is weak and frail,
Everlasting love is vast,
God will never leave, nor fail,
Those He chose in ages past.

Many waters quench not love,
For it is as strong as death;
Thus the Lord came from above,
In His love, the Scripture saith,
Walked this earth, on *Calvary* died,—
Love that righteous death decreed
"It is finished," there He cried,
Now from wrath His own are freed.

Loved by God when we were lost,
Without hope, and far from Him;
Love was willing for the cost,
That He might His own redeem.
With such *love* our hearts should glow,
Words and actions should declare
That God's changeless love we know,
And Christ's glory long to share.

Loved by God's eternal love,
Chosen, called, by blood made near.
Raised with Christ, with Christ above,
To our Heavenly Father dear.
Saved for aye from righteous ire,
That we should now godly be,
All God's works and ways admire,
Now, and through eternity.

Near to Christ,—in Him—how glori-
His for ever, saved for Him. [ous—
How my life should be victorious,
How my faith should ne'er be dim.

Near to Christ,—in Him *accounted* :—
How I would such nearness show,
Till upon His throne high mounted
More of mercy shall I know.

Near to Christ,—to Him united!
None untie when God hath tied.
With such wondrous love delighted,
Can I dare to leave His side?

Near to Christ,—in conscious glad-
I would ever serve, and be; [ness,
Knowing thus a holy sadness,
Till from every sinning free.

Near to Christ,—and looking ever
For the day of days to dawn:
Then, and now, no power can sever
Those who have again been born.

Near to Christ,—I cannot reckon
All that nearness soon will mean:
But such love my all must beckon,
On to press till Christ be seen.

Buried in type, and risen now,
In symbol stronger than a vow :—
If we its wondrous meaning know
What holiness we ought to show!

Feeding on Christ, and blest to own,
In symbol, Christ the Food alone;
How Christlike we should ever be,
Held back from sin continually.

Precious the types, more precious
far—
The Precious One Whose types they
are:

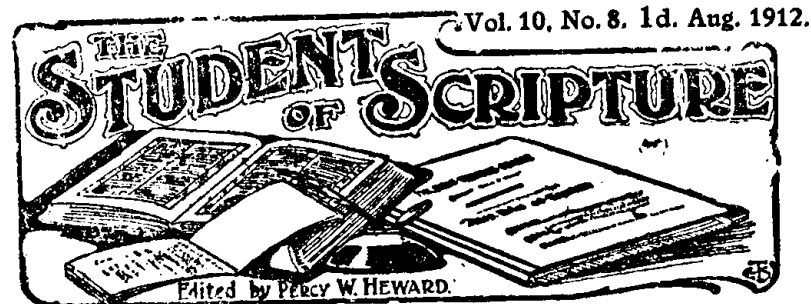
Beyond all taste, and touch, and view,
We would our Saviour see anew.

Grace is more than man can know,
But to saints the Lord doth show
Something of His love so free,
Saving, keeping endlessly.

Grace is more than earth can give,
None of us deserve to live;
If our merits we received
We of life should stand bereaved.

Grace is more than all things here :—
Why should trifles seem so dear?
Having grace, if all is lost,
We have all, beyond all cost.

Grace is more than all but grace,
Nothing shall God's love efface:
Grace is *now* our heart-felt song,
Soon in heaven's blood-purchased
throng.



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A Word of Introduction.

A *GAIN*, privileged by grace, we would send forth this messenger concerning the Word of GOD. Not to amuse, not to stimulate curiosity, not to encourage intellectualism, not to excite to mere activity, but to glorify GOD, in the line of His will, would we seek. It is a mercy to want to please Him, and if this be your wish, dear reader, will you prayerfully ponder these pages, expecting GOD'S own guidance, even His HOLY SPIRIT'S leading, in the narrow way? Do not imagine something easy, but do anticipate more than sufficient power, in CHRIST, for every circumstance, and emergency to which His Word directs.

"They that Murmured shall Learn Doctrine."

Isa. 29. 24.

THE LORD sets forth, what our hearts most acknowledge, that we cannot learn while we murmur. *This* is a very serious, "erring in spirit." It seems such a little thing to grumble, but it has far-reaching consequences.

Murmuring is the denial of GOD'S authority, it is the exaltation of self's wisdom. Yet it is so easy to murmur. There are so many things that are used to suggest complaining. The weather, health, unkindness and thoughtlessness of others, and so forth. Let us not be so wicked and foolish as to give way to Satan's temptation in connexion with such trials. When they reach us, our FATHER has permitted them, and for a wise purpose. There is always a "needs be" for suffering. If only, by grace, we look beyond difficulties to Him, we shall have His teaching, His precious doctrine, and surely that is more than compensation.

This passage is undoubtedly prophetic concerning Israel. They provoked the LORD often in the wilderness, and in the land. But "in that Day" Israel will again be the LORD'S people, and will be walking in accord with this privilege. They will hear and obey the LORD'S Word (Isa. 2. 3). How bright the change will be. How blessed the prospect seems. Surely we ought to pray more for the fulfilment of the exceeding great and precious promises, not because we doubt, but because we believe.

Teaching Children Greek and Hebrew.

A Tract for Believers.

TO some it seems pedantic, to others unnecessary; but desiring that GOD may be glorified, I want to suggest some considerations which may have been overlooked, and may He grant blessing to writer and reader alike.

When God was pleased to give His Word He chose the languages with perfect wisdom, through the *two* selected indicating a salvation for *Jew* and *Gentile* alike, the earlier tongue suggesting man's responsibility,* and the latter telling of GOD'S mercy, although Babel had come in. And it is remarkable that we have no Hebrew Gospel, even of Matthew, nor Hebrew Epistle of Peter:—the dispensational change is striking. Furthermore, the languages are contrasted, the Hebrew not only requiring the interpretation of the Alpha and the Omega†, but also having more prominently a brevity and vividness, and breadth, while the Greek shows an unusual stress on details and *manifest* exactitude, both being used with absolute perfectness, for "all Scripture is GOD-breathed." The *mental training* from such languages is very real, and children need this, or they will become mentally distorted.

Many are afraid of overburdening the young mind, and so they teach laziness (especially by words carelessly uttered in conversation before children, Ps. 141. 3), and, not only so, they allow the active brain to be stored with foolishness and iniquity. Education begins too late, it is relegated to the schoolroom. From babyhood a child is learning, mind-habits are being formed, and the majority of these are bad, so that the infant of six has often come to dislike study, to enjoy listlessness, and in most cases to be unable even to read his or her own language.‡ The personal strain for parents, to prevent this, frequently mingles with the fear of over-burdening, as a "reason" for squandering early life, and causing habits of lasting damage. And the same sin continues through school days, till childhood is passed, and the boy or girl steps into "the world" knowing a few facts imperfectly, dreading to learn too much, and almost unable to "think."

Let it not be said this is unimportant. Satan works through such neglect. The fallen state of humanity is no argument for indifference as to the young folks committed to our care; but a greater reason for the studies proposed may now be given—

Children are often led by surrounding circumstances to look down upon the Bible. The neglect thereof by believers is an accessory cause, and we need to be humbled before the LORD, if among His blood-bought people. It is now regarded as clever to mock at Scripture, and the creature dares to trifle with the CREATOR. Is it not well to seek, by GOD'S grace, to bring before the young that His Word is not a book in which a superficial knowledge of English can detect mistakes, and to emphasize again and again that it has depths of wisdom? How many Infidel objections to Gen. 1 rest on ignorance of Hebrew. This is only one illustration.

The human heart will, doubtless, use all against GOD, nor can we save from its iniquity, for it is the SPIRIT That quickeneth; but we should oppose the tide of rationalism by an increasing reverence for the Word, and care-

* Hebrew evidently the first language.

† Names which are *Greek* vowels: Hebrew MSS have no vowels written, only sounded: hence difficulties.

‡ Timothy from a baby (*βρεφος*) knew the Holy Scriptures (*τα ιερα γραμματα*), and such an one, trained in the home and not merely at school, was chosen by the Lord for special service. See 2 Tim. 3. 15.

ful study of its original languages is one of the evidences of this. It may be replied that classical students are among the first to attack truth. But surely in more than the proverbial "nine cases out of ten" they have not been educated under reverent men of GOD, simply with the idea of GOD'S glory, but with the thought of cleverness, and in connexion with the blasphemous and demoralizing "classics," which still disgrace public examinations, even for a "divinity degree."

Again, we would expect that the LORD will call, by grace, many entrusted to our responsibility at the meetings which He enables. Such will find the learning of childhood a basis for usefulness unto Him, instead of *needing*, as not a few, to devote much time of their Christian life to the rudiments of Greek and Hebrew Grammar. It is a joy to see such holy enthusiasm in after days. But childhood is the *quicker* time for memorizing, and life is so brief; though none of us dare complain, but should be thankful for a mind able, and diligent, to work in details, because of the LORD.

Moreover, when, from among the children to whom we witness, the LORD saves in His mercy, He Who can work without means will, doubtless, use the more accurate knowledge of words, which translation always assists, to help them in the *clear and simple* explanation of the gospel of His grace, through the precious blood of CHRIST, to poor, lost sinners. Can we undervalue this?

Finally, it is our heart-longing that the LORD may quicken some even while at the Bible Classes. Believing parents may surely anticipate this, and plead a promise which links itself very definitely with our subject (Prov. 22. 6). And a boy, or girl, in CHRIST JESUS, will need spiritual food, and the exact words of GOD are very precious to those who love Him. Hence all the reasons for a grown-up saved one to learn Greek and Hebrew may be applied, some of them yet more widely and definitely, to those who in early life are brought out of death into a most wondrous life. Oh that this, which has been the experience of many who read these lines may be the experience of many more, that none may deceive themselves, but that, being saved by grace, they may have the witness of the HOLY SPIRIT, and His leading, even in these important things (Rom. 8. 14).

We are thankful to have Free Greek Testament classes, in the LORD'S Name, for Young People Thurs: 6. 45 at 61, Upton Lane, Forest Gate, and 2nd and 4th Saturdays, 6 p.m. at 43a, The Broadway, Walham Green, and also to welcome such to the Hebrew Class. Christian parents having any difficulties as to the studies of their children are earnestly invited to correspond, and, indeed, it will be a joy to hear from any who want to *know* and *obey* the Word, in view of "that Day."

The Devil was not allowed to have the body of Moses, but in wondrous wisdom it was arranged that the LORD of glory Himself should be taken by the evil prince of the power of the air to the pinnacle of Herod's temple. How mysteriously He submitted to temptation, though never yielded thereto.

The tempter questioned CHRIST'S DEITY—"If Thou be the SON or GOD":—he will lead a man to declare himself "god," even Antichrist, as 2 Thess. 2 plainly declares.

“The Lord knoweth the thoughts of man, that they are vanity.” *Ps. 94. 11.*

MAN boasts of his schemes, his skill, his education, his everything. **G**OD thinks nothing of these possessions. How small is the creature before the **C**REATOR. How sad it is to see the way in which man is *exalted*, and, correspondingly, the **L**ORD is *forgotten*. We cannot be *too* humble. The present-day “humanitarian” tendency looks attractive, but, at root, it is against the **L**ORD.

How blessed is the contrast of *Ps. 33. 11.* The counsel of the **L**ORD standeth for ever, the thoughts of His heart to all generations.” We turn aside from man unto Him, and rest wholly in Him. He is so glorious. His plans and words never fail. May we be more trustful, more thankful, unto His glory.

Colossians 3.

III. (1) Therefore, if ye were raised together with **C**HRI**S**T, the things above seek, where **C**HRI**S**T is, at the right hand of **G**OD sitting. (2) The things that are above mind, not the things on the earth, (3) for ye died away (from these), and your life has been hidden with **C**HRI**S**T in **G**OD. (4) When **C**HRI**S**T shall have been manifested, ¶ our Life, ye also with Him shall be manifested in glory. (5) Therefore, deaden at once your members that are on the earth, fornication, uncleanness, passion, evil desire, and the covetousness** which is of such a nature that it is idol-worship:—(6) because of which things there cometh the wrath of God on to the sons of disobedience, †† (7) in which ye also walked about once, when ye were living in these things ††! (8) But now place away at once, even ye, all (of them) §§ —anger, animosity, badness, blasphemy, shameful wording out of your mouth, (9) do not be lying unto one another, having put off and away || the old man with his practices, (10) and having put on ||| the new man, which is being renewed ¶¶ with a view to a fixed knowledge, according to an image of the Who created it, (11) wherein there is not*** Greek and Jew, circumcision and uncircumcision, Barbarian, Scythian, bondservant, free-man,—but all things and in

* Contrast with *συμβιβασθεντες*, 2, *συμβιβαζομενον*, 19.

† The Lord's *leading* (*ἀγω*), something additional (*ἐπι*), and praise (*χορος*) implied. The wondrous order of the human frame (emphasized by *ἀφῆ*, a joint, a touching, and by *συνδεσμος*) must humbly show up spiritual failure. † Contrast *ἀφῆ*, 19. § See 2. 4.

|| Nominally “not sparing the *body*,” actually “satisfying the *flesh*.” Proud ascetics were soon honoured: hence the words “not in any honour.”

¶ As the Light (*φως*, *φως*), The Life is still the Light, John 1. 4.

** Lit: “having more,” “having a fulness,” worldliness. †† And unbelief, *ἀπειθεια*.

‡† Walking and living: how solemn an emphasis: see Eph. 2. 1-5, 10.

§§ We cannot say “the all;” but “the whole” is a possible rendering. ||| As clothing.

¶¶ Continually, *ἀνακαινουμενον* (*καινος*): *νεος* suggests a recent, fresh beginning.

*** Nor is it possible there should be (*ἔνεστι*).

all—**C**HRI**S**T! (12) Therefore put on at once, as **G**OD'S elect, holy and having been loved, inward affections of pitying, kindness, humbleness of mind,* meekness, longsuffering† (12) holding up one another, and graciously forgiving yourselves‡ if any one toward any one has§ a cause of blame, according as **C**HRI**S**T graciously forgave you, thus ye also! (14) But on all these things (put on) the love which is a binding together,|| linked with the perfectness¶; (15) and the peace of **G**OD, let it decide** in your hearts into which ye were called also in one body, and become grateful. (16) The word of **C**HRI**S**T, let it dwell (as in a house), in you richly, in all wisdom†† teaching and admonishing‡‡ yourselves, with psalms, and hymns and songs spiritual, in the sphere of grace singing in your hearts, to **G**OD, (17) and all, whatsoever ye may do in word or in work,—do all things in the Name of the **L**ORD **J**ESUS, being grateful to **G**OD the **F**ATHER through Him.

(18) Wives, take your position in subjection to your husbands, as becoming, in the **L**ORD. (19) Husbands, love your wives, and do not be embittered toward them. (20) Children, hear with subjection your parents, according to all things: for this is well-pleasing,§§ in the **L**ORD. (21) Fathers, do not irritate your children; in order that they may not be discouraged.||| Servants,¶¶ hear with subjection according to all things your masters*** according to the flesh, not in eyeservice, as men-pleasers,††† but in singleness of heart, fearing the **L**ORD. (23) And all things whatsoever ye may do, out from the soul work, as to the **L**ORD, and not to men, (24) knowing that from the **L**ORD ye shall receive back‡‡‡ the corresponding giving back, linked with the inheritance, for the **L**ORD **C**HRI**S**T ye serve!—(25) For he that doeth unrighteously shall obtain§§§ that which he did unrighteously, and there is not a receiving of appearances.

Chapter 4.

IV. (1) Masters,||| that which is righteous, and that which is equal, to your servants afford, knowing that ye also have¶¶¶ a **L**ORD (and

* Contrast the counterfeit 2. 18, 23.

† Contrast with animosity, 3. 8.

‡ I.e. “one another” viewed as your own selves. Christian affection.

§ *ἐχθ* after *ἀνεχομενοι*.

|| See 2, 10.

¶¶ “The perfectness,” and completeness, and goal of that Day: ever anticipated by faith and love and hope.

** Note 2. 18 (*καταβραβετω*): suggestions of Christ's return, and of a prize, are many.

†† “In all wisdom” may be linked with the preceding verb, or both: so full is God's revelation. Likewise is it with added words. ‡† Cf. 1. 28. §§ Or “well-befitting.”

||| *θυμος*, 3. 8, *μακροθυμια*.

¶¶ Literally, bondservants, but others than slaves are included.

*** *Κυριοι*, lords: so 4. 1—“Lords,” “ye have a Lord.” Cf. Acts 16. 30, 31 “Lords, what must I do?”—“Believe on to the Lord.” These Divinely appointed contrasts are difficult to render, because the term “Lord” is narrowed in English.

††† Note *εδραστον*, 3. 26. ‡‡‡ *ἀπολημψεθε, προσωπολημψια*. 1 Sam. 16. 7.

§§§ And entertain—an undesirable guest.

||| *Κυριοι, Κυριος*.

¶¶¶ *παρεχεθε, εχετε*.

MASTER*) in heaven. (2) In prayer be intensely earnest, arising† in it in gratefulness: (3) praying at once also concerning us, in order that GOD may have opened‡ for us a door of the Word, to have spoken the mystery of CHRIST, because of which I have also been bound, (4) in order that I may have manifested it, as it is necessary§ for me to have spoken||. (5) In wisdom walk about toward those outside, the appointed time buying up. (6) Let your word be always in grace, with salt having been seasoned, to know how it is necessary for you to be answering each one. (7) All the things that concern me Tychicus will make known to you—the loved brother, and faithful minister, and servant together, in the LORD, (8) whom I sent to you with a view to this very thing, in order that ye might know the things around us, and he might encourage your hearts:—(9) with Onesimus the faithful and loved brother, who is out from you:—all things they will make known to you, the things here. (10) There greeteth you Aristarchus the captive together with me, and Marcus the nephew of Barnabas (concerning whom ye received commandments: if he come to you, welcome him at once)—(11) and Jesus which is called Justus—who are of the circumcision, these are my only workers together with a view to the Kingdom of GOD, who are of such a nature they became to me a consolation. There greeteth you, Epaphras who is out from you, a servant of CHRIST JESUS, always conflicting over you, in the prayers, in order that ye may have been caused to stand¶ perfect, and having been fully borne along, in all the will of GOD (13) For I give witness to him that he has much strain over you and those in Laodicea and those in Hierapolis. (14) There greeteth you Luke the loved physician, and Demas. (15) Greet the brethren in Laodicea, and Nymphas, and the church in their house. (16) And when the epistle has been read beside you, make (arrangements) at once in order that also in the church of Laodiceans it be read, and in order that ye also read that out from Laodicea.** (16) And say ye to Archippus, Behold the ministry which thou didst receive from (and) in the LORD in order that thou mayest fill it. (18) The greeting by the hand of me, Paul. Remember my bonds. Grace be with you. Amen.

Philemon.

(1) PAUL, a prisoner of CHRIST JESUS, and Timothy the beloved, to Philemon, our beloved, and fellow-worker, (2) and to Apphia the sister, and to Archippus our fellow-soldier, and to the

* Κυριον.

† And awaking: it is easy to sleep in prayer, Matt. 26. 40.

‡ A fixed result, through supplication: hence tense. § And right.

|| The A.V. rendering "utterance," in 3, and "speech" here hinders the precious emphasis.

¶ The tense gives the standpoint of "that Day."

** Possibly the circular letter starting from Ephesus ("Ephesians"), and going round the churches of Asia. Cf. Revelation.

called out church in* thy house.—(3) Grace to you, and peace from GOD our FATHER and (the) LORD JESUS CHRIST. (4) I am grateful to my GOD, always making mention of thee at† my prayers, (5) hearing thy love, and the faith which thou hast into the LORD JESUS, and into all the saints‡, (6) in order that the fellowship of thy faith may have become inworking§ (in a fixed knowledge of all good) among us with a view to CHRIST JESUS. (7) For much joy I had, and encouragement upon thy love, because the inward affections of the saints have been rested through thee, brother. (8) Wherefore, having much boldness in CHRIST to appoint over thee that which is becoming,|| (9) because of the love (I have) I rather encourage—being such an one as Paul, an old man, but now even a prisoner of JESUS CHRIST.—(10) I encourage¶ thee concerning my child, whom I begat in my bonds, Onesimus, (11) the useless one to thee once,** but now both to thee and to me useful indeed,†† (12) whom I sent up, but do thou receive him, that is, my inward affections—unto thyself‡‡—(13) whom I was wishing to hold back, toward myself, in order that on behalf of thee to me he might be ministering, in the prison-bonds of the gospel. (14) But severed from thy opinion I willed to have done nothing, in order that thy good thing may not be in accord with a necessity, but in accord with that which is spontaneous. (15) For possibly because of this he was severed for a season,§§ in order that everlastingly thou mayest have him back,||| (16) No longer as a bondservant, but over a bondservant, a brother beloved, especially to me, but by how much rather¶¶ to thee, both in the flesh and in the LORD. (17) Therefore if thou hast me (as) one in fellowship; receive to thyself him as me, (18) but if in anything he unrighteously injured thee, or oweth, this account to me. (19) I, Paul, wrote with my hand, I will repay—in order that I may not say to thee that even thyself to me thou owest. (20) Yes, brother, I would have profit*** of thee: rest my inward affections in CHRIST. (21) Having firm faith in thy obedience,§§§ I wrote to thee, knowing that even over the things which I say, thou wilt do. (22) But at once also get ready for me hospitality: for I hope that through your prayers I shall be graciously given unto you. (23) There greeteth thee Epaphras, my fellow-captive in CHRIST JESUS, (24) Mark, Aristarchus, Demas, Luke, my fellow-workers.|||| (25) The grace of our LORD JESUS CHRIST be with your spirit. Amen.

* κατα, According to: regularly meeting there.

† επι, upon.

‡ "Which" is singular, but may refer to love and faith united; in that case the word "thy" should be taken with both. The faith is specially into the Lord, and the love into "holy ones" as well. But the faith may include faithfulness. § Operative. || See Col. 3. 18.

¶ Almost "I urge." ** Or, "The reverse of useful;" an allusion to the name "Onesimus," from ονινημι to profit, see verse 20. †† ευ.

‡‡ The beautiful love of Paul is beyond translation—the word "thou" and "him" come together, and "receive" last, for emphasis.

§§ Lit: toward an hour, perhaps a reference to the hour of a wondrous change.

||| An allusion to Ex. 22. 6.

¶¶ μαλιστα, μαλλον.

*** οναιμην, I would have thee to be a true Onesimus. §§§ "Hearing with subjection."

|||| Cf. the beginning of the epistle.

Hymns for Believers.

"Come to Me," our Saviour called,
To the weary, sin-enthralled,
He has never such refused—
Satan vainly has accused.

"Come to Me"—how blest His Word
And, by grace, His grace we heard,
So we came, and now would tell
Of the grace which saved from hell.

'Come to Me':—the Scriptures still
Sound the words, our heart to
And to *keep us coming* more [thrill];
Unto Him Whom we adore.

"Come to Me":—we tell such grace
To a lost and ruined race;
And the Spirit quickens still,
Cov'nant purposes to fill.

"Come to Me":—the simple strain,
We would sound by grace again;—
As Thy servants preach, O Lord,
Graciously Thy power afford.

"Come to Me":—ah, soon we shall
See the One Who saved from hell:
Hear His "Come," and mount on
high,—
For His Coming draweth nigh.

Redeemed by blood,—the words are
still
Most precious when we seek God's
will:

'Tis then His gracious power we feel,
And then our hearts adoring kneel.

Who can explain the depths of love—
God's condescension from above?
Who can reveal the heights of grace?
—That we shall share our Saviour's
place!

Begone all boasting, pride is vain:
By grace we have been born again;
Eternal love all pride shuts out,
And with it banishes each doubt.

The Lord will never prove untrue,
He never will His work undo;—
As we, by grace, His grace know
more,
We would, with heart-felt love, adore.

Soon shall the Day of days be ours,
When we shall serve with heavenly
powers;
Made near by blood, we would abide
For ever at our Saviour's side.

The Holy Spirit deigns to lead
The prayer of those who feel their
need:—
Oh that our prayer to learn God's
love,
And live for Him, may rise above.

How poor sinners need redemption,
Lost and ruined by the fall:
Men can give them no exemption,
But upon the Lord they call.

He still welcomes helpless sinners,
He has never such sent back,
None of mercy are the winners,
But the worthless meet no lack.

God has healing for the broken,
For the empty—full supply,
And the blood is still the token
That far off ones are made nigh.

Here is love—all love abounding—
God will never *change* His Word:—
Then our praise should be resound—
And our gratitude be heard. [ing,

What great *grace* we should be show-
ing,
Saved by grace from endless ill,
And our precious Saviour knowing,
All through God's eternal will.

Now, our Father, deign to hear us,
Though our fullest praise seems
weak,
Deign in mercy to draw near us,—
Let us wait while Thou shalt *speak*.

Thine must be the glory ever
When we serve Thee by Thy love,
All Thy people's glad endeavour
Is, in mercy, from above.

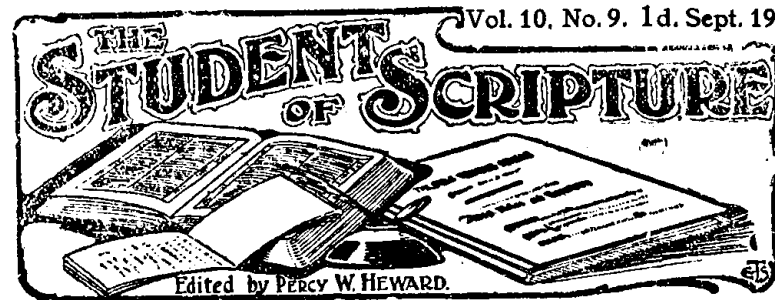
Brought out from nature's darkest
night,
Through blood outpoured,
We would in God's sure Word *dellight*,
Live daily in His marv'lous light,
With one accord.

Brought into union with our Lord
By living faith,
Governed and guided by His Word,
We would, with hearts by Him now
Do as He saith. [stirred,

Brought as from lowest depths of hell
Near to our God,
Who can such love and mercy tell?
Saved from His wrath with Christ to
dwell
Through poured out blood!

Brought into fellowship with Him,
Our God above,
Our light afflictions trivial seem,
God's holy precepts we esteem,
His Word we love.

Brought out from worldliness and
In these dark days, [pride,
That in our Lord we may abide,
And with Him walk, what'er betide,
Mid this world's maze.



A Word of Introduction.

ANOTHER month! Time passes, and heaven and earth shall pass away. Everything reminds us of the nearness and reality of eternity. How can we be unmindful? And how can we set ourselves up beyond others with boasting, or look down on them with contempt, when we realize we deserved eternal judgment, and have received that which is entirely undeserved, eternal life! Surely grace teaches us that we should live soberly, righteously, godly (Tit. 2. 11): it is the privilege of redeemed ones to be devoted unto their LORD. Shall we miss our opportunities?

Human Reasoning.

"CANST thou by searching find out GOD?" (Job 11. 7). The believer, we naturally reply, readily acknowledges the LORD'S greatness, and answers "No." But has not this readiness been assumed without proof? Are there not believers, or at least those that seem to be such, who nevertheless chafe at the ignorance which their pride increases, and who wish in their perception and preaching of truth to "fall in" with human reason, reasoning, and reasonableness?

Is there not a tendency to overlook the gloriousness of GOD, and HIS purposes, and to exalt the creature with HIS limited powers;—aye and to overlook the awful ruin which sin has caused? Is the soul of man evil? Undoubtedly! Is his body under a death-sentence? Yes, indeed! And yet is his mind unaffected? Nay! Logic is humanity's boast, but, as a child, the philosopher argues with scanty knowledge, and with more self assurance than real accuracy. When will the wondrous teaching of 1 Cor 2. 14 be more humbly acknowledged?—"The natural man receiveth not the things of the SPIRIT of GOD: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Confidence in common "Christian evidences," and in debating, and in adapting the gospel to the natural desires of educated men must be laid low. If we find that we have a naturally comprehensible gospel, it is not the gospel of CHRIST. Are we willing to be thought foolish for His sake (1 Cor. 4. 10), and to keep to that which

men ever esteem foolishness (1 Cor. 1. 18)? The fear of man bringeth a snare. It may be painful to say "I cannot explain, I cannot fathom, I cannot by language reconcile these things, GOD has taught me to doubt myself,"—but any other attitude is comparable with the introduction of musical instruments and socials to *gain* the people, any other attitude is indicative of a heart out of communion with the LORD, and suggestive that one's own acquaintance with the gospel and its "mysteries" may be, after all, only mental, natural, temporary, and deceitful.

Satan has many devices, and believers need to be prayerfully on guard. A sceptic will ask for proof, and blame the gospel if it cannot be given. With mingled zeal for the gospel, and self, proofs thereof are attempted, which can never quicken a sinner. How strong oftentimes would be the quiet witness—"My friend, I am praying for you, the natural man receiveth not the things of the SPIRIT of GOD, I cannot convince you." Such words may be scorned, but their solemn accordance with what he knows of the gospel, and the absence of attempted cleverness, and of excitable fear for the truth, may be used by GOD wondrously. When we tremble for the ark of sound doctrine, and touch it in an unwarranted way, we may be sure it has been put in a wrong place.

Let human reasoning be laid low in acknowledging the Triune Nature of GOD—the Deity and Humanity of the LORD JESUS,—the beginnings of sin,—the nature of life,—the general proclamation of a gospel which is only received by the elect—the presence of CHRIST with and yet His absence from His beloved people—the continual expecting of the Blessed Hope beyond intervening events—the intense glory of "that Day," though many saved ones will suffer loss—the *eternity* of life, and of a conscious judgment on sinners. *The natural mind* cannot conceive Deity, infinity and eternity, but there is a new creation for the LORD'S own. It is given to them to understand, and to feel with a real perception, those things which are hid from the wise and prudent. Let our hearts' adoration be expressed in the words of Him Who died for us "Even so, FATHER, for so it seemed good in Thy sight."

The Importance of Godliness In Little Things.

LOVE unto the LORD never makes light of details. Nor does He make light of them. It is a wondrous privilege to do *anything* for Him Who died for us. Moreover, it is by little things we are most tested, with a view to "that Day." Even as the ungodly will find every idle word rise against them (Matt. 12. 36, 37), so the redeemed will then realize that "GOD is not unrighteous to forget" their work and labour of love, even cups of cold water being remembered by Him (Heb. 6. 10, Matt. 10. 42). The Address on the Mount emphasizes this in Matt. 6, and 5. 19 declares that a lack of concern

as to a *least* commandment will bring *serious* consequences. Indeed, Luke 16. 10 enunciates a *general* principle. It may seem attractive to do something *vast*. But we must *not* seek great things for ourselves (Jer. 45. 5). It is enough for us that we are in the line of the LORD'S will, and the most menial task is important, if humbly and earnestly rendered unto Him, because He wishes it.

The omissions of Scripture are most important. We do not find therein promises of rewards for publicity, but rather for prayer in secret: not for things which men remember, but which they overlook. When an action brings *no* glory before fellow creatures, the true state of the heart is often shown forth.

When there is *any* opportunity for display, pride may disguise itself as godliness. It is easy to love reputation, and even to be unholy enough to desire a character among men for holiness in such a way that Pharisaism is tolerated. The real person should be *always* manifested, but, if there is any fraction of hypocrisy tolerated, the real person is better seen at home, and best of all in the quiet of entire seclusion with the LORD.

But do we call background work little? In one sense it is, for everything is small before the LORD. The most faithful servant will be commended for faithfulness in that which is least. Boasting is thus shut out. But, in another sense, that which is unto the LORD is greater than that which is unto men—i.e. directly unto man, though finally "unto the LORD," else is it sin. Ezek. 44. 9-16 brings this part of Divine teaching to the front. There we see the ministry to God is spoken of as beyond that, in His Name, to others. Do we exalt Him sufficiently? Alas, we often take a human standpoint, and ignore the privileges we have, and covet blessings which are subordinate in themselves, and only valuable as spiritually linked with what we undervalue.

"Who is there among you of all His people?
The Lord his God be with him, and let him go up."
2 Chron. 36. 23.

HOW strikingly the Hebrew Scriptures—as arranged in Hebrew Bibles—thus conclude. We may compare Rev. 22. 20. But, beyond this, we would apply spiritually to our own hearts, for Scripture is not merely for the mind. GOD'S beloved people need *His* fellowship, and as a result they *go up*. Do we not feel our want of more of this going up? There is too much settling down. Oh that the LORD may grant a revival to His own glory. We cannot go up without Him. "If Thy Presence go not with me," our heart says, "Carry us not up hence: for wherein shall it be known here that I and Thy people have found grace in Thy sight? Is it not in that Thou goest with us?" (Ex. 33. 15, 16).

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

Ephesians 1, 2.

I. (1) PAUL, (an) apostle of JESUS CHRIST, through GOD'S will, to the holy ones who are [in Ephesus], even faithful ones in CHRIST JESUS: (2) grace to you and peace from GOD our FATHER, and the LORD JESUS CHRIST. (3) Blessed be the GOD and FATHER of our LORD JESUS CHRIST, Who blessed us in* all spiritual blessing, in the heavenlies, in CHRIST, (4) according as He elected† us in Him before a world's foundation—for us to be holy and without blemish, in the sight of Him—in love‡—(5) having marked us out beforehand with a view to sonship, through JESUS CHRIST, with a view to Him, according to the good pleasure of the will of Him, (6) with a view to praise of (the) glory§ of the grace of Him, wherewith He graced us in the BELOVED,|| (7) in Whom we have the redemption, through His blood,¶ the forgiveness of our offences,** according to the riches of the grace of Him, (8) wherewith He abounded into us, in all wisdom and intention of mind,†† (9) having made known to us the mystery of the will of Him, according to the good pleasure of Him, which He purposed‡‡ in Him, (10) with a view to a stewardship of the fulness of the appointed times, to have headed up all things in CHRIST, the things in the heavens, and the things on the earth—in Him! (11) In Whom ye were made an allotted portion, having been marked out before, according to a purpose of the One Who inworketh all things according to the counsel of the will of Him, (12) with a view that we should be with a view to praise of (the) glory of Him—those who have before hoped in CHRIST.§§ (13) In Whom ye,—having both heard the word of the truth, the gospel of your salvation,—in Whom having had faith also, ye were sealed with the SPIRIT of the promise, the HOLY ONE, (14) Who is an EARNEST of our appointed inheritance,||| with a view to a redemption linked with the taking possession,¶¶ with a view to praise of the glory of Him.*** (15) Because

* Not merely "with," but *in* so a wondrous sphere.

† Chose out, a selection and separation implied.

‡ May be linked with preceding or succeeding words or both.

§ Or glorious praise.

|| Perfect participle: fixity.

¶ Or, through the blood of Him. The emphasis in this context on *αὐτον, αὐτον*, and *αὐτῷ* suggests such rendering whenever possible. The Letter to the Ephesians often shows the value of a *personal Saviour*. A mental creed is not enough. God is often put into a secondary position even in "Christian" teaching and work: the repeated pronouns are important.

** Lit: "the": parts of the body thus described: how closely are sins linked with us, Cf. Col. 3. 5.

†† There are no accidents nor are there capricious sentiments with the Lord: all is planned.

‡‡ Before placed, or fixed.

§§ Cf. Jas. 1. 18: the prospect of Rom. 11. 26 was always real, and even brought before Gentile believers.

||| κληρονομα. Law (νομος) has nothing to say against it, but "inheritance by Law" would imply a legal gaining: all is of grace.

¶¶ A preservation, a making around i.e. with Christ as the Centre; and an entering upon the inheritance.

*** Here τῆς before δοξῆς: see verses 6 and 12. Two thoughts, at least, suggested "Praise of His gloriousness" and "Praise that brings Him glory." In 6 and 12 there is the additional encouraging thought—His gloriousness makes His people's praise of the same character, See 2 Cor. 3. 18, Ps. 66. 2.

of this, I also having heard the faith among you in the LORD JESUS, and the love that is with a view to all the holy ones, (16) do not cease being grateful over you, making mention of you at* my prayers, (17) in order that the GOD of our LORD JESUS CHRIST, the FATHER of the glory, would have given to you a spirit of wisdom and of revelation, in fixed knowledge of Him—(18) the eyes of your heart to have been enlightened, with a view that ye should know what is the hope of the calling that is His, and what the riches of the glory of the appointed inheritance that is His in the holy ones,† (19) and what the exceeding greatness of the power that is His, with a view to us, who have faith according to the inworking of the might of the strength that is His, (20) which He inworked in CHRIST, having raised Him out from the dead, and having seated Him on His right hand, in the heavenlies (21) over and above every‡ principality, and authority, and power, and lordship, and every name being named, not only in this age, but also in that which is about to be, (22) and all things He subjected under the feet of Him, and Him He gave (to be) HEAD over all things to the called out church, (23) which is of such a nature that it is the body of Him, the fulness of the One Who filleth all (things) in all (places), II. (1) and you—being dead in the offences and the sins that were yours, (2) in which once ye walked according to the age of this world, according to the ruler of the authority of the air, of the spirit that is now inworking§ in the sons of disobedience,|| (3) among whom¶ we also all had our manner of life once, in the desires of our flesh, doing** the wills of the flesh, and of the thoughts of the mind, and we were children—by nature—of wrath!—as also the rest.†† (4) But GOD, being‡‡ rich in mercy, because of His much love wherewith He loved us, (5) us even being‡‡ dead in our offences,§§ made alive together with CHRIST—by grace||| ye are those who have been saved—(6) and He raised together, and seated together in the heavenlies, in CHRIST JESUS (7) in order that He might shew¶¶, in the ages that are coming upon, the exceeding riches of the grace that is His, in kindness on to us, in CHRIST JESUS. (8) For by grace*** ye are those who have been saved, through faith, and this thing is not out from you,—the gift of GOD; (9) not out from works, in order that not any one should have boasted, (10) for of Him are we that which is made, having been created in CHRIST JESUS, upon good works, which GOD before made ready, in order that in them we

* Lit. upon.

† See Col. 1. 12.

‡ πᾶσης, All: but we use the word "every" with the singular, when concerning persons, as these principalities are. But the emphasis with added use of "all" must not be lost.

§ Notice contrasted "once" and "now": two classes.

|| Because "the opposite of faith," ἀπειθεια. ¶ Note ἐν αἰς, 2, ἐν οἷς, 3.

** Keeping on doing, ποιουντες.

†† λοιποί, contrast ἐκλεκτοί. Those "left" in the place of "leaving" God.

‡‡ Note ὄν and ὄντας.

§§ τοῖς suggests the sins were closely ours.

||| Contrast "by nature," 3. ¶¶ The tense suggests the standpoint of "that Day."

*** τῇ χάριτι, the grace just mentioned, almost "this grace," regarded as visible.

should have walked. (11) Wherefore remember that ye, once the nations in flesh, who are being said (to be) uncircumcision by that which is being said to be circumcision,* in flesh, made with hands†—(12) that ye were, in that appointed time,‡ separate from CHRIST, having been alienated from the citizenship of Israel, and strangers from the covenants of the promise, hope not having, and godless, in the world. (13) But now in CHRIST JESUS ye, the ones being once§ far off, became near in the blood of CHRIST. (14) For He Himself is our Peace, Who made both one, and the middle wall that was fencing up took down||—Who stopped the work of the enmity, in His flesh—(15) the law of the commandments in decrees, in order that He might have created the two in Himself into one new man—making peace—(16) and might have reconciled¶ both these in one body to GOD through the cross, having killed the enmity,—in Himself** (17) and, having come, He brought the gospel of peace to you, the ones far off, and peace to the ones near, (18) because through Him we both have the access in one SPIRIT to the FATHER. (19) Therefore no longer are ye strangers and away from the house, but ye are citizens together of the Most Holy Place,†† and of the household of GOD, (20) having been built up a house on the foundation of the apostles and prophets, there being‡‡ a CHIEF CORNER STONE—JESUS CHRIST Himself (21) In Whom all the house built,§§ being fitly framed together, increaseth with a view to a holy temple in the LORD, (22) in Whom ye also are being built up a house, with a view to a fixed house of GOD, in (the) SPIRIT.

Divers Workings of God the Holy Spirit.

MANY are the confusions of thought which result from lack of spiritual study, mingled with self-confidence. Many are the sad quarrels produced by unwise and careless language. Many are the evil doctrines introduced through the defence of a mistake, rather than its humble, and prayerful acknowledgment. Oh that we may learn from manifold failures to walk more and more closely with the LORD, Who has so graciously given His Word to teach, not to mislead, His beloved people. That GOD the HOLY SPIRIT is One

* "The so-called circumcision."

† Contrast 10, and its making.

‡ *καιρος* often suggests God's arrangements, almost a "dispensation."

§ Note, repeated *ποτε*, 2, 11. The participle of *είμι*, and words from the root *ποιεω* are also striking. Repetitions are never accidental.

|| Not primarily "between us," but "between us and God," an allusion to the *veil*. *λυω* suggests *ἀπολυτρωσις*, and indicates an untying. *μεσοστοιχον* is a middle line or row, not necessarily a wall (see Gal. 4. 3, a reference to Judaism). *του φραγμου* is descriptive.

¶ *ἀποκαταλλαξη* contrast with *ἀπηλλοτριωμενοι*, 12. *ἄλλος*, root.

** Or, "in it": by His *Sacrificial* work.

†† And "with the saints": God uses a word with two precious thoughts.

‡‡ The participle of *είμι* again.

§§ Absence of article before *οικοδομη* suggests *character* and *nature* of the work then going on. Cf. 1 Cor. 12. 27 *ὑμεῖς δε ἐστε σωμα Χριστου*.

ETERNAL PERSON of our ETERNAL TRIUNE GOD most who read these lines will readily agree. Matt. 28. 19 cannot be explained other wise. Nor can Isa. 48. 16, and many other precious passages.

Moreover, the wondrous work of the HOLY SPIRIT in creation (Ps. 33. 6), in the work of Gen. 1. 2, and in Scripture (2 Tim. 3. 16, 2 Pet. 1. 21) is, comparatively clear. But He has many other operations, and those who have experienced some by grace, would gladly understand them more.

"It is the SPIRIT That quickeneth" (John 6. 63) surely refers to the work of Him Who breatheth where He willeth, and Who causes life where before there was death. "That which is born of the SPIRIT is spirit" (John 3. 6). Here we have a life-giving work, as real as that of Gen. 2, and though we cannot say the exact moment when we received it, we know that "whosoever believeth that JESUS is the CHRIST, *hath been begotten* of GOD" (1 John 5. 1). Faith is the *result* of an unseen Divine action (John 3. 8) which is beyond a human conviction, for "if any one is in CHRIST, there is A NEW CREATION" (2 Cor. 5. 17).

But when, in abounding mercy, we have been apprehended of of CHRIST JESUS, we need to be brought to the experience and enjoyment of such eternal love. Hence the message of Gal. 4. 6 "But because ye are sons, GOD sent out the SPIRIT of His SON into your hearts, crying ABBA, FATHER." Here is a *realization* of grace, subsequent to quickening, by the work of the same SPIRIT indwelling. The context plainly shows that this is an experience of the present dispensation. Old time saints received a Spirit of servitude (Rom. 8. 15, Heb. 2. 15), and necessarily the ministrations of the HOLY GHOST toward them were associated with their dispensational position. Moreover, even the expression "born of the SPIRIT" is belonging to the later Scriptures, for *there* we have light on life and incorruption (2 Tim. 1. 10). Yet David could pray "Thy HOLY SPIRIT take not out of me" (Ps. 51. 11), and Ps. 143. 10 shows an anticipation of the continuance of the Divine working. When the HOLY SPIRIT has caused a knowledge of salvation, He abides, witnessing with our spirits, and directing (Rom. 8. 14-16). Thus we have the contrast with Eph. 2. 2, and also with indwelling sin. It is a privilege to be conscious of this precious work, but those who *know* most of His guidance will often *speak* least of its experience, lest they boast, or even seem so to do.

The blessings which we have hitherto considered are primarily individual, but there are others. John 1. 33 tells of a then-future baptism in the SPIRIT, and 7. 39 speaks plainly of the presence of the HOLY SPIRIT in certain dispensational working, beyond that of assurance,—linked with additional power for certain service. The thought is intensified in the original ("given" is in italics). Who cannot see the fulfilment of these promises in Acts 2? And 1 Cor. 12. 13 explains that *this* baptism was into "*one Body*," a manifest executive of the LORD JESUS on earth. The *coming upon* of the HOLY SPIRIT is never, in Scripture, confused with the new birth, nor with

His gracious indwelling as to the *individual* believer, nor do we find this "coming upon" without *evident* accompaniments. In connexion with this earthly *corporate* work, the epistles of Paul do not contain greetings from the HOLY SPIRIT, but Rev. 1. 4, hinting that corporate disorder had *developed*, does include these. And, yet more strikingly, the expression "Seven Spirits" occurs. Now we know that He cannot change in His Deity, or personal Oneness. What then is the Divine teaching? Is it not with respect to the "seven churches," and the supply of the oil of the SPIRIT for each *lamp-stand*? It will be noticed that *there are seven* such, although all *the redeemed are one* in CHRIST. As to dispensational and ecclesiastical operations, GOD may chasten, and withdraw His power; and, that He has done so, Scripture and sad experience show, but His essential glory, and covenant arrangements, are in no way varied or overthrown.

Thus we need not reconcile the words of GOD, but should seek grace to be personally harmonized with them, through His own blessing on spiritual humility, setting aside our opinions, and those of others, that we may know *His* mind and will, and take, if need be, a much more lowly, and sorrowful place, both individually and collectively.

"Or if he ask an egg, will he give him a scorpion?"

Luke 11. 12.

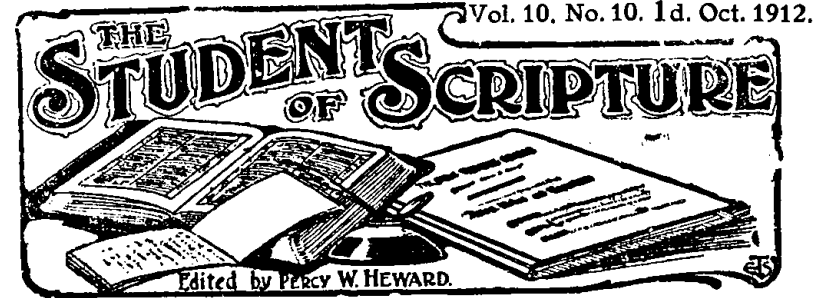
A kindly father gives what is asked unless there is a reason for its refusal. The reason may be—(a) His own limitation, or (b) The unwisdom of the request. It need hardly be added that he oft refuses those not related to him: to such he is not father.

Our Heavenly FATHER never withholds good things from His children because He is limited. He has all things (Phil. 4. 19). But He may hold back if we fail to walk uprightly (Ps. 84. 11), or He may in mercy keep back what *we think* is good, lest we have our request and leanness in our souls.

He will not give us that which is of Satan, the serpent. Let us ask in faith for *His* promises, and receive.

"The Grace of God."

WHO can fully comprehend the language which GOD is pleased to use? He describes that which is past finding out. Grace is free mercy to the worthless. We deserved nothing but hell—nothing but judgment—nothing but wrath. But if we are "in CHRIST JESUS" we are blessed with all spiritual blessings. Let human reasonings and self-seekings be laid low. "The Grace of GOD" is an answer to pride, despondency and waywardness, and an encouragement to faith, that He may be glorified.



A Word of Introduction.

AGAIN we are privileged to tell the Word of the Lord. Think, dear reader, what it means. GOD has given to worthless sinners His beloved SON, and His precious Word, so that we may know exactly what He wants, and live to praise and please Him. But how do we treat His truth? Are we disobedient? Is there an absence of standing in awe of His Word? Alas, how often, we must confess, we only read the Scriptures: there is no trembling for which GOD looks (Isa. 66. 2). It is easy to find the Bible an intellectual enjoyment, but it is only when we are lowly, and very submissive, that we search aright and to the glory of our gracious GOD. But subjection to truth befits blood-bought ones, and anything else is very sinful against the LORD. If we know Him, and know His Word, what manner of persons ought we to be.

"In the Time of their Trouble."

Jer. 2. 27.

IT is blessedly true that our gracious GOD uses all manner of circumstances to bring the lost unto Himself. But He is not dependent on them. He is so absolutely sovereign. And the flesh and the devil are permitted, in measure, to show their wickedness by counterfeiting GOD'S use of trials, that believers may be on their guard. Hence we must accept Jer. 2. 27 as much as Hos. 5. 15. Often on a shipwreck a man will seem in earnest about his soul, and yet he will not be turned in heart unto the LORD. It is natural in trouble to try everything, and often the unsaved cry out then. Micah 3. 4 plainly shows there will be much nominal prayer—nor will it be lacking in earnestness—when the LORD rises up in judgment. Many will say "LORD, LORD," and He will reply "I never knew you." There are many occasions when one's true character is not seen. And even children of GOD need a warning in this connexion. Not our public life, but that which is private, is the test: not our apparent godliness on the first day of the week, but genuine obedience throughout, must be considered. Let us be very near to the LORD, not only amid trouble, but always, and then amid any strain we shall be conscious of His presence. Col. 4. 6 suggests this principle: general obedience is the preparation for emergencies, unto the LORD'S honour.

“All My Words.” *Jer. 25. 13.*

GOD emphasises His own truthfulness, but it is so easy for us to forget this.

If we could see the end, we would believe, but even deliverance from a succession of trials does not keep unbelief in abeyance, unless there be a spiritual walk with God. Abounding grace shows the folly of doubting; yet we doubt. We say that the earth is the Lord's, and that no good thing will He withhold from those that walk uprightly, and yet we act as though we feared to trust Him. Do not let this thought be misunderstood. Laziness, under the guise of faith, is sinful. Proud risking of everything, to plead self, linked with the expression of trust in the Lord, is untruthful. But if we simply keep in His path, and seek to avoid desires of our own, we may be sure His promises will be fulfilled, and He will direct our paths, and supply our needs.

These words may be used of God to stimulate both writer and readers, in times of trial. But let us also notice the context of our heading. God oft declared that all His words of judgment would come true. At the present time there are many who set aside His holy threatenings. But His counsel shall stand. He has never broken His Word, and never will. Everything that He has promised in love is certain, and everything of which He has warned, in righteous wrath, is certain also. When we think of the many utterances of God concerning His future breaking of the silence, we may well say “Who knoweth the power of Thine anger?” Men go on as if God were such an one as themselves. They are unmindful of His might. They do not realize the dismal eternity for which they are heaping up a treasure of wrath. They do not tremble before an infinitely holy God. If we tell them of the indignation to be outpoured, they mock or imagine that we are dreaming. *A WORLDLY CHRISTENDOM IS ONE VAST DENIAL OF THE DIVINE REVELATION OF ETERNAL PUNISHMENT.* Years of *unreal* religiousness have caused an awful stupor. Human reason cannot conceive that we feel there will be everlasting destruction from God's presence, while we live so comfortably. The strenuous life of our adorable Lord was a wondrous background for and illustration of His preaching. It is only when we act as though we believe God will perform *all* His words, that we have power with Him in prayer, and resultant power with men. Any other mode of living only manufactures hypocrites, and must be an abomination before Him Whose eyes are as a flame of fire, and Whose we profess to be.

Ephesians iii, iv, v.

III. (1) With respect to grace linked with this,* I Paul, the prisoner of CHRIST JESUS for you the nations†—(2) if indeed ye heard the stewardship‡ of the grace of GOD that was given to me with a view to you, (3) that according to a revelation there was made known to me the mystery, according as I before wrote in brief§, (4) (turning) to which ye have power, when reading, to have understood in your mind my comprehending in the mystery of CHRIST, (5) which to distinct generations|| was not made known—to the sons of men—as now it was revealed to His holy apostles and prophets in (the) SPIRIT—(6) the nations to be appointed-heirs together, and embodied to-

* The Holy Spirit does not use *χαρις*, in a context dealing with grace, without an allusion thereto. “This” seems to refer to the wondrous building just explained.

† Or, Gentiles: but this would lose association with rendering of *ἔθνος*.

‡ “Law of the house.” § “In a little.” || “Other generations of another kind.”

gether, and having a share together of the promise in CHRIST JESUS through the gospel, (7) of which I became a minister, according to the gift of the grace of GOD, which was given to me, according to the inworking of His power—(8) to me, the less than the least of all holy ones, was there given this grace, among the nations to have brought the gospel of the untrackable riches of CHRIST, (9) and to have enlightened all as to what is the stewardship* of the mystery, which hath been hidden away from the ages in the GOD Who created all things, (10) in order that there might have been made known now, to the principalities and the authorities in the heavenlies, through the called-out church, the manifold wisdom of GOD, (11) according to a purpose† before the ages,‡ which He made in CHRIST JESUS our LORD, (12) in Whom we have the boldness and access in fixed faith§ through the faith of Him :—(13) wherefore I ask that ye faint not|| in my tribulations over you—that which is of such a nature that it is your glory!

(14) With respect to grace linked with this,¶ I bow my knees to the FATHER of our LORD JESUS CHRIST, (15) out from Whom all (the) family in heaven(s) and on earth is being named, (16) in order that He may have given to you according to the riches of His glory, with power to have been made mighty, through His SPIRIT, with a view to the inner man, (17) for CHRIST to have a house,** through (the) faith in your hearts:—ye in love having been rooted and having been founded, (18) in order that ye might be strong indeed†† to have grasped, together with all the holy ones, what is the breadth and length and height and depth, (19) and to have come to know the love of CHRIST which exceedeth (the) knowledge, in order that ye might be filled, with a view to all the fulness of GOD! (20) But to Him Who has power—over all things to have done superabundantly, above the things which we ask, or understand in mind, according to the power which is inworking in us, (21) to Him be the glory in the called-out church, (and) in CHRIST JESUS with a view to all the generations of the age of the ages! Amen.

IV. (1) Therefore I encourage you, I, the prisoner in the LORD, to have walked worthily of the calling wherewith ye were called‡‡ (2) with all humbleness of mind, and meekness, with longsuffering, holding up§§ one another in love, (3) being diligent to keep the oneness of the SPIRIT, in the bond||| of the peace:—(4) one body and one SPIRIT, (according as ye were called also in one hope of

* “Law of the house” Not “fellowship” (v.l. *κοινωνια*).

† “Before-placing” and “placing before.”

‡ Cf. 2 Tim. 1. 10: *αἰώνων* taken with *προ* of *προθεσις*.

§ Or “confidence,” from the same root as faith. || To give in, or become ill.

¶ A continuation from verse 1; verses 2-13 are parenthetical: holy emotion.

** Literality and allusion to repeated roots seems necessary in *this* translation. “Have” brings out the force of *κατα* and aorist.

†† *ἐξ*. Manifestation of strength implied: this compound thus leads on to *καταλαβεισθαι*.

‡‡ *παρακαλω, κλησεως, εκληθητε*. §§ Bearing and forbearing.

||| Connect with *δεσμιος* (1).

your calling), (5) one LORD, one faith, one baptism, (6) one GOD and FATHER of all, the One over all and through all and in [us] all! (7) But to each one of us was given grace, according to the measure of the gift of CHRIST. (8) Wherefore it saith, "Having ascended into that which is high He led captive that which He captivated,* and gave gifts to men." (10) But the word "He ascended," why is it unless that He descended also into the lower parts—belonging to the earth? (10) The One Who descended He Himself is the One Who ascended also over and above all the heavens, in order that He might fill all things.† (11) And He Himself gave some [to be] apostles, some prophets, some evangelists, some pastors and teachers,‡ (12) unto the fitting together of the holy ones, with a view to a work of ministry, with a view to edification§ of the body of CHRIST, (13) until we all have arrived into the oneness of the faith and of the fixed knowledge of the SON of GOD, into a man complete,|| into a measure of stature¶ of the fulness of CHRIST: (14) in order that no longer may we be infants, being wave-tossed and being carried about by every wind** of teaching, in the chance-play of men, in craftiness,†† toward the cross-way of (the) error, (15) but, being truthful in love, may have grown up with a view to Him, as to all things, Who is the HEAD—CHRIST—(16) out from Whom all the body, being fitly framed together, and being caused to progress together through every joint of the supply, according to an inworking, in measure, of each one part, maketh the growth‡‡ of the body, with a view to edification of itself in love.

(17) Therefore I say this, and witness in the LORD, for you no longer to walk about, according as even the nations walk about, in vanity of their mind, (18) being those who have been darkened in the understanding of the mind, who have been alienated from the life of GOD, because of the ignorance of mind that is§§ in them, because of the callousness of their heart; (19) who are of such a kind that having become away from feeling, they gave themselves up to lasciviousness with a view to working of all uncleanness, in covetousness:—(20) but ye, not thus did ye learn CHRIST, (21) if at least Him ye heard and in Him ye were taught (according as there is truth, in JESUS) (22) that ye should have put away,||| according to the former manner of life, the old man, which is being corrupted according to the desires of deceit, (23) but that ye should be renewed,¶¶ in the spirit of your mind, (24) and should have put on*** the new man, that

* "Captivated a captivity," a cognate accusative: we may illustrate by "die the death," "fear a fear," but these are hardly parallel. † τα παντα—τα emphasizes comprehensiveness.

‡ The point is that the persons and powers were gifts of a risen Christ. The names are not titles: God gives no religious prefixes.

§ "House-building-up"—a uniting work, and not only concerning individuals

|| Or, perfect. ¶ Matt. 6. 27. ἡλικία might suggest, in the human parallel, "the prime of life." There is a similar idea of dignity in ἀνηρ.

** A contrast with πληροφορεω. †† "All manner of working."

‡‡ The word "increase" could be used, as in Col. 2. 19.

§§ Or, exists; note ὄντες, οὐσαν. ||| The tense suggests "put right away."

¶¶ A continuance, mark tense.

*** Once, and entirely.

was created according to GOD, in righteousness and piety of the truth. (25) Wherefore having put away the lie, speak truth, each one with his neighbour, because we are members of one another. (26) Be angry and do not sin,* do not let the sun be going down on your anger, (27) nor give place to the devil.† (28) The one who is a thief, let him no longer thieve, but rather let him labour, working with his own hands that which is good, that he may have to give to the one who hath need.‡ (29) Every corrupt word—out of your mouth let it not be proceeding, but if [there is] any good [word], to edification, linked with the need, in order that it may have given grace to those hearing, (30) and do not grieve the HOLY SPIRIT of GOD in Whom ye were sealed with a view to redemption's day. (31) All bitterness and animosity and anger and clamour and blasphemy—let it be removed entirely from you, with all badness, (32) but become ye, with a view to one another, kindly, with inward affections, graciously forgiving yourselves,§ according as GOD also in CHRIST graciously forgave you.

(V). (1) Therefore become imitators of GOD, as children beloved, (2) and walk about in love, according as CHRIST also loved us, and gave Himself aside, over us an offering, and a sacrifice to GOD||—with a view to a savour of a sweet smell. (3) But fornication, and all uncleanness, or covetousness¶—let it not be even named among you, according as it becometh holy ones; (4) and that which is shameful and foolish talking or jocularity** (which have not been becoming), but rather gratitude. For this ye know,—recognizing that every fornicator, or unclean or covetous person, which is an idolater, has NOT an inheritance in the Kingdom of CHRIST and GOD.†† (6) Let no one be deceiving you with empty words: for because of these things there cometh the anger‡‡ of GOD on to the sons of disobedience.§§ (7) Therefore become not sharers together with them. (8) For ye were once darkness, but now light in the LORD: as children of light walk about—(9) for the fruit of the light is in all goodness and righteousness and truth—(10) proving what is well pleasing to the LORD, (11) and do not be in fellowship together with the unfruitful works of the darkness, but rather even reprove; (12) for the things that come to pass by them in a hidden place—it is shameful

* The allusion to Ps. 4 (ὀσιότης suggests verse 3 also) indicates that anger against sin is intended. παροργισμος may imply that this "righteous indignation" soon steps off the right path. † Not to any slanderer, 1 Tim. 3. 11, διαβολουσ.

‡ Such plain speaking does not mean Ephesian believers were common thieves. See Christ's view of "tiny sins" in Matt. 5. The added words here suggest 1 Thess. 4. 11, 12, 2 Thess. 3. 10, 11, and that some were lazy, and that these are called thieves.

§ Your brethren are yourselves: here is a close binding: Col. 3. 13.

|| The Word "offering" goes with "over" or "instead of us,"—the thought is of bringing us near: the term "sacrifice" here emphasizes the God-ward aspect.

¶ Partly explaining uncleanness: "indulgence": "unbridled lust" is a suggested and solemnly suggestive rendering.

** "Sociability" of earth leads to the exaltation of repartee and witticism: but life is too solemn for jesting. †† Or "The One Who is Christ and God."

‡‡ Or, wrath.

§§ Or, unbelief and disbelief.

even to be saying. (13) But all [these] things being reprov'd by the light are being manifested, for all that maketh manifest is light* : (14) wherefore He saith "Arise, thou sleeper, and stand up at once† out from the dead and CHRIST shall lighten upon thee. (15) Therefore behold how ye walk about—accurately—not as unwise but as wise, (16) quite redeeming the appointed time‡, because the days are evil. (17) Because of this do not become foolish, but understanding what the will of the LORD is, (18) and be not drunken with wine in which is excess,§ but be filled|| in spirit¶, (19) speaking to yourselves in psalms and hymns and songs spiritual, singing and striking the psalm-chords in your heart to the LORD, (20) being grateful always over all things, in the Name of our LORD JESUS, to [Him Who is] GOD and [the] FATHER, (21) taking a position in subjection to one another in the fear of CHRIST. (22) Wives, to your own husbands take a position in subjection as to the LORD : (23) because a husband is head of the wife, as CHRIST also is HEAD of the called-out church—He Himself is SAVIOUR of the body. (24) But as the called-out church takes a position in subjection to CHRIST, thus also the wives to their husbands in all. (25) Husbands, love your wives, according as CHRIST also loved the called-out church, and gave Himself aside over her, (26) in order that He might make her holy, having purified by the washing of the water, in [the] Word**—(27) in order that He Himself might make her stand†† beside Himself, glorious, the called-out church, not having a spot or a wrinkle or any of such things, but in order that she might be holy and without blemish‡‡. (28) Thus husbands also owe to love their own wives as their own bodies. He that loveth his own wife, loveth himself :—(29) for no one at any time his own flesh hated, but thoroughly nourishes and cherishes it, even as CHRIST the called-out church. (30) Because members are we of His body, (out from His flesh and out from His bones). (31) Correspondingly with this, a man will quite leave his father and mother and shall be joined to his wife, and they two shall be one flesh.§§ (32) This mystery is great, but I say [it] with a view to CHRIST and with a view to the called-out church.|| (33) Nevertheless ye also, individually, let each one his own wife thus love as himself ; but the wife—in order that she may fear the husband.

* φως, φανερω : same root.

† ἐγερω also suggests arousing, and ἀναστα indicates the showing forth of a life corresponding with the fact that we have been raised with Christ.

‡ I.e. not wasting it, and not being content for Satan to gain the time, and have an advantage.

§ A contrast with salvation (σωτηρια) suggested. || A striking opposite.

¶ Not in body : also "in the Spirit"—the translation above does not rule this out, but emphasizes a forgotten thought. God's Word is often suggestive of more than one lesson.

** The laver came after the altar—so in this chapter,—and it pictured the assembly, containing the water of the Word. ῥημα may allude to βεω : the thought, moreover, is the efficacy of the Lord's Word applied by Himself—a spoken word, cf. 6. 17, Matt. 4. 4.

†† The tenses imply fixity : the future is regarded as certain, and reached by faith.

‡‡ Cf. 1. 4. "Be" implies a reality and continuance : how bright a prospect.

§§ Lit : "into one flesh." |||| Christ and the church are the object in view.

"Swords Into Plowshares."

Isa. 2. 4.

ISRAEL ask us if this prophecy has taken place. We reply "No, but the Word of our God shall stand for ever." We are quite content to wait for His appointed time : His way is perfect : we are not called to decide, but to obey.

"Swords into plowshares." How wondrous the change will be. Earth's armaments seem a dreadful waste, and more than a waste. Much labour is destructive instead of productive, and this is all through sin. But "in that Day," the earth will yield her increase, and there will be a beautiful simplicity of life. Man's arrangements will be set aside.

While believing the complete, and literal, and thus truly spiritual fulfilment of this precious promise, and, therefore, seeing the foolishness and wickedness of all MAN'S millennial schemes, may we not notice another spiritual application to ourselves? Has not the Lord graciously stopped our war against Him that we may cultivate the heart-ground He has given, and bring forth fruit unto Him? May it be a hundredfold!

After the Day of Atonement.*

AND now the day is past, the day for which you looked, the day of fasting, and of repentance, proudly offered as a merit, to the righteous GOD Who did not welcome even Aaron without a sacrifice! And now, my friend, I ask you, in GOD'S name, where are your sins! Ah, you reply, they are covered. How do you know this? No scarlet thread has turned white,† and GOD'S Word does not declare what you carelessly and lightly affirm. And if, as you say, your past sins were removed a day or two ago, how about your sins of yesterday, of to-day! Beware dear reader, lest you are really trusting to yourself, for it is written‡—

יְהוָה יִדַע מַחְשְׁבוֹת אָדָם כִּי־הֵמָּה הִבֵּל : תְּהִלִּים צַד יֵא.

But, thanks be unto GOD, we need not finish with these words of sad warning. GOD has provided a real atonement, and though its application to the remnant of Israel as a nation is future (Zech. 13 and 14), He now receives lost Jews and lost Gentiles, simply as lost sinners, because of MESSIAH'S Atonement. He was wounded for our transgressions, and we dare not take away from the Word of the LIVING GOD. "Salvation is of the LORD" (Jon. 2. 9). Yet you despise GOD'S gift (Lev. 17. 11).

* Many of Israel trust half-proudly, half-fearingly to the sad Day of Atonement, just observed with fasting &c by almost all Jews, at least outwardly, though numbers are unmindful of their sabbath. It is then they say "Messiah our Righteousness departed from us," and refer to Isa. 53, yet see not God's teaching. But He grants a wondrous opportunity for quiet witness, mid blasphemy and mingled mockery and hatred, and this year His will seemed to include a tract for use just after, seeking to show the vanity of man's religion. This leaflet is here reprinted.

† Israel claim this used to be seen on the Day of Atonement, alluding to Isa. 1. 18. ‡ Ps. 92. 11.

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

Hymns for Believers.

Stranger in this world of woe,
Forward day by day I go,
Owned, and owning all, above,
Strengthened by eternal love.

Stranger where my Saviour died,
Where men cruelly crucified,
Where He suffered in my place—
Stranger here, by sovereign grace.

Stranger mid a mocking throng,
For His Kingdom would I long,
Earth's attractions fade away
As I look for that blest day.

Stranger mid religious forms,
E'en as mid *earth's* strains and storms,
From earth's politics aside,—
Since with Christ His people died.

Soon no stranger shall I be,
In God's glory, Christ shall see,
By a Triune God brought there,
Everlasting joy to share.

Then no strangership will mar,
All earth's problems seem afar,
Every stranger be a guest,
In his Lord completely blest.

Bright the prospect still in view,
God has spoken, God is true:
Let the little while down here
Be devoted to His fear.

Gracious God, accept the praise
Which Thy "strangers" now would
May we here as pilgrims be, [raise,
Since made Thine eternally.

Precious blood must still divide,
Those for whom the Saviour died,
Strangers in a world of mirth,
Since they are redeemed from earth.

'Tis blest to grow in grace,
And in the Lord delight,
To dwell within the heavenly place,
And love to do the right.

But none can ever grow
Unless they have been born,
And progress then we only know
As we the truth adorn.

Obedience blessing brings,
The Lord is honoured thus,
But if self leads in little things,
He cannot walk with us.

We must by grace, repent
And evil lay aside, [meant.
If we would know what God has
Aid would in Christ abide.

Oh that, as saved ones now,
And of the Spirit taught,
Within His presence we may bow,
And count self's wishes nought.

Righteousness and mercy shine
In the plan of love Divine;
God has honoured law indeed,
Yet the lawless fully freed.

Grace is free, but costly too:—
When Christ's death we have in view.
Who can tell the wondrous cost?—
We must pause, in wonder lost.

Oh how humble should we be,
Sinners saved eternally:
Conscious of eternal love,
With our minds on things above.

Nothing could a sinner gain
All his efforts must be vain:—
Sovereign grace has met our need,
Nor will sovereign grace recede.

Hence we marvel and adore,
Grace we long to know much more,
Long, by grace, to please our God,
Saved by Christ's atoning blood.

Nothing but sin the sinner owns
And sin in vain for sin atones,
Religion fails, and judgment stands,
And wrath has everlasting bands.

Nothing but righteousness and love
Was shown by Christ, when, from
above,

He came for man to live and die,
That sinners might to God be nigh.

Nothing but grace the gospel gives,
'Tis by free grace a saved one lives,
Wrath in its fulness is removed,
Saved sinners are in Christ approved.

What wondrous love! How we
should praise,

And walk as well in heavenly ways:
No selfishness can please the Lord,
No boasting carry out His Word.

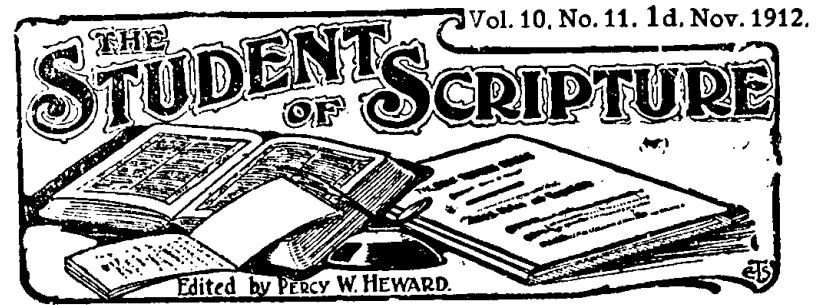
Eternal mercy, poured-out blood—
Our theme should be, made nigh to
The Holy Spirit ever guides [God:
That praise which from the world
divides.

Why should I serve the world at all?
I am no more the devil's thrall!
Redeemed by blood, I owe to be
For Him Who died in love for me.

Why should I *please* the men of earth?
I am not theirs! My second birth
Has made relationship anew;—
God's love is *wondrous*, sure and true.

Why should I seek the flesh to own?
The Lord, not self, should have the
throne!

I am ashamed of self, by grace,
And now would all God's will em-
brace.



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A Word of Introduction.

*P*ASSING days and passing months remind us that "our days on the earth are as a shadow, and there is none abiding" (1 Chron. 29. 15). But if, in mercy, we are "in Christ Jesus," "we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. 5. 1). Yet the wonderful glory of our God, and the solemnity of that Judgment Seat, of which 2 Cor. 5. 10 speaks, must surely combine to cause saved ones a holy concern, lest misused days, and missed opportunities, should bring loss "in that Day." Beloved friends, if we are among the called of Jesus Christ, what manner of persons ought we to be, to the praise of the glory of God's grace, amid a crooked and perverse generation.

Holidays.

It seems the LORD's will to issue these notes after the autumn, that the LORD's redeemed may have much time for prayerful consideration. Each one should be deeply concerned, for errors of judgment, in this matter, have been full of evil consequences. The writer would not offer a general decision, nor wish to be dictatorial, but would affectionately commend, to the prayerful thought of those who own the Name of CHRIST, some principles which, in the leading of the HOLY SPIRIT, have been full of blessing to his own heart. Let no convictions be dulled: "whatsoever is not of faith is sin" (Rom. 14. 23). A feeling of rightness is not sufficient proof one is right, but to stifle any doubt or concern *must* draw away from the LORD. May those who journey forth, and those who stay "at home"—alike be in the LORD'S own will. Then He will be glorified, and everything will be fitting.

*I*T need hardly be said that, by the grace of GOD, we desire for ourselves, and for all who love His Name, "holidays," in the *original* meaning of the word, continual—"holidays." How important that those who are saved, by grace, should live soberly, righteously and godly, in *holy* communion with their *holy* LORD. Not even one hour should be unholy: we can never excuse one sin to the glory of GOD. It is solemnly interesting, in this connexion, to notice that the "religious" idea of the word has lingered longest among poor Israel, though they have but a form of godliness. Now, however, in a "free" country, many are making their festival-holidays merely times of outward excitement. We might also remember, and not only in passing, that GOD'S original arrangements for the Jews—holidays

simply for more time in His service—may be used to guide those who would earnestly oppose the anarchy of this age, and who would suggest even "Bank Holidays" around the Word,—even though accused of Judaism, when they refer to the changeless *principles* of the earlier Scriptures.

And now we approach the every-day use of the term before us. Concerning the worldling's plans, whether for a day or a week or a longer period, nothing need be said now. The world will not be put right by human legislation, nor is it *ours* to legislate. The LORD has not left His people on earth as reformers. The social improvements they have instituted have often changed one iniquity for another, and made the narrow way broader, and, for (example) in relation to peace and freedom, have often been based on dangerous and delusive principles. It is ours to testify the gospel of the grace of GOD to poor, lost sinners, praying that He may, in mercy, make the Word effectual, with a view to that glorious Day when the LORD JESUS shall see of the travail of His soul. GOD and Eternity are too real for any trifling, in human attempts to uplift the masses, simply for this earth.

Let it be remembered then that the suggestions to be made are for those who bear the worthy Name of CHRIST, and who would walk worthy of their high calling, in the midst of an observant world. Beloved fellow believers, though we may not be able to find Scripture *statements* regarding all our circumstances, as some disparagingly say, we can find definite Scripture *principles*, to be applied by the HOLY SPIRIT. A right use of the Word of GOD in daily life, with loving promptness before Him, is a mark of true spirituality and growth. First, then, we call to mind the precious, yet heart-searching words—"Ye are not your own." By nature we had no *right* to anything, and now that our gracious GOD has been pleased to give to us all things in CHRIST, should we not gladly put His will first in all? Entwined with 1 Cor. 6. 19 is the thought of ch: 10. 31 "Whatsoever ye do, do all to the glory of GOD." We should seek "first" the Kingdom of GOD—any other "aim" or "ambition" in life, making this secondary, is sinful, and resultful in much evil. But the flesh is subtle, and we need to beware of Satan disguised as an angel of *light*. "What is my *real* object in this proposed action?"—should be a believer's meditation, and there should be a holy fear of dishonesty.

Let not the reader allow prejudice of heart to rule. The writer has not at present said a word against "holidays." If *the above suggestions* are opposed, or feared, the soul is out of harmony with GOD, for they are only Scripture. Nor can evil be put right by accusing *another* of failure:—"You forget GOD'S glory when you stay at home, and attend more meetings" is only the unkind objection of an agitated mind.

There is no wish, in these thoughts, to forget our frame. It is true GOD bears and deals with our physical weakness. A believer may become self-centredly hermit like, and may abstain from everything except bread and water, till the LORD gives some instruction like to

that of 1 Tim. 5. 21—the idea that intoxicants are intended being merely an *assumption*. On the other hand, He can call one to especial self-denial, and cause a John to live on locusts and wild honey, and and it is a grievous thing to attack His wisdom from the comfortable standpoint of this evil age.

The child of GOD needs some variety: his FATHER gives unto beloved ones *sleep* (Ps. 127. 2), and *that* is a real change. Nor should a position in daily business be refused because a portion of each year is granted away from its labour. Nor is the LORD limited to London: He *can* work in city and village alike. But the important thing is to know *His Will*, and to be saved from "the slavery of fashion," and the present physically and spiritually weakening idea that a modern holiday is a necessity. If one goes away, and thus neglects gatherings around the Word: if one goes away and neglects the Word itself: if one enquires as to bracing climate, but thinks not "Will there be holy fellowship there?" nor "Am I called of GOD there?"—something is radically wrong. The "holiday" is then but the expression of a wandering heart, which is, in turn, encouraged to more wandering by its indulgence. Oh how careful we should be, in these and all matters, for it is so easy to be deceived, and to imagine the LORD'S will, when we *want* anything. And, furthermore, there are other reasons for caution—Fellow believers imitate *one another*: we all *naturally* seek support for any action about which we are temporarily doubtful. Nor must we forget the influence on the *world*:—If those who know not the LORD see us dependent on *their* amusements and *their* arrangements, they may rightly doubt our enjoyment of CHRIST. A satisfied mind, resting in Him; is worth more than a sea-trip. The present age is one of novelty and freshness. Entertainments are marked, even as their advertisements testify, by "varieties" and "quick changes," and something "fresh." Everything is planned that there may be no time for serious thinking of GOD, His Word and Eternity.

The financial aspect has not yet been emphasized, but our money, even as our time, is the LORD'S, and if *some* believers gave up their holidays, not only would they be able to do much more definitely unto Him, but how their fellowship would act as more than a holiday to those having responsibility. Do not let this be misunderstood. The word "some" is intentionally used. Others may be called of GOD to journey forth for His people's sake. Let each one test himself before the LORD, and especially doubt *inclinations*.

A word of caution concerning religious gatherings. Many spend part of their time, while "away," in these, in some cases genuinely: but none of us can afford to be thoughtless as to the subtlety of sin, which often suggests what we *desire*, linked with that which makes it seemingly permissible. Carnivals for hospitals, and flirtation in modern Christian work are saddening examples; nor should such facts be pondered without heart-sorrow. But even when there is a real and earnest wish to spend one's time with others bearing CHRIST'S Name, the power of unappointed and broadening fellowships should not be forgotten. Conventions sometimes tolerate

many things against the holy Word of GOD, and our love to those who are His, taking part therein, should not blind us to that which is not His; which, being against Himself, we should hate with holy hatred.

Personal inability to regulate "free" time is often manifested when one is away from daily toil. There is a real "vacation," the time passes by, and earnest intentions and expectations are followed by painful and bitter disappointments, only, alas, to be repeated, because of a lack of perception, before the LORD, concerning the root of the evil. If only, by grace, we would wait on Him more and seek His honour more, how quickly should we be led of the SPIRIT, to see His perfect way for each one of us.

The usual stress on physical need is, moreover, often overdone. The LORD can work by means, or without them. He can send some of His tired London servants, to encourage for a few days a few poor village saints, living in a quietude which contrasts with the bustle of the Babylonian city; but He is not dependent on this for their strengthening. *The object must ever be His glory*, and there should be no setting aside of His will. The usual holiday, with its sudden changes, and human excitement, is, by no means, a great physical advantage. Let us seek wisdom to view things as they really are, and to use this body of humiliation as a living sacrifice.

And, finally, may this meditation only cause those, in CHRIST JESUS, who read it, to search their hearts, and to seek *His* will. Satan will ever strive after disunion among saved ones by unpopular, rarely considered, and practical subjects; but, if we are living in the light of our LORD'S Coming, surely we shall now be so subject to His leading, by the HOLY SPIRIT, that the evil one will not have a victory!

2 Cor. 12. 9.

THE LORD'S strength is very real, but it is possible for His people to be too strong for it. I do not mean merely in physical health, although in days of theories as to the sin of suffering, (often linked with the excusing of real sin), it is well to recollect that most of GOD'S dear people may expect some strains like those of Paul, if they are consciously blest beyond measure. Nor can we forget that the LORD'S servants did not, *so far as the record goes*, make a point of healing *themselves*, or even *one another*. But the thought we need to feel impressed upon us is that self-confidence, and self-satisfaction, are great hindrances in connexion with the LORD'S grace being manifested. As unsaved sinners are, naturally, too "rich" to receive an absolute gift, so many believers are too "rich" to be cast absolutely upon the LORD. Hence many failures.

Oh for a more correct view of ourselves. It is so important that we should see the character of *sin*, and that we should think less of what we are, or what we can do. "Without Me ye can do nothing," is the utterance of our beloved LORD. Do we look forward in fear

and trembling? His strength is sufficient for every need, but only needy ones know that strength. Let us wait on the LORD for a revival that will be marked by self-abasement, and corresponding glory unto His Name, in the power of the HOLY SPIRIT, as befits those bought by the precious blood of the LORD JESUS CHRIST.

The Heavenly Calling.

A kingly crown on earth I seek not now,
That men should own my birth, to me should bow :
An office high in state is not my aim,
Nor that I should be great, with honoured name :
Men's wealth I do not ask : their fading gain,
Their joys would be a task, and full of pain :
The best that man can give is poor at best—
A dying life to live, and restless rest.

In CHRIST I now possess eternal life,
In grace He came to bless, to end my strife :
In CHRIST I now enjoy a peace untold,
Nor can this world destroy my heavenly gold :
To have His Name as *mine* is wondrous grace,
To have, by His design, a heavenly place :
A second birth means more than royal line :—
I worship and adore, for CHRIST is *mine*.

How precious was the blood, so freely shed,
That He should bring, to GOD, the lost, the dead !—
No merits can we claim, *but those received*,—
In CHRIST—blest be His Name—we have believed !
And now we rest indeed, and, waiting here,
We seek to serve and heed, with holy fear,
Until our LORD comes back, that we may share,
His reign, and nothing lack—our hope, our prayer !

"I Will Exalt Thee." Isa. 25. 1.

THUS said one of old, and the remnant of Israel will yet join the refrain. We cannot exalt too much. His love is so wondrous, He has done great things for us whereof we are glad. What were we?—Nothing. What are we apart from CHRIST?—Ah, in the mercy of God, we are not viewed apart from Him, but it is well to ask ourselves this question that we take to ourselves all the shame of failure, and ascribe unto Him all the glory. "I will exalt Thee" seems the echo of Ex. 15. 2; Scripture oft quotes from Scripture. Our need is to be brought down before the LORD, that we may be sufficiently humble to praise. Selfishness does not allow of thanksgiving; but the converse is blessedly true, thanksgiving does not allow of selfishness. Oh that we may please the LORD more, and magnify His Name. Oh that we may not be content with knowing about Him, and with the theory of praise, but that we may, with devotion unto Himself, have His praise continually in our mouth,—an unforced manifestation of an overflowing heart.

Ephesians vi.

VI. (1) Children, hear with subjection your parents in the LORD, for this is a righteous thing.* (2) "Honour thy father and mother"—which is of such a nature that it is a first commandment,—in a promise—(3) "in order that it may have become well for thee, and thou shalt be† one a long time on the earth."† (3) And, fathers, do not anger§ your children, but thoroughly nourish them in discipline and admonition of the LORD. (5) Bondservants, hear with subjection your masters|| according to the flesh, with fear and trembling, in singleness of your heart, as to CHRIST, (6) not according to eye (bond)service, as men-pleasers, but as (bond)servants of CHRIST, doing the will of GOD out from the soul, (7) with a good mind being (bond)servants as to the LORD and not to men, (8) knowing that each one, whatsoever he shall have done good—this thing he will obtain, from the LORD'S side, whether (he be) a (bond)servant or a freeman. (9) And, masters,¶ the same things do ye to them, letting alone the threatening, knowing that even of them and of you there is the MASTER (and LORD) in the heavens,—and receiving of appearances is not beside Him.

(10) As to the time that is left, my brethren, be empowered in the LORD, and in the might of His strength. (11) Put on at once the all-armour of GOD, unto your being powerful to have stood against the cross-way-schemes of the devil. (12) Because there is not for us the wrestling against blood and flesh, but against the principalities, against the authorities, against the world-mighties of this darkness, against the spirit (powers)** of wickedness in the heavenlies. (13) Because of this, take up at once the all-armour of GOD, in order that ye may have had power to have stood against, in the evil day, and, having wrought all things, to have stood. (14) Therefore stand†† having been girt around your loins in truth, and having put on the breastplate of (the) righteousness, (15) and having shod yourselves, as to your feet, in a readiness linked with the gospel of (the) peace; †† (16) upon all things, having taken up the shield of the faith, in which ye shall have power, all the darts of the evil one—those that have been set on fire—to have quenched. (17) And the helmet of the salvation welcome at once, and the sword of the SPIRIT, which is a Word of GOD,—(18) through all prayer and supplication§§ praying, in all appointed time(s), in (the) SPIRIT, and, with a view to it, being sleepless, in all intense earnestness,||| and supplication concerning all

* Believing children are addressed: all these various classes appear to refer only to saved ones. such are in a law to Christ: carelessness as to parents is unjust.

† Notice γεννηται and εστη.

‡ Possibly "land" in original context: here an allusion to the Kingdom is probably included.
§ Lit: "anger aside," so that they wander, the parent's responsibility and influence are emphasized.
|| Lit: "the lords," but English does not use article or noun thus.

¶ κυριοι, lords.

** Or, "inspired" powers of evil.

†† The English verb contain the thought of the tense—quickness and fixity.

‡‡ Righteousness and peace. "The," because well known, and here regarded as in view.

§§ A continued feeling of need; but the need is also continually met.

||| The word suggests might and fixity: how important spiritually.

the holy ones, (19) and over me, in order that to me there may have been given a word in opening of my mouth in boldness,* to have made known the mystery of the gospel, (20) over which I am an ambassador† in a chain, in order that in it‡ I may have been bold,§ as it is necessary for me to have spoken. (21) But in order that ye also may know the things about me, what my actions are—all things to you Tychicus will make known, the beloved brother and faithful minister in (the) LORD, (22) whom I sent to you with a view to this very thing, in order that ye might come to know the things concerning me, and that he might encourage your hearts. (23) Peace to the brethren, and love with faith, from GOD the FATHER, and the LORD JESUS CHRIST. (24) Grace be with all that are loving our LORD JESUS CHRIST, in incorruption.

They Thought They Were Saved.

THE five foolish virgins had gone forth expressly to meet the Bridegroom. Here was a *severance*, linked with a *choice* of saved companions. They had even taken lamps. Would not the LORD accept their giving up for Him, and going forth to Him? Would He reject such definite *earnestness*? The foolish virgins did *not* speak against Him,—they felt they loved Him,—they thought they were saved. If there were any sentimentalism in the gospel, such a condition of heart would be approved, but we remember the LORD'S answer to their entreaty. How solemnly the words sound forth—"I know you not."

Reader, do you think *you* are saved? Are *you* more intense than these? Oh, I beseech you, if in any measure concerned, do not put aside the anguish that this Divine parable may suggest. Many will say "LORD, LORD," and yet will be lost. But there *is* a salvation—*not* in religiousness, *not* in church or chapel going, *not* in respectability, but in a full CHRIST for *empty* sinners. You are *nothing*. Unless brought by GOD'S HOLY SPIRIT to acknowledge *this*, I fear that your apparent salvation is only a dream, and must lovingly warn, though you may think it unkind. It is awful to step toward hell while imagining oneself on the path to heaven. Now is the day of salvation. CHRIST died for *ungodly* ones. Do not trust to *anything* of yourself. He only only saves the *lost*. If you feel yourself a *good-for-nothing criminal*, you will understand the rich, deep, everlasting *love* of God, to those who had no claim on Him. He lays low, He kills before He makes alive (Deut. 32. 39, Hos. 6. 1).

Love unto the LORD should affect our whole lives. Selfishness and philanthropy are, in one sense, alike—they forget GOD. He is the One Whom we should exalt, and honour, and love, and please, and own. Oh for more spiritual and costly devotedness in a day of laziness and self-centring, that there may be life-worship unto Him amid all, that He may be glorified.

* παρηγοια, all-speaking.

† And "becoming aged," as the word may suggest.

‡ I.e. the Gospel.

§ How often is the word "all" in this chapter, including πανοπλια and παρηγοια.

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

Hymns for Believers.

Lord, for Israel we would pray,
Pray to Thee for them alway,
Christ, their King, they crucified,
Thus they wander far and wide,
Through their sins, in pain, and need:—
To Thyself Thy remnant lead.

Over all the world they stray,
Law and Prophets disobey,
Think they are Thy people still,
Sorrow not for all their ill,
Without Prophet, Priest, or King,
To traditions still they cling.

Though *their* fasts and feasts they
Yet for sin they do not weep; [keep;
Scorn the thought of *blood* outpour'd
Christ by Israel is abhorred!

Lord, in wondrous love and might,
Bring some out from sin's dark night.

Save the remnant, Lord, we pray,
Bring them in the heavenly way,
Cause all such, elect by grace,
Soon to humbly seek Thy face,
From their hearts the veil remove,
Let them now Thy goodness prove.

For poor Israel now we plead,
Show them, Lord, in love, their need,
For Jerusalem we would pray,
For its peace beneath Christ's sway,
For the glorious day to dawn,
When for sin all Israel mourn.

Draw me nearer, gracious Saviour,
In communion, known and felt,
May I have a calm behaviour,
Pride and hardness deign to melt.

Draw me nearer, ever nearer,
May I speak to Thee alway,
May Thy Word be ever dearer,
May I serve Thee day by day.

Draw me nearer,—sin's attractions
Condescend to conquer, Lord,
That I may in all my actions,
Show that Thou art now adored.

Draw me nearer, till, in glory,
I shall near Thee gladly stand,
More to know, and tell the story,
Of the wonders Thou hast planned.

Draw me nearer,—bare emotion
Will not meet my need at all,
Teach me rather deep devotion,
On Thy Name, by grace, I call.

Draw me nearer—great salvation
Causes me to boldly pray,
I am Thine,—with adoration
I would trust Thee, Lord, to-day.

Wondrous mercy is outshining
In salvation from the Lord,
'Tis His work, as His designing.—
Man has earned but sin's reward!
Freely given is salvation,
God no merit waits to see:
Low we bow in adoration,
Hence more grateful would we be.

Wondrous mercy, blood atoning,
Heavenly *quicken*ing—all in grace;
Saints, their sinful failures owning,
Rest in love none can erase:
God has chosen, God has pardoned,
God has given life for aye;—
Never will His heart be hardened,
Never will He cast away.

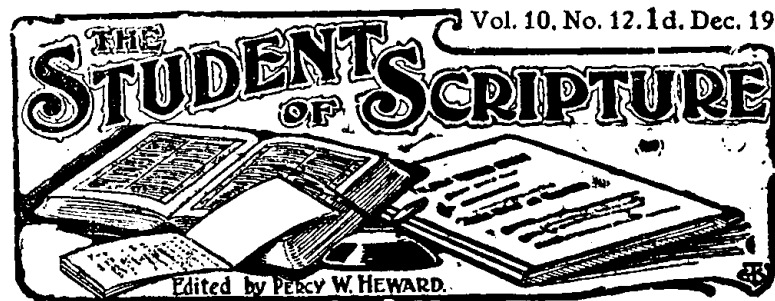
Wondrous mercy—ours for ever!
Ours unaltered, mid earth's doom,
Satan's might must fail to sever,
Fail to bring us to his doom,
God has chosen, God has spoken,
He, our Father, will not change;
Never shall His oath be broken,
Nor His cov'nant re-arranged.

Have I nothing I can boast?
Then I should not boast at all!
Purchased at amazing cost,
How can pride my heart enthral?
Hence with gratitude alway
I would glorify the Lord,
Seek to serve Him all the day,
Seek to follow out His Word.

Now before Him I am viewed,
Now accepted in His Son:—
How can boasting here intrude
When by Christ the work was *done*?
On God's constant love I rest,
Trustful that He will not fail,
I am now completely blest
Vain are men: God must prevail.

When my Saviour shall return,
I shall see Him face to face;
Now with joy my heart would burn,
When I think of all His grace!
Hell was mine, yet I am saved,
Wrath I earned, but life is free,—
I was ruined and depraved
But my Saviour died for me.

Brethren, join in heart-felt praise,
To our never changing Lord,
Who hath brought us to His ways,
And hath brought to one accord:
Never-failing love will bring
Never-failing blessings yet.
Let us of such mercy sing,
Ne'er to lose and ne'er forget.



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A Word of Introduction.

EACH Word of Introduction reminds us of the flight of time,—
and time belongs unto the LORD. How sad it is to see many
who profess His Name mingling in the pleasures of the world,
and manifestly not content with CHRIST. But do we use our
time for Him? Fellowship and study are blessed, if rightly
understood, but Satan will seek to make everything formal, or self-
pleasing, or in some way dishonouring to our GOD. Neverthe-
less, the LORD is almighty, and with an earnest desire that He
may use this magazine to His honour, applying its suggestions
from the Word to many hearts, and also saving sinners—we send
it forth. The work of the HOLY SPIRIT is a reality. The
Coming of CHRIST is a fact.

The Working Out of Discipline, According to the Scriptures.

A Brief Outline of Some Forgotten Arrangements.*

OUR gracious GOD has saved that we may be His, and having
spent such love upon us, He rightly and lovingly claims our
loving obedience to His precious will. Forced service is a miserable
counterfeit. It should be our joy to please our Heavenly FATHER,
Who has made us partakers of a heavenly calling, in order that we
may live heavenly lives *now*, as well as enter soon into the glories of
"that Day":—and all unto His glory.

He is not the author of confusion, and it should be our delight
(Ps. 1. 2) to know His arrangements for His own. Surely we can

* If the LORD deigns to bless this little message concerning His Word, cor-
respondence will be welcome. Will not more of His redeemed meet to-
gether to ponder the ruin, and His path? There need be no forming of a
society to do this—such a thought is quite against the Word. No com-
promise will be involved, but GOD will own humble seeking toward His
will. In the following pages the minimum of a Scriptural Assembly, as dis-
tinct from a sect, and the LORD's adding, are *not* considered. If the omission
of seeing His will as to *working out of discipline* be felt, there will be the right
attitude to ponder these equally solemn things:—and a wrong attitude only
hinders fellowship. 'Tis almost less grievous not to study the subject—
though neglect is sinful—than to study when out of harmony with CHRIST.
In brief, it may be said that an assembly of GOD involves absence of any-
thing in its *texture* against His revealed will (e.g. it could not acknowledge

trust Him to preserve from outbursts of temper and impatience, which are, alas, common, when those who bear the Name of CHRIST gather to consider their differences:—differences which must grieve His HOLY SPIRIT. If those in one denomination can *work* harmoniously with those in another, sinking any divergences, there is the semblance of spirituality, and may be, in some cases, a real desire to own the unity of the redeemed, but there is not the overflowing love to CHRIST *and one another*, which prays and acts most definitely for a fuller realization of John 17, and 1 Cor. 1. 10.

History and experience are often against the expectations of faith: but previous failures, though saddening, weigh nothing, unless it is right to leave the LORD out of the question. If we feel His mighty power, the quarrels of a disordered Christendom are only a plea, in His overruling, for a full and simple return to His own Word and Will. Systems and men have failed. Creeds and trusts have not been successful. Glossing over various opinions has not been blest. In the last days, when nominal Christianity is disgracing the Name of the LORD, is it not time to be humbled, and to anticipate the promised reviving, as His beloved people seek to make themselves ready for His Coming? Let us not be deluded by other *attractions*, but go forth to Him, without the camp, quietly bearing His reproach, and esteeming it a great, though painful treasure. We may be misunderstood, and should be very lowly: but possible dangers, in this direction, only invite us to self-abasing solemnity of mind and manner, lest sin in these things should mar the testimony of a right devotedness, and of a Scriptural activity.

That there was an appointed unity and discipline, in assemblies of GOD, we can clearly see. 1 Cor. 5. and 1 Tim. 1. 20 combine with Matt. 18. 15-18 to emphasize GOD'S Will. Moreover, it is plain that what essentially displeases Him at a Corinth will not please Him at an Athens (1 Cor. 4. 17, 7. 17). *Varying* discipline is the hope of many, their panacea for confusion, but the SPIRIT of GOD has never approved this method. Let it be realized that all the *practical blemishes*, of those who, individually and collectively, have sought after unity, do not alter the *principle*. Though it be granted that *one discipline without the HOLY SPIRIT* is concentrated Popery, the counterfeit never renders worthless the reality. And why should we forget Him? When errors of *manner* are made arguments against a Divine plan, there is adding of sin to sin. But, let it be repeated, we cannot be too careful in the showing forth of loving consistency, devotedness and humility. Then we can expect godly discipline, in the LORD'S power. Anything else is discord, and denial of the work of CHRIST. Who can believe that believers wel-

unbelievers, nor sprinkling for baptism, nor the Lord's Supper with unappointed leavened bread)—but it may have manifest failing as to *condition*, whether viewed individually or collectively, although this should cause *much* grief. Welcoming can only be in accord with 2 Tim. 2. 21, 22, i.e. it is limited to any who really seem to be *disciples*, and those responsible to take care of the LORD'S work are called to search for true evidences, in His Name. Thus the glory of *man* is laid low. All authority is representing CHRIST.

comed in one early assembly were kept outside another, or that exclusion was simply a local convenience? GOD is not inconsistent (Mal. 3. 6).

If we have, as faith acknowledges, a revelation from our FATHER, we can trust to it. The working of the HOLY SPIRIT is very real, and comprehensive, *so long as we are on the lines of Scripture*. We can then look for the LORD'S enabling, but *not* when we lean unto our own understandings. Our self-confidences and our fears are alike spiritually damaging. Let us seek to act simply on the LORD'S lines, and *then*, (not otherwise), to leave *consequences* with Him.

Discipline is not simply *inclusion*. It begins with *inclusion*, upon *rightly* tested discipleship. And it involves all the carrying out of GOD'S arrangements, with a view to the preservaton of a true assembly character. A house of GOD is not a human contrivance, nor a public meeting, to which there is indiscriminate invitation, Lack of care as to inclusion will bring frequency as to exclusion.. But Matt. 18. 15-18 shows the latter is only a last resource. "A church court" as in 1 Cor. 6, and not as in contemporary history, was Divinely approved, and used to prevent the development of evil, which fear of offending only helps. We need something of the same kind now. "Little things" come in between believers, and in connexion with the LORD'S work, and ought to be spiritually dealt with, not glossed over. But the Corinthian failure as to "wise" brethren is intensified to-day. Yet 1 Tim. 5. 19 would show something of the LORD'S provision, even for the days of ruin. Not that an "evangelist" is the LORD'S only way of meeting problems: but it is solemn to realize how the character and responsibility of this "gift" (Eph. 4. 11) have been misunderstood. The influence of such an one must be lovingly acknowledged, if it is to be fully useful. Supposing two brethren differ, they should alike have confidence in the LORD'S working through His *own* appointments, and any to whom He has entrusted authority, and *then* a decision would remove the difference, and unpleasantness; otherwise it would only intensify the severance. We find children soon brought to oneness, and severe things rightly said, in a godly home, without any feeling of resentment. Why? The trained child instinctively acknowledges the appointed authority. And who would wish it otherwise? Yet a parent is at least as likely to err as brethren receiving gifts and authority from the LORD. The independency of the last days is ruinous. GOD could inspire each individual separately, instead of having given His Word, and He could work without instruments, but His methods are not so; yet right. He is wise. If only there were more faith in GOD'S arrangements, He would answer prayer, and use them to His glory. But now the disaffected one only thinks of joining some other meeting, like a naughty child daring to run away from home. Many civil governments likewise are afraid to be firm in these "last days," and assemblies reflect the sad state of affairs.

Discipline, let it be repeated, is, from inclusion onwards, and is not a decision of anybody for anybody. Matt. 16. 19 shows it is an expression of the LORD'S Will. And as He has chosen certain for

gospel testimony, so for this also. 1 Tim. 1. 20 may imply that, in the presence of Paul, Timothy would naturally take a background position. Gatherings of saints are not to be marked by the rivalry of politicians and so forth (Luke 22. 25-26); but the very passage, which forbids this, implies oversight; and the names "church" and "house" (see 1 Tim. 3. 15) alike suggest definite order (the Greek "*ecclesia*" was an institution of a free city). It is not that "Mr. So-and-So acts," but that GOD acts through the one or ones to whom He has graciously delegated suitable gift, and attendant accountability (see Rev. 2. 15).

But does the "church," as a body do nothing? It should approve. In early days we find its fellowship, but not primary control in such matters (1 Cor. 5. 4). "Voting" in church arrangements is quite foreign to the Word of GOD. Is it not man's expedient, through doubting the HOLY SPIRIT? "But if there be a minority against any action?" There was, it would seem, in the very case Divinely brought before us (2 Cor. 2. 6 Gk). Yet the action was carried out, for it was the will of GOD, expressed through the instruments to whom He had entrusted care and guidance, for Him. He alone has a right to His will in a gathering of His people. The *mode* of expression is *secondary*, except that it must be His mode, nor would there be such frequent doubting as to this, if there were the realization of GOD'S use of individual ministry, and of guidance through any one or ones equipped by the HOLY SPIRIT for this. The *number* acting is not the primary consideration: there is no glory to any of them.

The will of the LORD is the great matter. Ah, some will perhaps think, then you place the power in the hands of officials against the church. Nay, the idea that such a method necessarily involves opposition shows little perception of a true church. And the word "officials" only gains a verbal victory.

The right dealing with the minority at Corinth was delayed till Paul's arrival (2 Cor. 12. 21, 13. 10), and severity was suggested. Let us remember that sin contains within itself the germs of death, and usually will lead either to expected *repentance* or exclusion. Matt. 18. implies this. This is against the latitudinarian spirit of the age, but not against the SPIRIT of GOD. If only we trusted our LORD more, the repentance would be more frequent than we are inclined to think.

In days of *ruin*, the assembly's prominence, as such, was necessarily diminished. The words of 1 Tim. 1. 20 are more individual than 1 Cor. 5. 4, 5. And, as it was when 2 Timothy was written, there could be brethren entrusted with authority, and no "church" (the very word is omitted) to co-operate with them. The same contraction, almost individualizing, we find in Rev. II, III, comparable with the days of Ezra and Nehemiah. But to confuse it with the "one-man-ministry" of Christendom is unwise, as well as unkind. GOD can work in any way He pleases, and to deny His right to use one is as serious as to deny His right to use more.

The saddening divisions which have marred the precious work of

GOD, especially among those of His own dear people known as "Brethren," have often been through a wrong application of a right principle of division from evil, and through the denial of a *Scriptural* evangelist's authority from GOD. Indeed, *such* have never been sought, nor expected. Timothy has been humanly called an "apostolic delegate," instead of by the *Scriptural* name. Hence there has been the opportunity for unfit ones to thrust themselves forward, and those more fitted have acted in a hesitating way, because rightly afraid of taking too much upon themselves, and wrongly unconscious of the LORD'S own method. Hence careless "outsiders" have regarded the whole fellowship as a system, with despotic rulers trying to cover up and verbally deny their *authority*; and it is only the mercy of GOD, and through the real desire to please Him on the part of many, that there has not been more disgrace brought on His Name, by that which started with such earnest seeking after Him, and in which so many of His own are still found. Hence, moreover, there has been a further encouragement in evil, for Satan has used the confusion, to keep many saved and exercised ones in Christendom's snares, and afraid of *any* "separation." Let the LORD'S people, wherever they be, putting aside prejudices, in humility and with confession of sin, look for an assembly of GOD, and look for *Scriptural* control, ere they act in discipline, and He will not disappoint them, but will raise up many. A time of waiting will only be a time of quieting instruction from Himself.

Robbing God.

OF old, the LORD rebuked Israel for attention to *their own* ceiled houses (Hag. 1. 4), while *His* was lying waste; and for the bringing of a corrupt thing, while reserving the good of their flocks for themselves (Mal. 1. 14). But these reproofs, say some, belong to an earlier dispensation: are we not "free," since the LORD died for sinners? Oh how subtle is sin, thus to misuse the mercy of GOD, and His precious dispensational teaching! It is true we are not viewed merely as His *subjects*, but our privileged position as *sons*, does not "free" us from that which is a most enjoyable duty. The command to Israel was to honour and to give to father and mother, and this was emphasized—not altered—in the gospel: and shall we forget our *Heavenly* FATHER? Shall we turn *His* grace into licentiousness? Shall we make *His* affection an excuse for selfishness? Shall we live unto ourselves, despite Rom. 14. 7, 8?

Furthermore, Paul, an apostle of JESUS CHRIST, raised up to emphasize union with Him, delighted to speak of *bondservice*. Shall we then act as if we were wiser than the HOLY SPIRIT, and be afraid of "duties?" If our love can only love when it is not held and guided, if we can only do duties in an unloving way, we may well question our profession of a heavenly calling.

Again, Israel of old were instructed *not* to appear before GOD *empty*, and the *principle* still remains, as 1 Cor. 16 shows. Why

is there such fear of a *form* in this matter? Shall we omit to *eat*, lest we do it unholily, and to pray, lest it be not in the SPIRIT? All these fears are the evidence of a wandering heart, which does not want to give, or does not trust the LORD.

When we think aright of the wondrous death of our precious SAVIOUR, we feel indeed that we are not our own; but self soon asserts itself, and we deny Him instead of denying ourselves. Thus we lose enjoyments, for revival was ever linked with giving. The tabernacle and the temple alike witness to this. Who can consider Exodus 36, especially verses 5 and 6, and 1 Chron. 29, without being moved? Nor must we forget 2 Chron. 29. 21, and 31. 5-11. Neh. 12. 44-47 again links *praise* with *giving*. Acts 2. 41-47 and 4. 31-37 are well known passages, but are they illustrated? Selfishness is a canker. 1 John 1. 9 is much needed in this connexion.

How cruel we are to ourselves when we put self first. We place our money, and strength and all, in a bag with holes (Hag. 1. 6). We do not prove our gracious GOD (Mal. 3. 10). We do not act as saints. We do not enjoy His enabling. Oh that the words of 1 Chron. 29. 17 may ever, and even now, be before us—"I know also, my GOD, that Thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy Thy people, which are present here, to offer willingly unto Thee."

A Word of Advice.

HOW much depends on "little things." The Lord beholds and remembers even a cup of cold water, given because of Him. And loving words of advice are very resultful.

But it is usually easy neither to give nor to receive such "hearty counsel" (Prov. 27. 9). *IT IS EASY* when there is a mutual desire for the glory of God, and a consciously close walk with Him. But *OTHERWISE* there will often be friction.

Men like *FLATTERY* rather than guidance. The *INDEPENDENCY* of the human heart asserts itself. And children of God are often led aside to fellowship with the snares and customs which surround them.

"Great plainness of speech" is unpopular, and those who would use it for the Lord need to beware of a self-exalting, or patronizing *MANNER*. If only we all realized that we were, and are, nothing in ourselves, how much more progress should we know in the believing life. There is much of thought "I did this." Who is a Paul? Who is an Apollos? The Lord alone has the right to act, and the instrument must not exalt itself against Him Who uses it. Our privilege is to be servants, and as soon as we think something of ourselves we unfit ourselves, and fail to enjoy the precious and powerful leading of the Holy Spirit as we otherwise should. If we would guide, we must be guided (see Ps. 119. 24 marg.).

How many Rehoboams have been urged to ruin through sinful advice, and neglect of that which is true. How many even ask the Lord after they have really made up their mind. Herein is a call to confession of sin, but confession must include a holy separation from that which grieves His Holy Spirit.

"The Gospel of the Grace of God."

GRACE is not merited: GOD'S love is so wonderful, He need not have saved any, but, in mercy, He saves many. If you are troubled, do not think He will refuse you; He looks to those who tremble at His Word (Isa. 66. 2). He welcomes and heals the broken in heart (Ps. 147. 3). Your utter despair is no argument against grace.

There is *no new gospel* of humanity's effort, and humanity's improvement. Such a message is not a gospel at all. Any preaching that regards the sinners' works must only direct away from CHRIST, the SAVIOUR of the *lost*, and only help towards pride and judgment, unless graciously overruled. The Lord will not have respect to any Cain, however religious his offering may be (Gen. 4. 5). But *grace* is free, absolutely free; and those who

are "in CHRIST JESUS" can gladly tell that they have received such bounty. Herein in love. All boasting is shut out.

But have *you* rested on this gospel? Has GOD shown love to sinners; and you, a sinner, mock Him and His love, or, at least, forget and make light of it? Could anything show more solemnly the sinner's awful condition? But grace is free—absolutely free—ah, even to sinners who have been scorning. Never can any one pay for it. It must be free.

Both thieves were mocking CHRIST, but yet one was saved by His precious blood. Herein is *love*. But never should we trust to a "last moment," nor, falsely, to "another chance." Death may be sudden, and after it there is the judgment, and no escape. "To-day, if ye have heard His voice, harden not your hearts."

"Ye Are Puffed Up, and Have Not Rather Mourned."

ALAS, it is easy to be puffed up, the opposite of being built up (1 Cor. 8. 1).

Many "glory in their *shame*"; aye, children of God are not lacking who SEEM to praise God for the emulation of sects as if it made "church-trade,"—unmindful of the words of the Holy Spirit in 1 Cor. 1. 10.

That which is highly esteemed among men is abomination in the sight of God. We should "rather mourn" for the outward success of worldly "Christianity," so-called, and for the vast net-work of man-made organizations; although at the same time thankfully realizing the Lord's hand is not shortened that it cannot save, and that HE can work where WE must not. Yes, as redeemed ones, we rejoice in the preaching of CHRIST, even amid strife and envy, although we would be pained, pained deeply at the accompaniments, which grieve His Holy Spirit.

May the Lord, in mercy, cause us to be MORE SORROWFUL (Ezek. 9. 4), not as a mere duty, but because in harmony with Himself, that in all He may be exalted and represented, even the One Who was "A Man of Sorrows and knowing grief." How is it we can behold the desolations, even the many desolations, and the many who only THINK they are saved, and fail to almost cry out as the prophet "Oh that my head were waters!" Phil. 3. 18 is not out of date. Alas, we are so callous we ignore the evil, for we do not spiritually take the Lord's standpoint (John 17). The heavenly calling involves a delight in Him, but no happiness as to that which is not of Him. If we omit, by grace, to boast of sin, we omit, also, through pride and carelessness, to mourn over sin, as we should.

Hymns for Believers.

'Tis not by works, our God, 'tis by
Thy grace.
That we are safe, within Thy sure
embrace,
And have "in Christ" a glorious
dwelling place—
Redeemed, for aye redeemed.

We dare not boast, Thou lovedst us
when dead,
For us the precious blood of Christ
was shed,
Herein is love—how can Thy love be
said?—
The lost—for aye redeemed!

We chose our will, but greater was
Thy choice,
We felt Thy power, we heard Thy
glorious voice,
And, born again, in Thee we would
rejoice!
Thine own, for aye redeemed.

How wondrous was Thy condescend-
ing care,
Without *our* works, *our* wishes, or *our*
prayer!
Thou wast the First, Thou didst the
whole prepare—
We praise, for aye redeemed.

Now may we ever walk, our God,
with Thee,
More of Thy will enable us to see,
Led by the Spirit, from sin's ruling
free—
As those for aye redeemed.

And keep "that Day," our Father, in
our view,
We know that all Thy promises are
true,
We wait for Christ, our bodies to
renew—
Our all for aye redeemed.

Precious is the love of God,
Precious is Christ's poured-out blood,
Precious is the Word made known,
By the Holy Spirit shown.

Precious promises have we,
God abides unfailingly,
We can rest upon His grace,
He will not one word erase.

Precious is the hope so bright,
In its view we would delight,
Looking for our Lord's return,
While the signs our hearts discern.

Precious testing we shall know,
As, by grace, we forward go;
God loves with an holy care,
Fitting us the throne to share.

Before the Lord my heart would bow,
Before the Lord with earnest joy,
For He is mine, I know this now,
And Satan cannot peace destroy.

Elected, ransomed, called by grace,
Quickened, and joined to Him for aye,
Redeemed from earth's poor fallen
race,
Since God His mercy would display.

Before the throne, in Christ am I,
And never shall His own be lost,
His love the *cause* they are made *nigh*,
His hand the power, His blood the
cost.

By Him redeemed, I am His own,
And He for me will soon come back,
And then *His fulness* shall be shown,—
A Triune God meets all my lack.

But I would never careless be
Because by mercy I am His,
Oh that my life may stand more free
From all denying what *He is*.

Now our gracious God, and Father,
We our praise unto Thee bring,
We would love Thee, yea would
rather
Do Thy will than anything.

What a privilege is praising,
Service seems such real delight,
When Thy love is so amazing,
And so clear to faith's clear sight.

What a privilege is witness,
Simply to make known Thy will!
Yet we feel our own unfitness,
And we need Thy mercy still.

Keep us humble, keep us grateful,
May we in Thy Spirit live,
May our sin seem much more hate-
All our life to Thee we give. [ful,—

O give thanks unto the Lord,
He is good, His praise record:
And His mercy is for aye,—
This His own redeemed should say.

He has gathered them in love,
They are quickened from above;
Brought to feel their need of grace,
They have now a dwelling place.

Hungry, thirsty, once were they,
Fainting souls, and far away,
But He brought them down to cry,
Then He answered, brought them
nigh.

Oh that such the Lord would praise
For His goodness all their days:
Wondrous are His works indeed,
Oh that men His works would heed.

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