
NOTES
OF A
MEETING AT ATLANTA,
March 9th, 1886.

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2nd TIMOTHY.

TUESDAY MORNING.—The general character of this Epistle is the aged saint encouraging the young saint to go forward as a witness. The one was going out of the world. The other left as a witness. Timothy was in danger of discouragement. Paul was an Apostle according to the promise of life, and everything harmonizes with this.

Q. What is the meaning of the promise of life which is in Christ Jesus?

It is the promise of eternal life as is said in 1 John i. 25. It is not merely life, but it is the life that is in Christ Jesus. This is the point, it is not primarily in us, but in Christ Jesus.

Everything was going to the bad, they were departing from sound doctrine, Timothy was to hold fast.

Verses 2, 3.—In an address to a church, mercy is not mentioned. In the address to the Philippians mercy is not mentioned in the first chapter, but in the

second, where an individual, Epaphroditus, is mentioned, mercy is brought in. Philemon may seem an exception, but the epistle is really addressed to the Assembly in his house. The Epistle to Jude is not addressed to an Assembly, but to the saints in general, when apostasy was coming in; hence mercy to them as individuals.

Q. Is it not remarkable that when all things were turned upside down as in Jude, that the saints were thrown upon God, who was able to keep them from falling!

Prayer. It is a great thing to have the prayers of saints, especially of a man like Paul. When saints were going on well you find Paul says he was praying for them. In Galatians and Corinthians you do not find the Apostle mentions prayer for them.

Q. Verse 6.—What is the force of this verse?

A. Paul had a foundation to go on with in Timothy, his unfeigned faith, &c., so he could urge Timothy to stir up the gift that was in him. We ought not to need this, for we ought to be going on steadily. But in days of ruin like we find to-day amongst saints, saints need to be stirred up.

Moses, though in a strange land, does the right thing, he helps the daughters of Reuel to feed their flock, and he gets a blessing and a wife. So saints are not to be discouraged in adverse circumstances, but to maintain the truth and do good as they have opportunity. Gal. vi. 10.

Verse 7.—God hath not given to us the spirit of fear; (we are not to fear the adversary;) but of

power, with regard to God, and of love, towards men, and of a sound mind, as regards one's own affairs.

In Titus the end of 12th verse 2nd chapter, it is put in another form, but in another way, soberly is put first, the neighbour second. Titus, perhaps, needed self to be more kept under than Timothy.

Q. Is not the Ephesians the epistle of power?

A. Yes, so we read of the exceeding greatness of His power to usward who believe.

When they doubted, as in Matthew xxviii., Jesus said, "all power is given unto me, in heaven and in earth."

Q. Is not Matthew xxviii. all power for the kingdom, Ephesians i. 19, all power for the Church?

A. Yes, and in Ephesians you are put in Christ above everything, you are in a citadel higher than everything else, and there you are to stand. (Eph. vi. 10, 11.)

Q. That reminds me of Nehemiah, he would not go down for he was engaged in a great work. (Neh. vi. 3.)

A. Yes, but take Nehemiah, what was the great work he was engaged in? Jerusalem was all in ruins, and he was engaged in the rebuilding of the wall. The enemies wanted to help him to build, but he refused.

It is not only power but love. You can cut down without having love.

Q. What is a sound mind?

A. In this place, I believe, it is a wise, sober judgment as regards oneself and one's actings.

Q. Is not the mind of man naturally all wrong?

A. Yes, and therefore we need the sound mind.

We must go on with the Gospel and the Church. Gatherings ought to be like harbours of refuge and nurseries. When souls are born of God, they ought to find a place where there is good food, and people to take care of them.

Verse 8.—Don't you be ashamed. Verse 12, I am not ashamed. Onesiphorus verse 16 was not ashamed.

Q. Does not the testimony of the Lord take in that of the Church?

A. Yes.

Q. That is what you meant when you said the Church and the Gospel?

A. Yes, it is most important to maintain the two. A man may say, I cannot put myself above Abraham and Moses. I don't want you to, but has God put you there? God has given you His Son, are you willing that He should bring out something far better than before?

There was not any man like Timothy, and yet it was necessary to tell him, not to be ashamed of the testimony of the Lord, who hath saved us. Could that be said in the Old Testament? No. Throughout the whole period of Christendom there has been an attempt to return to Judaism. God is now acting, not according to what man is, but according to what Christ is. When Christ says, I am the door, He shows that salvation is the beginning of Christianity. (John x. 9.) Full salvation not only is that your sins are forgiven, but that we are taken out of one place and put into another. It is not only forgiveness but redemption. Old Testament saints had not this, they were waiting

for it. Life was given us in Christ before the world began, but only now manifested.

Q. With regard to Old Testament saints, is there not a distinction of life between Old and New Testament saints?

A. Yes. No doubt Old Testament saints had life which was eternal, but that does not mean that it was the same in character as now.

It seems to me that life that goes on eternally is different from the thought of "eternal life."

Q. Is not "fellow-heirs" part of the mystery, as well as one "body?" and that brings in the individual place.

A. Yes. (Ephes. iii. 6.)

One of the clearest passages to my mind as to life now being different to what it was before Christ came is John v. 25-26. It says, "the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."

Yes, and also John xvii. 3. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."

TUESDAY AFTERNOON.

2 Timothy i. 11.—"Whereunto I am appointed a preacher," etc! How different to the thought of appointment around us. For which cause also he suffered.

Q. Why is he said to be an apostle and teacher of the Gentiles?

The Jews did not receive the Gospel. There were

many thousands of the Jews, and they were zealous of the law. The Hebrew Christians never got on.— (Heb. v. 12).

Q. He was the apostle of the Gentiles was he not?

A. Yes.

Q. Acts xxvi. 17. This is in reference to his calling?

A. It was necessary for him to be delivered from man to be used to him. Acts xxvi 17. He was taken clean out at the beginning, but also had temporal deliverances afterwards. 2 Tim. iii. 11, and iv. 17.

He was in the front of the battle, and the soldier in the front rank gets all the bullets at him. He suffered because he was an apostle. If you turn to 1 Cor. iv. 9-13 you see the sufferings of an apostle. If you want to see what he went through in his own body, look at 2 Cor. xi. 23-28.

Then there is the heavenly side of it in 1 Peter v. 10. Peter puts the suffering and the glory together. The glory there is put first.

Also 2 Peter i. Who hath called you by glory and virtue. We are called by this glory. We need virtue (courage). The question is whether we can hold on.

Preaching to the Gentiles brought persecution.

If I were to lodge with a colored man, to preach the Gospel to the colored people, the white people would boycott me.

When the Lord was going up to Jerusalem, the Samaritans would not receive Him, because His face was towards Jerusalem. He had to go to another village.

Q. What is the difference of suffering with Christ and suffering for Christ?

A. In Romans viii. we have suffering with Christ. Christ groaned at the grave of Lazarus, we go through the same scene. He did, and we suffer.. Martyrdom would be suffering for Christ. 1 Peter iv. 14. If ye be reproached for the name of Christ happy are ye, for the spirit of glory and of God resteth upon you.

Q. Is there not a difference between suffering for righteousness sake and suffering for Christ's sake?

A. A man suffers for honesty in business, it is suffering for righteousness sake. If a man suffers for becoming a Christian he suffers for Christ's sake.

If I suffer for doing right, I suffer for righteousness sake. If I suffer because of being Christ's, that is suffering for Christ's sake.

Verse 12.—It was a great thing in the midst of it all to know whom he believed. If I have all my money in a trust-worthy bank, I am quite certain all will be safe whatever happens. It is the deposit I have entrusted to him.

Verse 13.—*Lit.* Have an outline of sound words. Take the gospel, we are to have an outline of it. 1 Cor. xv. 1-4.

Q. Ought we not to have an outline of sound words of an Epistle say in our souls?

A. Yes, and we get it from the Scriptures or from those who teach according to the Scriptures. Paul writes to Timothy, "which thou hast heard of me." Compare also 2 Timothy iii. 14.

In faith and love which is in Christ Jesus must be

added to the outline of sound words. Faith in the Lord Jesus, and love to all saints. Talking about suffering, Paul says, "all they of Asia have departed from me."

Q. Is there not a double suffering in 2 Cor. i. 2?

A. Paul was suffering from the world, and on account of evil in the church, and when Paul writes to the Colossians he speaks of being a minister of the gospel and of the church. When he speaks of ministry in the gospel, he does not speak of suffering (though in Timothy he speaks of the afflictions of the gospel). But he speaks of suffering for his body's sake, the church. 1. Cor. 24

WEDNESDAY MORNING.

2 Timothy ii.—He told him in the first chapter to stand forth as a witness and not be ashamed, and in the second chapter he tells him to be strong in the grace that is in Christ Jesus.

It is a question whether Timothy was converted through Paul's ministry. The word "own" in 1 Tim. i. 2, is the same word as "naturally" in Phil. ii. 20 : a devoted aged saint is more drawn out towards a young saint walking in the same path of faith, than towards one not walking in the same path, although he may have been used in the conversion of the latter.

2 Timothy i. 1. Be strong in the grace that is in Christ Jesus.

Between the exhortation to be strong in the grace

that is in Christ Jesus, and to endure hardness as a good soldier, the second verse comes in. The same thing thou hast heard of me commit to faithful men, who shall be able to teach others also. It is important to have many witnesses, for if our mind is working, the others can correct us, and say, that is not what Paul said. Compare chapter iii. 14, and reference there to the Scriptures ; as to the latter, compare also Joshua i. 6-8.

Q. There are three references to strength in Ephesians, are there not? Chapters i., iii., and vi.

A. Yes, Ephesians i. 19-23 is the objective side. Christ has been raised up to heaven, and we are put in Him there. Ephesians iii. 16-17 is the subjective side, it is the Father of the Lord Jesus Christ, relationship is brought in.

Q. Is there not the same thing in Joshua i. 6, 7-8. "The first is," unto this people shalt thou divide the inheritance of the land. "The second is," be strong to "fulfil the law of Moses." The contrast is, "strengthened with might by the Spirit in the inner man, that Christ may dwell in your hearts by faith." Eph. iii. 17.

A. Yes, and there is a remarkable thing at the end of Joshua i., that the people say to Joshua, "all that thou commandest us we will do, and whithersoever thou sendest us we will go. According as we hearkened to Moses in all things, so will we hearken unto thee." Now the fact is, that they had continually disobeyed Moses, so that if Joshua had taken them at their word he would have been greatly discouraged.

Verses 3, 4, 5.—Timothy is to be three things, he

is to be a soldier, one who has to fight, and he is to be an husbandman, which is a peaceful occupation, but between these two he is to be an athlete. The athlete has to contend like a soldier, but contends with his friends.

Q. Is not the great thing as in Ephesians, for the soldier to stand, and so here for the athlete to keep by the Word?

A. Yes, and the athlete must strive lawfully. You may throw a man in wrestling, but it may not be in a lawful manner. A man playing at cricket if he does not bowl within the mark it is cried no-ball. You may run fast, but go wrong, outside the course, and not be crowned.

Verse 4.—It is not merely the evangelist, but no man who warreth entangleth himself with the affairs of this life. A man may in increasing his business lose all opportunity of attending the meetings. Mat. vi. 33 says, “seek ye first the kingdom of God, and all these things shall be added unto you.”

Verse 7 reads, consider what I say, and the Lord shall give thee understanding in all things. It is a promise.

Verse 8.—Timothy was to remember in all his enduring hardness as a soldier, that Jesus Christ of the seed of David had been raised from the dead; he was to go on to death in hope of resurrection.

Paul had a great deal of trouble even at that time; he was in bonds for his testimony. A great many of his brethren, especially the Jewish brethren, were against him for his going against Judaism and the law.

Verse 10.—It is a wonderful thing for a man to say, I endure all things. The elect takes in all God has chosen. He endures all things for them, that they may obtain the salvation which is in Christ Jesus with eternal glory. The way we know who are the elect is, as the Apostle says, in 1 Thess. i., “for our gospel came not to you in word only, but also in power and in the Holy Ghost, and in much assurance.”

Verse 11 reads “if we have died with Him, we shall live with Him.” In Egypt they were under the shelter of the blood, and safe. At the Red Sea they were typically delivered from this present evil world. In Jordan they were typically dead and risen with Him. Twelve stones were set up in Gilgal, and twelve stones were also set in the midst of Jordan.

Q. Are not verses 11 and 12 the two sides of the future. If we be dead with Him we shall live with Him. If we suffer, we shall reign with Him. God hath called us to His kingdom and glory. Compare 1 Thess. ii. 12.

A. Yes, the first is the higher thought.

In the 1st chapter Timothy is a witness. 2nd chapter 1-18 is the discipline and training he is to go through. 19 to end the company he is to keep, the ecclesiastical side of the question.

Verse 19.—The seal is like a corporation seal, sealed on both sides. The one is the Lord's side, viz. “The Lord knoweth them that are His.” We have not always to judge. The Lord only knows who are Christians. The other is our side. “Let every one that nameth the name of the Lord, (not here the word

Christ, but the name of authority, 'Lord,') depart from iniquity."

Verse 20.—Christendom has become like a great house. A man must purge himself from the vessels of dishonor. It is not *the* great house.

A woman belonging to the established church was converted, and took her place at the Table. A lady called on her and said, I understand you have left the church; oh no, madam, she said, I have just got into it. A man may be righteous and not loving, not peaceful.

Verse 22.—Lust, is desiring evil. Four things must go together, righteousness, faith, peace and love.

WEDNESDAY AFTERNOON.

2 Timothy ii. 23.—Foolish and untaught questions avoid. Such an unproved question as Old Testament saints having life in the Son.

Verse 24.—It does not mean that the servant is not to contend earnestly for the faith once delivered to the saints. The two words are different, one, not to fight, the other, to agonize.

Verse 25.—Compare John xiii. In order to wash a person's feet you must lay aside your garments, the circumstances you are surrounded with. You must not go as a teacher, or one who has not failed, but in the spirit of meekness. Compare Galatians vi. 1. A towel removes all traces of the water even that has cleared away the dirt.

Q. Is not striving here connected with contention in regard to those foolish and unlearned questions ?

A. Yes, it has been pointed out that the original word signifies to fight.

Chapter iii. shows the days the servant is living in and the people he has to do with.

Verses 1-9—This is what is characteristic of Christendom. (verse 10.) The love then is seen.

We ought to love the brethren, to lay down our lives for them. To lay down a tract is not so much as laying down the life. We are surrounded with a form of godliness denying the power thereof.

Verse 6 gives an example of what precedes ; men of influence going into houses, and leading away women of influence, carried away by divers lusts, not necessarily sensual. The woman's place is that of subjection. A woman is not to teach or usurp authority over the man, and the reason is, because Adam was first formed then Eve. A wife may be more gifted than her husband, and so needs grace and wisdom in being subject. The reason given, viz., Adam being formed first, is simple but conclusive. (1 Tim. ii. 12, 13.)

Another example we see in Jannes and Jambres ; these men were of influence, magicians that opposed Moses : Jannes and Jambres do the same things as Moses, till he comes to calling insects into life, as the lice. Then the magicians are unable any longer to imitate him, so Timothy is to go on, as Moses went on.

Verse 10.—“But thou hast fully known my doctrine.” Timothy is thrown upon Paul's doctrine, manner of life, etc., as what will help him through.

Charity means love. It is not only his doctrine and manner of life, but the different circumstances he went through. Timothy knew all that.

Verse 14.—Knowing of whom thou hast learned them; that is the Apostle Paul.

Verse 12.—Living godly brings persecution.

Verse 13.—Evil men and seducers shall wax worse and worse. A large body called the Wesleyans say just the opposite. Scripture tells us things will get worse and worse, they say they are getting better. Which are we to believe?

Q. Is suffering persecution the same as enduring chastisement in Hebrews xii?

A. Not exactly. Hebrews xii. is the disciplinary exercises of a child. Yet persecution should be gone through as being permitted by God. The Psalmist says, "from men of the world, which are Thy hand, O Lord."

Timothy was to go on with what he was certain about. But Timothy was also to remember the Scriptures. All Scripture is "God breathed."

Verse 17.—"Perfect" generally means "full grown," but here it means "perfectly fitted," just as a hand that is perfectly fitted to do all that a hand should do; so the man of God is to be in a condition for every good work. If a hand were maimed, mutilated, or affected by rheumatism, it would not be thus fitted.

THURSDAY MORNING.

2 Timothy iv.—There is an alteration in the first verse. "I testify before God and the Lord Jesus

Christ, who shall judge the living and the dead, and by His appearing and kingdom." At His appearing and kingdom, everything will be manifested. We are to take heed how we build. The question is what are we building.

Verse 3.—After their own lusts shall they heap to themselves teachers. This signifies after their own desires. Lusts is a large word, embracing every desire after evil. Quick signifies the living. They will be judged at the beginning of His kingdom. The dead will be judged at the end. Preach the Word or herald, proclaim it. It is important to set forth the Word.

In the Romans Paul is said "to be separated to the Gospel of God, concerning His Son, Jesus Christ our Lord." He was made of the seed of David according to the flesh, but declared Son of God with power, according to the Spirit of holiness by resurrection from the dead. This is a declaration of the subject of the gospel. Paul, when he went first into a place, preached that "Jesus was the Christ," *i.e.* "the Anointed." See Acts xvii. 2, 3, and so fully, that they said he was inciting rebellion against Cæsar, by preaching another king; and then 1 Thess. i., we see that the Thessalonians had turned to God from idols to wait for "God's Son" from heaven. "God's Son" was preached as revealing the Father.

The world is getting better they say in face of verses 3 and 4. They heap to themselves teachers. That is choosing for themselves in the things of God. Our

proper place is to acknowledge the gifts that God has given.

We ought to be thankful if any come to hear the truth, when we get such verses as verses 3 and 4.

Verse 5.—Watch thou in all things. The word is rather be sober. The end of verse 5 is important, “do the work of an evangelist, make full proof of thy ministry.”

Verse 7.—I have fought “the good fight,” it is literally. “The fight,” “the course,” and “the faith” are things common for us all. Paul may fight better, through grace, than any other, but it is the same fight. “The faith” is different from faith. The crown of righteousness by the righteous judge was reserved for him in another world; he did not get justice in this world.

Verse 12.—“Tychichus have I sent to Ephesus.”

Q. Can any one send to-day?

A. Only an Apostle can send, but some one writing a letter of invitation, or who begs a brother to go to a place, such a letter may have as much power over a brother as the word of an Apostle, sometimes more, for Apollos did not go to Corinth when Paul begged him to go. We cannot set up for anything.

Verse 13.—Francis Newman asked J. N. D. what use was that verse? and if the Bible was all inspired? Answer, It was the greatest use to me, for it saved me from getting rid of my library.

Verses 9-18.—The Apostle is bringing all these things before Timothy, not to tell of these failures of

the saints, but to encourage Timothy to stand fast in view of all these circumstances.

When everyone forsook him, the Lord stood by him, and not only that, but put strength into him ; and his deliverance encouraged him to expect further deliverances.

There are four things that the saint is thrown back upon in the midst of the ruin.

1st.—The counsels of God as to salvation, chap. i. 9, 10.

2nd.—The foundation of God standeth sure when the church has gone wrong, chap. ii. 19.

3rd.—Paul's doctrines and the Scriptures, chap. iii. 14, 15.

4th.—The crown of righteousness held out as a reward, chap. iv. 8.



READINGS

ON

THE LORD'S TABLE.

THURSDAY AFTERNOON.—1 Corinthians xiv.—It is more here the ordering of the Assembly. One great thing to see as to the Lord's Table is, that it is the Lord's, not man's. As to reception or putting away the great thing is, the Lord's will. We have to be watchful that tares dont come in. When the church is spoken of it is always "Christ," never "Lord," Acts ii. 47 is the only exception, and there it is not

communion. In Eph. v. 29, the word in the original is "the Christ."

I think generally that where Christ has the article before it, it signifies "the Anointed."

Q. Let a man examine himself, does that mean that he is to examine whether he is a Christian, or that he is in a good or bad state as a Christian?

The latter rather. There is one great thing at the Lord's table, that is to be occupied with the Lord, and not with the Holy Ghost. The Holy Ghost acts here as a servant. He takes of the things of Christ and reveals them unto us. "He shall not speak from Himself," John xvi. It does not mean He does not speak of Himself, He does this, but He never speaks from Himself. Everything that is done ought to be by the Spirit, but we are occupied with Christ. When occupied with Christ we always have liberty, but if occupied with the Spirit, instead of liberty, we shall be hinking, when will He act.

What do you think of making remarks before the breaking of bread?

I never do it, but several gifted brethren formerly used to do it, not so now, I believe. After the breaking of bread the character of the meeting alters.

Q. Dont you think on special occasions it may be needed, as in the case of a young assembly needing instruction? We have a case in Paul's speaking at Troas before the breaking of bread.

A. I never understood the xxth of Acts, as to the breaking of bread, Paul went on preaching till midnight.

Q. What is the indication that a person ought to give out a hymn ?

A. Why, if it is laid on a person's mind ; but a person may have been going through a trial, and have a hymn to comfort him, still that may not be the hymn for the assembly.

Ephesians v. 8, 9, 10.—“ You are light in the Lord and the fruit of the light is in all goodness and righteousness and truth.” If sin comes into an assembly, the light manifests it. The Spirit is grieved. Sin in an assembly will be manifested where saints are walking as children of light ; where not thus walking, sin may remain in a gathering for a long time undiscovered.

Verse 9 ought to read “ fruit of the light.” 1 Cor. vi. 20. Glorify God in your body.

Acts xx. 7.—“ They came together to break bread.” That was their object. But when Paul came, being a special instrument, it was not surprising that the Lord should use him.

1 Cor. xiv. 23-25.—If things go on disorderly and a stranger comes in, he will think them all mad, but if things are going on orderly, he is convinced of all and judged of all, and confesses that God is in the midst. Like the Queen of Sheba coming into the presence of Solomon.

We have come out of all the systems, how are we to meet ? We are not to appoint a bishop, but there is perfect liberty, “ let the prophets speak two or three,” (v. 29.)

Q. What does it mean, “ let the prophets speak two or three ?”

A. It means that not more than two or three prophets should speak.

Q. Where do you find that the Lord's table is the central meeting of Christianity?

A. Well, I don't know, unless we find it in Acts xx. 7, where we find the disciples came together to break bread.

Q. Does not 1 Cor. x. 14-17 show it, for what expresses the unity of the body, and communion with the Lord's death, must put it into the central place?

A. Yes, and 1 Cor. xi. 23, 24. For Paul received a direct revelation from Christ in glory in regard to it.

Q. What is the mystery?

A. Well, it is a mystery that all should not sleep, but should be changed at the last trump. But there is the mystery of the "one body." If the saints at Atlanta acknowledged this, there would be the end of all these different bodies there.

Q. You mean that Christians would come out of all sects, and meet together as one body?

A. Yes, Christ is the Head in heaven, and believers on earth are united to Him in heaven and to one another, by the Holy Ghost, and we are to walk together consistently with that truth. The joints and bands are the members. "The body" and "the church" are one thing. You never read of a member of a church, or of the church, but of "the body." Well you say, there is no difference, for the church is the body, Eph. i. 23. Yes, but Scripture never speaks of members, as members of the church, but does, as members of the body.

We brethren are but a poor manifestation of the body, like a lame man, but he gets on somehow. All the members are not together, but we get on somehow. The Lord helps us. Is there no manifestation of this one body on earth? Yes, so far as 1 Cor. x. 17 is a manifestation of it, but though you can see the assembly, and can see the saints who are members of the body, you cannot see the body. There may be a walk consistent with it. 1 Cor. xiv. 34. There is another important injunction here, let your women keep silence in the Assemblies.

It has been put to me, but supposing they are not married, how can they ask their husbands at home? The principle is plain, they may ask any relative, such as father, or mother. In 1st Timothy ii., a woman is not to teach, because Adam was first formed, not Eve, and the woman was the one deceived, not Adam.

Q. What would you say supposing a woman says, well I see I ought not to teach, or preach, or pray in the Assembly, but does not 1 Cor. xi. permit me to pray and prophecy in creation?

A. 1 Timothy ii. speaks what is to mark the man and woman. The great thing is subjection, Priscilla joined her husband in making a better preacher of Apollos.

Q. Is it not connected with the order of the house of God, as in 1 Tim. ii.?

A. Well, you find Philip's daughters prophesying, perhaps before Paul, but it was in their father's house.

Q. What is the difference between prophecy and teaching? 1 Cor. xiv. 3, shews that the one who prophesies speaks to edification, and that would be

teaching, he may also speak for exhortation, or comfort. Every one who speaks in an Assembly, ought to speak for one of these three. Teaching and exhortation are distinguished in Romans xii. 8. The three may be described as building up, stirring up, and binding up.

FRIDAY MORNING, March 12th. 1 Cor. x. 14-23.
 —What a wonderful expression that is, “the cup of blessing which we bless, is it not the communion of the blood of Christ.” How the systems around have put the Lord’s Table in an inferior place! The church of England has called it a second service. Sometimes a hymn is given out between the time the bread is broke and the cup drank. There is no warrant for it in Scripture. It is important that we should remember that the Lord’s Table is, where we remember the Lord in His death; it is connected with blessing, and worship. A prayer meeting is for prayer.

Prayer is the felt need of a child expressing to its father what it needs. Worship is giving thanks for blessings we have got.

Q. “Which we bless,” does it mean that it is set apart in that way like 1 Tim. iv. says, the meat we eat is sanctified by the word of God and prayer?

A. Possibly so, but we will turn to 1st Timothy iv. Prayer there means speaking to God about it. It should be carried out in everything. We pray at dinner, etc., but do we always, in drinking a cup of cold water, taking a biscuit, or an orange, etc. If not we take it unsanctified, and God is not thanked. If

Timothy reminded the brethren about this, he would be a good minister of Jesus Christ.

Communion gives the idea of many. 'The idea of remembering a person might be done alone. 1 Cor. x. gives communion, xi. remembrance ; in both however, there is both communion and remembrance.

Though the Lord's presence is known at the prayer meeting, yet there is something special in the Lord's Table. He is not there corporally, but it is more than being present by the Spirit ; though that is true also. I think it important to see that *the Lord is present*, not merely there by the Holy Ghost, for it is the One who died for us.

When we come to the Lord's Table we ought to be on time. Supposing the President or Queen had specified a particular time to be called upon, should we not think a great deal of keeping either of them waiting a few minutes ? How much more the Lord. When a brother comes in late and kneels down, it may be to ask a blessing, he is in prayer whilst the Assembly may be worshipping. He is doing one thing whilst they are doing another. This is not keeping the unity of the Spirit.

Revelation iv. 10, shows the four and twenty elders fell down when they worshipped. I feel at greater liberty in standing for worship. In prayer, the more proper position seems kneeling.

As to "breaking the bread" there is a certain order in every family ; it would not be proper for the younger children to take the lead in talking in a family.

Q. If a brother went on carrying the meeting himself, what would you do?

A. Wait upon the Lord, so that he may be exercised about it; you have the principle in 1 Cor. v., "ye have not mourned that the evil person might be taken away from amongst you." The great thing is to be exercised about these things. On the other hand we are not to turn liberty into license.

Q. What do you think of a brother or sister reading the Bible or the hymn book in the meeting?

A. It shows they do not know whose presence they are in.

Q. What is the difference between fellowship and breaking of bread?

A. That brings in Acts ii. 42. We must first have the doctrine right; the Wesleyans hold falling away, and perfection in the flesh. How can these be in fellowship. The doctrine must be true, then we have fellowship, then the highest expression of it is "the breaking of bread," and lastly being a dependant people "we continue in prayer."

Q. Talking about the second of Acts, is it not important that the thought of continuing in the Apostle's doctrine, and fellowship, and breaking of bread and prayer should be connected with what Peter said:—"God hath made that same Jesus, Lord and Christ," (v. 36.) In continuing in these things, we acknowledge the Lord?

A. Yes, and we must carry the Apostle's doctrine into everything.

Q. Is not a reading meeting, or such a meeting as

we have here, and the breaking of bread, and a prayer meeting, an expression of the doctrine.

A. Yes. Turning back to 1 Cor. x., "we being many are one bread, one body, for we all partake of one bread." It is important that there should be one loaf, as the symbol of the one body. It should not be a piece of bread. So with the wine, it should be the juice of the grape, not something made up without the juice of the grape.

Q. Is not the first thought in coming to the Lord's Table, and seeing the one loaf before us, the eternal counsels of God in regard to Christ and His body, so that we should realise our position, before the bread is broken?

A. In verse 17 body signifies the Church, in verse 16 Christ's body.

There is another fashion of sister's wearing their gloves at the Lord's Table; we should remember the social character of the table. They would never think of wearing gloves at their neighbour's table.

In all these things we have been speaking about, I believe 1 Tim. iii. 15 applies. We are to know how to behave ourselves in the house of God, which is the Assembly of the living God, the pillar and ground of the truth.

FRIDAY AFTERNOON.

1 Cor. xi. 17-34.—It is a very sorrowful thing to see an assembly on right ground coming to this state of things.

They had much gift, but when Paul writes to the Philippians and Thessalonians he speaks of real fruit.

Q. What is the difference between divisions and heresies?

A. Schism is a rent, heresy signifies a school of opinion. The heresies or sects must be there that the approved ones may be manifested.

Q. What is the test whereby we may know what is a sect?

A. The doctrine we have learnt. Those that cause divisions contrary to the doctrine we have learnt, are to be avoided! (Rom. xvi. 17.)

The title the "Christ" has to do with the body and its privileges. The "Lord," with authority.

The Lord's Supper has more a social family character, v. 27. Whosoever shall eat this bread unworthily! A man says I am not worthy to eat the Lord's Supper. The word is, let a man examine himself and so let him eat. He is guilty not *of* the body and blood of the Lord, but *in respect to* it.

Damnation is judgment. Chastisement. Many weak and sickly, and many had died under this discipline. "Discerning the Lord's body" signifies discerning his death.

Q. Do you mean that the great thought is to have Christ crucified before us?

A. The thought is remembering Him in His last act, viz., dying for us, and though we may be occupied with the Lord's path before death, yet we would naturally think of His last moments, like it is with a dead relative or friend. It is a memorial of His death.

SATURDAY MORNING.

Ps. lxxxii.—“Open thy mouth wide and I will fill it.”

10 o'clock.—1 Cor. xii. 31.—The more excellent way is love, and that is the portion of all saints; it is the character of the divine nature. God is love.

1 Cor. xii. tells us of the giving of the gifts to the Church; 1 Cor. xiv. the ordering and exercise of the gifts, but if there is not love there is nothing. It is the moral bond of unity. 1 Cor. xiii. comes between the bestowal of a gift and the exercise of it. In the first verse of the 14th chapter it is concerning spiritual manifestations, not gifts. The question was, where they came from?

The thing is to take the place in the body that God hath given them, not to act so as to please ourselves, v. 18.

If the saints say, well you are not fitted to brush my coat, you must give way; but you may have the opportunity of cleaning their shoes, and in a dirty day they will be glad for you to do it. We pay more attention to our uncomely parts, and to our feeble parts, so it is in the body of Christ.

Saul looked out for all the tall and strong ones to fight. We do just the opposite; we may be led across a lame or sick member of the body.

Using the figure of a natural body, it may be necessary to amputate some member of the body to save the whole body, but where a person is put away, he is designated as a wicked person.

As regards discipline, one thing to be observed is

the lack of fellowship sometimes. It is important to have the fellowship of the gathering.

In the reception of brethren, the reception should be the act of the gathering. It is well to give out the name at least a week before the person is received. This gives time to anyone in the gathering who may be so disposed, to visit the one to be received. It is well to remember that the Lord converts and adds, we discern what He has done, and adore Him for it.

SATURDAY AFTERNOON.

1 Cor. xiii.—We find here that nature is superior to gift, (1 Cor. xii. 31.) And this abides. Gifts fade away, but love goes on for ever. A gifted man might be the worst off of any in the gathering, for the others might be going on according to their nature, whilst he might have no new nature at all, or not walking in accordance with it.

Luke xii. 2.—“There is nothing that is covered that shall not be revealed,” &c. This means in another world. Everything will be manifested. Then shall we know even as we are known.

Love is not only the fruit of being born of God, but also of knowing God, (1 John iv.) So doing righteousness is the mark of the new nature.

God loves where there is nothing in the thing to love.

Turn to Ezek. xvi. as a picture of the love of God to Israel. There is first, life, then after that there is the clothing and washing and anointing.

God loved the world. The Father is in relation-

ship with the children, and loves them as He loves the Son. (John xvii. 23.) There is also the Father's love to the obedient child. (John xiv. 21 and 23.) There is a difference between the words "God" and "Father." The latter is the term of relationship. A remarkable case occurs in the Old Testament in 2 Chron. xviii. 31, *Jehovah* helped Jehoshaphat, the name of relationship. *God* moved his enemies to depart from him.

So in Luke xii., when it is a question of the disciples being killed, (v. 4,) and of their being cared for more than the sparrows, "*God*" is named, but when it is a question of their having food and raiment, with respect to which they are to consider the ravens and the lilies; then it is said, "and your Father knoweth that ye have need of these things." He is in relationship with them.

In Genesis i. we have Elohim, in connection with creation; in Genesis ii. it is *Jehovah-God*, because He shows Himself in relationship with His creature.

Whilst we are on this subject we may remark on the difference between Jesus and Christ. Jesus is the name generally used in the gospels, is His name of humiliation, but after His death and glorification, we comparatively seldom have Jesus alone. It is Jesus Christ, or Christ Jesus, or Lord Jesus, or the Lord Jesus Christ. When the name Jesus is used after the Lord is glorified, the reference to His humiliation is often most manifest. (See Phil. ii. 10 and Heb. ii. 9.) "Lord" in capitals in the Old Testament is *Jehovah*; in small letters often "Lord" is

Adonai. Psalm cx. is an example of the use of both, see ver. 1.

I have noticed that when the blessing comes down, it is Christ Jesus, when it is going up, it is Jesus Christ.

I have heard it remarked that Paul often speaks of Christ Jesus, because he learnt first Christ in glory, and then he goes back to His name of humiliation. Peter speaks the other way, because he learnt Him the other way, Jesus first on earth, and then in heaven afterwards.

1 Cor. iii. 11.—The foundation of the Church is Jesus Christ.

