

November 8

Thou shalt not take the name of the Lord thy God in vain. Exodus 20:7

ALTHOUGH this commandment was not given to spiritual Israel we can readily see how the spirit of it comes to us....We have taken the name of Christ as our name. We are counted as members of the body of

(Rom 2:23-24 KJV) "Thou that makest thy boast of the law, through breaking the law dishonourest thou God? {24} For the name of God is blasphemed among the Gentiles through you, as it is written."

R5404 "CARELESS LIVING A FORM OF PROFANITY *"Thou shalt not take the name of the Lord thy God in vain."* -- Exodus 20:7...

Notwithstanding the endeavor of many to observe this command of our text, St. Paul declared respecting them that the name of God was blasphemed *through them* amongst the Gentiles. (Romans 2:24.) We cannot suppose that the grosser meaning of blasphemy was the Apostle's thought. Blasphemy was a terrible thing among the Jews... We suppose the Apostle meant that the kind of living practised among the Jews really blasphemed God's name before the world. They were professedly *God's* people. And if under Divine instruction, Divine care, and Divine recognition, they did the things dishonoring to God, they were blaspheming His name...

As the Jews profaned the name of the Lord by careless living amongst the Gentiles, so there is great danger of Christians profaning His name by careless living."

(1 Pet 1:15-16 KJV) "But as he which hath called you is holy, so be ye holy in all manner of conversation; {16} Because it is written, Be ye holy; for I am holy."

F71-72 "The Apostle again exhorts this class to "Walk worthy of God who hath called you unto his Kingdom and glory." (1 Thess. 2:12) The New Creature is not only to recognize his calling and its ultimate

Christ. The holy name of the Head belongs to all the members of the body. The honored name of the Bridegroom belongs to His espoused. What carefulness the thought of this should give us, and how appropriately we should say to ourselves:--"I must see to it that I have not taken the Lord's name in vain,--that I appreciate the honor, dignity

reward in the Kingdom [F92] and glory, but he is to remember that in the present life he has become a representative of God and of his righteousness, and he is to seek to walk in accord therewith. Thus we read, "As he that hath called you is holy, so be ye holy in all manner of conversation; because it is written, 'Be ye holy; for I am holy.'" (1 Pet. 1:15,16) Again, in the same epistle (2:9) we read, "Ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

WITHOUT MURMURING AND DISPUTING

(Phil 2:14-15 KJV) "Do all things without murmurings and disputings: {15} That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;"

A339-341 "The Apostle has written that "Godliness with contentment is great gain"; and though this has always been true, it will have double force in this Day of the Lord, when discontent is the chief ailment among all worldly classes. To these the saints should be a notable exception..."

If the example of the saints is thus one of contentment and joyful anticipation, and a cheerful submission to present trials in sure hope of the good time coming, such living examples alone are valuable lessons for the world. And in addition to the example, the counsel of the saints to those about them should be in harmony with their faith. It should be of the nature of ointment and healing balm. Advantage should be taken of circumstances to point the world to

and responsibility of my position as His representative and ambassador in the world. I will walk circumspectly, seeking as far as possible to bring no dishonor to that name, but contrariwise to honor it in every thought and word and deed." Z. '04-73R3331:1

the good time coming, to preach to them the coming Kingdom of God, and to show the real cause of present troubles, and the only remedy. Luke 3:14; Heb. 13:5; Phil. 4:11"

BLAMELESS

R4797 "To be blameless is to be devoid of any disposition to do evil; not controlled by anger, malice, hatred, strife; but, on the contrary, to be disposed to do all the good possible to all with whom we have contact. We should be harmless, not merely so far as God would see, or so far as the brethren would see, but, so far as possible, harmless in the sight of the world, before whom we are to shine.

Blamelessness does not necessarily mean perfection. One might be blameless and yet imperfect on account of natural weaknesses. To be blameless in the sight of God is to live so that he may see one's intentions always to be just, loving, kind. The world will speak evil of us even as they spoke evil of our Lord, and will hate us; for the darkness always hates the light...

The thought of the Apostle is that whatever charges may be made against us, our course of conduct before the world should be such that only the perverse of mind will think wrongly of us; that the better minds would think justly and note that the lives of the Lord's people are indeed blameless, not blameworthy."

(1 Pet 2:12 KJV) "Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation."

R1527 (From Harvest Truth Database V5.0 2006)

TAKING GOD'S NAME IN VAIN

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."--Exod. 20:7

WHILE it is true, as the Apostle Paul states (Col. 2:14; Eph. 2:15), that the handwriting of the ordinances or decrees of the Jewish law, which was found to be only unto death, was taken away by the vicarious sacrifice of Christ Jesus, so that there is now no condemnation to them that are in him, by faith in his blood, and also that the ceremonial or typical features of the law, having been fulfilled, have likewise passed away (Rom. 8:1; Matt. 5:18), it is nevertheless true that the moral precepts of that law never have passed away, and never will, because they are parts of the eternal law of right.

Among these precepts is the above, generally known as the second commandment--"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." It behooves us, therefore, to consider what the Lord would esteem as a vain use of his name. The expression, "in vain," signifies falsely, or, to no purpose; and, it will be seen, is a finer distinction of irreverence than either profanity or blasphemy. To profane the name of God is to use it with disrespect and irreverence; and to blaspheme his name is to revile, calumniate, reproach and abuse it. While, therefore, it is unquestionably wrong to either profane or abuse the holy name of our God, those also who in a milder sense take it in vain, are, we are assured, not held guiltless.

"Behold," says the Psalmist (51:6), "thou desirest *truth* in the inward parts"--in the heart; and the Apostle Paul exhorts, saying, "Let every one that nameth the name of Christ [Jehovah's representative] depart from iniquity." (2 Tim. 2:19.) "But unto the wicked God saith, What hast thou to do to declare my statutes [laws], or that thou shouldst take my covenant in thy mouth? Seeing thou hast instruction and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son."--Psa. 50:16-20.

The prophet Isaiah (29:13) prophesied of such a class; and alas, many have arisen in fulfilment of his words. Our Lord applied the prophecy to some in his day, saying, "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men."--Matt. 15:8,9.

Seeing with what aversion the Lord regards anything short of simple candor and honesty of heart in those who claim to be Christians or children of God, with what carefulness should we take upon us his worthy name! In claiming to be the divinely recognized chil-

dren of God and followers of his dear Son, we stand before the world as God's representatives, and, presumably, all our words and actions are in harmony with his indwelling spirit. We stand as guideposts in the midst of the world's dark and uncertain way; and if we are not true to our professions we are deceitful sign-boards causing the inquirer to lose the right way and to stumble into many a snare. To take the name of God, then, claiming to be his sons, and Christians, or followers of Christ, without a fixed determination and careful effort to fairly represent him is a sin against God, of which none who do so will be held guiltless.

"Let every one," therefore, "that nameth the name of Christ, depart from iniquity." "If I regard iniquity in my heart," says the Psalmist, "the Lord will not hear me." (Psa. 66:18.) To undertake the Christian life is to engage in a great warfare against iniquity; for, though the grace of God abounds to us through Christ to such an extent that our imperfections and shortcomings are not imputed to us, but robed in Christ's imputed righteousness we are reckoned holy and acceptable to God, we are not, says the Apostle (Rom. 6:1,2), to continue in sin that grace may abound; for by our covenant with God we have declared ourselves dead to sin and that we have no longer any desire to live therein. But having made such a covenant with God and taken upon us his holy name, if we continue in sin or cease to strive against sin, we are proving false to our profession.

"Shall we," then, "who are dead to sin, live any longer therein?" God forbid. Let not sin reign in your mortal body, but reckon yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ, our Lord. (Rom. 6:1,2,11,12.) This means a great deal. It means a constant warfare against the easily besetting sins of our old nature; and the struggle will be long and constant until the power of sin is broken: and then only constant vigilance will keep it down. A Christian, therefore, who is true to his profession is one who daily strives to realize an increasing mastery over sin in himself, and who, therefore, is able from time to time to distinguish some degree of advancement in this direction. He grows more Christ-like--more self-possessed, more meek and gentle, more disciplined and refined, more temperate in all things, and more fully possessed of the mind that was in Christ Jesus. The old tempers and unlovely dispositions disappear, and the new mind asserts its presence and power. And thus the silent example of a holy life reflects honor upon that holy name which it is our privilege to bear and to represent before the world--as living epistles, known and read of all men with whom we come in contact.

The formation of such a noble and pure character is the legitimate result of the reception of divine truth into a good and honest heart. Or, rather, such is the transforming power of divine truth upon the whole character when it is heartily received and fully submitted to. "Sanctify them through thy truth: thy word is truth," was the Lord's petition on our behalf; and let none of the faithful fall into the error of some--of presuming that the sanctifying work can go on better without the truth than with it. We need the instruction and guidance and inspiration of the truth for holy living; and our Lord's words imply that all the truth that is necessary to this end is in the Word of God, and that consequently we are not to look for any further revelations through visions or dreams or imaginations of ourselves or others. The Word of God, says the Apostle (2 Tim. 3:16,17), "is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

It reveals to us the spirit, mind or disposition of God, and exhorts us to let the same mind dwell richly in us; and, in conjunction with the study of the mind of God as revealed in his Word and communion with him in prayer, we receive the blessed influences of his spirit, which bring us more and more into conformity with his perfect will. To live a holy life is not to do some great and wonderful things: it is only to live from day to day a life of quiet unostentatious conformity to the will of God, of secret communion with him in our closet devotions and daily walk, and of zealous activity to the extent of our ability and opportunity in his service. There is in reality no such thing as the "wonderful piety," the "eminent piety," or the

"wonderful faith" of which we often hear and read. There is nothing wonderful about piety: we ought to be pious. Why not? And when our piety becomes "eminent," let us beware of self-righteousness and sanctimonious vain-glory. Neither is there anything wonderful about a clear and steady faith and confident trust in the sure promises of God. Why should we not have faith sufficiently sure and strong? The Christian who bears the strongest testimony for God is the one whose faith is just simple enough to take him at his word, and whose piety consists simply in reverent and loyal obedience to the will of God and in the faithful study of his will, with a view to personal conformity to it. Such need not hesitate to take the name of God --to declare themselves the children of God, and Christians or followers of Christ, and to openly profess that thus they are daily submitting themselves to God to be led of his Spirit.

But let us beware of the error of those whom the Psalmist in the above words describes as "wicked"--who bear the name of Christ in vain, who claim to be God's children and to be led of his spirit, but whose actions show that they hate instruction and cast the words of the Lord behind them--who make common cause with the "thieves and robbers" who are striving to teach men to climb up to life by some other way than that of God's appointment, and whose whole course is in opposition to God and his truth while they proclaim themselves his representatives and ambassadors. Let us indeed beware of such a lamentable condition --of so taking the name of God "in vain." And let all such hear the solemn inquiry and accusation of our great Judge--"What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?" etc. The words of our text assure us that such shall not be held guiltless. Nor will those be who in any way become the aids or abettors of these; for if we consent with "thieves" and become partakers with "adulterers," we shall surely share their reward of divine indignation.

The Lord would have his people separate and distinct from all such, and would not have them fellowship or aid them in any way. He does not own them, and would not have us bid them God speed. Nor would he encourage them to bear his name, to assemble with his people for prayer and praise, or to pose as his ambassadors of truth. The only proper course for such to pursue is to repeat their first works --to repent and turn humbly to God and to heed his instruction.

When we thoughtfully consider what it is to take the name of God in vain, we are overwhelmed with the thought of how many are doing it. Few indeed are applying their hearts unto instruction, yet, without the least hesitation, multitudes are taking the name of God and of Christ in vain. Some do so recklessly because it is customary among respectable people--because Christ's name is a passport of some value in social and business life. Others assume the name as a cloak for false doctrines, as, for instance, "Christian Scientists," whose deceptive doctrines sap the very foundations of Christianity, even denying the personal existence of God and seeking to mystify the very evidence of our senses as to actual human existence. And what gross and hideous doctrines have not shielded themselves under the name Christian, vainly taken? "In vain they do worship me," saith the Lord, "teaching for doctrines the commandments of men." (Matt. 15:9.) Therefore, let all that name the name of Christ depart from iniquity and apply their hearts unto instruction, and verily they shall be led of God in green pastures and beside still waters--their table will be richly and bountifully spread, and their cup of blessing and joy and gladness will overflow; while the wrath of God will in due time be revealed against all who take his hallowed name in vain, however they may band themselves together, and however loudly they may proclaim themselves heaven's appointed messengers.

(*) "Not my own! my time, my talent,
Freely all to Christ I bring,
To be used in joyful service
For the glory of my King."

(*) Hymn 191

R3329 (From Harvest Truth Database V5.0 2006)

"DO ALL IN THE NAME OF THE LORD JESUS"

"Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus."--Col. 3:17

WHETHER he realizes it or not, each one who professes to be a Christian speaks and acts *in the name* of the Lord Jesus. The thought of our text therefore must be that we should endeavor to keep this fact continually before our minds, to the intent that our actions and words may properly represent our Lord and honor the

name which he has permitted us to bear. Imagine a maiden from the lower strata of society married to a prince of royal blood. We can imagine a true wife under such circumstances extremely careful of her every word and action, seeking to have these as nearly as possible comport with her new station in life--her new relationship. We

can well imagine that from the moment of her espousal the thought of her husband's high position and of her responsibility as his help-mate and family representative, would lead her to guard particularly her every action and word. From the time that she assumes his name, or acknowledges that she is espoused to him, whatever she does or says must of necessity be either to the credit or the discredit of his name. Elsewhere the Apostle wrote respecting the Lord's people, likening them to a "chaste virgin espoused to one husband, which is Christ;" hence this picture very accurately represents our present responsibilities to the great name which our heavenly Bridegroom has granted us permission to use as his espoused. What an honor to be his representatives in the world! and what a responsibility to bear his name!

Another scriptural illustration well represents the manner in which our words and conduct--good or bad--are all done in the name of the Lord Jesus from the time we formally confess him. The Apostle's words are, we are "ambassadors for Christ," "who also hath made us able ministers of the New Covenant." (2 Cor. 3:6; 5:20.) The United States appoints ambassadors or ministers of state to foreign countries. These are all supposed to be persons of good, reputable character before they are chosen, but we can well suppose that the most honorable and discreet amongst them, after realizing the dignity of such an appointment, would feel doubly impressed with the responsibility of his position. Previously he acted in his own name, and because of his own self-respect and personal love of justice, truth, honor, etc., he was careful of his words and conduct; but now he has not only the same personal responsibility but, additionally, an appreciation of the fact that the nation he represents will be either honored or dishonored by his course. If he were careful about his language and conduct before, his carefulness would be increased many fold. And then, because of his official position as the representative of a great nation, his words and actions would be more critically weighed than previously by those who know him to be the American ambassador; and we may be sure that morning, noon and night a realization of his position as representative of a great nation would be with him, prompting him to prudence. He would realize as never before that, whatsoever he said or did, all would be either to the credit or discredit of the nation whose general character and policy he represents-- in whose name he speaks and acts.

If it is an honorable matter to represent one great civilized nation of earth before another, how much more honorable it is to represent the heavenly Kingdom and its King of kings and Lord of lords before the "children of this world."⁽¹⁾ If we as Christians could keep this thought always prominent before our minds what a dignity it would add to our character! what a transforming power it would be! what an assistance to the new nature in its battle with the low and groveling tendencies of the old nature now disowned by us and reckoned dead! "Our citizenship is in heaven," says the Apostle. "Ye are not of this world, even as I am not of this world," says our Master, Jesus. While still living in the world we are not of it, but have transferred our allegiance and citizenship to the heavenly Kingdom--set free through the merits of "him who loved us and bought us with his precious blood." And now as the appointees of our Kingdom, while still living in the world amongst aliens and strangers, we as representatives and ambassadors should feel both the dignity and the honor of the position and the weighty responsibilities, and ever keep in memory the Apostle's words, "Whatsoever ye do in word or deed do all in the name of the Lord Jesus."

Another scriptural figure represents us as the "members of the body of Christ" under our Lord Jesus as our Head. "As he was so are we in this world." When Jesus was here in the flesh he suffered, the just for the unjust, that he might bring men to God. Since his exaltation according to the divine plan such of the redeemed ones as now enjoy the hearing ear and understanding heart, and as are in full sympathy with the Lord's great plan, are called to be joint-heirs with him in his Kingdom--to be changed from human nature to spirit nature in a resurrection like that which highly exalted our great Head. But all such are called upon to demonstrate their loyalty to the Lord by walking in his footsteps. Because of their ignorance, superinduced by the great Adversary, the world hated our Master, opposed him, said all manner of evil against him falsely; and he requires that those whom he shall ultimately recognize as members of the glorious Kingdom class shall now attest their loyalty by being so faithful to him, and to the principles of righteousness for which he suffered, that they will draw upon themselves more or less of the same opposition of the world which he endured.

As his was a most honorable position as the ambassador and representative of the Father, so ours is the same, for he counts us as members of his body, his flesh and his bones. But he forewarns us not to expect worldly appreciation of the high standards of his teaching, but contrarywise, in proportion as we are faithful unto him and the heavenly Kingdom of light--in proportion as we let our light so shine that men may see our good works and glorify our Father in heaven--we will, nevertheless, draw against ourselves the opposing forces of darkness. Our Lord explains this, saying, that the darkness and those who are of the darkness hate the light, and therefore oppose all who are children of the light in proportion as they are faithful representatives of it.

We see, then, that when the prophets spoke "beforehand of the sufferings of Christ and the glory that should follow," those sufferings included not only the tribulations upon the Head, Christ Jesus, but those also to be endured by all the members of his body before the ushering in of the Kingdom glories--before the change of all the members of the body to the spiritual nature--before their shining forth as the sun in the Millennial Kingdom glory, for the blessing of all the families of the earth with the true light and opportunity for return to harmony with God.

As ambassadors, therefore--as representatives of the Lord Jesus, members of his body, bearers of his name--we are not to expect under present conditions that our embassy will be highly esteemed among men; rather we should "marvel not if the world hate us, for we know that it hated him before it hated us." (John 15:18; I John 3:13.) But we are also to remember that an ambassador of a hated government is more critically and unsympathetically watched than under other circumstances, and that such ambassadors would endeavor to be all the more careful as respects their every word and action.

This subject may be viewed from still another standpoint. With some the tendency is that, whatsoever they do, whether in word or deed, they shall do all in their own name--for their own credit, for their own glory. This is a spirit and disposition contrary to those which the Lord is seeking, and he who maintains such a disposition will surely not be accounted worthy of any place in the Kingdom, whatever may be his ultimate end. The class which the Lord is seeking will be composed of those only who have such an appreciation of the Lord and his grace, manifested in their redemption and forgiveness of sins and call to fellowship with him in his suffering and subsequent glory, that they will take delight in crediting all the honor, all the praise, to him. Not only their honor and praise for salvation, but additionally their credit for any kind deeds or benevolences or services they may be able to render to any. They will be glad to be able to do something in his name--to the glory of him who did so much for them. Their sentiment of heart is well expressed in the Apostle's words: "We thus judge, that since one died for all, all were dead, and that we who live should not henceforth live unto ourselves but unto him who died for us"--"doing all things in the name of the Lord Jesus."

Another erroneous custom amongst those who have named the name of Christ is that of ignoring his name in favor of some sectarian name. Such as are thus misled consecrate themselves, devote their lives, talents, etc., and spend these talents and opportunities in seeking to glorify the names of human institutions. One does all *in the name of* Methodism; another *in the name of* Presbyterianism; another *in the name of* Lutheranism; another *in the name of* Roman Catholicism, etc. This is all a mistake. None of these names were ever authorized by the Lord; and who can confidently depend upon it that even the best of works done in these names and for the up-building of these institutions, which the Lord and his apostles neither instituted nor authorized, will be accounted of the Lord as just the same as though his admonition through the Apostle had been heeded,--"Do all things in the name of the Lord Jesus"?

Another view of the subject is this: many are unauthorizedly using the name of the Lord Jesus in combination with the name of some earthly institution. Mark the words:--"Unto the wicked God saith, What hast thou to do to take my name into thy mouth, seeing thou hatest instruction and castest my words behind thee?" The wicked here are not the worldly wicked, but those who have a form of godliness and deny the power thereof-- those who draw nigh unto the Lord with their lips while their hearts are far from him. These covenant-breakers are the wicked of this text. These the Lord reproves, telling them that they have no right to take his name--to attempt to speak in his name and call themselves Christians, to advertise themselves before the world as his representatives and ambassadors, when as a matter of fact he disowns them.

If a sharply dividing line were drawn in the Church, which would place on the one side the sincere believers in the precious

⁽¹⁾ Aug. 13 Manna, 2 Cor. 5:20

blood, begotten of the holy Spirit, and thus recognized of God as his ambassadors,--and on the other side of the line all those who are merely nominal Christians and without either ability or authority to act as representatives of the heavenly Kingdom, what a small number it would leave on the Lord's side amenable to the Apostle's words in our text and ready to be influenced by the presentation of them we are here making! There are some who are anxious to get the worldly to sing the song of Zion, to get the worldly to name the name of Christ in religious profession: but we are not of these. We are anxious to recognize as brethren in the Lord all who hold "the faith once delivered to the saints"--faith in the Lord and in the salvation which he is yet to bring to us at his revelation--and who on the strength of such faith have presented their bodies living sacrifices to God, and are therefore commissioned of the Lord to be his representatives and to bear his name; but we would be glad indeed to see all others than these discard the precious name which they misrepresent.

Would it seem like a great falling away? We answer that it would affect only the "tare" class, and that all the true "wheat" would be much better off separate from the "tares." It is only the holy class the Lord recognizes as his, anyway. The great mass of professors have neither part nor lot in his present grace. The sooner we learn that at the present time the Lord is choosing out of the world a peculiar people, zealous for *his name* and delighting to do his will, and that the hope of all others lies in the Millennial Kingdom, with its chastisements and corrections of righteousness and uplifting influences, the greater will be the benefit to ourselves who are seeking to make our calling and election sure to a place in that Kingdom.

One of the ten commandments given to the Jews forbade their taking the name of the Lord *in vain*; and ^[2]although this commandment was not given to spiritual Israel we can readily see how the spirit of it comes to us. The spirit of that commandment applied to us would not relate to profane swearing, cursing, etc., but rather to a misappropriation of the Lord's name. ^[3]We have taken the name of Christ as our name. We are counted as members of the body of Christ. The holy name of the Head belongs to all the members of the

[2] ½ Nov. 8 Manna, Ex. 20:7

[3] ½ Nov. 8 Manna

CARELESS IRREVERENT SINGING A FORM OF PROFANITY

R5278 "Singing songs of praise constitutes one of the most interesting and most profitable methods of worship. But we may be sure that they are acceptable to God only as they come from the heart and truly represent its sentiments. We fear, alas, that many hymns, like many prayers, never go higher than the heads of the offerers; indeed, we have sometimes feared that careless, irreverent singing might really be resented by the Lord as profanity -- taking His holy name in vain. If so, the results would be of course the very reverse of a blessing, and that in proportion as the singer comprehended the impiety of his course. "The Lord will not hold him guiltless that taketh His name in vain."

We do not mean by this that any unjust or cruel torments, future or present, would be the penalty, but we do believe that such a course reacts upon the irreverent heart to make it colder, more indifferent, and less susceptible to the influence of the Divine Message of grace. Ah! if all Christians sang with the spirit and with the understanding also, and if none others sang hymns, the earthly sounds might be more discordant than they are; but their Heavenly echoes and fragrance would be the more acceptable to God."

HEART-SONGS

R2510 "It is not the excellence of our music that will make it acceptable to our Lord. For we may well suppose that the harmonies of

body. The honored name of the Bridegroom belongs to his espoused. What carefulness the thought of this should give us, and how appropriately we should say to ourselves:--"I must see to it that I have not taken the Lord's name in *vain*,--that I appreciate the honor, dignity and responsibility of my position as his representative and ambassador in the world. I will walk circumspectly, seeking as far as possible to bring no dishonor to that name, but contrariwise to honor it in every thought and word and deed."

Nothing in this should be understood to mean that our Lord expects from us absolute perfection. He merely expects us to do *all in our power* to glorify him "in our bodies and our spirits which are his." Nor are we to consider the Apostle to mean that whatsoever things we do, in word or in deed, are all to be done in the name of the Lord Jesus--with the hope that by thus doing things well we shall obtain salvation. The thought is really the reverse of this. Those whom the Apostle is addressing are the "saints at Colosse," and the words are applicable today only to a similar class--"saints." Only the "saints" are authorized to take the Lord's name and act as his ambassadors and representatives. And this honorable position came to them because their sins had already been forgiven by the grace of God--through faith in the precious blood; and because on the strength of this forgiveness of sins they had been called to membership in the body of Christ which is the Church;--and because they had accepted this invitation and presented their bodies living sacrifices to the Lord.

Having thus properly, legally, officially taken the name of Jesus upon us, and having been acknowledged by having had his Spirit shed abroad in our hearts, and having been promised in addition the completion of this work of grace at the close of this age, we seek to speak and to act to his name and to his glory, not in hope of obtaining forgiveness of sins, but because we have obtained divine favor and because we appreciate the same and love him who first loved us. This loving devotion to him whose name we bear must with all "saints" be the power of God, working in us to will and do his good pleasure;--to honor his name and to serve his cause to the best of our ability. And the best of our ability, thank God! is accepted in the Beloved as perfection. How gracious are the divine providences! The more we realize these things the more careful and circumspect they will make us,--that whatsoever we do, in word or deed, it shall all be done in the name of Jesus and to his glory.

Above earth's lamentation;
I catch the sweet not far-off hymn
That hails a new creation.

Through all the tumult and the strife
I hear the music ringing;
It finds an echo in my soul;"
How can I keep from singing!"

R2230 "SONGS IN THE HOUSE OF OUR PILGRIMAGE "*Thy statutes have been my songs in the house of my pilgrimage.*"--Psa. 119:54...

Such joy, produced by the true gospel of our Lord Jesus Christ received into an honest heart, naturally and properly awakens the "songs in the house of our pilgrimage."

^[6]"Mid all the tumult and the strife
I hear the music ringing,
It finds an echo in my soul,
how can I keep from singing." ...

It is a fact that those who have tasted that the Lord is gracious, those who have received the joy which no man can take from them, those who have tasted of the grace of God in Christ, will not only rejoice and literally sing musical songs with their lips, but they will also rejoice to have their entire lives a song of praise and thanksgiving unto God."

the heavenly choirs quite out measure the best efforts of earthly choirs, and hence could not hope that the Lord will receive our songs of praise because of their intrinsic merit. Their acceptance at all will be because they are expressions of the heart sentiments; and this being true all who have heart sentiments of thankfulness and gratitude should be encouraged to make "a joyful noise unto the Lord," as acceptable and pleasing to him through the merit of our Redeemer.

^[4]"Let all his children sing
Glad songs of praise to God!
The children of the heavenly King
Should tell their joys abroad..."

However appropriate, inspiring and refreshing are the songs of our lips, still more appropriate and still more appreciated of the Lord are our heart-songs, the joy and rejoicing of the new nature--"singing and making melody in our hearts unto the Lord." (Eph. 5:19.) And this joy and singing in the heart, this heart-thankfulness to the giver of all good, necessarily finds expression, not only in Christian carols, but also in all the acts and words of life--all of which constitute the hymn of praise and thanksgiving continually ascending before God from his people.

^[5]"My life flows on in endless song,

[4] Hymn 40

[5] Hymn 179

[6] Hymn 179