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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"BLESSED IS THE PEOPLE THAT KNOW THE JOYFUL SOUND: THEY SHALL WALK, O LORD, IN THE LIGHT OF THY COUN- TENANCE. IN THY NAME SHALL THEY REJOICE ALL THE DAY: AND IN THY RIGHTEOUSNESS SHALL THEY BE EXALTED. FOR THOU ART THE GLORY OF THEIR STRENGTH."—Ps. 89. 15-17.

A Word of Introduction.

"HE that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Scripture is FULL of exceeding great and precious promises to those who know the LORD, and whose Hope the LORD is. They are drawn aside from ALL confidence in the flesh, and urged forward to behold His glory and His interest in them. The reality of their LORD'S love, and loving care, is placed in front of them, and they are encouraged, in view of what He is, and of what He has done and said, is doing and saying, will do and say, for them, to trust Him wholly and obey Him heartily. That believers may recognize, and realize, their calling, and the high privilege of walking with GOD, and of doing WHATSOEVER their LORD commands, are these pages sent forth.

Striking Allusions to Genesis 3, 4 in Connexion with the Death of the Lord Jesus.

EACH narrative of Scripture has an individual preciousness, and contains *much* teaching from the HOLY SPIRIT. But not only so, they all are wondrously related and entwined to show, by parallel and contrast, the grace of GOD, and His loving will for His people. May our hearts be responsive, and our memories be quickened, unto His glory.

Matthew 26 solemnly introduces that terrible rejection by man,

—a rejection of the LORD of Glory. "Through one man sin entered into the world," and if we see a beginning in Gen: 3, we behold a climax here, prophetic moreover of *another* climax when men will dare and defy the *same* LORD returning from heaven.* The story of CHRIST'S visit to Bethany is very refreshing:—He welcomed devotion to Himself: the woman (Mary, John 12. 3) stands out as a contrast in her love. Judas, disappointed as a thief (John 12. 6), hurried to the chief priests and made a bargain. Adam sold himself, Judas would seek to sell the LORD. And then we are led on to the passover, and the LORD'S Supper, in which "eating" is as prominent as in Genesis 2 and 3. When Adam was created, a kingdom was given him (Gen. 1. 28) and food was at once mentioned: how contrastedly the Perfect One was *entitled* to the secured Kingdom (Luke 22. 29, 30), and so He appropriately spoke of the Kingdom *more than once* on this very occasion, and of eating and drinking therein. But as in Genesis 3, yet in an entirely different way, *food* is connected with *death*. Here the typical food is because of His death: *there* we have *fruit* in chapter 2, and *bread*, after sin, in chapter 3 (associated with *strain*, even as "the bread of affliction" pictured here). The order beautifully is *reversed* in Matt: 26 to remind believers of the sufferings of CHRIST and *the glories that should follow*. A solemn word may be uttered in passing, (but not, I hope, with passing effect) as to the one who "took" and "gave" in Gen: 3. 6; a painful contrast with Matt: 26. 26. Do we receive *everything* in the present dispensation from CHRIST? Are we manifestly in a law to *CHRIST*? Or have we allowed the harlot of Rev: 17, the woman of Christendom in Matt: 13. 33, to "take" and "give" us leavened doctrine instead? In the very nature of the symbols many allow this, and accept the leavened bread of tradition which has not one iota of Divine appointment (Lev. 10. 1). It lacks the "This do," of Luke 22. 19, and, alas, illustrates "What is *this* that thou hast done?" of Gen: 3. 13. Oh, beloved friends heed the message of Matt: 17. 5 "This is My beloved SON, in Whom I am well-pleased; *hear ye Him*." Note:—"My sheep *hear My voice*" (John 10. 27): "Because thou hast *hearkened* unto the voice of thy wife" (Gen. 3. 17). 'Tis only little love which says "This is but a little thing": the *authority of the Appointer*, not the magnitude of the appointment is the point at issue, and the *smaller* "it" is, the *larger* is the emphasis on "Him" Who ordains. If I can too easily see the reason for "it," I may readily do "it" without much recognition of "Him," for *its own sake*, but real obedience is for *His own sake*.

CHRIST emphasized Himself as the true Vine during the week which contained, equally with Gen: 3, the stress on fig *leaves* (Matt. 21. 19) and man's fruitlessness. He, the Tree of Life, presents His fruit to His people, because He met the sword of Zech: 13. 7, as Matt: 26. 31 shows. Thus the sword of 51 must

be sheathed. How real is the entire contrast with Gen: 3. 24, and He is seen as the Shepherd (in "smite the Shepherd") and a Shepherd is the first one called Righteous" (Heb. 11. 4), in the narrative of Genesis, and that shepherd died! Nor would we omit the other words of Matt: 26. 31: "All ye shall be offended because of *Me this night*." Ps: 49. 12 reminds us that "Adam, in honour does not go through the night" (lit:); and how definitely is "*this night*" of 31 contrasted with "*that day*" of 29.

In a garden, Adam failed: and Satan came to CHRIST in the garden. If the devil had found a faltering one, how different would the result have been: but he found the mighty SON of GOD. Yet, in measure, the disciples illustrate Eve: they do not watch, they do not pray, they enter into *temptation*, and Peter as Adam, is affected by the voice of the damsel in Matt: 26. 69. During the night the death-sentence was passed (Matt: 26. 66), and in the same day He surely died. But not because of a wrong eating (Gen. 2. 17). He received, not from Eve, but *from His FATHER* the cup of wrath (John 18. 11 contrast Matt: 27. 34), that He might give us the cup of blessing (1 Cor. 10. 16). Amazing is His love, but it is *just like to Him*: His character is one whole. He is so gracious. The cruel mocking of men provides further contrasts. They covered His eyes: Satan had promised that the eyes of Adam and Eve should be *opened*. Men clothed Him with a scarlet robe, and parted His garments among themselves: "Unto Adam and his wife did the LORD GOD make coats of skin, and He clothed them." Men put a crown of thorns on Him: the Divine judgment included the words "Cursed is the ground for thy sake . . . *thorns* also and *thistles* shall it bring forth to thee."

Doubtless there are *many other solemn suggestions*: for instance, "the sweat of thy face" of Gen: 3. 19 makes us think of Luke 22. 44.* We recollect, moreover, that the name of "Simeon" of Cyrene means "a *hearkening one*." Nor can we forget that it was on a *tree* CHRIST was hanged. The *two thieves* allude in one way to the two classes, and how grace saves a soul, even as Cain and Abel, the latter being delivered from the *ruined* family and from the "vanity" which "Abel" signifies.

And thus, in the wondrous majesty of love, and through the complete bearing of Divine judgment and wrath, salvation was secured for a great number whom no man can number. And instead of a *driving out* the man, the way into the holiest is made manifest, for the veil is rent in twain; and instead of a death-sentence, graves are soon opened, and, correspondingly, the redeemed, spirit, soul and body, shall be glorified with their glorious LORD. "It is finished" was the utterance of triumph, and in His finished work we would rejoice with loving devotedness and obedience unto Him!

* "Being in a *conflict*" (Luke 22, 44, see Eph: 6. 12). John 14. 30 is clear. "For a season" in Luke 4. 13 is "until a season" literally: "the authority of the darkness" (Luke 22. 53). Satan's "method" is *so distinct*: he knew he could not flatter CHRIST with false promises as in Gen: 3. 5. Observe also *his* acting in Judas (John 13. 27).

* A "son of perdition" is linked with each.

Eloquence and Prayer.

ELOQUENT speaking, which often mentions the Name of GOD, is not necessarily prayer: it is often the reverse. And, in like manner, a real prayer is often without eloquence. He Who does not despise a broken and contrite heart (Ps: 51. 17) will not despise broken sentences. Do not hold back from prayer because of *this* "hindrance." Your supplications are not to man but to GOD. Spiritual believers will not sit in judgment on the pouring-out of the heart before Him. And it may be well to remember also the real danger of attempted eloquence in preaching the gospel (1 Cor: 1. 17, 18). The flesh will seek to intrude and to assert *itself*. Thus, as to all things, do not look to human learning nor to human eloquence, but seek, if in mercy, born from above, a holy hatred of self-confidence, a holy realization of the cleansing blood, and a holy walk with GOD as FATHER, in the power of the HOLY SPIRIT.

The Holding Fast of Truth.

"HOLDING fast the faithful Word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Tit: 1. 9). It is not enough to have a general knowledge of truth. We need to grasp and delight in the words of GOD. If, in mercy, we are His, we may expect many temptations to let go part of His instruction. But truth is *one* whole, and *any* surrender weakens the *whole* testimony. Men may call us fanatical and narrow minded. Our responsibility is to GOD, not unto them. Do not misunderstand me, our speech should be no proud dogmatism, but it is impossible to compromise for one hour to the glory of GOD (Gal. 2. 5). Our trusteeship is not a matter of convenience, but of responsibility. If we betray our trust that our path may be easier or more popular, how grievously we dishonour the LORD'S Name. And have we not often done this?

The man marked out for useful service is one who *holds fast*. And such a believer will GOD use to exhort and convince. But if we do not know what we believe, or why we believe, if we say "Yes" to sound doctrine, and "Yes" to its opposite, there is no power, we mislead and are sinning against GOD.

We should also recollect Rev: 3. 11 "Hold that fast which thou hast, that no man take thy crown." If we value the LORD'S promise of reward, let us be concerned to "continue in the things which we have learned and have been assured of," let us remember that Satan can be disguised as an angel of light, and that error does not proclaim itself as such. In two other passages in these wonderful seven epistles the LORD JESUS lays emphasis on holding fast (2. 13, 25), and the same word is used of His firm grasp of His own (2. 1), as indeed of the sad contrast with sound doctrine, in 2. 14, 15. Let us not conform to the world's plea for

"uncertainty" as to truth. Many will tell us that all have a right to their own opinions, and that we must not be too firm. Undoubtedly there are verses of Scripture as to which we must speak cautiously (for example, we may not know when the 2300 days of Daniel 8. 14 will start), but as to our soul's salvation by the blood of the LORD JESUS, and so *much* of precious truth, surely our hearts can testify that we have been brought from all uncertainty by the HOLY SPIRIT, and that we can speak with godly convictions, to deny which, would be to ignore the work of GOD in our hearts. May we have grace to act wisely, and thus serve and praise our gracious and glorious LORD. So shall we enter into the precious twofold encouragement and test of Hebrews 3, where we read, "CHRIST as a SON, over His own house, Whose house are we, if we HOLD FAST the confidence and rejoicing of the hope firm unto the end": and "we are made partakers of CHRIST, if we HOLD the beginning of our confidence STEDFAST unto the end." The "holding" does not save, but it shows salvation, even as the tests for a diamond do not make it real. Salvation is a gift, but fruit is an expected result. If there is no grasp of truth, where is our life? And let us remember that we hold the truth because the One Who is the Truth (John 14. 6) holds us. Thus all pride is laid low. Let us glorify His Name.

The Believer and the Weather.

OUR GOD is over all. Nothing comes "by chance." Even proud waves must hear *His* "Hitherto" (Job 38. 11), and the very wrath of men shall praise Him (Ps: 76. 10). The two halves of Acts 2. 23 are wondrously in order. Here is the encouragement, and here is the rest, of GOD'S people.

Again, it is refreshing to call to mind Gen: 8. 22, "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Hence to a believer there is One Who is far beyond nature, which is but His servant. The sun does not rise at its own bidding. He appointed its ruling of the day. "The sun knoweth his going down" (Ps: 104. 19). Our glorious LORD is upholding all things by the Word of His power. And so we are kept at rest. He is not bound by His laws, but employs all to work out His purpose.

Moreover, to a believer, everything is a matter, not of course but, of grace. He is not the slave of his eyes, he is not occupied with "means," which men may term "second causes." He labours and receives money, and buys the food which the baker has prepared, but his prayer is very simple "GIVE us day by day our daily bread" (Luke 11. 3), more literally "that cometh upon us," i.e. as much from heaven as the manna (see Isa: 55. 10 regarding one use of means). Hence nothing, I would repeat, is a mere matter of course, and "asking a blessing" on a meal should always be with *definite* giving of thanks. The strangely yet not strangely inserted words of John 6. 23 are precious to the thoughtful

heart.

GOD is Omnipotent *over* Satan's opposition. The messenger of Satan could not touch Paul *without permission* (2 Cor. 12. 7): hence his restful happiness amid all. In like manner we have an encouraging emphasis on the *supremacy* of GOD in Job 1. But it is noteworthy that Satan used the weather. He worked by the *wind* as well as through the *Sabeans*. And when we see the sun scorching, and notice other reminders of what sin has brought about in nature, we do well to be humbled. May it not be that the enemy sought to operate against CHRIST through the sudden tempest of Mark 4. 37? But again there is the precious reminder that our Heavenly FATHER knows, and will not fail (1 Cor. 10. 13). Much could be said concerning this, and also respecting GOD'S wisdom in chastisement (Amos 4. 7 in the light of Isa: 55. 10).

Further I would desire to call the attention of GOD'S people to a grave danger, *viz* being occupied with the weather, and blaming the weather, and making the weather a customary topic of conversation. We cannot be too concerned to be distinct from habits of the world which lead away from CHRIST (Jer: 10. 2 may illustrate). When children of GOD meet one another they should speak more of Him. The writer feels his failure in this. It is easier to talk of self than we realize. When we meet the unsaved, in business etc: (for ideas of companionship are quite contrary to Scripture), we should be more concerned about their need. True, the words which they use about, and frequently against, the weather, may be made a background, but let them be made a background for witness that our Heavenly FATHER may be exalted. "Bad weather" is the remark of one: can we not tell him that GOD has a purpose in allowing it? "Miserable day" will introduce a brief reference to "the peace of GOD." "Very cold" may lead to Ps: 147. 17, and, at all times there should be the manifestation that a believer will not—dare not complain. "Quite a change" will help to a word about the glorious gospel of grace which will never alter nor change. The opportunity for praising our GOD amid difficulties is NOW. We may feel the winter, we may be tried by the wind and rain, we may be affected by the snow and sleet, but our FATHER can keep us even from a cold if it be His will. We should trust Him more. If we talk slightly of His wisdom in permitting that which is unpleasant we must not be surprised if He allows that which is much more unpleasant, and extra physical problems. Yet He has nothing but love toward His people. In Him we can rejoice, and in His will rest. We do not know all of His purpose. We cannot say, "So much failure, so much bodily strain." He may not hinder "a messenger of Satan," because He *will* hinder from pride and settling down. Hence we can praise Him amid everything, and see in the changes of the weather lessons from, as well as a contrast with, our unchanging GOD.

Languages.

IN this sense there are "so many kinds of voices in the world" (1 Cor: 14. 10), and we realize the *solemn* legacy of Babel (Gen: 10, 11), looking for the gracious fulfilment of Zeph: 3. 9, "For THEN will I turn to the people a pure language (lip), that they may all call upon the Name of the LORD, to serve Him with one consent (shoulder)." But where sin abounded, grace has much more abounded. We see this on the Day of Pentecost, and the Scriptures are in more than one language, and some words of CHRIST on the cross are given in more than one language, that we may be impressed with the precious thought how CHRIST died for sinners of all nations. Correspondingly the very inscription on the cross was in Hebrew, Greek, and Latin. Again we remember those beautiful words, "Where sin abounded, grace did much more abound," and we give thanks. How thankful we should ever be!

But there are problems connected with "languages." We cannot learn everything, nor are we called to try thus to do. We must beware of idleness, beware of that which is superficial, beware of changeableness. GOD *could* enable us to speak in any necessary tongue without preparation: He *could*, moreover, grant a grammatical knowledge without labour, but we must not presume on His power and love. If we have not been privileged to learn certain languages in childhood, we should now seek grace to progress beyond *natural* expectancies in that which is laid upon our heart. We must avoid disproportion in the use of time. It is very easy to "half learn" some words and rules, and to keep on repeating the unfinished work without real results. We need grace to be concentrated and thorough, in the power of the HOLY SPIRIT. The writer feels this particularly with respect to Chinese: sailors are now among many "opportunities" committed to the LORD'S people, with whom he has close Christian fellowship. May grace be granted. The work is enjoyable, and we may be permitted, later on, to encourage readers by some record of the LORD'S enabling.*

Again, language often has its solemn message as to the depravity of men. Words commonly acquire specialized meanings, and these frequently show departure from GOD. So in English the words "silly" and "knave" had nothing of their sad meaning by original derivation. Man is *away* from GOD, and out of his heart he speaks. Hence the Old English "by and by" and "presently" came to indicate a certain procrastination. Yet there are cheering thoughts as well, for the HOLY SPIRIT also crystallizes precious truth in one word, more truly pictorial than ancient hieroglyphics, e.g. "obedience" is in Greek, "hearing with subjection," but "disobedience" is "hearing *aside*" as when Adam hearkened to the voice of his wife rather than unto GOD (Gen: 3. 17). "Encouragement" (or "exhortation" as it is rendered) is "calling aside," it may be "alongside." If we would help fully we must be *ahead* of others, and invite them from their own path, and away from

* See "Thoughts from the Word of God," for this month.

the things of earth. The learning of Greek and Hebrew may be valuable in this direction, and all should be to the praise of the glory of His grace, for earthly skill and fleshly activity are alike vain, but labour in the LORD is not vain! Let us trust Him more and more.

The Work of the Spirit of God.

THE SPIRIT of GOD speaks through Scripture. Nor can we forget the words of Gen: 1. 2. "It is the SPIRIT That quickeneth" (John 6. 63). But what especially is on our mind now is the precious work of Gal: 4. 6. How wondrous that we should be encouraged, and enabled, and caused to say "ABBA FATHER." The HOLY SPIRIT leads to a true confidence which is the reverse of irreverent familiarity. In days of weakness, we may be occupied with failure, but should not be, for the LORD has not failed, and will not fail. The supernatural workings of the SPIRIT of GOD in signs, were associated, as a rule, with the manifest unity of the redeemed on earth, as CHRIST'S executive, in one body. But the realization of sonship is a *family* privilege, and thus a personal blessing, which is not removed by the confusion around. The lack of enjoyment of this nearness is sad, and sinful. We must not, and would not, excuse it. We are, as Isaac, children of promise, and need to live up to our privilege more and more. The HOLY SPIRIT will help our infirmities, and grant us the privilege of feeling that the natural distance between us and GOD is removed, and that our FATHER is deeply interested in us, that we may approach Him with quiet confidence, asking in faith for wisdom and for strength, and receiving the exceeding great and precious promises which He delights for us to enjoy.

Corn and Wine.

For Jacob, Gen: 27, 28.

In connexion with the land of Israel, Deut: 7. 13; 11. 14; 33. 28. Somewhat similar are the firstfruits in 18. 4.

Tithed for GOD, Deut: 12. 17.

Eaten with rejoicing, Deut: 14. 23.

In times of reviving, 2 Chron: 31. 5 (Mark Sennacherib's message in 2 Kings 18. 31). And contrast Lam: 2. 12. Joel 1. 10, Hag: 1. 11.

Having a spiritual parallel, Ps: 4. 7.

In the future, Isa: 62. 8, Hos: 2. 22, Joel 2. 19, Zech: 9. 17. (Need it be mentioned, that the limitation of "wine" to that which is fermented is no more accurate than the restriction of milk to that which is sour? Indeed the land was one of *vines*: fermented wine is the result of a process and a change, and it typifies the blood of ungodly ones).

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"BE YE STRONG THEREFORE, AND LET NOT YOUR HANDS BE WEAK: FOR YOUR WORK SHALL BE REWARDED." 2 Chron: 15. 7.
"THEREFORE, MY BELOVED BRETHREN, BE YE STEDFAST. UN-MOVEABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD, FORASMUCH AS YE KNOW THAT YOUR LABOUR IS NOT IN VAIN IN THE LORD."—1 Cor: 15. 58.

A Word of Introduction.

GRACE has abounded, and grace is abounding, and grace is to be brought to us at the revelation of JESUS CHRIST. Thus the whole path is full of grace. Oh how needful it is that GOD'S dear people should humbly trust and walk with Him. Privileges realized rightly make us lowly: realized wrongly, will be misused to promote pride, and pride saps all STRENGTH for the LORD. To help His dear people in the path of pleasing Him, and that there may be a going on from STRENGTH to STRENGTH is this magazine sent forth. Those who are willing to do His will (John 7. 17) are always invited to correspond, that we may be encouraged, and the command of 1 Cor. 1. 10 illustrated. If you find these pages helpful, will you bring them before others? If you feel out of harmony with the testimony, will you not let us know why? If we are alike burning with love to the LORD, surely our hearts must be drawn together in obedient devotion. Oh for a rejoicing indeed!

Knowing the Will of the Lord.

THE wondrous "characteristic" of the whole earthly life of the LORD JESUS is clearly set forth in Ps: 40, 7, 8, Heb: 10. 7, 9. There were no defects and no deviations in His perfect walk. How thankful His blood-bought people should ever be. Their salvation is gloriously secured. He was able to bear judgment for them, having wrought a righteousness on their behalf, so

that they become the righteousness of GOD in Him for ever, through His atonement!

And now it is the privilege and responsibility, and should be the delight of His people to walk *as He walked*. They are not placed in two distinct spheres, one spiritual and the other secular. Their *earthly* life, with its ordinary details, belongs to Him, and one law—the law of CHRIST—embraces all their spiritual duties. And every earthly claim which He approves is made spiritual. Even the paying of taxes is not a matter of course: *it is a part of the law of CHRIST*. His handling of the penny, and Romans 13 alike testify this. To pay taxes grudgingly, or merely because of a demand note, is a miserable caricature of the heavenly calling. In the light of CHRIST'S words in Matt: 17. 25 and 22. 21 the action sets forth most beautifully that His Kingdom (and therefore our Kingdom), *has not yet come*, in its earthly sovereignty, and therefore any part in politics by a *believing disciple* is a cruel—though quite unintentionally cruel—attempt to deny the *real* place of power and blessing, and to hinder the repentance which is appointed to lead up to the coming of the LORD (2 Pet. 3. 9)*

Here then is the simple issue:—Have I the controlling appointment of GOD for this action or for that? "If the LORD *will*" is thus applied by the HOLY SPIRIT to *all* circumstances, and not merely to notices of forthcoming meetings (Jas. 4. 15).

There are many who dare to deny this principle. They say that human intelligence and reasoning have a large scope, and that GOD leaves His people to use these. Nay, He uses their minds to ponder *His revealed* will, but self-decision is sin. *Authority* is not in councils, traditions, leaders, general opinions or private judgment. GOD alone is authoritative, and His Word is sufficient. Psalm 119. 105 is either true or false. James 1. 5 is either real or unreal. To becloud the point by words is vain. GOD has a will; and people, being *not* their own, have the definite responsibility, which is a high privilege, of doing His will.

The LORD JESUS shows this as the mark of those *related* to Him (Matt. 12. 50, Mark 3. 35), and as the only *evidence* of salvation (Matt. 7. 21), and key to blessing (John 7. 17). The apostle was inspired to emphasize the same thought (Eph. 5. 17). If I do not know the will of the LORD, I am unwise, and have a lack of Scriptural assurance.

Thanks be unto GOD there are many who recognize the principle, and they ask "How may I know the will of GOD?" This practical question ever rises up, and it is well that we should humbly meditate concerning it. There is no Scripture for isolating ONE part of our lives. Just as we do not find a welcome to the breaking of bread alone with separatedness from one another in other things, so we do not see a knowledge of the will of GOD

* There is a wondrous force in "*coming*" to repentance. A change of place is implied. See 2 Cor: 6. 16, 2 Tim: 2. 26: many children of GOD are unconsciously "*taken alive*" (marg:) in the snare of the devil, and think they are pleasing GOD while working on their own lines *without* His authority.

promised to jerkiness. We must become wise in godly character, and seek to be *filled* with the knowledge of His will (Col. 1. 9). CHRIST'S own life, as we have seen, emphasizes this. And His words call to it. 'Tis not, "If any one shall have willed to have done His will," but "If any one keeps on willing to keep on doing His will." 'Tis not, "If the LORD will, we shall do this," but "we shall LIVE" first, and then the doing of "this OR that" must follow. Our LIFE belongs to Him. The order of Rom: 6. 13 is suggestive, and that of 2 Cor: 8. 5 should be ours still. Saul went his *own way*, and then thought that he could bring the ephod and find out from the LORD. This is a fallacy. A man of *divided* soul (Jas. 1. 8), cannot expect GOD'S instruction. He promises guidance to a certain *characteristic*. "The *meek* will He guide in judgment, and the *meek* will He teach His way." The man Moses was *meek* above all men upon the face of the earth, and the LORD made known *His ways* unto Moses. He is the Same now.

Ofentimes the will of GOD *has been* clearly revealed as to a particular action and it is futile to "seek" His will by special leading *when it is in front of me*. A young man is quickened from above and reads the Scriptures happily: he sees believer's immersion. Does He say "I am now asking GOD to lead me as to whether I should be baptized!" GOD *has led*. But he may well say, as he grows in grace, "I am seeking to know the will of GOD concerning the sending forth of His gospel: I do not want to run to this street corner or to that, till I am sent." If we would walk with GOD we could often have more time to praise Him for His known will rather than in finding it out. Frequently we take a long while to discover a *simple* application of the law of CHRIST. Fellowship with GOD leads to a right "*feeling*," and prompt perception in this matter. The child brought up in an *educated* home will "*feel*" a grammatical error which the foreign dictionary-student makes, even if he speaks hesitatingly. But inasmuch as all fellowship of *saints* is fellowship of those who *make errors*, it is most important to correct all by *the Book*. And not only so, GOD'S own fellowship is often *through* His written words. But a technical acquaintance with the Bible will not make a mistake "*grate*" on me. *Communion with the Author is necessary*. It is herein that the leading of the SPIRIT of GOD is realized. He does not guide *against* Scripture, but in accord with what is written. In other words, the HOLY SPIRIT causes a believer to *feel the power* of Scripture, and to *apply* principles. Else I am like a child with a number of arithmetic rules and a number of problems, trying to work out compound interest by simple multiplication, and becoming worried thereby. The SPIRIT of GOD will show us where to look in Scripture.

We have thought of the privilege of a condition of *quick* understanding what the will of the LORD is. But in our imperfection even at our most earnest seasons,* we cannot always have such a

* Oh that we may not go back from them, nor backward and forward, but ever forward.

blessing granted. Only perfection can use fulness of blessing aright. Eph: 1. 3 shows where *all* our blessings are. We receive in measure out from CHRIST'S fulness, as we are able to *bear blessings*. I know the usual thought of trials as we are able to bear, but we must not forget the words of the LORD JESUS as to instruction in accord with *room for reception*, and, unless we are very humble, we cannot "bear" too many blessings of an encouraging nature (Mal: 3. 10). Hence even Moses was taught dependence and waiting for *special* guidance (Num. 9. 8. 15, 34, 27. 5). These examples, emphasized in the "wilderness" book, rather than the book of sanctuary arrangements, are striking, but there is a parallel in Leviticus (24. 12). As we walk through the wilderness we need to *wait* on GOD definitely as well as generally. And thus we have the *two* related aspects.—Ever seek to be *in* the will of GOD in EACH matter. In like manner, "Pray without ceasing," nevertheless "*when ye pray*." Compare "Let your speech be ALWAYS with grace, seasoned with salt," and then, "that ye may know how ye ought to *answer* every man" (Col. 4. 6). Joshua erred when he asked not counsel, but this was not his "characteristic." Alas, it was the mark of Israel: "they waited not for His counsel." When David sought the LORD as to Keilah and Rephaim he was blessed; when he consulted his own feelings as to Gath he had confusion, and, though the LORD *extricated* him, both dishonour and difficulties resulted. Oh that we may be silent unto GOD, and fear our own opinions, but not be satisfied with "uncertainty." If uncertain, the inference should be heart-exercise, lest in something else, (it may be *quite distinct*), we are grieving GOD'S HOLY SPIRIT (1 Sam. 14, 37 illustrates). Possibly we have been putting our feelings in the place of the commandments of the LORD (1 Cor. 14. 37), GOD delights that His children should know—He gladly gives wisdom. May it be ours to anticipate His enabling as we look forward prayerfully for the time when we shall stand perfect and complete in *all* the will of GOD, and meanwhile *pray* for others with concern for their enjoyment of GOD'S guidance, even as we long to rejoice in this privilege ourselves.

"And On Thy Gates."

Deut: 6. 9.

GOD has graciously shown in Scripture that He should be acknowledged in *everything*. In His mercy He brought Himself into *everything* of Israel's life. The centre of the camp was not a human throne, or an earthly leader's tent, but a tabernacle for worship. And He took an interest in *all* details. When a man was uncertain what to do, Moses quickly sought the LORD (Num. 9. 8, 15. 34, 27. 5). The judges, too, judged *for* GOD (Deut. 1. 17) and every arrangement was under His own authority. Israel's "holidays" were unto Him. Their time and possessions were all under His control. Accordingly in Deut: 6 we find that a *heart-recog-*

nition of GOD (5) is to be followed by a *home-exaltation* of Him (8). And the beautiful, yet oft misunderstood, words of verse 7 bring Him into *all business*. The second clause is not simply a command, "They shall be," it also implies an *effect*. If the Words of GOD are bound on the hand,* if they are there, *fixed firmly and not removed* in every transaction of daily life.† His commands do become in front of the eyes. Hence, we may render literally, "*And they became* for frontlets between thine eyes:" the obedience of the hand becomes a spiritual habit, and the principle of Ps: 101. 3 and the prayer of Ps: 119. 37 will be realized.

But if there is this godliness, there may be witness on the very posts of the house. It will not *then* appear hypocrisy. And *lastly*, as the city was the *gathering* of houses, its gates are next brought before us. Here is the climax. The HOLY SPIRIT'S first use of the word "gate" is helpful: "Lot sat in the gate of Sodom." He could not write GOD'S words there. Faithful Abraham had no "gates," although graciously *promised* such possessions (Gen. 22. 17, 23. 10, 18 show that *others* had the gates *then*: he was a stranger and a sojourner). In this connexion we notice that the gate was connected with the *court* (Ex. 27. 16) typical of an earthly Jerusalem (Rev. 11. 2), and Heb: 13. 12 has a wondrous force, in the light of Ex: 32. 26, 27. The *only* command about "gates" in Exodus (20. 10) is very remarkable. It associates the ten commandments with a people who should *rightly* be the reverse of *earthly* strangers,‡ rather "possessing" such, and owning gates ("THY stranger: that is within THY gates). This witness is decisive as to misapplication of the SEVENTH day to saints now, so contrary to Col: 2. 16. Observe, moreover, that in Ex: 19 we have a condition ("if"), and *then* the promise, "Ye shall be unto Me a kingdom of priests, and an holy nation" (6). Whereas the HOLY SPIRIT in 1 Peter 2 applies the description *without* the "if" (9), showing that saints *now* are not under Sinai, and *at once* He adds, instead of "Thy stranger," "Dearly beloved, I beseech you, as *strangers* and pilgrims" (11). There is *no* Scripture to suggest that believers should now possess gates: "Anglo-Israelism" is deeply opposed to the whole character of the dispensation, Believers should be rejected until their LORD comes back.

The witness of Ex: 20 is emphasized by Deut: 5. 14, which leads up to the next mention in 6. 9, and this precious book, written in view of entrance into the land, is full of references to gates (11. 20, 12. 12, 15, 17, 18, 21; 14. 21, 27, 29; 15. 7, 22, 16. 5, 11, 14, 18; 17. 2, 5, 8; 18. 6; 21. 19; 22. 15; 23. 16,

* See Prov: 7. 3. Israel's arrangement, whereby certain words of Scripture, CLOSED UP in a box, are put on the hand for a *few moments* of saying prayers AND THEN UNBOUND, is a sad perversion.

† This is the thought of the hand, Eccl: 9. 1.

‡ It may be said, "But in the wilderness they had no gates." The *wilderness*, was not the direct appointment. Hence let us remember possession or not possession is hardly the thought, but *right* to possess, and this was for the olden (and future) dispensations, and is not for the present as regards humbly exercised saints.

24. 14; 25. 7; 26. 12; 28. 52, 55, 57; 31. 12). Can there be any doubt as to the meaning of the word? Do not *all* these passages imply cities and not merely houses? Thus as soon as Israel enter Palestine they meet a city gate (Jos. 2. 5), and their failure at Ai is associated with the gate (Jos. 7. 5). We remember Samson's actions as to the gates, and the gathering of a "jury" by Boaz. When Israel's remnant returned from captivity there was a stress on the altar, the house of GOD and worship, but Nehemiah shows the *added* emphasis on the city: and the word "gate" is as frequent in this book as in Deuteronomy. A concordance will show the elevenfold reference to "the king's gate" in Esther.

In prophecy, there is a similar testimony. We call to mind Isa: 60. 11, 18. And the temple, when Israel again have an earthly inheritance, will be marked by gates (Ezek. 40—48, especially 40). But where is the supposition that *believers* should have gates now? We look at prophecy in vain to discover it. The epistles, bringing before us the *house*, give definite instruction against the idea of earthly gates, for "our *citizenship* is in heaven" (Phil. 3. 20). There is no accidental omission: how could there be *accidents in Scripture*? The warp and woof of Divine principles exclude any theory of appointed "gates" now, i.e. for those born from above. The harmonious witness of Scripture is clear, and the believer's "outside" position on earth, because "inside" in heavenly places in CHRIST, is beautifully made clear to the unprejudiced believing heart. How important that the *heavenly* calling, and the Kingdom of *the heavens*, with the accompanying pilgrim-walk of saints, in the power of the HOLY SPIRIT should never, beloved friends, be forgotten. Only as we, by grace, enter into what this means, can we walk worthily, and glorify Him Who has redeemed us *out of* this evil age, and through Whose cross a world has been crucified to us, and we to it. Any other standpoint will logically introduce "ceremonialism" or "commercialism," or some identification with, and attachment to, the spirit of this age, and a corresponding loss at the Judgment Seat of CHRIST. We cannot mention too definitely nor, enjoy too heartily, in the power of the HOLY SPIRIT, the wondrous unveiling of our heavenly position in and with CHRIST, and its present painful, and blessed, accompaniments in the earth where He is still "despised and rejected of men."

The Privilege of Praising God.

LOVE alters the view of *everything*. Here is a parent doing hundreds of tiny acts of love for a little one, for which there would be "no time" otherwise. Labour that would be irksome and "too menial" is a joy if because of love. Much more should this be manifest with respect to our gracious GOD. The very appointments which would *awaken* the natural man's opposition stir up the healthy believer's gratitude. The commandments of GOD are not grievous *to that which has been begotten of GOD* (1 John 5.

3, 4). May we not often measure our spiritual growth, to some extent, by this? Do I *rejoice* in the will of GOD. What is the "must"-attitude of my life? Is it a *miserable* "must," and a bare duty-performance? Or is there the "must" of love: and inner compelling, not an *outward* compulsion. Here is the explanation of the *new* covenant, and the law written on the heart. An *inner* compelling is very precious. The "must" of gratitude, the "must" of love is very strong, but *not irksome*. Why do I obey the precepts of the LORD? Is my reason *external*? Is there a feeling I *ought* to do this, and yet a drawing back, so that there is only a ceremonial observance? Or have I in my heart that which is created by the same gracious GOD Who gave the commandments?

CHRIST beautifully illustrated the true attitude: "I DELIGHT to do Thy will, O My GOD" (Ps. 40. 8). If there is not DELIGHT there is unlikeness to Him. To please GOD is a privilege. And the aspect extends to suffering. The reproach of CHRIST—though physically painful now—is greater riches than the treasures of Egypt as He is realized, and the glory with Him. Thus a believer can *take joyfully* the spoiling of his goods for CHRIST'S sake.

These words are not to produce the bondage of fear in any believing heart. Some dear children of GOD will infer from the conflict of the FLESH, within, that they do not "delight," and therefore are away from the LORD. *Undoubtedly* that conflict reminds us sorrowfully that we have a *real need* to become nearer unto the LORD. But Rom: 7. 22 is written to prevent a misunderstanding. Our real and normal condition must be "delight," which Satan ever tries to hinder: hence the warfare within, against the *non-delighting* we hate! Thus, seeking to live in the power of the HOLY SPIRIT, we illustrate a contrast with the natural man.

Relationship.

"Their hearts inclined to follow Abimelech; for they said, He is our brother."
 "I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he was a faithful man and feared God above many."
 Judg: 9. 3, Neh: 7. 2.

RELATIONSHIP to GOD is of primary importance. It does not matter if a man is black or white, when he is born again, he is essentially a member of a heavenly family. *In CHRIST* there is neither Greek nor Jew. Barbarian and Scythian are in CHRIST together with the most intellectual; but, in a spiritual sense, the "barbarian" ceases to be *such*. Name any nation or tongue you will, including the most despised cannibal tribe, the believer saved out from such a people is, by infinite grace, a heavenly man (1 Cor. 15. 48) a child of GOD, and (let the most refined saint of GOD own this)—a brother. And grace will *refine* the ignorant and coarse, for grace *teaches* (Tit. 2. 11, 12), and grace will not lead the believer of low degree to force himself *proudly* out of his position, or "assume" on it, and "presume,"

any more than grace will make the saved child independent and rude, toward a parent. Grace involves a beauty of Christian character. But if there is salvation, we dare not despise, however much more educated we are. Of whatever nation he may be, the true child of GOD is thereby infinitely more closely related to us than those of the same earthly locality, nation, intelligence, or family. The difference is *not* merely of degree, but of kind and characteristic altogether. Mark, we do not say "The one who calls himself a child of GOD:" the true believer is to be known by his fruits. Geography and earthly nationalism affect the man of this age, but the child of GOD is lifted in *this* matter, above all these earthly things, and has a *heavenly* position, on earth, with spiritual ties.

But the verses of Scripture before us emphasize a further thought. It is a Canaanitish sin, first shown in Ham's line, when a child speaks against parents: it is quite out of place when a husband seems ready to tell his wife's faults, or *vice versa*. The figure of the body in 1 Cor: 12 is against such an attitude not only in this relationship, but also among believers *generally*. Indeed, to "talk" of *other people's* sins is a most grievous sin. The principle of Matt: 18 15 applies in this connexion, and if we really love a brother, we shall be ashamed to make him ashamed, yea, shall feel his dishonour before others is not our victory but *our own dishonour*. Yet Satan would lead some to the other extreme, *viz* partiality. So it appears to have been with Samuel in making his sons judges over Israel, and with Barnabas when he dealt indulgently with his nephew John Mark (Acts 15. 37, 38, Col. 4. 10). Love must not be blind: but love does not "occupy" itself with faults. Man is prone to "bias": grace is to control the whole life, and to judge the sin of bias. The LORD'S standpoint combines encouragement and reproof, wraps up every rebuke in love and love in every rebuke. The Shechemites are not mentioned as having any concern for truth, and their fickleness against Abimelech was soon illustrated (Judg: 9. 23). Men were allowed the fruit of their own ways: the evil spirit's wish to cause mischief was allowed, as with the swine:—what a mercy that Satan's desires for us are so often refused (Luke 22. 31). If we are in a condition to please GOD, such a privilege will be ours, times without number. We do not know how often the LORD wards off danger. (If the LORD will, to be concluded).

With the eye I can perceive many things, but most are too small or distant: the range of the ear likewise is limited, and, for instance, the music of light is quite unheard: and so forth: but cannot He, Who formed these, give *another* sense whereby I see His love, and hear His Voice in a *wondrous* degree? Yea, the varied senses have their precious *parallel* senses in the sphere of the new creation, and, not only so, through that *new* creation, a believer can, for the most part, use his natural senses aright, in the power of the HOLY SPIRIT.

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"IF THOU KNEWEST THE GIFT OF GOD AND WHO IT IS THAT SAITH TO THEE, GIVE ME TO DRINK; THOU WOULDST HAVE ASKED OF HIM, AND HE WOULD HAVE GIVEN THEE LIVING WATER"—John 4. 10.

"THAT I MAY KNOW HIM"—Phil: 3 10.

A Word of Introduction.

EACH issue reminds us that this poor sin-stained world is hurrying on its sad course, BUT we turn aside, yea, would look first of all, to CHRIST. "The Coming of the LORD draweth nigh!" The things which would depress are to be regarded as the background for His Coming. Remember the PRINCIPLE of Luke 21. 28, 31, "When ye see these things beginning to come to pass LIFT UP YOUR HEADS; for your redemption draweth nigh;" "When ye see these things coming to pass, know ye that the Kingdom of God is nigh at hand." Well may the HOLY SPIRIT say "The HAPPY hope." Each issue is a milestone nearer the Coming of CHRIST! EVEN SO, COME, LORD JESUS."

Must Our Principles Go?

SHALL we let our principles go? Shall we put the LORD'S will in a *secondary* position as to our daily lives? I am not now thinking of "our ideas," "our comforts," "our wishes," but of *His* PRINCIPLES made *ours* by *grace*. The words are deeply heart-awakening, and one longs that we may all definitely wait on GOD and know His solution of the many problems around. The matter

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is one of practical reality, and momentous importance. In daily "business" experience,

MUST WE YIELD TO THE TIMES?—

MUST WE BE RULED BY CIRCUMSTANCES?—

IS IT NECESSARY TO GO WITH THE TIDE?—

OR

IS THE LIVING LORD STILL OUR SUFFICIENCY?—

The world is largely built on compromise. Many think it is quite ungracious to refuse to give way *a little*, if others will give way more and meet us more than half-way. But the question for a believer is never, "What will others say?" but "What has the LORD said?" The servant of the LORD has only *one* Master (Matt. 6. 24). He is not to ask, "What shall I do *under* the circumstances?"—as if he were spiritually "under the sun." He is in a law to CHRIST, and

CIRCUMSTANCES CANNOT MAKE SIN TO BE RIGHT.

Beloved friends, we are *not* the victims of surroundings, nor governed by environment.

We are the LORD'S freemen, by Him have we been bought and to Him we are responsible (1 Cor. 6. 20).

The writer feels the *urgency* of this message. Business men, who bear the Name of CHRIST, will speak as if others (who may have much more experience of the world than they realize) do not "know" *their* difficulties, and as if they must *bend* their principles "somewhat" amid the pressure of to-day. If "experience" leads us to alter the LORD'S will it is a sinful experience, sinfully used! The LORD'S hand is not shortened. "Trust in the LORD with ALL thine heart, and *lean not unto thine own understanding*" is a command of precious power (Prov. 3. 5, 6). "Seek ye first the Kingdom of GOD and His righteousness" (Matt. 6. 33) is a clear statement. *Unrighteousness cannot please Him*. Transparent honesty befits a believer, and even if "every one gives way," there is *no reason* why we should argue for "a little sin." Our consciences belong to GOD in everything, not only in one matter. The force of circumstances can never make a lie righteous! We dare not do evil that good may come. Specious reasoning is itself sin.—

"But I am held by present arrangements in my occupation, "If I acted thus, I might as well give up everything," "We cannot help ourselves, we are involved in a system":—Beloved friends, I do not take the standpoint of self-satisfaction. Conscious of much personal failure, and of failure in tiny details even of business arrangements, I would earnestly suggest that *we dare not justify these things*. The fact that we have failed is no reason why we should still fail. Is GOD changed? Thanks be unto His Name for Mal: 3. 6. Can we not trust Him? Our heavenly "principles" of rightness, though they will not be manifested in an untrue world till CHRIST returns, must be emphasized by those who belong to Him and the Kingdom of the heavens! We are not an earthly people, and the conventional business methods of earth must not appeal to us and become ours. "But I shall lose all":

better to lose one's life for CHRIST than to gain the whole world! As long as He wants you here, He will keep you alive with food and raiment, while you trust Him. Read 1 Tim: 6. 8, Mark 1. 6, Heb: 11. 37 and 1 Tim: 4. 10. GOD can work miracles as for Elijah, or can incline someone to give you suitable employment, or sustain you in business without varying from His known will, if He wishes you to be there. Do you say "This *cannot* be!" No, you dare not thus doubt *Him*. But you reply, "I tried and failed." You did not strive against sin unto blood (Heb. 13. 4): if you had trusted more, He would have opened the way. Hesitation, not faith, brings many failures, and faith receives the blame.

We are thinking now of our relation to the world in daily business, but the thoughts apply much further. Must our principles go when in an assembly it is so hard to carry them out? Nay, if they are the LORD'S principles, we would rejoice in them at all times. Must they "go" when we cannot find a gathering according to His will, or shall we rather accept isolation than compromise? Must they "go" in our other relationships to the unsaved, when suffering follows constancy and consistency of heart and life? Must they be put aside when we find ourselves weak and tried, and it is difficult to look up? Nay when Abraham clung to Divine principles to the last he was called "the friend of GOD" and heard the precious words "By Myself have I sworn, saith the LORD, . . . that in blessing I will bless thee . . . because thou hast obeyed My voice" (Gen. 22. 16-18: the whole passage is invigorating), and in Hab: 3. 17, 18 we see the need for holding fast to principles however dire be the extremity. GOD will with the temptation, make a way out (1 Cor. 10. 13), and our sufficiency is of GOD. Let us surrender our convenience, let us take joyfully the spoiling of our goods, let us give up our own ways: but our principles—never. Never depart one iota from *business godliness*, because of the stress of the times. Honour the LORD in your *business* life, as much as in every other part of your *one* life *unto Him*!

"His Cross" Matt. 16. 24. A Common Misinterpretation.

IT is natural to magnify our own difficulties, and many speak quite glibly of "*their cross*." If I mistake not, the expression is also used even concerning those who do not know the grace of GOD, and who are still dead in trespasses and sins. This is a serious mistake. Our precious LORD JESUS speaks of His people alone in Matt: 16. 24, *and* not of their "*ordinary troubles*." But this word "ordinary" may be misunderstood. To a believer everything is invested with a new and wondrous meaning. Daily food he receives not *from* a shop, or earthly toil, but *from* his FATHER in heaven (Matt. 6. 11): doubtless, "means" are employed, but they too are *from* the FATHER. He eats and drinks, not

merely for physical comfort but to the glory of GOD (1 Cor. 10. 31). Oh that this may be the happy attitude of our GOD-glorifying life. It is so easy to put this aside in the strain of surroundings, and through the constancy and routine of earthly necessities. And they *are* necessities (Matt. 6. 32):—though GOD *can* dispense with all things, this is not *His* arrangement, and we are not by any means pleading for a glib presumption, which says "GOD can keep me alive: I need not eat, and so may be careless about work." We are not urging a dreamy mysticism, but a solid and spiritual realization of GOD'S hand in the appointed *ordinary* actions and circumstances of daily life. *So is it with troubles.* In one sense, *none* of these are "ordinary" to a thoughtful believer: they are His FATHER'S message. Even if a headache is permitted, this has a lesson, a purpose, a blessing, and the desire should not be mere restoration to health, but any deliverance GOD is pleased to give when the lesson is learnt, or rather let us word it thus—the learning of the lesson to GOD'S glory, and His own decision as to time and manner of deliverance, that He may be exalted *throughout*. If we wander from our FATHER, we fail to see these things, and become occupied with means and appearances. But why this lengthy preface? Because, beloved friends, the "ordinary troubles" of a child of GOD, when in a somewhat worldly position, though they have an extra-ordinary meaning, in love's chastisement, are *not* "a cross." Alas, many use the word in the *plural*, "one of my crosses," without *any* warrant, and it may be that they have adopted the dangerous interpretation, "Things that cross me." In such an attitude there is a danger lest *irritability* should be almost justified, or at least excused.

The "cross" which CHRIST brings very definitely before His blood-bought people in Matt: 10. 38, 16. 24, Mark 8. 34, 10. 21, Luke 9. 23, 14. 27 is associated with "bearing" (see Matt: 27. 32 with John 19. 17). This aspect is not the same as crucifixion, but *preparatory*. It solemnly reminds of the words "*I die daily.*" "Crucifixion" was utter rejection by the world and its power: an utter contrast with the world's glory. This is full of heart exercise. How can I take up my cross "*daily*" if on one of the days, entrusted to me for prayerful use, I go and record my vote as one who dares to *wish* to exercise earthly authority? How can I bear a cross while seeking to agitate for worldly influence, or to "get on" in the world which crucified my LORD? The whole standpoint of Christendom is different from the standpoint of CHRIST, but which shall we take? A cross is associated with *discipleship*. If I am a follower of CHRIST (1 Cor. 11. 1), it is my privilege to become willing for men to treat me as the off-scouring of all things. This is deeply solemn. The child of GOD is *not* to be "a success" in the world. One of the greatest snares is prosperity. The majority of believers have too much money, and too much reputation. These things do not help. It is very difficult to walk with GOD if the times are easy. We cannot find our LORD unless we go without the camp, and we are bidden to be bearing *His* re-

proach. This is "our cross": the offence of the cross has not ceased when its true meaning is understood. The world is *essentially* the same. I do not ask—this thing or that, but *yourself* as a whole?" Are you bearing a cross before *the world*? It is precious to notice that the same context implies by contrast a victory over the devil (Matt. 16. 23). The argument of Satan is on the lines of "the things of men" (23), on the lines of comfortable settling down, and the avoidance of rejection (21). Oh how sinful it is to compromise. May we reject the sin in the power of the HOLY SPIRIT. Crucified to the world through the work of CHRIST (Gal. 6. 14), we are privileged now to bear our personal cross, and to represent Him, for the disciple is not above his Teacher. Grace has changed our whole position, and we cannot expect an easy life in a sinful age, unless we compromise, and leave the fellowship of our rejected, but exalted, LORD.

Relationship.

(Continued).

"Their hearts inclined to follow Abimelech; for they said, He is our brother."
 "I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he was a faithful man and feared God above many."
 Judg: 9. 3, Neh: 7. 2.

It is precious to notice the contrast with Judges 9. The LORD called *brothers* in more than one case: He delights in taking two of a family in *this* sense (Jer. 3. 24), and Acts 1. 14 is wondrous (and such a stimulus to continued prayer after John 7. 5). The HOLY SPIRIT has delightfully left a twofold application in Neh: 7. 2, yet has not said "THEY were faithful men," but rather emphasizes *individual* testing. There is *no* reason against co-service of those in physical relationship also, when spiritually fitted. The simplest case is of husband and wife: I do not mean that both can "testify" in the *same* way, but they should be able to entrust one another with different responsibilities of love. And Phil: 2. 23 has the general principle, which is quite the reverse of pushing forward *because* of earthly ties. If you, dear brother or sister in CHRIST, have children in your care, you should live and labour and expect, that the LORD may enable you to see their usefulness unto Him. Thus we have the twofold lesson—avoid all favouritism, but seek GOD'S blessings in your own family. Seek it earnestly and intelligently. Beware of undoing prayers by lack of godliness in details. If the atmosphere of the home is worldly, the assembly cannot make up for it. If the atmosphere of the home is unspiritual, a number of isolated acts of spirituality will not neutralize it. Oh that we may WALK in the SPIRIT. Enoch *walked with GOD* in the home! It is still possible thus to *please* Him!

**“The High Places Were Not Removed.”
“He Removed the High Places.”**

1 Kings 15. 14. 2 Kings 18. 4.

THE attitude of different kings to these places is clearly recorded. In 1 Kings 3, 2 we have a solemn suggestion. When the temple was built the high places were often indicative of an unwillingness for extra labour on the lines of GOD'S gracious instructions. To this attitude Jeroboam appealed (1 Kings 12. 28). Asa's heart was devoted unto the LORD, yet he did not dare to remove these, nor did Jehoshaphat (1 Kings 22. 43). But faith is very wondrously daring. These high places had been Satan's opportunity again and again, and GOD refers to them in 2 Kings 12. 3, 14. 4: 15. 35. The result is seen in 16. 4. The source of trouble must be removed. Hezekiah *“trusted in the LORD GOD of Israel so that after him was none like him among all the kings of Judah, nor any that were before him.”* He could not allow compromise. Any improvement in one way or another, while sin was not judged at the root, was fraught with peril. We see this in connexion with Manasseh. He took away strange gods, and cast them “out of the city” (2 Chron. 33. 15), but Amon found the very images and used them (2 Chron. 33. 22). Josiah, in some respects like Hezekiah, took a firm step (2 Kings 23. 12, 13). Compromise is a failure. But it is this decisiveness which the world hates and cannot understand (2 Kings 18. 22). Why not yield a little or for a little time? The will of the LORD is final. If He has not commanded (Lev. 10. 1), beware, dear believing reader, if you value the privilege, and own the responsibility, of obeying and pleasing HIM.

“The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord, That hath mercy on thee.” Isa. 54. 10.

THE stability of the purpose and promises of GOD is very precious, and to the comfort of His people it is continually emphasized. “The things which are seen are temporal, but the things which are not seen are eternal” (2 Cor. 4. 18). The LORD JESUS set this forth very definitely. “Heaven and earth shall pass away, *but My Words shall not pass away.*” Faith has in the word of prophecy and promise a sure resting place. “Once have I sworn by My holiness that I will not lie unto David” (Ps. 89. 35). “Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD” (Jer. 31, 37). The testimony of Heb. 12. 27 is very clear. Unbelief wavers, but confidence in GOD is restful. The covenant is ordered in all things and sure.

It is important to distinguish that which may be “lost” through sin, and that which GOD will maintain unalterably. Israel were caused to wander for forty years, through unbelief, and their carcases fell in the wilderness. But finally they were brought in. Observe that the covenant of promise was for Israel *nationally*: hence “individuals” were not necessarily involved. Jer: 31. 37, at which we have just looked, implies this. The LORD declares He would not cast off *all* the seed of Israel: there was a remnant, possibly a very small remnant (Isa. 1. 9), but the GOD Who called Abraham alone can make a little one to become a thousand. A striking example of a “lessening” which would still have left the promise untouched is seen in Num: 14. 11, 12. So is it now. The diminishing (Rom. 11. 12) is to be *followed* by their fullness. The LORD is not slack to fulfil His Word:—“Though the vision tarry wait for it; because it will surely come, it will not tarry” (Hab. 2. 3).—*Yea, He Who is our adorable LORD, will not tarry* (Heb. 10. 37), but will come to carry out the covenant of which He is the Centre (Isa. 42. 6) and His blood the pledge (Matt. 26. 28, Jer. 31. 32). All the promises are “yea and amen” in Him (2 Cor. 1. 20).

But the covenant, as it respects the redeemed, the Israel of GOD in contrast with Israel after the flesh, is *individual*, and, in accord with this, we are told of names having been written in the Lamb's Book of Life. Therefore GOD will bring many sons into glory, and believers will not be lost. The sheep of His hand shall never perish. The knowledge of salvation (Luke 1. 77) and the joy of salvation (Ps. 51. 12) may be awhile “lost,” but not the fact of salvation! Thus, as frequently, the precious words of a passage like Isa: 54. 10 may comfort individual saints now. They look to the hills, and realise a GOD Who is more firm than the high mountains, and Who will not fail. No earthquake can change the Word of the LORD which is settled in heaven. Oh for more praise.

“By the Grace of God I Am What I Am”*

A very beautiful testimony to GOD'S saving work. It implies deep humility and gratitude, And how much spiritual teaching is wrapped up.

“By the grace of GOD,” “I am” a contrast with that which “I was.” My present salvation is very precious: it involves an entire contrast with my old mode of living.

Again, the wording of the HOLY SPIRIT implies, Who can fully describe what a believer is: “I am *what I am.*” Undefinably blessed is the position which is given to GOD'S children in His BELOVED SON. The apostle did not know it all.

Moreover, humility shines out. The apostle will not exalt himself to a number of titles. Just as John described himself in

* Carefully distinguish from language of Ex: 3. 14. CHRIST'S own prophecy of coming in the flesh, “I will become that which I will become.” John 1. 14.

terms of the LORD'S relation to him (John 13. 23) so here a lowliness is evident (*cf.* verse 9) yet there is no indecision—"I am *what I am.*" Nothing more, nothing less. Here is a note of triumph—and of *present* triumph. *But* have I not the flesh within, even though crucified and being mortified? Yes, but I do not acknowledge its "rights!" See Rom: 6. 11. This is the meaning of Rom: 7. 20; to excuse sin because of such words is to pervert them entirely. The believer holily blames himself, and denies himself. He takes the standpoint of the new creation!—"All that I really *am* is by the grace of GOD: my old life has been judged (Gal 2. 20): the Day of Judgment for me is associated with Calvary: GOD has no legal recognition of me in the flesh: CHRIST represented me, and now I hate the *condemned* reminders that the fulness of His work is yet future, and that I am to be painfully tested in a life of conflict—and appointed *victory.*" Is this your attitude, dear reader? Are you rejoicing in what you are, by the grace of GOD, or have you some confidence in the flesh? Any such confidence will soon beget despondency, as the "flesh" to which you look varies, and loses its religious attire. But if you look to CHRIST, and have no more conscience of sins through His finished work, in the sphere of *righteousness* there is no room for *boasting*, there is no room for depression, there is only room for praise. But thanks be unto GOD, there is room for much of this, in the power of the HOLY SPIRIT.

Should we not be very earnest if we realize the mighty change GOD has caused, and grateful for His sovereign and powerful grace which has made us what we are? Shall we not own our inability to choose for ourselves, and own the privilege of *expecting* GOD will save other unlikely ones, and so forth? In other words, this brief sentence is filled full with GOD'S doctrine to lead us to spiritual practice that He may be glorified indeed.

GOD is not weakened by the antagonism of man: the trials of His people are not too great for Him. Therefore if they are continued, He has a wise purpose of infinite love.

John 4. 10. "The Gift of God." Rom. 6. 23.

THE FREENESS of the gospel is its glory. The SIMPLICITY of the gospel is its majesty. The SUITABILITY of the gospel is its Divine evidence. But these precious characteristics are the very cause of opposition by the natural man, who boasts of HIS work, and trusts in HIS power, as if he could contribute "something." Do you desire a FREE gospel, or are you seeking one in which YOU can "do" part? The latter is not GOD'S gospel. Nor would it be of any value to a SINNER!

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"NO MAN CAN SERVE TWO MASTERS: FOR EITHER HE WILL HATE THE ONE, AND LOVE THE OTHER; OR ELSE HE WILL HOLD TO THE ONE, AND DESPISE THE OTHER. YE CANNOT SERVE GOD and MAMMON." Matt. 6. 24.

A Word of Introduction.

BY the enabling grace of GOD we rejoice to send forth another messenger concerning His so great salvation, and His loving will for His blood-bought people. It is also a privilege to know Him and trust Him but we would not forget it is also a privilege to obey Him. The grace of GOD does not make a man careless. The power of GOD leads to devotedness. That our Triune GOD may be honoured through love's intensity, in the work of the HOLY SPIRIT, with attraction to the LORD JESUS as the One in Whose Name even daily details are done, are these pages sent forth.

"Power over His own Will."

HOW many of us hesitate when some brief extract from Scripture is given. *Where* is it to be found? And why has it not impressed us so deeply before? The writer has often found 1 Cor: 7 helpful as to the meaning of godly "advice," and the spiritual condition which GOD emphasizes respecting earthly arrangements. But the words which form our title have suddenly "taken hold." They are clearly applicable in many ways, and regarding many things, beyond the context in which they are found. Scripture principles are full of meaning.

Man has "a will" and there is no doubt as to this. The ungodly use their will against coming to CHRIST (John 5. 40). They de-

Meeting Rooms of Believers:— 61, Upton Lane, Forest Gate, E7, 43a, The Broadway, Walham Green, London, S.W.6. Also "Rosemond," Bede Burn Rd, Jarrow-on-Tyne.

light in the thought that they can exercise it, and the climax, "the man that is to be"—since the world is looking for Anti-christ not CHRIST—"shall do according to his will" (Dan. 11. 36). But is this freedom?

The child of GOD, since possessed of a new creation, has a *new* standpoint, and thus encourages a *new* realization of everything. He is taught by grace to regard "natural freedom" as irksome. The man who boasts that he can do what he pleases is before us in John 8. 34. This seems strange to those who know not the LORD. They cannot understand the binding freedom of Psalm 116. 16, "I am Thy servant . . . Thou hast loosed my bonds."

But yet we see *something* of this even in ordinary life. The man who craves for drink is called "a slave of drink." He has his way, and finds it a miserable thing to have his intense wish gratified. The will masters him! But the world does not apply this principle far enough. If I am, in any respect, merely subject to my will, I am a slave. I need *authority* concerning my will, that my wishes may not lead me. The apostle also wrote "I will not be brought under the *authority*" of any(thing)"—1 Cor. 6. 12. He felt the privilege of devotion to CHRIST alone. *A believer has only one Master.*

Therefore may I ask you, and myself too—"Have you authority concerning your will?" Or are you swayed by feelings, and cravings, and natural wishes, and changed desires? Can you say "No" to self? Unless we DENY *ourselves* we cannot follow the LORD. And unless we say "No"—definitely and firmly—we do not "deny." Have you "authority" against the weight of relatives, neighbours, onlookers? Are you glad to be counted foolish for CHRIST'S sake, though sorrowful over those who thus regard faith and obedience? You "wish" this or that: but is it *the will of GOD*? If not, are you thankful to say "No!" Are you, by grace, resolute, having "authority," or are you brought down, and conquered (2 Pet. 2. 19*), so that the witness of a *definite* life is gone?

It is so needful to love the LORD with *the mind*. A believer should have a godly stability. We all experience "feelings" and "impulses," and a restless, worrying mind is often produced through some trivial thing, because we want *it*, or set our heart on *it*. There was a moment when we were quite undecided—"Shall I do this or that?" But we "made up our mind" without asking counsel of the LORD, and the matter which was indifferent to us five minutes ago is now so dear that it occupies us, and takes our thoughts away from the LORD. Is this right? We all know it is not. The will, moreover, is so fickle, as well as obstinate. Amnon's sudden change from love to hatred is not uncommon. Something we longed to have does not "satisfy" us, and we lightly lay it aside. A part of "Christian work," which we may have coveted when unfit, may be obtained, and then do we not go through

* "Of whom" or "of what": "things" may be included, as in 1 Cor. 6. 12. Do not be a bondservant—*except of CHRIST!*

it carelessly? Does service become a wearisome duty, and do we want a change? I trust we are not thus dishonouring GOD. But these conditions soon result from an uncontrolled will. Alexander had a "freedom," and then cried because of the results of his outward success. To be thwarted is often blessed. How we would praise GOD for our trials. The climax of the fruit of the SPIRIT is self control (Gal. 5. 22, 23). We want to weigh everything in the balances of the sanctuary. What is the *will* of GOD? Here is the contrasted will, which we would joyfully obey henceforth. Matt: 7. 21, 12. 50, John 7. 17 are clear and helpful upon this point. Christ had no sinful will, but He was pleased to express Himself to show that He took a perfect path in this respect, (John 5. 30, 6. 38) and, moreover, to indicate that the physical feelings, through which He passed, were never mastering His *perfect devotion* (Luke 22. 42). This language is used for our encouragement. We *add* sinful wishes to physical feelings, but Satan sought to tempt CHRIST through the bodily strain, yet found nothing in Him (John 14. 30). But He, as His people's Example (1 Pet. 2. 21) manifested wondrous authority in His spotless life: nothing in Him was outside control, His body was His temple (John 2. 21) and *nothing* entered to defile Him. He was *ever* in the things of the Father. Oh that our lives may not be so jerky, so irregular, so uncontrolled. Have we not all "wished" to say certain words, not fully helpful to love among saints, and *felt* a restraining, yet jerked them out before being ready to ponder? We have been willing to ask GOD'S guidance quietly *afterwards*, but it *is too late*. The words have gone on their solemn career. Oh for a holy self-control, and authority over our will from the outset, that, in the power of the HOLY SPIRIT, we may really *adorn* the doctrine of GOD our SAVIOUR in all things. Nothing else can glorify Him as, by His mercy, our inward man would wish!

The Believer's Opportunities.

WE have many "opportunities" for glorifying GOD (Gal. 6. 10), far, far more than we realize. They slip from us, and because we have not *seen* them, we are not so concerned. But how little we do for Him Who has done so much for us, in Whom we have redemption and all spiritual blessings. Surely there is a call for *praiseful* activity.

The future will be rich in its privileges. CHRIST will present to Himself a glorious church. We shall be like Him, for we shall see Him as He is. The certainties of the future are very real to the trustful child of GOD. There are no bare possibilities with GOD: He knows the end from the beginning. His counsel shall stand, and we are satisfied. But *some* "opportunities" will then be gone for ever. We shall no longer be able to suffer for His sake (Phil. 1. 29). *Faith* will be changed to sight, and thus the

precious victories of faith, amid difficulties, will no longer be ours. The joy of pleasing GOD, in a body of humiliation and of *warring* against the flesh, that He may be exalted, will be past. Let us use these opportunities, in the power of the HOLY SPIRIT, while we can.

But how can we tell what *are* our opportunities? How can we deal aright with "circumstances"? How can we distinguish GOD'S open door from a subtle snare of the devil? Rom 12. 1, 2 would seem to set forth the preparation for *discerning* His will. We need to *walk* with Him. Seeming opportunities may be actually the reverse, and apparent difficulties may be GOD'S gracious encouragement to earnest waiting on Him. Is it not written, "Ask, seek, knock!" The *broad* path is easier than the narrow, and the same principle often applies after salvation. The added words of 1 Cor. 16. 9 are very striking, "a great door and effectual is opened unto me, and *there are many adversaries.*" The outward checks did not hinder GOD'S dear servant. Is there not a force in the "therefore" of Acts 14. 3? If we "give way" because of hindrances, we are looking to *them* rather than to *the LORD*. He may teach through circumstances, but let us be more careful to seek *His* teaching, and let us not put circumstances in the place of GOD, or judge according to appearances and comfort.

Open doors are not a necessary evidence of the LORD'S blessing. When Jonah rose up to flee to Tarshish, he soon *found* a ship going thither. Peter had a seat when he followed afar off. David received a great "opportunity," more than once, for slaying Saul (1 Sam. 24. 11, 26. 7-12). It is easy to be impulsive, but we must be guided by GOD, and His revealed will.* An "opportunity" cannot make right that which grieves Him. The HOLY SPIRIT does *not* contradict the Scriptures.

The message of Heb: 11. 15 is appropriate. There are always tests on the pathway of godliness. Ruth was told more than once of the difficulties which would attend persistency. Satan was allowed to use even Peter to try our beloved LORD by the words of *natural comfort* in Matt: 16. 22. Nor can we forget that the temptations in Matt: 4 show the devil's still repeated methods. He sought to insinuate a *quick* way to the glory, a *quick* deliverance from the path of rejection amid such wickedness. "We must through much tribulation enter into the Kingdom of GOD."

Let us, henceforth, be spiritually on our guard against multitudes of snares. So shall we honour our beloved LORD, and live to the praise of His glory, though amid all that would distract, and even destroy, until the day break, and the shadows flee away. This time of trouble is not for ever. The LORD is the Same amid it, and we would have confidence in Him.

My emptiness is more than met by the LORD'S fulness: oh that there may be an overflow in praise.

* Acts 14. 13-15, 16. 16-18 have come before me as witnesses *against* grasping earthly "opportunities" for seeming influence.

"Which Is Desert" Acts 8. 26.

THE will of GOD is not always, by any means, on the line of human success, nor always in accord with human anticipations, reasons and reasonableness. Heart-love is tested by real giving up. To give up the ties of land and kindred was GOD'S appointed means and blessing for Abraham: and the *after-test* was of the same searching character: his beloved son was not to be first, but GOD! The first Adam failed through love to his bride: the last Adam loved and loves perfectly. Misdirected, selfish love is full of harm. It is so natural to be swayed by temperament, feelings, wishes, surroundings, instead of seeking to be open-hearted to the LORD. I do not mean that our actions are to be against our wishes, and affording a *mournful* attempt at mortification. Nay, heavenly wishes are to become ours, that we may *rejoice* in doing the will of the LORD. But when natural inclination aims at a throne in the heart, there is utter confusion.

Even delight in activity *for* the LORD may become turned aside, and thus we may misuse that which is precious. Satan is subtle. If he cannot draw us to love evident sins, he will seek to make us love obedience itself, with a wrong love and from a wrong standpoint, and to work hard for the LORD with selfish pride and fleshly energy. The remedy is *not* idleness: to escape from one sin by another is not victory. Has not our GOD all power, to enable and effect a twofold deliverance? Let us be concerned that work *for* the LORD may be the work *of* the LORD for us (1 Cor. 15. 58), and that it may be *in* the LORD. Thus will He be glorified.

How surprising was GOD'S arrangement for Philip. Unquestionably he had been much used of *GOD* in Samaria. Nor is there any trace of disappointment, or irritation, at the way in which GOD had chosen others for another part of His one work there (Jealousy is hateful in Christian service). Yet suddenly Philip is sent south toward Gaza, and the words are added "Which is desert." Whether this was mentioned to *him* then, or is added by the HOLY SPIRIT in the record, we do not know. *Both* thoughts would intensify the message of GOD to our hearts—Do not let us become occupied with *our* idea of an "open door." Are we willing to go aside at GOD'S call, and apparently to lose for Him an opportunity? Doubtless, there are dangers of *every* kind. Some will argue from this a defence of their changeableness, and because the will of the LORD has sometimes arranged that which is unusual, some may infer that their unusual caprice *must* be the will of the LORD. This is a real and grievous peril, but the fact that many mistake GOD'S guidance is no argument against that guidance. Rather is it a call to more quietness before Him, and more whole-hearted-devotedness, for only as we *walk* with GOD can we *expect* to know His will.

"Which is desert." How painful to the flesh. And the time would seem to be thrown away. "To what purpose is this

waste?" is often the question of some. But GOD'S ways are perfect. Moses became *great* in Egypt, when forty years old (Heb. 11. 24 lit:), and as one learned in all the wisdom of the Egyptians seemed such a suitable leader there and *then*. "He *supposed* his brethren would have understood." One would have anticipated their delight in such a unique deliverer, one from the palace, and in the prime of life. But he was *led* to the backside of *the desert* (Ex. 3. 1) and there he learnt not to "*suppose*" but to be "*sent*."* And the words ring out in Acts 8, "Which is desert." Are you, and I, willing to have our plans altered, or rather to rejoice in GOD'S plan? No reason was given, the after-blessing was not prophesied, as far as we are told. The will of GOD was enough. We recollect the *shutting* of door after door in Acts 16. 6-8, whereas Jonah *found* a ship starting for Tarshish (the very place was in his mind), when going his own way (Jon. 1. 3). "Which is desert":—oh how wonderful is GOD'S purpose. For *one* soul is precious to Him (Luke 15. 7, 10). Nor would we forget how many may be saved *through* one. Moreover, GOD seems to have intended an encouragement to Philip after *Simon's* awful condition had been revealed: an *Ethiopian* would fill the gap: "one" instead of "one." The apostles had appointed some to serve tables: the LORD took the first who was faithful in such detail-labour, and privileged him, after witness in *Jerusalem*, to be a blessing (largely through prayer and suffering) to *one* Hebrew of the Hebrews, who became apostle of the Gentiles, and took the second, who was likewise faithful, and privileged him, after witness in *Samaria*, to be a blessing to *one* Ethiopian! Could anything be more remarkable? The very districts of Acts 1. 8 seem definitely before us. In themselves, Paul and the Ethiopian were entire contrasts, as Phil: 3. 5 will show. Manifestly, the man who speaks in Acts 8. 31 is quite different from the learned scholar, but the LORD, Who blessed Nicodemus and the woman of Samaria, as preciously recorded in *adjoining* chapters, saved both these men. And both had "treasures" of earth naturally: we know what things were *gain* to "Saul of Tarsus," and call to mind Acts 8. 27.

We have noticed that the LORD did not tell Philip, as far as we can see, anything of the blessing, or of the witness unto the *next* most parts of the earth. Let us apply the principle personally. It is so easy to see it for old-time saints. The LORD does not wish His people now to act simply because of a promise, but in *dependent* love. Philip was made to be willing for GOD'S further encouragement as he obeyed (note Heb. 11. 8): observe the definiteness: "And he arose and went" (Acts 8. 27). At once we have the LORD'S "Behold"—"And, behold, a man of Ethiopia." The LORD did not carry him away as on the return (39): he must be ready for the strain and for the test of the

* The forty years there were not lost. In the light of Ps. 90. 10 and Deut: 34. 7, they seem more than added on!

journey—a test of continuance first. Nor is there any syllable that he was unwilling. Thanks be unto GOD! Oh to be like-minded! Oh that you and I may be glad for the LORD'S own methods, and be cheerful when our arrangements are broken. Love delights to *follow* Him. The LORD emphasizes the word "follow." Let us be concerned, in the power of the HOLY SPIRIT, to illustrate its meaning every day.

"The Lord God Hath Spoken."

Amos 3. 8.

THIS fact deeply impressed Amos. He did not *dare* to be silent. He had a solemn realization that GOD had spoken, and that there would be the fulfilment of His Word. If men felt this today, how differently they would often act. "There is no fear of GOD" before the eyes of many, The warnings of GOD "SEEM" to refer to that which is so distant. The history of the flood, of Sodom and Gomorrah, and of similar manifestations of GOD'S power is read as *bare* history. Men have become used to the works of men, and they have assumed from the *present* silence of GOD that He will *always* be silent. But this is a grave mistake. "*The LORD GOD hath spoken,*" and He will do *all* that He has spoken,—wondrous words of mercy and of judgment,—mercy and salvation IN CHRIST, and judgment and wrath OUTSIDE Him. And *which* words speak of YOU? The threatenings are as sure as the promises, and, thanks be unto GOD, the promises as sure as the threatenings! A royal welcome to a worthless sinner is the marvellous message of THE GOSPEL OF THE GRACE OF GOD!

"If a ruler hearken to lies, all his servants are wicked." Prov. 29. 12.

"Cease, my son, to hear the instruction that causeth to err from the words of knowledge." Prov. 19. 27.

THESE two Scriptures emphasize an often forgotten aspect of truth. We are responsible not only to use our *tongues* for the LORD but also our ears, and are sinning if we listen wrongly,—are encouraging others thereby in speaking wrongly. Hence the LORD'S commands—"Take heed *WHAT* ye hear" (Mark 4. 24), and "Take heed, therefore, *HOW* ye hear" (Luke 8. 18). It is so easy to be affected more than we think by *listening* to a *little* "scandal," a *little* "trifling," a *little* talk of any kind or character which is not to the glory of GOD. Oh to be kept!

Curiosity is a powerful factor in life, and most dangerous. There is such a tendency in many to like to have a secret, and to know something which is not generally known. Many would deny the plain

testimony of Tit. 3. 3, but the idea expressed in the words "hating one another" is more often illustrated than most realize. It seems engrained in fallen humanity to like to hear something against others. Insinuations will always find an audience, and hints which say nothing *definitely* may be most dangerous, though it is difficult to deal with them because of their vagueness. Do not listen to lies, unless you would make others wicked. Do not become a receptacle for backbiting. Do not be ready to receive what any one wishes to tell you. Have a holy hatred of lies: cling to the truth: be firm against unkind words: any one can damage the character of another: love does not compromise, but love hates that which is under the surface and afraid of the light. Be concerned about your ears, even as you would guard your lungs against the breathing of poisonous gas.

"First of All" 1 Cor. 15. 3.

HOW important it is to have first things first. To attempt to change a man's mode of living while he remains dead in sins cannot be really successful. We would, therefore, preach the glorious gospel whereby GOD causes dead sinners to see their lost condition, and the death of the precious LORD JESUS for such, "as they are." And we would preach this "first of all" to those who are brought to believe on Him as well. It is vain to leave this out. A house without a foundation must fall. "Religion" means "binding back," and has never saved a soul: we are not talking religion to you, nor forcing religion upon you. When a man has been FIRST saved by grace, he is ready for religion, and glad to be "bound back" from falling into sin. But salvation is your FIRST need, and this is WITHIN, because of the work of CHRIST. Hence we do not preach reform, but CHRIST. We do not preach religion but CHRIST. We would point to Him as the LAMB of GOD taking sin, the ONE lifted up on the tree, because sinners deserve a curse (terrifying thought), and because He loved to bear the curse for unworthy ones (comforting hope), and as the ONLY ONE in Whom there is any security for time and eternity. Can you hear of His love and sufferings UNMOVED? Can you risk a day without Him? A solid foundation for solid joy is in CHRIST alone! And nothing but faith in Him can meet your need, or please GOD!

The Words of GOD are not like the words of man. You may misinterpret them; but you cannot find any unintended beauties in them. There are no accidental ambiguities. Every possible thought was before Him with Whom there is no mere after-thought. How precious to have such words as our very own, for GOD'S truth is given to His blood-bought people.

Let me realize the love and mightiness of GOD, and difficulties He permits cannot cause despair.

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Edited by Percy W. Heward.

"AND JOSHUA SAID UNTO THE CHILDREN OF ISRAEL, HOW LONG ARE YE SLACK TO GO TO POSSESS THE LAND, WHICH THE LORD GOD OF YOUR FATHERS HATH GIVEN YOU?"

Jos. 18. 3.

A Word of Introduction.

HOW many are the mercies of GOD to His people. If day unto day uttereth speech in nature, surely yet more so in grace. How precious is the thought of CHRIST, the One Who died, and rose, and intercedes and is coming. How blessed to be in Him, and to be for Him. And yet the LORD'S own people must be ashamed that they fail so often to possess their possessions (Obad. 17), and to live up to their privileges. But GOD graciously encourages to more expectation from Him, and more faithfulness. "Be not now negligent" (2 Chron. 29. 11) is a deeply encouraging command. If we are the children of GOD, shall we live as if we were without spiritual riches? If brought near, wondrously near, shall we live as if far off? Nay, let us, in the power of the HOLY SPIRIT, be devoted unto Him Who for our sakes died and rose again!

The Limitations of Asa.

CONCERNING GOD'S servant Caleb we read "He hath wholly followed the LORD" (Deut. 1. 36*) and the testimony to Hezekiah is precious, "He trusted in the LORD GOD of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him" (2 Kings 18. 5). Distinct from the kingdom of the northern tribes with ever-changing family and no example of faithfulness to GOD, the kingdom of Judah in

* Observe (a) margin and (b) God's delight in repeating this testimony Num: 14. 24, 38; 32. 12. and Jos: 14.

David's *one* line, according to promise, had several who manifested some definite faith in Him. For this we rejoice, but how solemnly we find in them, as in ourselves, "limitations," which affect both witness, and enjoyment. We rob the LORD of that glory which is due to His Name *via* implicit confidence. I do not mean that Hezekiah was without defect: David, the man after GOD'S own heart, faltered, and there is a "howbeit" with Hezekiah, even *after* the wonderful deliveranceS which GOD gave (2 Chron. 32. 31). But his consistent faith shines out, and so should ours, guided by the HOLY SPIRIT. We have so many encouragements which he had not then received, not only through the very *record* of his, and similar experiences, but also because our gracious GOD has brought life and incorruption to light through the gospel. We should be men and women of praiseful faith.

Asa was one of the kings of Judah who *largely* maintained a definiteness for and toward GOD. He "did that which was good and right in the eyes of the LORD *his* GOD" (2 Chron. 14. 2) "And he took away the altars of the strange gods" (3): the English word "for" misses the point, as if this taking away was his *first* act of obedience. Rather he was sufficiently near to GOD to act thus as a godly result. Inner obedience must precede outward firmness. The high place of these strange gods were likewise removed, indeed all the high places of the *cities* (5), but the high places generally among the people, outside the cities, still remained (1 Kings 15. 14, 2 Chron. 15. 17). There was a *limitation*. Howbeit in *this* connexion we are told that his own heart was complete, and at peace with GOD all his days. There was no attempt to serve GOD *and* idols: there was no warfare against GOD'S worship in his *own* life. He did not *personally* have a divided heart in *this* matter. Yet may it not be that his partial *lack of decision*" hindered *others* afterwards, and even stopped *him*, in *other* ways? Oh for more complete *definiteness* unto the LORD, the definiteness of 2 Chron. 15. 17, which almost suggests Josiah.* GOD does not record the failures of his servants isolatedly, or to make us despise *them*, but to direct our humbled minds beyond them to CHRIST, and to cause a deeper consciousness of *our* need for faith every moment.

It is beautiful to hear the trustful words of Asa in 2 Chron. 14. 11, "LORD, it is nothing with Thee to help whether with many, or with them that have no power: help us, O LORD our GOD; for

* The HOLY SPIRIT seems to emphasize this parallel, and to show how he went outside the cities in dealing with high places (2 Kings 23. 13). If Hezekiah's *espec al* characteristic was "trust," Josiah stands out in "turning" to the LORD "with all his heart" (2 Kings 23. 25). Oh that we may grow up into CHRIST in *ALL* things. His *after* failure not in worship, but in practical activity which cost his his life (*exactly* as the man of God who prophesied him by name, 1 Kings 13) occurred at the *same* age as Hezekiah's twofold crisis 2 Kings 18. 13, 2 Chron. 32. 24. Surely these fact's ought to have impressed him, yet he acted then for himself (2 Chron. 35. 20), and in a military connexion which reminds once more of Asa (2 Chron. 16) Thus Scripture is linked with Scripture for our help (1 Cor. 10. 11).

we rest on Thee, and in Thy Name we go against this multitude, O LORD, Thou art GOD; let not man prevail against Thee." GOD honoured *faith*. But Moses, the meekest of men, spake unadvisedly, and we often falter on our strong points. We are not guarding ourselves there so humbly. The "confidence" of past experience is misused, and we leave an unprotected fort. But for a great while Asa was preserved. When however his long reign was nearly finished, another test was permitted. Baasha came against Judah, and Asa, without *any* recorded waiting on GOD, but apparently with no intention of evil (any more than there was with Hezekiah in 2 Kings 18. 15), took the very things of GOD and gave them to *Benhadad* (2 Chron. 16. 2). This is the *principle* of failure. Oh, beloved friends, have not we followed this? Have not we taken the LORD'S definite "time," and used for "other things?" Have not we purposed in our hearts to give more moments to His service among others. and then drawn back? Have not we even robbed our gracious Heavenly FATHER of that which we intended unto Him in prayer—"Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? Saith the LORD of hosts. Because of Mine house that is waste, and ye run every man unto his own house" (Hag. 1. 9). Oh for humbled hearts to GOD'S glory. But Asa *seemed* to be successful, and so may we: Benhadad *hearkened* unto him, and Baasha's attack was *quite* removed. Let us remember that we may seem to be prospered when we are *not* on the LORD'S lines. The argument from "results" is faulty, moreover, because we cannot say *how much more* we should have been prospered had we followed the LORD wholly (2 Chron. 16. 7).* Asa's greater experience in older life should have meant more faith, but it was the reverse (verse 8). Do you and I trust the LORD more than we did, when we were younger believers? We should! But do we? Beware of human reasoning, and settling down to the logic of natural expectancies instead of rising to the mighty boldness of faith. Spiritual "age" without growth in faith is no advantage. Asa's *limitation* is seen once more. He does not realize that one with a restful heart as to worship (2 Chron. 15. 17) should have the same restfulness as to all *daily* emergencies (2 Chron. 16. 9)—the same *entireness* with GOD. Indirectly the words of this verse seem to be an encouragement.

* How would he have smitten the host of Syria if he had trusted quietly, though intensely? Is there a translation-mistake for "Israel?" No, by no means. See 1 Kings 15. 19, "Come and *break thy league* with Baasha." If only Asa had not urged this deceit, with his wrong "gift," he would have had *temporary* increase of trials. Syria and Israel would have marched together against him, but God delights to deliver from *greater* emergencies. Cf. the force of the words "were not the Ethiopians and the Lubims a huge host?"—in 2 Chron. 16. 8, and see 2 Chron. 20. 1. Ahaz failed on this very point even when "Syria" was confederate with "Ephraim." The words to Asa in *previous* years would have caused a man of God to see in the very difficulty a background for blessing, but Ahaz did not believe and was not established (Isa. 7. 2, 9).

GOD apparently recognizes the devotion of his heart, and sends a message of love implying that He would have delighted to help *such* a servant of His,—that His eyes were in all the earth with this loving object. The solemn "herein" and "henceforth" sound out as David's "howbeit," but, alas, Asa does not learn the lesson (10). How precious to have an *obedient* ear for reproof, and to receive *with meekness the engrafted Word* at all times. When we have failed once, we are in a *condition* to fail again, unless sin is confessed. When we *need* rebuke MOST, we are often LEAST ready to *receive*. Should we not pray for a *tender heart*? Asa was wroth with the seer, AND oppressed some of the people. The two commands of love to the LORD and to the neighbour were "like" unto each other: if in any measure we fear not GOD we regard not man.

Fellowship with Him will lead to right actions in all. All human theories ignore this. And now we sorrowfully reach a third "limitation." The lack of decision as to the high places, and the use of unappointed means against Baasha, lead up to a similar defect concerning the body. It is beautiful to see Asa's devotion unto the LORD at the first, but near the end we find such a hesitation as to *business* and *physical* concerns, though not as to idolatry. His relation to Baasha was *his* kingly "business" life, as it were, and thus we have the two special dangers which now confront children of GOD. 'Tis not enough to trust Him against evil in worship and manifest service. Do we, by the power, of the HOLY SPIRIT, have confidence in Him as to our daily duties and using for Him our bodies of humiliation? Human arranging in business, without obedience and prayer for GOD'S guidance at the outset in all, and anxious hurrying to place oneself in "the doctor's hands" do not seem the *evidences* of faith, beloved friends. The part-silence of 1 Kings 15. 23 speaks loudly, "nevertheless in the time of his old age he was diseased in his feet." And 2 Chron: 16. gives us much more than a hint of distrust. The disease *developed*, and the LORD, Who caused Ex: 15. 26 to be written for Israel's blessing, spoken definitely to Israel's king. But unlike Hezekiah, whose *prayer* about the boil was heard, Asa sought not to the LORD but to the physicians.* The fact is sad, and the similarity with verse 7 intensifies the thought. Asa's *temperament* was Satan's opportunity. "Not to the LORD for (he was) *among* the physicians": the word "among" reminds of Mark 5. 26, and *Luke*, experienced in this very work, records the same failures and experiences of man (8. 43), and manifests no professional pride or hiding up of this human defect. In many things we falter like Asa. We are *among* physicians, and the circumstances and customs of to-day are so naturally *illustrated*. We do not *seek*

* Parallels and contrasts with Hezekiah will help our hearts—humbly. That earnest king did *not* turn to the physicians but to the LORD, and the LORD'S "means" and promise alone were recognized. But immediately after we are told of a *business* failure like unto Asa's. A wrong fellowship was formed with the King of Babylon (Isa. 39—see 8. 12).

the LORD with love's intensity, and expectations, and humility. What is the result? We may be healed and prospered "apparently," or may not be. But often we delay, and reduce, a blessing, even when we seem to have the temporary success which Asa had on the previous occasion. GOD in mercy bears with us in our failure. We learn the ways of the heathen in some measure, and wait not for His counsel. It may be after a while, that our Heavealy FATHER uses the *severer* chastisement, as on this *third* occasion with Asa, and there is no success. He is sovereign, and *whatever* be His method of teaching we will thank Him. But how blessed to learn *more quickly*, and to trust more fully, even as Abraham, Who against hope believed in hope (Rom. 4. 18). Do not act with *another's* faith, but do not act with your own *unbelief*.

If you lay, as it were, a lump of figs as a plaister upon the boil (Isa: 38. 21), be clear first that you are acting in faith, and not simply because of "habit," or the command of unappointed arrangements.

A man may be privileged to advise you, but you are the LORD'S, you are not your own, you are not to become *servants* of men, nor "run" to earthly succour, with worldly wisdom. 'Tis more important to know what GOD is teaching than to "want" to get well. Do not seek to lift the trial, AND at the same time remove the blessing of quickened faith which GOD has wrapped up in permitting it—if you are humbled aright. You cannot put yourselves implicitly in "the hands" of a man,—to His glory. You cannot use "means" *just as* unsaved men,—to *His* glory. And the general lack of faith may call you to a more definite separation. Are you *willing*? Does *your* faith grow exceedingly, dear believing reader?

Asa's "indecision" affected his home, and godly parents need to be concerned as to the results of any defects in their character. Jehoshaphat was an earnest servant of GOD (2 Chron. 17. 4-6) but he joined affinity with Ahab (2 Chron. 18. 1, 21. 6), and went down to see Ahab (2 Chron. 18. 2). He tried to blend submission to the will of GOD (verse 4), but why do we not read of enquiring of the LORD in verses 1 and 2? The foolishness of his action is seen after his apparent silence (verses 26-28 followed by 29, 30), yet the LORD was gracious (32). And, in mercy he received reproof (2 Chron. 19. 1-4) and faith shines out in chapter 20 over the very Syrians through whom his father had set aside faith. But the *same* lack of "definiteness" is seen in 2 Chron. 20. 35. *Again* God spoke in gracious chastisement (36, 37), and it is a joy to see the lesson was more earnestly learnt, and the precious words sound forth, in response to wicked Ahaziah's last recorded request: "But Jehosaphat would not" (1 Kings. 22. 49.) We thank GOD and take courage, though sorrowful at the "howbeit" in his family, through the sin of worldliness—2 Chron. 21. 5, 6. Why do we not trust GOD *more*? Why do believing parents "trifle" with their children's future compromisingly? Every "limitation" of faith, every fear lest one should be too "separate" from "world-bordering" is likely to be reproduced, and more than reproduced, in the family.

A home is a sacred responsibility. Trust GOD more, you will prove "He is faithful That promised." He does not disappoint faith! He honours those who honour Him, a home in communion with Him will be a witness for Him. Take your privilege by the indwelling power of the Holy Spirit. Do not hesitate. The Coming of the Lord draweth nigh.

Leaflets circulated by the grace of God, among Israel. We would look for His increase, though the first part of Ps: 126. 6 may need a more frequent illustration.

The Lord's Passover.

Ex. 12. 11.

The Jews' Passover.

John 11. 55.

Messiah Our Passover.

1 Cor. 5. 7.

THE Passover is a very wonderful subject. It speaks loudly of GOD'S grace and love to undeserving ones; for Israel's firstborn were *not* sheltered because of their birth, or history, or goodness, but simply because the passover lamb took THEIR DEATH! Thus we see that if the lamb had not died they too would have died—EVEN AS THE EGYPTIANS! But "the LORD'S Passover" provided safety and blessing, and so, in a precious parallel, is it now! "The Jews' Passover" was of old the glad obedience of some in the privileged nation, as they remembered the LORD'S mercy. But to-day "the Passover, a feast of the Jews," is *without* the lamb, *without* the blood, *without* the central fact which showed the one way of salvation. Can GOD be well-pleased with your alteration of His Word, dear Jewish reader? Amid the departures of Israel from the living GOD (as Hosea 3 sets forth), we can be thankful to Him that He has not changed (Mal. 3. 6). He said "When I see the blood, I will pass(pause) over you." (Ex. 12. 13)—

והיה הדם לכם לאת על הבתים אשר אתם שם וראיתי אתיהרם ופכחתי עלכם ולא יהיה בכם נגף למשחות בהכתי בארץ מצרים: שמות יב יג

And GOD'S love is the same. The blood of the Sacrifice must still be seen. Yet we cannot present one on earth. There is no temple. Nor could a lamb take GOD'S judgment, and feel His wrath. Nor could a lamb give to us what it did not possess—a righteousness! As a *type* and *picture* of salvation, the lamb could deliver from physical death, but the Lamb of GOD, the Glorious Passover, delivers from an eternal judgment! Happy are those who *know* MESSIAH our Passover, and rejoice in His finished work. But if you are "hoping" on that which is not secure, if you are trusting to "your own thoughts," if you are resting on your feast *without* the LORD'S Passover, is it not unwise, and

dangerous, and sinful? Oh that GOD'S grace, which has abounded to us, may abound to many others, including some who now read these lines, whom He will bring out of death into life in His own precious way and work!

"MESSIAH our PASSOVER" is GOD'S one provision.

ואין הישועה באחר כי לא נתן תחת השמים שם אחר לבני אדם אשר יב נושע: מעשי השליחים כ יב

מה העברה הזאת: שמות יב בו

"What Mean Ye By This Service?"

"WHAT is this service to you?" is the Scriptural question before us, in very simple definiteness, and we would earnestly ask it, in the Name of the living GOD, with regard to your feast of מצות this year. Is it only a "custom" to you? Is it only a memory of "history," about some men dead long ago? Is it only an opportunity for "feasts" and rejoicing together? Or is it a reminder of *your* need for salvation in GOD'S way from a *great* danger? Is it a command of GOD which holds you with a precious power? If it tells of a *need* of GOD'S *own* provided salvation, have you this wondrous position? The passover, like the tabernacle, contains a pattern of heavenly things (Ex. 25. 40). Herein is a wondrous "type":—

EGYPT pictures THE WORLD.

ISRAEL picture GOD'S PEOPLE, LOVED BEFORE DELIVERANCE. PHARAOH AND HIS SERVANTS picture SATAN AND HIS SERVANTS seeking to hold back from devotion.

BUT GOD IS GRACIOUSLY DETERMINED TO SAVE!

THE PASSOVER LAMB pictures—ah, here you falter! Let us continue first:—

THE UNLEAVENED BREAD pictures HOLINESS AND HUMILITY, on which GOD'S people feed.

THE NIGHT pictures THE WORLD'S DARKNESS.

THE GOING FORTH pictures THE SEPARATION OF GOD'S CHILDREN from a sinful world.

But the Passover Lamb: what does this picture?

"THE BLOOD SHALL BE TO YOU FOR A TOKEN" (Ex: 12. 13).

What does this suggest to your heart? You can understand the other parts of the precious memorial, but the lamb, why the lamb? And where is the lamb to-day? A passover without a sacrifice is not a passover. *The Lamb is FIRST in Exodus 12.*

The WHOLE is named after the PASSOVER lamb. Can I leave out the foundation and have a building? A million pounds, with the figure "1" omitted, is nought! A body without life is unable to act. Shall I omit every kind of judge, and yet still speak of the court? Shall I leave out paper, and call the covers a book? Shall

I put aside the lamb which *began* and characterized all the pass-over, and the blood of which *alone* GOD said *He* saw, and *alone* He described as a "token" to Israel, and covenant-token—shall I put aside the lamb, and still use the WORD "passover?" Where is the lamb? Where is the blood? And what did the lamb picture? "What mean ye by this service" *without the lamb*? It cannot be that you keep it on GOD'S authority *without GOD'S appointment*. You have lost the *centre* of the passover, and have the outer shell. The LAMB pictured a Spotless One dying for sinners, by Whom *alone* there is deliverance, and in Whom alone there is rejoicing. You cannot find such an one among men to-day. You can only find One Who is thus Righteous in the whole of the Hebrew Scriptures, and Who is able to die. That ONE is the Righteous ONE of Ps: 24, the exalted ONE of Ps: 110, the despised and rejected ONE of Isa: 53 Who is led a lamb to the slaughter, and Who bears the sin of many, that One is the *MESSIAH, HE* is the Key to passover. You have put aside the Key, and so you cannot deal with the lock: hence you have chosen another lock, and wrongly called it by the same name, but GOD'S lock remains, and closes your way to real knowledge of Him, *unless* you are humbly brought to accept *His Key*. A SAVIOUR Who has died for guilty sinners is the one hope, and, blessed be GOD, "*MESSIAH our PASSOVER has been sacrificed for us!*"

THE quick progress of time is continually before us. And what is man's progress. Is it toward GOD? Is there a love to Him? Is there a humility before Him? Are not the Scriptures concerning the last times being sadly fulfilled?

But the purpose of GOD is not broken regarding His dear, though unworthy, people, accepted in the Worthy One: they are being drawn to Himself. What manner of persons such now should be! What devoted love should mark their lives, as they realize GOD had a perfect right to leave them in their sins, and to an eternal doom. There is no room for self-congratulation: there is much room for praise unto Him.

And so this little messenger goes with a prayer that it may be used to draw some to CHRIST, and that when any are drawn, they may delight to live for Him, and to buy up the opportunity, living as His pilgrims, looking for that blessed Hope. The ATTRACTIVEIONS of the world are merely DISTRACTIONS, if we have tasted that the LORD is gracious. Why do we not sit down unto His shadow, as the bride in the Song of Songs, and, like Mary chose that good part which shall NOT be taken away? Oh that our heart may be aroused to our privileges to-day!

The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"O LORD, THOU ART MY GOD; I WILL EXALT THEE, I WILL PRAISE THY NAME; FOR THOU HAST DONE WONDERFUL THINGS; THY COUNSELS OF OLD ARE FAITHFULNESS AND TRUTH." Isa. 25. 1.

A Word of Introduction.

IF the things of the LORD are precious to you, dear reader, because He is precious, you will find in these pages, reminders of His love, and invitations to give up for Him. "To give up": oh why should use these words! He always give more—a hundred fold in this present time! The LORD is indeed gracious. Are we not often forgetful of His love, and bounty, and blessings, and interest? Shall we not rejoice at the privilege, for which we are graciously enabled, which will not be ours in glory, the privilege of pleasing Him in the midst of bodily strain, and resisted temptations, and difficulties on all hands. In the grace of our GOD, as those redeemed by the blood of CHRIST, let us walk in the SPIRIT and seek to realize and manifest the obedience and unity which pleases GOD.

A Few Notes Concerning The Philipian Jailer.

"**W**HAT must I do to be saved?" This question rings in the ears of many readers beyond most of the other words in Acts 16. And the answer "Believe on the LORD JESUS CHRIST, and thou shalt be saved" is often taken from its context, and uttered with almost a lightness that even causes irreverence and carelessness. But the *whole* narrative calls for the prayerful consideration of GOD'S dear people, and it may be that GOD the

HOLY SPIRIT will deign to use it in the path of witness to unsaved sinners. In Acts 16. 6 we find a *closed door*, and yet another in verse 7. Oh how important that the redeemed should be gladly willing for the LORD'S alteration of their plans, and for the LORD'S own checking of their wishes. When HE closes doors, He opens others; but we must expectantly, not idly, wait His time, and never run unsent. Impatience is a grievous sin. "In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3. 6).

In divers manners GOD made and makes know His good and acceptable and perfect will. In a day of supernatural gifts, and with wondrously evident appropriateness in regard to one who was an apostle and prophet, GOD revealed His plan on *this* occasion by means of a vision. A man,—literally a *male*—of *Macedonia* was beheld, and then heard to say—"Come over and help us." It was "assuredly" gathered that the LORD Himself was directing, and the LORD'S *hint* was enough. The journey was made, in loving fellowship with others, and Philippi was reached. But the testing of faith was not complete. "We were in that city abiding certain days" (12). *Where* was the man of Macedonia? As usual then, the apostle, spiritually prepared, went to the Jews first, but these were not sufficient in Philippi for the appointments of a synagogue: there was simply a place of "prayer" *outside* the city, half ignored. The proud Roman colony did not contain many who even professed to worship GOD, not 10 male Jews:* aye, it is very doubtful if it possessed anything like even to this small number, for it is written of GOD'S missionaries with reference to the "place" of devotion—"We sat down, and spake unto the *women* which resorted." *Fittingly* men as well were present but *they* were rather the co-workers from more distant Asia. Several women heard—but of only one are we told that there was hearing with the *heart*. Thanks be unto GOD, He was at work, and Lydia was saved by grace, and her salvation was soon shown by earnest and continued obedience. But the very blessing suggests a problem, for Lydia was a *woman*, and from *Thyatira* in *Asia*. *Where* was the *man* of *Macedonia*—of Macedonia in *Europe*? Had Paul been brought from Asia on the LORD'S service to be the means of mercy to a woman brought from Asia on her business? Undoubtedly. Truly GOD'S ways are wonderful. But this could not be all. GOD would not break the promise of the vision, nor "spiritualize it away." "He faileth not." So prayer was still offered unto the LORD for His loving direction (16): and on the journeys to the outside meeting place a damsel met the little company. She was evidently a woman of *Macedonia*, but there was at once a strange experience. Demon-power within her surprisingly proclaimed that Paul preached rightly. Would the apostle compromisingly accept *this* testimony? Nay. Here was an open door, but *who* had opened it? Not the LORD. There could be no impatient action of the flesh. And thus "*many days*" passed (18).

* The minimum of a Synagogue.

Then the servant of GOD, being grieved and burdened by the work of *Satan*, cast out the unclean spirit, and a woman of *Macedonia* was blest indeed. But where was the *man* of *Macedonia*? Ah, there still needed to be a time of waiting and testing. "As for GOD His way is perfect," but His way is in the sea, His footsteps are not known.

The Work of GOD does not please the flesh:—it does not minister to selfishness. Let us closely watch the result of this casting out. The Macedonian masters of this once demon-possessed girl quickly appear on the scene. They are annoyed. They have lost much gain. Paul and Silas are quickly dragged to the market place and misrepresented. *Men* of Macedonia have at last taken action: but they want no HELP, they want nothing of CHRIST. The magistrates lend a ready ear to the charge. Again *men* of Macedonia are seen, with the sinfulness of the corrupt human heart: they do *not* say "Come over and help us." The jailor seems to approve of peculiar severity with these disturbers of the peace. An inner prison is for them, their feet are fast in the stocks. Yet the LORD is not unmindful. He will neither slumber nor sleep. By being brought low, His own will be blessed and be a blessing. When Jacob thought all things were *against* him GOD was working all *for* him. Abraham was led by extremities to see the grace of GOD, and was *thus* made GOD'S friend (Jas. 2. 23); nor could Job know the LORD, and His fullest blessing, except by treading a painful path (Jas. 5. 10, 11). He Who knows our frame will not suffer us to be tempted above that we are able, but there *must* be a refining. Not till the *last* trump shall "we all" be changed. Where is *faith* when everything is easy? We must believe GOD, even as Paul, *in a real storm* (Acts 27. 25). Failure in this calls forth His words "Where is your faith?"—Luke 8. 25.

We have said that, amid all, the LORD is not unmindful of His own; nor are they, in His mercy, forgetful of Him. *His mercy* is ever greater than *the trial*: praise is thus poured forth and *not* murmuring. Afflictions are not worthy to be compared with His lovingkindness, nor with glory to be revealed. The prisoners—a *third* company of *men* of *Macedonia*—hear the the strange midnight singing—but we are not told *how* they are affected. Where GOD is silent, let us be cautious. But at least we learn the joyful *loudness* of the thanksgiving. Phil: 4. 6 was not "mere words" to the inspired writer. The words of Ps: 119. 54, 55, 62 are a reality.

Suddenly there is an earthquake, the doors fly open. The jailor is about to kill himself. Paul, graciously guided by GOD, is used to prevent this, and the persecutor, who has cruelly beaten, falls before one who himself was once a persecutor, and before Silas, and in agony cries out "What must I do to be saved?" The first *man* of *Macedonia* BY HIMSELF is before us: GOD does not always work in large *companies*. A Day of Pentecost with thousands is blessed, but so is a midnight at Philippi with only *one*.

And also a journey from Jerusalem unto GOD, which is desert (Acts 8. 26).

In the days of His flesh CHRIST needed once to go through Samaria. It was a wearying journey. But *one* there *needed* a message, and as a result many were saved. Nor is it otherwise here. The LORD'S servants have been waiting His time, without complaint, without anxiety, but not without prayerful intensity. The vision has tarried, but prayer is *now* being answered. "The man of Macedonia" is before us. Ah, *he needs* help, and he knows his need.

Consider the urgency of the question. It reminds us of the Day of Pentecost. Jew and Gentile must be saved in the same way. The man of justice is in fear of a higher tribunal: the prison keeper dreads a greater prison. A few moments before he was within a hairbreadth of *death*, as it were, and now, by grace, he seeks with a Divinely caused earnestness to have the knowledge of eternal *life*. Since he was suddenly *awakened* (27) it seems evident there was no human preparation for this remarkable work. No remorse at the cruel flogging had taken away his sleep. Here we behold yet more definitely the sovereign love and choice of GOD. He works, and who can hinder? He saves the worse than unlikely. He lays hold of those without merit, and without readiness. Otherwise heaven would have no inhabitants. How wondrous is mercy. Ah, beloved friends, if we are saved, 'tis thus GOD has dealt with us. "Salvation is of the LORD." Boasting is shut out. "Bless the LORD O my soul, and and all that is within me, bless His holy Name."

To be continued, if the LORD will.

"Them That Honour Me I Will Honour"

1 Sam. 2. 30.

AN unnamed "man of GOD" was sent with a solemn message to the high priest of Israel. Eli, like, it seems, the angel of the Church in Thyatira, was personally concerned to please GOD, yet he "allowed" that which *dishonoured* GOD. But GOD overruled the solemn sin to give us this precious message, even as the epistle to the Corinthians is definitely His overruling of the sad failure at Corinth, *to give us instruction* (Rom. 15. 4, 1 Cor. 9. 10). The words of 1 Sam. 2 are, many of them, heart-searching as to evil. But GOD has not omitted the other aspect, hence the precious message of our title. GOD *delights* to exalt His people. How gracious, indeed, are His encouragements. Even without any context, these beautiful words would be a jewel, and an encouragement to *honour* the LORD with everything (Prov. 3. 9). Oh that we may distinguish between "nominal" profession and honouring Him. He seeketh worshippers, *the object of His salvation* is *His glory*, and honouring must not be with the lips only (Isa. 29. 13): a *life* of devotedness honours GOD. How great is the privilege of the redeemed. That which is irksome to

the flesh is not grievous to the new life, contrarily, the desires of the flesh are irksome.

But, as we have already seen, the context *intensifies* the message. In verse 29 the plural is used, "Wherefore *kick ye* at My sacrifice?" How sadly we notice the impressed thought that we are *affected* by our relationship to others. It is possible to be a partaker in other men's sins. But *what* was the relationship? It was that of a *parent*. How great then is the *responsibility* of such! Yet many enter upon such duties without deep spiritual concern. Who would "rush forward" to any *responsibility*, either in home or assembly (a parallel 1 Tim. 3. 5), in the light of Scripture? Surely there is a call to godly waiting upon Him that He may equip for that to which He calls.

And the 29th verse continues, "And honourest thy sons above Me." Yet Eli had reproved (23, 24), but he had not frowned as he should (1 Sam. 3. 13). It is not enough to say a word of restraint, there must be sighing and crying for all the abominations. Those thus characterised in Ezek: *9* are the *only ones* spared. We need a deeper hatred of sin. It is that abominable thing which GOD hates, and we do not honour Him unless we take His standpoint. It is easy to say a word, and then go on "unmindful." More prayer, more heart-weeping, more godly concern are needed. We must know that if we rather criticize others' sins than sigh and cry, we are self-righteous, and committing similar sins. The heart must be more affected, if we would "grow in grace." Paul spoke *weepingly* of the enemies of the cross of CHRIST.

We can honour GOD by a right attitude toward sin. Herein is a great privilege. And GOD has emphasized this upon His blood-bought people. The only alternative mentioned is *despising Him*. It is true that there are degrees of both, and do we not find a measure of each in our lives? But though our character may not be one or the other, each action which does not honour is despising Him. Are we not concerned to be kept from this sin?

Eli did not heed this warning sufficiently. And GOD gave a fuller one, humbly through youthful Samuel. Yet there seems to have been *resignation* rather than *determination* to be more faithful (1 Sam. 3. 18, contrast Josiah in 2 Chron: 34. 24; 34. 29-33). Let us not forget how much reviving may still be granted.

One word more as to responsibility. Do not take what is not yours. (Samuel was not blamed for Eli's sons). Do not deny that which is yours. Do not seek to enlarge or diminish the sphere of responsibility unless called of GOD very definitely. To whom men commit much of him they will ask the more. Remember that home and business and assembly responsibilities are all to come up at the Judgment Seat of CHRIST. Honour the LORD where He places you.

My emptiness is more than met by the LORD'S fulness: oh that every heart may overflow in praise.

IF.*

"IF only I had more opportunity, how earnest in GOD'S service I would be" is the thought of not a few, and the opportunity GOD has already given is lost.

"IF it were warmer weather I would rise earlier for Bible Study with prayer. I will do so when the summer comes."

Dear reader, the warmer weather is here: are you acting as you hoped and intended?

"IF I had shorter hours, I would be present at more meetings, and seek to learn Greek to the glory of GOD."

"IF I could be free from present awkward circumstances, I would live devotedly."

"IF I had a rise in salary, I would give much more unto the LORD, definitely and without delay."

"IF it were not for the sake of others, I would live more simply, but I do not know how far I am to arrange my home as a pilgrim when others therein object.

"IF I were a missionary in a foreign land I would lay aside anything which would tend to exalt myself. I would start at the very beginning devotedly unto the LORD."

"IF I were able to devote all my time to GOD'S work, I should be so happy, and could do so much."

"IF I were not so weak in body, I would reduce hours of sleep, and be much more thorough."

"IF only I could start all over again"—Ah, dear believing friends, "be content" with present things, and use them for the LORD (Heb. 13. 5. 6) since His presence transfigures details. If you are faithful in a least thing, He will give you more.

"I Do Earnestly Remember Him Still"
"I Will Remember Their Sin No More"

Jer. 31. 20, Jer. 31. 34.

THE contrast of these two verses is very refreshing. What a mercy to be a *remembered* people! GOD will not change His covenant of love, He will not alter the thing that has gone out of His mouth. He delights to *keep* His people. The history of Israel is a striking illustration of His ways. That nation was elect as a *nation*: hence chastisement has never varied the purpose of GOD according to election. "The gifts and calling of GOD are without repentance." But if we are His, we are *personally* elect. If we are in CHRIST JESUS, 'tis because of a personally received salvation. Then we can look forward, to being with our LORD for ever. But

* "IF" is a very solemn word, often used in a sinful way. We remember how the devil approached the LORD JESUS. Alas, in our practical daily life we often grieve GOD'S HOLY SPIRIT, even when we have godly intentions, and in connexion with this failure, and the claiming of spiritual victory, these meditations are earnestly sent forth.

only as we obey Him in the HOLY SPIRIT, can we rightly have the joy and assurance of such everlasting love.

And if we are thus blest in His mercy, our iniquities will He remember no more. Nothing can make GOD bring into judgment again that which He has already dealt with in the perfect Sacrifice of the SON of His Love. Sins remembered no more! Happy people in such a case! Oh what manner of godliness should be the response to His love. And is it so? Let us be awakened even now, and He will be glorified.

Selfishness in Service.

DEVOTEDNESS unto the LORD is very precious. Love does not make a display. Love is not occupied with *itself*, but with the one loved. Yet we all know *how* subtle Satan is, and how he seeks to turn believers from the *simplicity* that is earnestly with a view to CHRIST. It is so easy to become selfish even amid actions done to please our gracious GOD! Every form of pride is selfishness. If "we" want to do "this" or "that," that "we" may say "we" have done it, or may be seen to have done it, selfishness has come in, and taken its sinful throne. How we must all acknowledge a lack as to *entire* devotedness. Again, if "we" want to be prominent beyond others, and are annoyed if they have too large a share, is there not selfishness? Moreover, if we *assume* the work must be ours specially, and leave others in the background, is there not selfishness? I am *not* pleading for an "equal sharing." The LORD has appointed to every one *his* work. But it is so difficult not to fall into the extremes of idleness or self-choosing. Some temperaments stand back when called by GOD, others become used to activity and the LORD'S arrangement is secondary. Oh to walk with Him, and to know His Will, under the guiding power of the HOLY SPIRIT. Yet further, if to *prepare* for our labour, we shut ourselves off unduly from others, and thrust upon them, quite unconsciously, the details which diminish their times for prayer and study, we are *not* unselfishly pleasing the LORD. We are doing *evil*, unwittingly indeed, that good may come. Is not this sad? How sensitive we need to be—spiritually—not with a worldly pettishness, but sensitive as to *our own* wanderings and failures. How important that we should seek GOD'S own searching of our hearts (Ps. 139. 23), and GOD'S own probing, that we may please Him in what we do, and by the way in which we do it. Selfishness is easier than we think. Selfishness dishonours GOD. Shall we call it *service*, if it is selfish? It may be work, it may be activity, it may be an expression of energy, but is it service? Oh to be privileged to serve—in the power of the HOLY SPIRIT. Thus shall we glorify the Name of the LORD! What other object can fill our hearts and occupy our minds?

Let me realize the love and mightiness of GOD, and no difficulty He permits can cause despair.

"I Called Him Alone"

Isa. 51. 2.

HOW precious are the words "I called." "By faith Abraham when he was called—obeyed" (Heb. 11. 8). And if we are among "the called of JESUS CHRIST" (Rom. 1. 6) have not we heard the twofold invitation "arise" and "come away" (Song 2. 13)? Has not the LORD called us into His Kingdom and glory (1 Thess. 2. 12, 2 Thess. 2. 14)? And shall we delay? Shall we fail to value such wondrous love? Is it possible that our hearts will draw back? Oh how can we hesitate? His love is a real reason for promptness. Love's response will not compromise.

Observe how Isaiah 51 mentions Abraham and Sarah. We cannot say that a believing husband will necessarily be the means of the salvation of his wife (1 Cor. 7. 16), but how solemnly such a passage as this warns against marriage except in the LORD (1 Cor. 7. 39). Agreement in the LORD is necessary first. I do not mean only that a child of GOD should be concerned not to marry one unsaved. That is very clear (2 Cor. 6. 14). But unless there is deep harmony in truth there will be hindered prayers (1 Pet. 3. 7). The HOLY SPIRIT by the word "alone" in this passage emphasizes the closest unity. Gen: 2. 23, 24 implies this. The oneness is not only outward and in name.

And, further, may we not learn from this yet once again the beautiful link, and more-than-link of CHRIST and His people. The word "link" is not strong enough. They are in Him, included with Him, and inseparable from Him. Because He lives, they shall live also. Is it not wondrous? And it is as true as it is glorious!

"COVERED."

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

Isa: 61. 10.

"Blessed is he whose transgression is forgiven, whose sin is covered."

Ps. 32. 1.

"And they sewed fig leaves together, and made themselves aprons."

Gen. 3. 7.

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

Gen. 3. 21.

"In his days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS."

Jer. 23. 6.

"And the LORD passed by before him, and proclaimed, The LORD, The LORD GOD, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, BEARING iniquity and transgression and sin, and that will by no means clear!"

Ex. 34. 6, 7.

The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"WHERE IS HE THAT BROUGHT THEM UP OUT OF THE SEA WITH THE SHEPHERD OF HIS FLOCK? WHERE IS HE THAT PUT HIS HOLY SPIRIT WITHIN HIM? THAT LED HIM BY THE RIGHT HAND OF MOSES WITH HIS GLORIOUS ARM, DIVIDING THE WATER BEFORE THEM, TO MAKE HIMSELF AN EVERLASTING NAME." Isa. 63. 11, 12.

A Word of Introduction.

BY the grace of GOD, we can again send forth these pages. "Not unto us, O LORD, not unto us, but unto Thy Name give glory, for Thy mercy and for Thy truth's sake." It is our desire that those who are in CHRIST JESUS may be helped to walk worthily of the high calling, to lay aside every weight, and to go forth to CHRIST without the camp of mere profession. The knowledge of the truth in the power of the HOLY SPIRIT, linked with the love of the truth, will indeed be blessed. There are many voices in the world, calling aside, but the sheep of CHRIST hear the Shepherd's voice, and to remind such of His loving will, and of the joy of following Him at all costs, is this issue gratefully published. Do YOU desire the glory of GOD in the glad obedience of a new creation in CHRIST JESUS?

The Philippian Jailer.

(Continued.)

His anxious question is so different from the capricious arguments which men so often bring forward to-day. And why the difference? Ah, there is no sense of sin in most hearts. If a sinner feels his burden, he will seek CHRIST: but without this feeling there is only room for the "gospels" of men. We need to pray and long for His deep working. He can save through, or without, an earth-

quake. But He alone can save. We must not merely reason men into a profession of Christianity, nor persuade them to glide easily into religion, and to patronize our SAVIOUR. *Painful* is the present-day adulterating and lowering of GOD'S Word. *That* Word contains nothing to flatter. We cry for *broken hearts* and contrite hearts. "He healeth the broken in heart."

When the sinner asks *tremblingly* as to salvation we may without delay answer, in the precious precept and promise of verse 31. Those words were not given with haphazard human freeness. 'Tis when a sinner FEELS he ought to *do* something because of His wickedness against GOD, that we can tell gladly of a work that has been *done*. Yes, "It is finished," "He hath done."

There is a suggestive and *twofold* contrast in the language of 30 and 31. "Sirs," literally "LORDS, what must I DO," says the jailer. They reply together, with holy agreement and humble earnestness—"BELIEVE on to THE LORD JESUS." Let us ever direct attention away from ourselves unto *the LORD* (Acts 3. 12).

But though salvation is by *grace* it will be *seen by obedience*. Hence we find the loving zeal of verse 33. Notice the beauty of the record—"The *same hour*:" how quickly GOD works: how promptly is there fruit. Cf. verse 18, Col: 1. 6.

The washing of stripes precedes baptism: though there is no holding back for the latter. Love to the brethren shows the sincerity of repentance (cf. Matt. 3. 8, 9). Then there is immersion—probably, it would seem, in a prison tank; and *joy* is wondrously linked with the solemn attack on self and witness to CHRIST. "A man of Macedonia" *has been saved*, and already through him blessing has reached others, for his household are before us in 31, 32, 33, and 34. This is in accord with GOD'S own arrangements. Those who can hear and rejoicingly accept are not infants, but we do not *speculate* as to their exact age. We can praise GOD for a saved family, and in this connexion our heart's prayer unto Him is "Wilt Thou not revive us again?"

The magistrates, when morning arrives, send the sergeants—another *company* of men of Macedonia—to release Paul and Silas. It may be the earthquake, and the fact of the prison doors being thrown open, have frightened them. The apostle demurs at their methods. The magistrates then publicly release and dismiss them, but we see no conviction of sin among these *men* of Macedonia, not even among the sergeants. GOD'S work is not always as religious writers of "fiction" might wish. How humbling, heart-searching and simple is the Divine narrative. And so we reach the end of the chapter.

Grace has been wondrously manifested, and, ere leaving Philippi, the servants of GOD can greet one who is not merely a jailer but a *brother* (40), and other brethren in Lydia's house,* and then can they go forward, commending believers to GOD and the Word of His grace, and themselves to be seen more fully on a *second* visit (Acts 20. 1, 2), and to be brought before us again for our encour-

* Saints from Europe and Asia, Gentile and Jew, one in CHRIST JESUS.

agement in the epistle to the subsequent church at this colony. Well may our hearts say in closing.—"Oh the depth of the riches both of the wisdom and knowledge of GOD! How unsearchable are HIS judgments, and HIS ways past finding out! For who hath known the mind of the LORD? Or who hath been HIS counsellor? Or who hath *first* given to HIM, and it shall be recompensed unto him again? For of HIM and through HIM, and to HIM are all things: to HIM be glory for ever. Amen." Rom. 11. 33-36.

"Began AHAB THE SON OF OMRI to reign over Israel; and AHAB THE SON OF OMRI reigned over Israel in Samaria twenty and two years. And AHAB THE SON OF OMRI did evil in the sight of the LORD above all that were before him" 1 Kings 16. 29, 30.

THIS *repetition* of the name is very striking. It brings before us how GOD notices individuals, and shows GOD'S solemn and intense righteous feeling against sin. Any attempt to suggest salvation apart from *wrath* on the SAVIOUR is a degradation of the *righteous* character of GOD. The *first* mention of the name suggests to us Dan: 4. 17, the *second* reminds of Eccl: 8. 11, and the *third* recalls Rom: 2. 4, 5.

GOD has many lessons in His wondrous Word of truth: oh, that we may have eyes to see them, ears to hear them, and hearts to be humbled by them. In this very context we have another threefold emphasis, "He went and served *Baal* and worshipped him; and he reared up an altar for *Baal* in the house of *Baal*" (verses 31, 32). We seem to feel GOD'S holy hatred of this iniquity, and yet His patient forbearance, and tenderness over the people. Oh how little we enter into the fulness of Scripture, and its deep and glorious setting forth of the reality of GOD'S *personal* interest. So different is the heathen conception of a selfish god, or an indifferent god, or of gods many who delight in wickedness and cruelty. Surely GOD'S character is wonderful.

There are other illustrations of a great emphasis by a threefold repetition e.g. "O earth, earth, earth, hear the Word of the LORD" (Jer. 22. 29), and "I will overturn, overturn, overturn it: and it shall be no more, until He come Whose right it is; and I will give it Him" (Ezek. 21. 27). *Every* number in Scripture is forceful; every repeated word has its meaning. May GOD'S dear people be conscious of the leading of the HOLY SPIRIT away from their natural dulness, that they may, in the power of the new life be full of devoted attachment unto Him, and earnest concern to look at *all* from His standpoint.

If I am occupied with what I *am* in CHRIST, and what I *shall* be, to the exclusion of what I *should* be now, or if I am occupied with what brethren *should* be, to the neglect of what they *are* in CHRIST, and will be, I shall become proud and censorious, and dishonour the Name of the LORD.

Leaflets circulated among Israel at their Feast of Pentecost.

“BAKEN WITH LEAVEN.”

“Ye shall bring out of your habitations two wave loaves of two tenth parts: they shall be of fine flour: they shall be baken with leaven: they are the firstfruits unto the LORD”

Lev. 23. 17.

GOD'S arrangement for Pentecost was remarkable. In Ex: 23. 18 He said “Thou shall NOT offer the blood of My sacrifice with (upon) leavened bread,” and in Lev: 2. 11, “NO meat offering which ye shall bring unto the LORD shall be made with leaven: for ye shall burn NO leaven, NOR any honey, in any offering of the LORD made by fire.”

Why then His extraordinary emphasis on leavened bread in Lev: 23. 17, as in the peace offering of Lev: 7. 13? There MUST be a reason. GOD NEVER contradicts Himself. ALL His Law was perfectly worded. Have we the key to this precious problem?

First, observe that the VERY chapter which prohibits leaven *in any offering made by fire* also refers to these firstfruits:—“Ye shall offer them unto the LORD: but they shall NOT be burnt on the altar for a sweet savour” (Lev. 2. 12). Evidently they were accepted, but BECAUSE of a sacrifice. Herein is a great difference. Distinguish the barley firstfruits on the Day *after* the sabbath in Passover. That was *one*, and *without leaven*, and received by GOD though there was NO accompaniment of a sin offering! MESSIAH RAISED from the grave, just after becoming the Passover Lamb to save sinners, is thus pictured. But the loaves baken with leaven were *two*, and they NEEDED *a sin offering*. They represent GOD'S people who own themselves MARKED by the leaven of sin, even though it has been dealt with sternly (baken). Dear reader, are you willing to confess this? Job was a servant of GOD, yet he said, “Behold I am vile.” David cried out, “Against Thee, Thee only have I sinned.” And Isaiah exclaimed, “Woe is me, I am undone; because I am a man of unclean lips.”

In view of GOD'S spotless purity, His real people do not say, “I have kept the law” or “I am better than others,” but with believing Abraham, they humbly confess themselves to be but “dust and ashes” (Gen. 18. 27). Then they rest upon a glorious SACRIFICE. (Ps. 50. 5). They are not the Sacrifice. Their religion and fasting would not be accepted on the altar, any more than the *leavened* bread, but because of the *finished* work of the glorious SAVIOUR, Whom GOD has provided, they rejoice that their sins and iniquities are remembered no more (see Jer: 31. 34). How wondrously the Pentecost firstfruits was dated from the one Omer *without leaven* in Passover. In MESSIAH alone is there acceptance!

Dear reader, have YOU such a SAVIOUR? Have YOU such a

Resting Place? Do not persuade yourselves that your traditions and observances will do instead, or that what your fathers have done will make you righteous. Will you not be concerned before a HOLY GOD that you may have the joy of His complete salvation, by the One Sacrifice which He has so graciously given, but Whom so many, alas, despise! He is the only Way of Life! The only Way of Peace! The only Way of Hope!

“The Feast of Harvest, the Firstfruits of thy Labours, which thou hast Sown in the Field.”

Ex: 23. 16.

THUS GOD characterized Pentecost and showed Israel *the privilege of gratitude amid* all. Every good gift is from above. If we have food, this is in GOD'S mercy. Self-confidence is vain. Men cannot create and work as *they* think. Have you ever thought much about sowing? If so, will you not readily agree that you sow “not that body that shall be, but bare grain!” And “that which thou sowest is not quickened except it die.” “Except a corn of wheat fall into the ground and die it abideth alone, but if it die it, bringeth forth much fruit.”

Hence the harvest speaks of RESURRECTION because of an *accepted* death, a death in deep *humiliation*. How much GOD teaches through *nature*, sown in weakness. And if GOD receives you and me, as He received the corn in Israel's harvest, it must be because a real and precious death has taken place! Well may there be “joy in harvest” (Isa. 9. 3) in a chapter which specially brings before us “a great Light” (2) even the Mighty GOD (6)—GOD with us (*cf.* 7. 14) Immanuel, the One by Whom alone there is true and lasting joy.—

“For unto us a CHILD is born, unto us a SON is given: and the government shall be upon His shoulder: and His Name shall be called WONDERFUL, COUNSELLOR, the MIGHTY GOD, the EVER-LASTING FATHER, the PRINCE of PEACE.” Isa. 9. 6.

כי ילד ילד-לנו בן נתן-לנו ותהי המשרה על-שכמו ויקרא שמו פלא יועץ אל
גבור אביר-עד שר-שלום: ישעיהו ט ה

It is not possible for a sinner who has *once* broken law to make up for the sin! If every action were perfect henceforth, there would be *no surplus, nothing over*. The only hope is *via* death and resurrection. But the sinner's own death would not be *acceptable*, it would only introduce to terrible and lasting judgment. And thus the very feasts of Israel's year, and the very food we eat, remind of the same lesson as all the sacrifices contain, *viz*, acceptance by the Accepted Death of Another. How precious to be entirely welcomed before GOD on this basis. Such deliverance means a *settled righteousness*, and that, so different from a mere

"attempt" to save, can never be undone! How wondrous is GOD'S own glorious Salvation, and dear reader, whether you believe it or not, this Salvation is in the One of Whom the Scripture says—

הוא חטא רבים־נשוא : ישעיה נב יב.
"HE BARE THE SIN OF MANY."

MESSIAH is GOD'S own revelation of mercy. When you oppose Him, you oppose your only possible Hope, and why? Because you know Him not!

"For as it is appointed unto men once to die, but after this the judgment; so CHRIST was once offered to bear the sins of many: and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9. 26. 27.

וכאשר נזר על בני־אדם למות פעם אחת ואחר־יכן המצפא : כן־הקרב המשיח פעם אחת לשאת חטא רבים ופעם שנית יראה בלי־חטא לישועה למחכים לו : העברים ט כז כח

"They Shall See Eye to Eye, When The Lord Shall Bring Again Zion" Isa. 52. 8.

HOW often men use the expression "eye to eye" without realizing the passage from which they quote. It is a precious thing to see "eye to eye" in GOD'S doctrine, and nothing contrary can be approved (1 Cor. 1. 10). All excusing of diversities is excusing of sin, and a setting aside of the power of the HOLY SPIRIT to bind together and instruct saints with wondrous graciousness. But shall we ponder this passage in its context?

The "watchmen" (Cf. Jer. 6. 17, Ezek. 3. 17, 33. 7, Hos. 9. 8) are publishing good news (Isa. 52. 7), and the Day of the LORD is viewed as just commenced. "Thy GOD reigneth" is the precious announcement, and the people are comforted after the sad havoc of Zech: 14. 2 (note Isa: 29. 7). When will this take place? When the LORD shall turn the weeping of Zech: 12. 10-14 into the joy of Isa: 61. 2. 3. And thus as the eye meets the eye, those accompanying the Deliverer and the delivered nation will rejoice together.* The promise given centuries ago will not be broken! "The Word of our GOD shall stand for ever."

The added verses show that this is the true interpretation, but also that the partial deliverance of Ezra 1 was typical (Isa. 52. 11, 12). And thus we have the suggestion how there will be a further rejoicing when the distant "captives" (Isa. 49. 24, 25), after the weeping of Jer: 31. 9 (parallel with that of their Jerusalem brethren in Zech: 12. 10) reach the city (Isa. 49. 18) as the redeemed rejoicers (Isa. 51. 11).

The HOLY SPIRIT is pleased to apply Isa: 52. 7 with a marked

* The expression "eye in eye" literally may refer to the way one can see himself pictured upon another's eye, and there may also be an allusion to the fact that the same word means "fountain" because of tears. "They see a fountain (tear) in the eye," and thus there is the joy of release (cf. Ezra 3 12, 13);

"stop" in the middle of the verse (cf. Isa: 61. 1, 2 in Luke 4. 18, 19) to appointed present-day gospel preaching. The "watchman" character is emphasized now as well: we must dwell *with* GOD if we would speak *for* GOD. "If they had stood in My counsel" shows what must precede causing GOD'S people to hear His Words. The omissions suggest that the witness is not yet to Zion as such, and that the Kingdom with regard to Zion, has not yet begun. How believers can take any part in politics in *this* day is amazing: the heavenly calling, and the character of this dispensation (*Man's* day, 1 Cor. 4. 3) seem quite obscured. The LORD has *not yet* brought again Zion, nor returned to Zion (Zech. 2. 10, 11). But the contrasts help us to understand certain parallels. Then will be GOD'S millennial peace on earth, entirely different from man's climax at the end of *this* age (1 Thess. 5. 3).† The good tidings *now* are peace in heaven, even peace with GOD and all spiritual blessings in heavenly places in CHRIST JESUS. The Kingdom is not now at Zion: it is "the Kingdom of the heavens," and GOD'S people are now come to the city of the Living GOD, the Heavenly Jerusalem. As they have fellowship in this heavenly position and attitude, it behoves them to sing. Redemption is the basis of joy (verse 9, 51. 11): in GOD'S presence is fulness of joy: everlasting destruction *from* His presence will mean "weeping and gnashing of teeth." How delightedly should saints see what He has done, and praise for all He is. A gospel proclaimed *delightedly* is the thought of Isa: 52. 7, with Rom: 10. 14. 15!

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"For I, saith the LORD, will be unto her a Wall of Fire round about, and will be the Glory in the midst of her"
Zech. 2. 5.

BEAUTIFUL promise! And all the promises are yea and amen in CHRIST. The words of Scripture are meant to awaken gratitude and the setting aside of anxiety, and a holy delight in what the LORD is and what He will do. The encouragement is in His presence. Himself around, Himself within! Himself the Guardian, Himself the Exalted One! These words will be wondrously fulfilled for Israel, literally, even in connexion with the millennial earth. Well might the angel "Run," and speak these "good and comfortable words" (cf. 1. 13). They were suited to Zechariah's heart-need. The LORD delights to encourage His people! He will not fail.

And God's truth has many parallels. He comes and protects and also dwells in the midst of His people now. Our preservation in a ruined world is a miracle. And the SPIRIT of GOD'S indwelling is a reality. Our glory is not yet outward (Phil. 3. 21), but there is a glory within (Eph. 3. 17). And this is the basis of gladness.

† John 14. 27 contains another precious thought. CHRIST gives not as the world giveth. How? "Let not your heart be troubled." The world is superficial, it cannot deal with the heart.

In Psalm 40 we read "Lo I come," with regard to the first Coming of CHRIST and His work of atonement. In Zech; 2. 10 with Rev: 22. 7, 12 we have the same language with respect to His Coming again. Well may the words sound forth "Sing and rejoice . . . for, lo, I come." If our Beloved LORD spiritually withdraws Himself we are caused to spiritually fast, and lament. If He is outside, there is Laodicean poverty. If He is inside, He must be in the midst and He Who is the Cause for praise is the Leader of praise (Heb. 2. 12) and in this we would delight. How can we face our problems to-day? The LORD'S surrounding, and enabling are our gratitude. And, as already hinted, this blessing is not only individual but for an assembly. And does not Zech: 2. 4 imply a principle that when the LORD is there (Ezek. 48. 35) we may anticipate He will give the increase? We would not seek for numbers with a view to numbers, but we would seek for His glory, and thus rejoice in the results of His honour that He may be glorified yet more.

The Cherubim and the Shepherd..

HOW far reaching were the results of Adam's choice. GOD is righteous and He *must* punish sin.

"So He drove out the man: and He placed at the east of the garden of Eden Cherubim, and a flaming sword, which turned every way, to keep the way of the tree of life." Gen. 3. 24.

Yet notice how in the tabernacle, the cherubim are no longer OUTSIDE, but INSIDE—there IS a way to GOD, and instead of the sword between the cherubim there is blood.

"And he shall take of the blood of the bullock, and sprinkle it with his finger upon the Mercy Seat eastward: and before the Mercy Seat shall he sprinkle of the blood with his finger seven times." Lev. 16. 14.

The sword has done its work! The sacrifice is there instead! Thanks be unto GOD! And now listen to the earnest prayer of the psalmist—

"Give ear, O Shepherd of Israel, Thou That leadest Joseph like a flock; Thou That dwellest between the cherubim, shine forth." Ps. 80. 1.

The Shepherd is there. Did He meet the sword? If this be so, He is risen from the dead! And this is a glorious fact!

"Awake, O sword, against My Shepherd, and against the Man that is My Fellow, saith the Lord of hosts: smite the Shepherd." Zech. 13. 7.

In Ex: 17 Moses is told to *smite* the Rock, in Num: 20 to *speak* to the Exalted Rock. Speak to the Shepherd Who met the sword, and Who was smitten *once*, dear anxious sinner, and you will find in Him THE WAY TO GOD!

Further Copies may be obtained from Meeting Rooms:—61, Upton Lane, Forest Gate, E.7, 43a, The Broadway, Walham Green, London, S.W.6, "Rosemond," Bede Burn Road, Jarrow-on-Tyne. Correspondence welcome.

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"HE THAT HATH MY COMMANDMENTS, AND KEEPETH THEM, HE IT IS THAT LOVETH ME: AND HE THAT LOVETH ME SHALL BE LOVED OF MY FATHER, AND I WILL LOVE HIM, AND WILL MANIFEST MYSELF TO HIM." John 14. 21.

A Word of Introduction.

WE would earnestly ask all who bear the Name of the LORD JESUS to accept an earnest invitation to the pondering of two thoughts:—

(1) Are we living as those who are IN Him, who are ALIVE from the dead, called OUT from the world, blessed with ALL spiritual blessings, and in whose heart the SPIRIT of GOD dwells?

(2) Are we sufficiently concerned about the differences and the indifference of those who profess CHRIST'S precious Name, and wishing to be humbled, and to put ourselves out with a view to the glory of our TRIUNE GOD in the removal of these?

To help believers in the prayerful answer to such solemn thoughts, even as we desire to be helped personally, are these pages sent forth.

Do You Smoke?

YOU answer "Yes," and the question is asked, "And are you a child of GOD?" You feel almost insulted. You have owned His Name for years, and "godly men have smoked," and thus you have your foundation. Moreover, you do not wish to be brought into bondage. And so the matter ends.

But does it end there? Others are watching you, and the world is somewhat surprised if those who emphasize spirituality smoke.

"Ah, but," you say, "We cannot take notice of what people say." No, not when they speak all manner of evil against us *for CHRIST'S sake*. Howbeit, we are to walk circumspectly, and not to cause the world to stumble (1 Cor. 10. 32). Furthermore, there are *young believers* watching you,—and imitating. Are you *glad* when you see them beginning to smoke? Do you *give thanks* for this encouragement in their spiritual life? Why not, if you are really satisfied before the LORD as to your action? Is it not possible that you connect smoking more than you realize with the public house rather than the meeting room, with the earthly race-course rather than with the heavenly race? You are pressing toward the mark for the prize of the high calling: what reward will you have for your smoking? Do you feel the LORD will say that your example was more helpful thereby, your body made more fit for His service, and your money lovingly spent for His glory? *Does the matter END where you thought it ended?*

You feel pained when you see women smoking. Why, if it is a spiritually and mentally helpful action? Why would you rob sisters in CHRIST of that which you find so beneficial in your own life? You recoil from the thought. Why, if it is so soothing and refreshing? Why should it be unkindly restricted? Do not these questions suggest a quick retracing of steps? If in error do not defend it, beloved reader. 1 John 1. 9 stands, and the LORD is gracious.

Have you ever known a child of GOD who found it hard to give up smoking when he felt it desirable? Does not the habit "hold" many? "I will not be brought under the power of any" was the beautiful witness of GOD'S servant (1 Cor. 6. 12). But you may not want to bear *others'* burdens in this way (Gal. 6. 2). You think that "others" should look after themselves, as you do, and that "others" should not be grieved, yet Rom:14. 15 and 1 Cor:8. 11-13 are as much part of Scripture as John 3. 16. And with the psalmist you want to say, "My soul hath kept Thy testimonies, and I love them exceedingly" (Ps. 119. 167), but you "cannot" give up this practice for others! The LORD graciously keeps His own (John 6. 37), yet the trend of your action is to destroy a brother, and He Who says Abraham actually offered up Isaac is not unmindful of the natural deadly result of your wounding a brother, though He deigns to prevent and to heal.

"Ah," you add, "every man must be guided for himself," and "It is wrong to interfere with personal details," and "This is such a small matter." But can we not help one another? And what if the guidance *has* been given in Scripture? What if even 1 Cor: 10. 28, 29 applies. If this is so trivial, and you are not bound by the habit at all, you will readily give it up rather than trouble those who own the Name of the LORD JESUS. If you feel no chain, the giving up will be so easy.

For all arrangements, we want the LORD'S principles or precepts, expressed in His words. Would you collect the passages which seem to you a Scriptural reason, a *positive* Scriptural reason for

smoking. It is not enough to say "I do not wish to argue or to do anything of this kind." If you have a Scriptural basis, will you help us by this Bible study?

Incidentally the financial aspect has been mentioned, but I do not want you to feel that we would interfere with "your" use of "your" own money. There is only this thought in our mind. It is blessed to remember we ourselves are not our own, and there are more spiritual opportunities than are realized.

The physical effects have been hinted. They are sometimes, at least, *manifestly* harmful. And the body is not unimportant. It belongs to the LORD, and is to express love to Him. Are you encouraging believers to use the body as a living sacrifice (Rom. 12. 1), or do you *wonder* if, after all, it is otherwise? It is so delightful to seek to glorify GOD in the *body* (1 Cor. 6. 20).

But you think "Enough has been said." Then will you go and pray over it, without *any* "wish" to continue or to maintain the point? Permit loving plainness of speech. It is so important for us all to be delivered from *any* "wish" even in this matter? It is so natural to "wish" not to change. "Giving up" looks like a confession "I was wrong," and it seems humbling, and "people will talk." But at least they will not say you are becoming more worldly, and more unlike CHRIST. If you bear reproach, it may be His reproach after all (Heb. 13. 13), and that is a treasure (Heb. 11. 26).

I do not want to burden you unduly, but I have sometimes found a strange selfishness as to smoking. I do not only refer to the *lawless* entry of a non-smoking railway carriage, but why should a loving child of GOD sit in front of others on a tram, and puff smoke out of his mouth that blows in their face? Is this the fulness of courtesy? Some do not like it. But they *say* little. How readily smokers shut windows, and hinder this blowing in *their own* faces. And the smell of smoke remains, as an evidence of the habit. Have you ever sought to hide this? Would an anxious soul specially welcome the earnest dealing of any whose breath and clothing were permeated thereby? Let the man who is *troubled* over sin indicate whether he would desire the witness from such. Would he be impressed thereby that he was speaking with a man of GOD who valued CHRIST more than all earthly things, and who was living, in the HOLY SPIRIT, *devotedly* for Him?

It may be you feel a little "concerned." Do not, dear reader, set aside such a condition. Do not smoke *while* waiting on GOD regarding His WILL. We agree that "Whatsoever is not of faith is sin" (Rom. 14. 23), do we not? If, therefore, we persist in anything, may we not hinder the openness of heart which will perceive the loving WILL of the LORD? And in view of His Judgment Seat, when all actions done in (*or, literally, through*) the *body* must be dealt with, it is *well* to be concerned (2 Cor. 5. 10) Smoking is manifestly done *through the body*: what reward, or what loss, will it bring in the Day when the LORD JESUS comes back?

Faith and Presumption.

TRUE faith is precious, and spiritual : it is Divinely fixed : "Remember the Word unto Thy servant upon which Thou hast caused me to hope" (Ps. 119. 49). It is no "harder" for GOD to do a thousand things than one, to work without means is no more difficult unto Him than to work through them. Impossibility—except as to untruth and failure and evil—impossibility is impossible with GOD. He is not limited. Difficulty is unknown to Him. If faith has His Word, rightly applied, and claimed in a right attitude and with a right object, faith is able to mount up and to rejoice in blessings beyond measure. Paul said "I believe GOD," and faith is personal in a personal GOD (*cf.* Heb. 11. 6). Then we have "faith" as to any particular "this" (Ezek. 36. 36, 37). Do not let us confuse these two aspects. I am encouraged to believe GOD *can* do everything, but I am not encouraged to believe GOD *will* do everything. It is needful to ask and expect in the line of His loving purpose.

If He gives me my request, and sends leanness in my soul, this is not the result of *spiritual faith*. It is in this connexion that presumption needs to be distinguished. It is so easy to "want" something and then to imagine faith for it. If I "want" to preach continually, there is no evidence that I am in a right condition and have been *called* to preach. If I want to go abroad, and assume faith, and start on my journey, when earthly supplies have been given up, my needs may be met without GOD'S approval of my action. Some believers may have pity on me, and refuse to let me starve, and I may take this as GOD'S approval of my action, when it is nothing of the kind. "Presumption" is very easy, it is often manifestly proud, it is sometimes impulsive, it appears very earnest, and it can be outwardly spiritual. Most serious of all seems the thought that it may be consciously enjoyed, *as if it were faith* : unless we walk with GOD we are often deceived. The *remedy* is not continual uncertainty, but *walking with GOD*. "Presumption" acts on feelings, faith on GOD'S Word. Presumption often speaks much of GOD'S leading, but is not quietly obedient whenever His leading has been set forth in His Word of truth. Only as we have *much* faith concerning that which GOD has made clear in His precious unveiling of His will, can we rightly exercise faith, in the power of the HOLY SPIRIT, as to the APPLICATION of His principles and precepts in *varied* circumstances, that we may please Him in the steppings forward of faith as to any "this" or "that" which seems plainly laid on our heart.

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It is easier to talk than to do, easier to profess than to live, easier to wish than to carry out, easier to imagine how one would act, if possessing this or that, than to be devoted to the LORD with that which one has. But God's grace is equal to every emergency and He delights to honour faith.

"Peter Followed Him Afar off"

Matt. 26. 58.

MARK 14. 54 and Luke 22. 54 emphasize this sad failure. Peter undoubtedly loved his LORD. He had meant what he said in Luke 22. 33, but had not realised his weakness and need. The command "to watch and pray" had been disobeyed, and thus he was weak, and one sin ever leads to others. "Peter followed"; this seems well; but "afar off"; that is ill. But it is not our object to discuss Peter. We are, in mercy, concerned about ourselves *before the LORD*. Do WE follow afar off, or, as Caleb, "wholly!" Is Ps: 63. 8 true of us?—"My soul followeth hard after Thee"—*cleaveth* to Thee! If we allow "something" to come in between us and the LORD we must not be surprised if we falter. Our only safety is nearness to Him.

Observe that the very following afar brought to a position of great difficulty, and thus we learn that a "half-obedience" oftentimes only increases our sin. We follow sufficiently to run into peculiar problems, for which in our "afar off" condition we are quite unprepared. To compromise, and blend a wish to obey with a wish for self-will, must bring failure. Yet have we not known believers who have wished to be pilgrims, yet have hesitated at the critical moment, and have been unwilling to do "this" or "give up" that for the LORD! "Afar off" is an attempt to combine contradictions! We lack power, as well as discernment, when we thus grieve the HOLY SPIRIT. Is not GOD'S sufficiency sufficient for us. It may be that the LORD calls to more pilgrim plainness in home and dress : shall we follow afar off? It may be that He is emphasizing a loss of reputation through giving up, in devotion to Him? Shall we still shrink? Oh how often we *want* to please Him, we want the reward of "that Day," but we *hesitate now*. Oh that CHRIST may be so real and dear to us that we may gladly count all things but loss FOR HIS!

The Deliverance of Rahab.

WHERE sin abounded, grace doth much more abound. Thus GOD answers pride and unbelief alike. The publicans and harlots believed John, and went into the Kingdom of GOD before the chief priests and elders (Matt. 21. 31. 32), nor did these repent after! A woman of Jericho—a harlot of Jericho—and yet saved : we think of John 4—a woman of Samaria, and an openly evil woman of Samaria—and yet saved! Praise and honour belong unto our GOD!

Observe, further, that though GOD'S *grace* was the foundation. He worked through the *scarlet* line of Jos: 2. 18. And we cannot forget the precious *blood* of CHRIST as of a lamb without blemish and without spot (1 Pet. 1. 18, 19). That which was the

symbol of deliverance to those of Israel (Jos. 2. 15) was her hope. Here was the *true token* (Jos. 2. 12).

Grace—atonement—and we would not omit an emphasis on *faith!* The work of GOD FOR me involves a work of GOD IN me "By *faith* the harlot Rahab perished not with them that believed not" (Heb. 11. 31). How definitely and quickly her faith acted (Jos. 2. 21).

But did she not tell a lie? Jos: 2. 5. Yes, *before* she had the "token" which pictured redeeming blood. Was the lie excused? By no means. For *faith* is commanded, and the lie was in unbelief. If she had trusted GOD altogether, she would not have schemed. Grace overruled, without approving, her sin. She was brought to know deliverance *though she had distrusted*, and GOD graciously shows the blotting out of sin, by the precious blood, in that the unbelieving lie is not mentioned in Heb: 11.

Her deliverance was manifestly a miracle, for her house was on the wall, and the wall fell down flat (Jos. 6. 20). So is salvation to-day. And the continuance of GOD'S work is beautifully illustrated: "she dwelleth in Israel unto this day" (Jos. 6. 25).

But immediately after this we read of a *curse*, and also of the cutting off of a family from Israel (Jos. 7). The Babylonish garment (7. 21) is the reverse of the scarlet thread (*of* Matt. 22. 12). And Achan was of Judah. If GOD in grace saves from Jericho, in judgment He punishes from Israel. Outward privileges do not save! But Rahab is brought into the same tribe (Matt. 1. 5*), and becomes the father of Boaz,† and is thus linked with David, and marked out with regard to Him Who was both David's SON and David's LORD. Truly grace is wonderful. The Antitype excels the type: how many are our blessings if we are spiritually related to CHRIST. And the way in which blessing came to Israel, through Rahab, reminds us that when we are delivered we are changed from our former life‡, and are to become our LORD'S useful servants in love's devotedness unto Him. Oh that we may experience more and more, in the power of the HOLY SPIRIT, the preciousness of GOD'S Word and its fulness.

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With the eye I can perceive *many* things, but many more are too small or too distant: the range of the ear likewise is limited, and, for instance, the music of light is quite unheard: and so forth. But cannot He Who formed these give *another* sense whereby I see His love, and hear His voice in a *wondrous* degree? Yet, the varied senses have their precious *parallel* in the sphere of the new creation, and not only so, through that *new* creation a believer can, for the first time, use his natural senses aright in the power of the HOLY SPIRIT.

* Cf. Matt: 8. 11 12, Rom: 11, 17, Acts 28. 28.

† His interest in a "stranger" shows the godly effect of training in infancy (Ruth 2. 10-12).

‡ The specially recorded action of Rahab afterwards—her marriage—emphasizes this principle, more than anything else could, in *her* case.

"Infant Baptism": "From Heaven or of Men?"

Matt. 21. 25.

"Which He Commanded Them Not."

Lev. 10. 1.*

WHEN the LORD JESUS was teaching in the temple, the priests and elders asked Him. "By what authority?" Believers know the answer to such words, but the proud questioners were not in a condition to receive it, and CHRIST gave a heart-searching question with respect to the baptism of John. "Whence was it? from heaven or of men?" Again believers know the refreshing reply. But can the same be said for "Infant Baptism?" John's ministry, rejected by many of the religious leaders of Israel, was definitely from heaven:—"There was a man sent from GOD, whose name was John." But is there the like authority of GOD for the baptism of those who are not believers? If so, has He given a further appointment to set aside immersion?

The subject is a deeply solemn one. Obedience and disobedience are involved, and differences among those bearing CHRIST'S Name. By the grace of GOD, we wish to acknowledge all His commands, and all His principles, and desire to be willing to give up anything, however dear to us, which is not dear to Him, yea, and to loathe it because *He* does not approve. We want an open mind toward GOD, and a closed mind against "opinions." The Scriptures are not meant to confuse. The HOLY SCRIPTURE is living and guiding. If Bible evidence *can* be produced, surely it *WILL* be, and we would seek grace to confess our mistake. But, beloved friends, we do not yield to great names, or ancient traditions, or common customs. We do not accept such a statement as, "Households were baptized, *infants are in households.*" Unsaved adults are in many households: would this be a reason for baptizing them? The "reasoning" we would earnestly refuse has no basis: we do not want to know who are in some households, but who are *shown by Scripture* to be in the *particular* households which *Scripture* declares to have been baptized.‡ Any *adding* to what GOD has caused to be written is, indeed, dangerous: is it not sinful?

To be continued, if the LORD will.

* These pages are *not* sent forth to attack or argue, but to plead with God's beloved people, that there may be a *prayerful* pondering of *any* differences among such with loving frankness, and deep concern for *His* glory in the enjoyment of 1 Cor: 1. 10. We would write with conviction and with definiteness but we do trust that not a single word will be *unkind* or *self-assertive*, Oh that object and manner alike may please Him.

‡ This passage *harmonizes* with every other. Not only are we without any statute to baptize infants but equally without any precedent:—the first examples are in the suspicious context of growing ritualism *long after* the days of the apostles.

“Great Grace Was Upon Them All.”

Acts 4. 33.

WE are afraid, and rightly so, of the great things of earth during the present dispensation, which will head up in “Great Babylon,” but we need not hesitate as to “great grace.” GOD is the GOD of ALL grace (1 Pet. 5. 10), and there is a “fulness” in CHRIST to supply grace continually (John 1. 16, Col. 2. 9). He delights that His people should partake freely of His lovingkindnesses, and enjoy what He is, more and more. We can never expect too much grace: oh that we may not receive it emptily (2 Cor. 6. 1, see 1 Cor. 15. 10). Let us realize that if we are to be useful servants, we need to partake freely of great grace. The HOLY SPIRIT in Acts 4. 33 links “great power” therewith, and thus shows us that there was no reason to boast of the blessing, but only in Him Who blessed. Everything was by grace! Secondly, He brings before us that there was great graciousness, as the result of the LORD’S inworking, and that saints not only testified to others but manifested tenderness and love toward one another. The next verse indicates that this part of truth must be impressed. Activity without brotherly love is a poor counterfeit, and he is in a sad condition who is not searched in heart by such a thought. On the other hand, they who will *gain* physically by the principle of verse 34 are not the ones to emphasize it disproportionately. Bring forward much of the truth which leads to your own physical loss and spiritual gain. Let us be careful to adorn the doctrine of GOD in ALL these things. Moreover, the LORD does not encourage laziness, or a spend-thrift attitude, or a careless generosity, which looks to others to meet subsequent needs. Practical godliness is seen in ALL details. Acts 4. 34 will be understood more as persecution is felt, and “great grace” will be able to apply the LORD’S words in 2 Cor: 8. 13-15 in a *striking contrast* with socialism, and with a wondrous and heavenly graciousness of manner. Great grace is needed when dear children of GOD possess not only differences financially, but differences in mental capacity, and differences as to *appointed* spheres of service. And to share spiritual knowledge without pride require great grace. To value co-operation of feebler believers calls for great grace. Oh that we may be enabled to enjoy this privilege, to the glory of our gracious GOD.

How precious in 1 Tim: 6. 8, “having food and raiment,” in its context. And we remember Deut: 10. 18—The LORD—“loveth the stranger, in giving him food and raiment,” and God’s dear people are “strangers and pilgrims.” The roots of the words for “raiment” are alike suggestive: in Timothy we have the precious thought of “covering” which includes a roof when necessary, but not a palace: in Deuteronomy “that which surrounds,” and the suggestion is given of a sufficient protection, contrast the fig-leaf aprons of Adam and Eve.

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“WHEREWITHAL SHALL A YOUNG MAN CLEANSE HIS WAY? BY TAKING HEED THERETO, ACCORDING TO THY WORD. WITH MY WHOLE HEART HAVE I SOUGHT THEE: O LET ME NOT WANDER FROM THY COMMANDMENTS.” Ps. 119. 9, 10.

A Word of Introduction.

REDEEMED by the precious blood of CHRIST, we would desire that He may be MAGNIFIED in our lives. The presentation of the BODY unto Him (Rom. 12. 1), includes all the various members, and the mind is not forgotten; but merely mental knowledge and mere bodily activity are vain. Oh that there may be SPIRITUAL devotedness on the part of those who are a new creation in CHRIST JESUS, and that grace may overflow in words and actions alike, to the praise of the glory of His grace. To please Him, and to encourage His people to unity of heart love, and earnest obedience, in the HOLY SPIRIT, are these pages humbly sent forth, and correspondence, concerning His Will and to His glory, will ever be welcome.

Do Not--

1. Assume you are in the LORD’S will because He condescends to bless. When Moses *wrongly* smote the Rock, the waters flowed out (cf. 2 Kings 3. 14, 17).
2. Regard deliverance as a proof of the LORD’S approval. Jehoshaphat was graciously guarded in 1 Kings 22. 32, 33.
3. Think that overruled sin is not so serious. The sin of Jonah was overruled to give a type of the death of the LORD JESUS, but his disobedience was very, very sad. The spared Gibeonites may have become Nethinim, but Jos: 9. 14 remains written.

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“Infant Baptism”: “From Heaven or of Men?”

Matt. 21. 25.

“Which He Commanded Them Not.”

Lev. 10. 1.

(Continued).

HAS the LORD JESUS commanded the baptism of infants? If so where can it be found? Not in Matt: 19. 13, 14: we are distinctly told *what* He did, and if we remember John 4. 2, and the way the disciples drove them away, we shall hardly infer that infant baptism existed then. Nor is there such a command in resurrection. In Matt: 18. 19 discipleship is put *first*, and in Mark 16. 16 faith precedes.

Nor have we any precept of the HOLY SPIRIT through the apostles which would include infants. Acts 2. 39 (the answer of grace to Matt: 27. 25) is often mistaken. It no more emphasizes infants in infancy than 1 Kings 2. 4 implies that babes would be taking heed. Moreover, the words are not “The *command* is unto you and to your children” but “the *promise*,” and this fact plainly shows that the reference is to those who are “called.” It is sad to see how prepossessed opinions tend to make us all use “arguments” which would cause us grief in others. The way in which the will of the LORD was understood is seen in verse 41, “Then *they that gladly received His Word* were baptized”. This passage *harmonizes* with every other. Not only are we without a statute to baptize infants but equally without precedent:—the first examples are in the suspicious region of growing ritualism *long after* the days of the apostles. If there is a *Scripture* example, let it be produced. John’s baptism was associated with *confession of sins* (Matt. 3. 6). To say that those who did *not* confess their sins were rightly baptized is to add to Scripture, and to change it. But some may reply, “He that believeth and is baptized shall be saved,” yet you own the salvation of those who die in infancy:—we do, but *not* on the authority of adding to this verse, *other Scriptures* give the witness needed. If there are *other Scriptures* for “infant baptism,” let them be brought forward, dear friends: we want the will of the LORD alone. Acts 8. 12 is remarkably worded (distinguish Matt. 14. 21). “But,” you say, “Infants may have been there:—Silence does not prove anything.” Granted, as to the record, but silence IS a reason for *not* accepting that which is *not* commanded, and the silence of the record further *emphasizes*. Actually we should not need to spend time on disproving infant baptism; the burden is on those who wish to introduce it: Scripture must be given *before* it can be acknowledged. “Add not thou to His words,” is a precious command, is it not?

Let not the issue be clouded. We do *not* deny that many who have loved the LORD have practised this. We do not impeach *motives*, but we do plead for the authority of the LORD. If “infant baptism” is from heaven, we would not willingly omit,

but if it be among the doctrines of man, we would *hate* it even as we love those who in error practise it, and this love and hatred have the same cause and object.

Further, that which is said of baptized ones is inapplicable to babes, (Rom. 6. 3, 4 *cf.* Gal: 3. 27). And the unity of saints is implied in 1 Cor: 1. 13. And does not 1 Cor: 15. 29 suggest that those who were being baptized were taking the place of the dead, in a life of persecution and jeopardy every hour? “Infant baptism” not only ignores this, but robs believers of the privilege of confessing CHRIST in this appointed way *afterwards*. It prevents them from entering at any time into the words “He that believeth and is baptized.”

Again, it is contrary to the clearly marked character of the present dispensation. In old times, GOD had an earthly nation into which there was natural birth: now He has a “holy nation” (1 Pet. 2. 9) into which there is spiritual birth (John 3. 3). Hence the circumcision of literal infants corresponds with the baptism of spiritual infants (1 Pet. 2. 2). Correspondingly, the “types” now follow the actual heavenly facts: baptism succeeds the symbolized reality: the LORD’S Supper follows spiritual partaking of CHRIST. Should we not give thanks unto our gracious GOD, if the harmonious testimony of all is used to draw us away from misunderstanding and lack of definiteness in this matter?

“Immerse” is recognized as the meaning of the word “baptize.” Does any *Scripture* allow a wider thought? Romans 6. 4 plainly refers to burial, and we find elsewhere a going down into water and *coming out*. Mark 1. 9 speaks, literally, of a baptism *into* Jordan. The “much water” of John 3. 23 may be well contrasted with the “little water” of Gen: 18. 4, used for washing a “part.” Even the figures of baptism, though only figures,—the ark of Noah (1 Pet. 3. 21),* and Israel’s passing through the Red Sea (1 Cor. 10. 2)—imply WRATH removed. Sprinkling and pouring are quite distinct, and suggest the application of the blood of CHRIST (Heb. 10. 22) and the refreshing work of the HOLY SPIRIT (Isa. 44. 3). The ark was surrounded by water (Gen. 7. 11, 12) and there would have been drowning as in the Red Sea, but for GOD’S provision. *Baptism equally suggests this.*

In conclusion, we would earnestly plead with GOD’S dear people to ponder the “doctrine” and the spiritual meaning of “the type linked with doctrine” into which they were delivered (Rom. 6. 17 *marg.*), and to remember how Satan attacks the solemn unveiling

* The typical house of Noah had no infants, that of Cornelius received the HOLY SPIRIT, that of the jailor had intelligent joy (Acts 16. 34), and that of Staphenas addicted itself to the ministry of the saints. Lydia’s house remains, and there we have no *hint* of infants: this godly woman had important business away from her own city. Does it not almost seem that the HOLY SPIRIT has given more than silence in several of these cases, even a definite witness against the presence of babes? May not this be because of *foreknowledge* of misinterpretation? How often has God graciously answered errors beforehand.

of the *utter* wickedness of man, and the need for a new creation. Scripture baptism beautifully emphasizes the lesson of Gal: 2. 20; if we "live" it is on resurrection ground "in CHRIST JESUS," and unto Him, indeed, our *whole* life should be in the power of the HOLY SPIRIT. Baptism which pictures what we deserved, and the work of CHRIST in bearing real wrath, which sets forth His resurrection and ours, which indicates the appointed "oneness" of believers and separation from the world, is full of doctrinal, practical, devotional and prophetic instruction, and calls us to a definite life of obedience, "as those that are alive from the dead," in the knowledge of CHRIST and the power of His resurrection (Phil. 3. 10). If we have the leading of the HOLY SPIRIT to enjoy the Truth how devoted should we be!

"And Have Not Kept It"

Acts 7. 53.

THESE words were a solemn climax in Stephen's earnest and fervent testimony. And the result of his godly faithfulness was the bitter opposition of those who heard. Everything seemed a failure, but soon Saul of Tarsus was saved, and evidently GOD connects this in the Scripture record with Stephen's spiritual power and *intercession* (Acts 7. 60, 8. 1). GOD'S people must be gladly willing to leave "results" to Him. But it is very solemn to contrast the effect here with that in Acts 2. 37. The word of the LORD is either the savour of life unto life, or of death unto death, and who is sufficient for these things? And what is the effect upon you, dear reader? Are you *pricked in the heart*, so that you cry in soul-agony, or are you *cut to the heart*, yet oppose with unholy enmity? Here are two solemn alternatives. None of us have kept GOD'S law. We all stand as guilty sinners. Is this a concern to you, or not? So many are quite indifferent to their soul's welfare, quite indifferent though GOD has set forth a precious way of eternal salvation through the death of His Beloved SON. Can it be that you, (privileged though you have been), are among such? Can it be that you are careless about His mercy? Does the unkept law stand against you, and are your sins recorded in GOD'S book, or can you say, by the grace of GOD, that you have passed out of death into life?

If the latter, by GOD's own sovereign grace, then let your whole life be characterized by love's readiness to do His will. Receive with meekness the engrafted Word. Make haste, and delay not, to do His commandments. Love is tender. Love is wholehearted. Love is enthusiastic. Love does not count the cost too great. Love is full, and empties itself in happy devotedness unto Him Who so loved!

"A People," "This People," "This Thy People,"
"My People," 2 Chron. 1. 9, 10, 11.

THESE words seemed impressed, I believe, in GOD's own mercy. Many have often pondered the precious language of Exodus 12. 3-5 "a lamb" "the lamb" "your lamb," and the wonderful contrast in Rom: 10. 21 ("a people") and 11. 2 ("His people"), nor have we been unmindful of Exodus 32. 9, 11 ("This people," "Thy people"): how remarkably such words lead up to 33. 13—"Consider that *this* nation is *Thy* people," but the writer does not recollect that the Divine expressions of 2 Chron: 1 9-11 have hitherto grasped hold of him. Solomon speaks with GOD so humbly and earnestly: if only he had ever remained in this attitude! Oh that we may thus *continue*! In his prayerful pleading, he refers first to the size of the nation—"a people," but the supplication becomes more intense, and the argument prevails "This *THY* people." It is interesting to see how the climax of the prayer *emphasizes the LORD*, sums up the *preceding* expressions, for it not only contains the word "This" but adds (with allusion to 9) the description "great" in a peculiarly striking way, somewhat contrasted with usual idiom.

Then GOD graciously answers the word "THY," and says "My people." Happy are we if not only we call ourselves His, but He calls us His. True and spiritual prayer unto Him is as He is exalted. So in Numbers 14 Moses pleads, "And now, I beseech Thee, let the power of my LORD be great as Thou hast spoken" (17 see 19). We recollect the words, moreover, "And what wilt Thou do unto *THY GREAT NAME*?" (Jos. 7. 9), nor would we forget the precious intensity of the psalm, "For Thy Name's sake, O LORD, pardon mine iniquity; for it is great" (25. 11). If our petitions rest on grace-caused *relationship*, and on GOD's own unchanging words, and if they seek His glory, and the honour of His Name, it is well! Oh that we may not "make prayers" but realize the inwrought power of Col: 1. 29, reminding of the *found* prayer of 2 Sam: 7. 27.

"Coo Many" Judges 7. 2, 4.

THE glory of GOD is more important than anything else. If He saves, it is for His glory (Eph. 1. 6). "I have created Him for *MY Glory*" is a very precious testimony in Isa: 43. 7. We are naturally inclined to put *our* feelings and enjoyments into undue prominence. GOD delights in the delights of His people: but if *they* become our "object" there is a measure of idolatry.

When GOD was pleased to deliver Israel by Gideon, He was pleased to use means, but *reduced* means. The mercy which He manifests in the use of any one is very wondrous: but He will

not give His glory to another. We should have *expected* He would have employed all the LITTLE army of the man whom He had raised up. The cry of Gideon would *naturally* have been "More men." But the LORD said, "Too many." So contrary are His principles to human reasoning.

Nor was the reduction to 10,000 sufficient. After His use of 10,000 in chapter 4, a tendency to pride had shown itself. The means must be *totally inadequate*. The LORD'S strength is still made perfect in weakness. Why do we complain of our "physical" inability, or of our "mental" incompleteness? Let us bring unto GOD that which we have *in its realized insufficiency*. "Bring them hither to Me."

Gideon's faith was to be more fully tested. Surely it is harder to put aside than *never* to have taken up. Thus his problem when he SAW available men depart was very real. But he believed GOD, and nothing else is logical!

Are there not Scriptural parallels to-day? Do we not sometimes trust in numbers as to the LORD'S work, and feel we can do this or that, if we have more workers, but if the LORD is known we shall seek to be kept in the line of simple faith.

Do Not

argue from seeming "results." Seek GOD'S own gracious authority and will for any action, before doing it. Any attempt to assume "This work is right because GOD saves souls" is unmindful of the sovereignty of GOD. A most solemn example is Balaam, whom He employed to tell the truth, and bring blessing to many. Do not flatter yourself and remain in a society which is not His appointment, because of any "encouragement." Have you His authority to break His Word?

Do the Lord's Work the Lord's Way.

ABRAHAM acted not on GOD'S counsel when he sought in his way to accomplish the promise (Gen: 16). Moses failed when he smote the rock, and spoke to the people, in Num: 20. Let us seek guidance as to everything. "The meek will He guide in judgment, and the meek will He teach His way."

One delights to realize, in measure, the privilege of the LORD'S control. We are not left to please and scheme for ourselves, but to obey. Results are with Him (Isa. 49. 4). We are not in authority, but under authority. Anxiety and pride are swept aside together. Our path is simple. We have not two masters. When Peter in the garden cut off the high priest's servant's ear, he acted without instructions, and are we surprised that he soon followed afar off? Omission of *commanded* watching and pray-

ing meant *inability to realize* further commands. Often the man who is "energetic" will soon follow afar off, for human impulsive energy, as distinct from that of Col. 1. 29, results from lack of communion. Do nothing before the time. Do the LORD'S work the LORD'S way. When the SPIRIT told Paul not to go to Jerusalem (Acts 21. 4), and he persisted, his motive was good (Acts 21. 13) but he was brought into compromise (Acts 21. 26), though GOD overruled to give a painful deliverance JUST BEFORE the seven days of verse 27 were ended (Acts 21. 23). It is a precious thing to prove His presence and power, but should we not seek work His way? Only thus can we continually bring glory to His Name!

—O—

"The Prayer of the Upright is His Delight" "The Father Seeketh Such to Worship Him"

Prov. 15. 8. John 4. 23.

IT is wonderful that the LORD taketh PLEASURE in His people, and everything connected with this pleasure should awaken our humble gratitude: we read so often about HIS LOVE, that we often overlook its loveliness. His great mercy we misuse to set aside its very greatness, for we seem to pervert it to FORGET His glory, and to lower His majesty. But this wondrous height of our gracious GOD is the background which displays the marvel of redeeming love—love to sinners, unworthy ones, lost ones, useless ones, criminals, rebels!

"Herein is love", and now He loves His own intensely and welcomes their devotion. How grateful a believer should be that God delights in true prayer. Is it not a precious object to PLEASE GOD? Can anything compare with this? Beloved friends, if we can give our Heavenly FATHER that which He seeks, our hearts should overflow! 'Tis not merely that GOD TOLERATES our prayer, He actually REJOICES in real supplication? Oh that we may take this privilege at all times. Life is thus invested with a new meaning, and fulness. Our privileges lay despondency low. Again, in Gen: 8. 21 we read "And the LORD smelled a SWEET SAVOUR." Can we understand this? The type was precious BECAUSE IT PICTURED CHRIST? Can we not see now a glorious aspect of our welcomed prayers? The value is not because of creature-merit, but because of HIM in Whose NAME we draw near. CHRIST is the Glory of His people, and those whose persons and supplications alike tell of His finished work are indeed, beautiful before the FATHER. In the Holiest of All, His very Name is as ointment poured forth!

Shall we then withhold from GOD this delight? Shall we undervalue our opportunity? To disparage believer's worship is not humility, but an attack on the gloriousness of CHRIST. Oh that it may be our joy, in the power of the HOLY SPIRIT, to render unto our Heavenly FATHER that which He deigns to SEEK. Thus will our daily pilgrim life be transformed, and as obedient believers we shall prepare for "that Day," and our loving LORD'S "Well Done" then!

Thanksgiving.

WHY are we not mere thankful? Is not our gracious GOD worthy of all praise? Has He not loved us with an everlasting love? Are not His daily mercies real and precious? Is there any reason to doubt or distrust Him? Does not our dulness dishonour His Name? Should we not delight to make manifest the gratitude our hearts feel? Then let us not put aside the thought of the new song which GOD has put into the mouth (Ps. 40. 3). He is well-pleased with it. And He has graciously said (Ps. 50. 23) "Whoso offereth praise glorifieth Me!" Then let us give thanks at the remembrance of His holiness. Let us rejoice in Him exceedingly. Let us praise OVERFLOWINGLY. Let our inner lives, our homes, and our meetings, be in the HOLY SPIRIT, and therefore FULL OF THANKSGIVING.

Is the Word of God True?

Part 1.

YOU answer "Undoubtedly," and the writer rejoices to agree. But do you live as one who has received GOD'S own testimony? It may be you ask "WHAT DO YOU MEAN?" Let me make it clear. The Scriptures testify that we are by nature lost sinners, and that the LORD JESUS came to seek and to save such (Luke 19. 10, 1 Tim. 1. 15). Are you willing to own yourself entirely unworthy, a poor CONDEMNED man, in the sight of One Who is altogether Holy and Glorious? "Oh," you reply, "what about yourself?" My friend, I will speak of that after. Are you willing to own yourself CONDEMNED? It may be the answer comes uncertainly, or with SOME qualification. Then, my friend, I doubt if you know what the truth of GOD'S Word means as a LIVING fact! I will NOW tell you about myself. I was a worthless sinner, only evil continually, but GOD, Who is rich in mercy, plucked me as a brand from the burning (Zech. 3. 2), and now I can rejoice in HIS salvation (Isa. 61. 10). I would not tell you before, lest you should be willing to own yourself A SINNER WITH OTHERS. This is so natural, and without any PERSONAL conviction. Most people will say "we are all sinners"; but the heart-broken man, who went home justified, prayed thus, "GOD be merciful to ME, THE SINNER."

Part 2.

IT is solemn to realize that some will answer, "No, we do not accept the Scripture." As the heavens declare GOD'S glory, so His wondrous book reveals its origin and reality. How can you despise such a witness? And what is your position without it? A position in a world of MARVELS, and yet lacking a marvel which exactly corresponds with all else. Nature is so marked by loving PROVIDENCE, that GOD'S gift of such a book is in keeping with His character! Not only so; you are without the key to earth's problems, and your own heart's need, in the prophesied (and now fulfilled) atonement of the precious LORD JESUS! Oh that some may rest for the first time on the precious Words of GOD!

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"SO THEN IT IS NOT OF HIM THAT WILLETH, NOR OF HIM THAT
RUNNETH, BUT OF GOD THAT SHOWETH MERCY."
"AND THE GRACE OF OUR LORD WAS EXCEEDING ABUNDANT
WITH FAITH AND LOVE WHICH IS IN CHRIST JESUS."
Rom. 9. 16, 1 Tim. 1. 14.

A Word of Introduction.

THE changing days do not compel a changing gospel. GOD'S truth stands, and in this our hearts rejoice. Nothing to please men is desired in these pages. Oh that everything may please GOD. Men boast of their civilization: the goal of godless "civilization" is against CHRIST. They esteem their "learning," and use it to decry "the beginning of wisdom." They exalt their religiousness, but only to set aside the Gospel of the grace of GOD, in its simplicity and power. The idol of "free will" is man's delight, but what is the end of free will? —Is it not a freedom from righteousness (Rom. 6. 20), and an eternal separation from God? It is refreshing to turn aside, from all that man esteems, to GOD'S own precious gospel, and to realize here an abiding message of abiding power concerning a finished work that sinners, brought to rest on CHRIST, may indeed be lifted up from a ruined world, and caused to have the everlasting joy and obedience, which are to the praise of the glory of GOD'S grace!

"Who Hath Required This?"

Isa. 1. 12.

IT may be you own the Name of CHRIST, because you rejoice to say He owns you as His blood-bought disciple, and rejoice that you are not your own! Let this be the basis for a loving word of suggestion and true encouragement.

Are you willing to keep to His will? If so, have you changed

anything *from* His Word *without* His authority in connexion with the gathering of saints? There may be *many* things, but are you ready just now to ponder *one*, without becoming angry, without saying "Ah, that is a *small* matter," without "trying to put it aside?" Are you willing for the LORD'S will at all costs? If not, how can you claim to be *His*? If not, surely it is dangerous to read further, and then to thrust away that which is not in accord with your present actions! Permit love's definiteness. Is CHRIST your All in all?

Only *one* point shall be mentioned. Have you *the* LORD'S authority for the LORD'S Supper with leavened bread? You may reply "I have never thought of this." But, dear friend, that is not an answer, as you will agree. If you have the authority from *Him*, gladly would we hear it, but if Scripture is plain that He was the One made under the law (Gal. 4. 4), Who was obedient unto death (Phil. 2. 8), and that He appointed the LORD'S Supper *after* His partaking of the passover (Luke 22. 7, 13, 14, 15), His perfect obedience is questioned if any doubt is entertained as to the bread He used. Therefore it was as to *this*, and as to *this* alone, He said "This do," nor has He altered the Word. Whence then the alteration? An enemy hath "done this" while men slept (Matt. 13. 25, 28). Any change is in accord with "the commandments and doctrines of men" (Col. 2. 22) and, *making* the appointment of GOD "of none effect" by human traditions (Matt. 15. 6). *I know* you do not intend such a sin, if you delight in Him: the LORD recognizes the heart of love even when He is not sought after the due order (2 Chron. 30. 19). But as soon as His truth is realized, we should make haste and delay not (Ps 119. 60). And so the simple questions ring in your ears:—

(1) Are you willing to continue an action which has not *His* authority, but which hinders you from fulfilling that which *has*? The *precious* warrant of His command is very dear to a believing heart: nought else!

(2) Are you willing to *exclude* by your action those who have a CONSCIENCE for THEIR LORD'S WORD? How do you think He will view your venturing to act thus toward those for whom He died, when you appear with them at the judgment Seat of CHRIST? Will you hear His "Well done" for trying to persuade His saints to *alter* one word of *His*, or else to compel them to remain apart from you? ^{*} Why do you erect a barrier against His loved ones,

* Is it not probable if you have missed His own way in this matter that, *after* confession of sin, and humble denial of *self*-confidence, He will show how His way has been missed in some *other* things. May not correspondence, with saints similarly exercised, please Him. To obey the LORD on one thing, and to excuse disobedience in other things, is *not* His will. You may "change back" to unleavened bread, and *still* continue sectarian. Shall there not be prayerful correspondence, that when confidence and *faith* in traditions is shaken, there may be the knowledge of His will, and not be the multiplication of sects, or the sectarianism of coming forth to *oneself*, but the drawing together of like-minded believers, in glad obedience, to their one LORD, remembering 1 Cor. 1. 10, and realizing the real power of the HOLY SPIRIT!

and say by your practice—"Till you break His Word, in a *little* thing, you are not able to meet with us!"

The words sound forth with holy definiteness: "Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called least in the Kingdom of Heaven." "If ye love Me, keep My Commandments." Let it be so, in your happy experience.

A "Place" and an "Assembly."

IF we love the LORD, surely our hearts are *drawn* in grace to desire more and more the knowledge of His will. But this knowledge is not always granted *sovereignly*, or independently of spiritual condition and earnest obedience. "Be not conformed . . . but be ye transformed,—*that ye may prove* what is that good and acceptable and perfect will of GOD" (Rom. 12. 2). Daniel 9. 2 comes refreshingly to the mind, "I Daniel understood by books." The *power* of the sacred writings is often forgotten (2 Tim. 3. 15). Oh that it may be our delight to *compare* "spiritual things with spiritual," viewing many verses *together*, and noticing the exact "wordS which the HOLY GHOST teacheth" (1 Cor. 2. 13)

The word "place" is often used by GOD somewhat as we employ it in English (Matt 12. 43, 14. 13, 15, 35, 24. 7 &c). In connexion with the precious death of the LORD JESUS, a deeply helpful Bible Study is possible. In order to make ready for His own (John 14. 2, 3), He went not only to the place of Gethsemane (John 18. 2), and the Pavement (John 19. 13), but to the place Calvary (John 19. 17, 20 *cf.* Matt: 27. 33, Mark 15. 22, Luke 23. 33) and then we are told of the place of the Sepulchre (John 19. 41, note Matt: 28. 6, Mark 16. 6), and the result is that His people are delivered from the place of torment (Luke 16. 28), which would have been their own place (Acts 1. 25),—delivered that they may enjoy the secured place in their LORD'S presence—which must be filled (Luke 14. 22, "still there is a place").* Oh how gloriously grace reigns through righteousness in our LORD JESUS and His finished work. Well may praise overflow: well may obedience characterize the life.

But it is deeply important also to see another study, through comparison of Scriptures. Many words have, by usage, special ized meanings, and sometimes these exist *alongside* with the general meanings. For example, in English "action" is a wide term, yet in some contexts its meaning is clearly legal—so with the word "deed." The word "immerse" has usually a special aspect: and the HOLY SPIRIT'S employment of such terms as "writing" (*γραφή*), "elder" (*πρεσβυτερος*), and even "church" itself may illustrate. A foreigner may ask, "How can you understand the word "letters" †

* Oh that we may not, through pride, be turned to the lowest place (Luke 14. 9).
† E.g. of the alphabet, in correspondence, "a man of letters." Note "cleave" which may denote to divide or to join. How important is a *living* acquaintance with GOD'S words.

which has several distinct meanings?"—and so forth. But the answer is simple, "*Personal* and living acquaintance with the language and the context remove the *seeming* difficulties." So it is with the word "place." Luke 10. 1 comes before us, having a suggestive thought: Is not a "place" here somewhat distinguished from a city? This may help us to understand Deut: 21. 19 which at first sight seems to identify the city and place, but observe that—

(a) There is a *twofold* description, as definitely as in Ex: 21. 6: we must not identify two expressions of the HOLY SPIRIT to suit human opinions.

(b) The elders are of the *city* (Deut. 21. 20). It is not added "of his place." The judgment is associated with the *city*, though many of Israel would live in villages, nevertheless they are, each and all, regarded as belonging to a city. Deut: 21. 1-6 seems to give a key: note also Num: 35. 1-5, and Ezek: 48. 15. It is deeply important to see the term for villages in Neh: 11. 25-31 "daughters": moreover, again and again we read in Jos: 13—21 of the cities and *their* "villages"—a passage like 1 Chron: 4. 32 showing that the interpretation which would only signify the country around will not stand. Villages *belonged* to towns: we may read Luke 8. 1 with 10. 1. The beautiful expression, repeated, in love, *over twenty* times in Deuteronomy, that the LORD would "choose a place" for His Name is, at first, a difficulty, but actually a confirmation. For His throne is in heaven, and therefore it was fitting that Jerusalem should be His "place" attached to His heavenly city. Thus "the *city of David*" provided a *place* for the ark of *GOD*" (1 Chron. 15. 1).*

This "dependent" usage of the term "place" seems to be a background for Israel's possession of "places of prayer," especially if TEN PERSONS were not available for a synagogue" or "gathering." And the Scripture was written among those who *knew* the varied meanings of ITS WORDS, as definitely as we know the signification of such words as "deed" and "action." No one would say that because the term "assembly" has sometimes a peculiar force in English it is *always* used in the same way, nor that a more general application denies this special meaning in a CLEAR context (cf. "meeting," "Bible reading," "breaking of bread," &c). How careful and prayerful we should be that we may understand aright. The HOLY SPIRIT *leads* "sons of GOD" (Rom. 8. 14), even those meek believers who know of the promise. "The meek will He guide in judgment." But such will *not* boast of their meekness, nor of His leading, nor will they dare to profess that He leads against, or independently of, the precious Scriptures.

It is well known that the LORD has taken words from the synagogue, and shown His *spiritual* parallel, and therefore His ap-

* A yet further thought is found in 2 Chron: 6. 21. Heaven itself is called a place in this context, and because of verse 18. God transcends everything: even heaven is a place to Him Who is so infinitely Glorious.

pointed contrast with Jewish fellowship (cf. Matt: 13. 52 a new order of scribes, and so we read of "elders"), and Matt: 18. 16, 17 is definite that two or three *cannot* be Scripturally a church, yet that they should be *associated* with a church. Isolation is not GOD'S will, but compromise and union with that which is not "a house of GOD" (1 Tim. 3. 15) must involve the adding of sin to sin. But if the LORD has thus drawn His people away from Judaism, He has done the same as to Gentilism, bringing them into a fresh sphere—"the Kingdom of the heavens. Hence the word "assembly" (εκκλησια) is used with a plain reference to its Greek accompaniments.* The ecclesia was the assembly of the free citizens, and thus implied a city! The LORD drew (and *draws*) HIS saints away from all earth's politics, even as from Judaism's synagogues. They were (and are) to seek a spiritual "ecclesia" of those whom the SON had made free indeed.

If, therefore, believers should be joined with a gathering, and yet we have no mention of an "assembly" of 2 or 3, but a *denial* of this, and no mention of any *assembly* in a village where but few were found, is it surprising that with perfect wisdom the HOLY SPIRIT writes thus—

"Unto the CHURCH of GOD which is at CORINTH . . . with all that in every *place* call upon the Name of JESUS CHRIST our LORD" (1 Cor. 1. 2) and "Unto the *church* of GOD which is at Corinth with all the saints which are in *all Achaia*" (2 Cor. 1. 1).

Were there not many "places" in Achaia, and was not the letter sent to saints of the district:—All Achaia? Thanks be unto GOD, when the epistle to the Romans was written *subsequently*, there had become an assembly at Cenchrea (Rom. 16, 1), but when Corinthians was sent forth there is a plain hint that only one breaking of bread existed (Note 1 Cor: 11. 18-33 cf. "many" partaking in 1 Cor: 10. 17). Do we not well to ponder the thought "Was the breaking of bread associated with a 'house' (1 Tim. 3. 15), rather than with a place of, 'two or three,' although the 'two or three' are equally dear to the LORD, and *equally addressed* in the epistle, and associated with the gathering? †

(To be continued, if the LORD will.)

"He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice" Psalm 50. 4, 5.

* Another illustration of the precious underlying hints of the HOLY SPIRIT is found in the word "apostle," which was often used for the leader of a *naval* expedition, and therefore His emphasis on this description in Luke 6. 13 was with a view to going into all the world (Matt. 28. 19) in an authority from Him (Matt. 28. 18), as His "heralds," but how different the object from "subjugation" to an earthly city: a message of *grace*, not a sword.

† Possibly Col: 4. 13 may help. There was a church at Laodicea (15, 16), and evidently at Colosse (Philm. 2), but may not Hierapolis have contained fewer saints? Apparently a "place" included more brethren than one (1 Tim. 2. 8), and the arrangements as to godly modesty and discretion have additional force in this connexion. Do not let us dishonour the LORD in this.

“Unspeakable.”

“Thanks be unto GOD for His UNSPEAKABLE Gift”
2 Cor. 9. 15.

“BELIEVING, ye rejoice with joy UNSPEAKABLE and full of glory”
1 Pet. 1. 8.

WE have a wonderful message for you, and one of which we have proved the value. We KNOW the fact that “CHRIST died for our sins, indeed, we KNOW Him. An eternal deliverance from an eternal doom, apart from any merit or assistance on our part, is unspeakably blessed. We can only tell you part (1 Kings, 10. 6, 7), but we long that many may “taste and see that the LORD is Good” (Ps. 34. 8). Those who do not know Him speak against Him: but this is through ignorance of Him. There are UNSPEAKABLE BLESSINGS—gloriously free.

“I AM MY BELOVED'S, AND HIS DESIRE IS TOWARD ME.”

Song of Songs vii. 10.

Oh, I am my Beloved's, He made me all His own,
With His own blood He bought me, for sin He did atone;
Into His house He brought me, I sit beneath His shade,
Where, in His glorious presence, the things of earth must fade,

Oh, I am my Beloved's, for ever to Him near,
His life He gave to save me, to Him I am so dear;
He never will forsake me, He is my Saviour, Friend,
His love is everlasting, His mercies never end.

Oh, I am my Beloved's—to live for Him alone,
To show forth all His praises, to make His goodness known,
To be a witness for Him in this sad world of woe,
To show, by words and actions, that 'tis my Lord I know.

Oh, I am my Beloved's, by free and sovereign grace,
He says my speech is comely, He loves to see my face,
My fruit is pleasant to Him, He loves to hear my prayer,
He calls me His own loved one, spotless in Him, and fair.

Oh, I am my Beloved's—His very, very own;
He says that if I'm faithful, I'll sit upon His Throne,
That I shall be for ever with Him in glory bright,
And walk the golden city in raiment pure and white.

Oh, I am my Beloved's, before Him I would wait,
He's Altogether Lovely, the Chief One, and the Great:
He speaks to me so often in words of tenderest love,
Causing my heart's deep longing to seek the things above.

Oh, I am my Beloved's, His fellowship is real,
I would be ever near Him, His presence more to feel;
Oh, I am my Beloved's—with Him I long to be,
Where sin shall never enter, Himself to serve and see.

“And when the Gentiles heard this, they were glad, and glorified the Word of the LORD: and as many as were ordained to eternal life believed. And the Word of the LORD was published throughout all the region.” Acts 13. 48, 49.

HOW graciously, and wondrously, GOD has linked the revelation of His sovereign grace with an emphasis on preaching the gospel. It is so in the verses above. And Rom: 10. is between Romans 9 and 11, and in Rom: 10 we read “Whosoever shall call on the Name of the LORD shall be saved.”

In conscious thankfulness that GOD'S own word of grace has reached us, we would humbly help His people through these pages, that there may be glory to His Name among those saved *out of* the world, that they may be “His,” *pleasing Him*.

“For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.”

Lev. 17. 11

“**G**IVEN”—“given”—“Given.” The blood of MESSIAH is the blood of the new covenant: the law stands: for He has met ALL its demands, and now the righteous LORD Who loveth righteousness, is a JUST GOD *and a SAVIOUR*,—Can righteously welcome sinners who rest in Him and His finished work. This is the GREAT “SALVATION OF GOD,” WHICH THE LORD HIMSELF HAS MADE KNOWN! Great is His love. Let Him be glorified.

“Then they that gladly received His Word were baptized: and the same day there were added about three thousand souls. And they continued stedfastly in the apostles' Doctrine, and Fellowship, and in Breaking of Bread, and in Prayers.”

Are you exercised about the will of GOD for HIS people, and about the message of this Scripture. Are you willing to ponder thoughts from GOD'S Word, in leaflet and TYPEWRITTEN BIBLE ADDRESSES, with a view to fulfilling the above verse in the enabling of the HOLY SPIRIT in the Scriptural order of its precious words to the praise of the glory of GOD'S grace! If so, Correspondence will be welcomed WITHOUT DELAY (Ps. 119. 60).

The Contrasts in Matt: 8, 10, 12.

IT is delightful to read of the faith of the man who said "I am not worthy." Faith is the reverse of pride. Great faith called forth the LORD'S gracious commendation (Matt. 15. 28), and is it not so now? Unbelief was ever grievous to Him. Presumption is credulity without a foundation, but faith is a scriptural resting on a Scripture basis. Is your faith GROWING, dear fellow-believer? If not, there is something wrong.

The LORD'S work was among Israel, but His death was for sinners of all nations. Consequently when Greeks desired to see Him, He quickly referred to the Corn of Wheat FALLING INTO THE GROUND. And His gracious interest in the publican was with much teaching as to the breadth of His work. Unlike the passover lamb for Israel, He, the True Passover, was the Lamb of GOD to take away the sin of the world. Hence, though in His life He was a Minister of the circumcision, and was not sent except to the lost sheep of the house of Israel, crumbs fell from the table for Gentiles who were sent to Him! And so grace shines out. Hence the words "MANY shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the Kingdom of Heaven." Thanks be unto GOD for the word "many"—He gave His life a RANSOM for many (Matt. 20. 28), He bare the sin of many (Isa. 53. 12), and thus many sons will be brought to glory (Heb. 2. 10) and He will be the FIRST-BORN among many brethren (Rom. 8. 29). In wondrous love those who read these lines, and who know the LORD JESUS, are mainly from the "west," but those of us whose hearts cry unto GOD (all too feebly) for souls in India and China, rejoice likewise through the words "from the EAST."

"The Kingdom of heaven" is not a description of GOD'S present work PROVIDENTIALY: the language which characterizes this is quite different, e.g. "the Most High ruleth in the KINGDOM OF MEN." The Kingdom of Heaven was future when John preached. The death of CHRIST made this a heavenly reality for a heavenly people, and old-time saints are not to be left out in its future glory.

"But the children of the Kingdom." Observe the HOLY SPIRIT'S accuracy. Israel are described according to DISPENSATIONAL privileges, and profession. But they are not exactly called "The children of the Kingdom OF HEAVEN." It is written, "They shall be cast OUT." They had received wondrous privileges, but must be cast out. Cf. "The Kingdom OF GOD shall be taken from you" (Matt. 21. 43). Are not the "castings out" constantly linked with a warning as to false profession? Oh that there may be more spiritual concern and solemnity in these days of lightness. It is a precious thing to be in the Kingdom of heaven NOW, and to be assured of heavenly blessings in that Day. What fulness of praise should NOW overflow from blood-bought believers!

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"WE ARE BOUND TO GIVE THANKS ALWAY TO GOD FOR YOU, BRETHREN BELOVED OF THE LORD, BECAUSE GOD HATH FROM THE BEGINNING CHOSEN YOU TO SALVATION, THROUGH SANCTIFICATION OF THE SPIRIT AND BELIEF OF THE TRUTH"
2 Thess: 2. 13.

A Word of Introduction.

IT is a wondrous blessing to know the power of the Word of the LORD, that we may live ACCORDINGLY in daily life. If so be that we have TASTED that the LORD is gracious, it is OUR privilege and our responsibility to be QUITE different from those who know not the LORD. These pages are sent forth to exalt CHRIST as the one SAVIOUR, and thus to bring before His blood-bought people that they are not their own (1 Cor. 6. 19, 20 : 7. 23). Their relationships and arrangements are new (2 Cor. 5. 17). Likeness to the world and friendship with the world are QUITE out of place (Jas. 4. 4). Dear reader, are you a believer? If so, are you seeking, like Caleb, to follow the LORD wholly, and are you QUITE WILLING to go forth to Him without the camp, bearing His reproach? Surely such questions must HUMBLE those of us who love Him, that we may seek, in the power of the HOLY SPIRIT, henceforth to show our heavenly calling, as becometh those who can truthfully say "Our Father, Which art in heaven." To claim Matt: 6. 9 WITHOUT Matt: 5. 11, 39 ; 6, 19, 33 is NOT the Will of GOD. What a mercy to claim all!

The Book of Judges.

With Regard to the Present Dispensation.

EVERY book of Scripture has its special "aspect," and we are sometimes privileged, in the enabling of the HOLY SPIRIT, to realize this very definitely. The four gospels give definitely four views of Him Who, like the altars which typified His perfect life,

was firm and fixed, manifesting that "four-square" completeness which no words of men adequately set forth. Precious indeed, is the SAVIOUR of sinners! After these four books concerning the Glorious One "Who was made under the law," and ever had the law in His heart (Ps. 40. 8 with 37. 31), reminding us of the FOUR which contain GOD'S law (Exodus to Deuteronomy),—we reach the testimony of Acts, corresponding with the triumphant encouragement to Israel in Joshua. The HOLY SPIRIT indeed, led the early church into a land of spiritual blessing, nor would we forget the sad parallels as of Achan and Ananias, with a similar stress on the snare of earthly possessions. We know how the book of Joshua is followed by Judges, which bridges the history between "the elders that overlived Joshua" and the events which introduced the reviving, wherein Samuel was privileged by GOD with peculiar power. And what books historically follow Acts? 1 Timothy is the first, and it is followed by 2 Timothy, in which the *elders* of 1 Tim: 3 are *no longer mentioned*. And alas, the prophesied departure is before us (2 Tim. 1. 15, 4. 16), and we realize indeed, a sad parallel between the two Scriptures, and the sad instruction as to the present age. The burden of Judges is a link with the world—"Neither did Manasseh drive out," "Neither did Ephraim drive out," and so forth. And in ch: 2 we read "Ye shall make *no league* . . . ye have *not* obeyed My voice: why have ye done this?" "Nevertheless the LORD raised them up judges" (2. 18). Is it difficult to see the parallel? Have not the birds of the air been encouraged in the branches of professing Christendom? Yet have there not been men who have manifested some jealousy for GOD'S honour, and through whom there have been many blessings? Has not GOD given a parallel with Othniel? Have there not been Ehuds and Shaugars and Baraks, yea, even Gideons? It is impossible for man to write history *accurately*—the LORD knoweth them that are His. We are so easily led to obtain a partial view and to make a hasty decision, but surely there was something from GOD in the Reformation. Luther and Calvin and Farel and Tyndale and Latimer appear to have been used by Him, and to have had some confidence in Him and His will. We grant that they, like Gideon, made their epochs (8. 27), and their own arrangements, which became a stepping stone to greater departure afterwards. But these men, preceded by a Wycliffe and a Huss, and succeeded by the Puritans, appear to have experienced *much* of GOD'S grace, and to have called many to something of His will. Yet there was always much lack in Israel—throughout the times of the Judges—and the REPEATED departures from GOD followed by temporary and partial awakening—are heart-impressing, and with *many* solemn illustrations since. The HOLY SPIRIT is pleased to name, among men of faith, trembling Barak, and Gideon and Samson and Jephthah (Heb. 11. 31). Nor can we forget 1 Sam: 12. 11. It is sometimes hard *for us* to distinguish, in distant view, between men whom our GOD raised up for a special purpose and others, but can we explain the history of

a Whitfield and and a Nettleton apart from GOD'S definite working? The LORD has had compassion on His people!

Yet none of the Judges really brought Israel to united repentance with permanent enjoyment of the worship of GOD and *His will* and plan. We do not find their stress on His arrangements in Exodus to Deuteronomy. Why? Any "higher critical" interpretation is wide of the mark. The ark is brought before us,* but GOD'S arrangements are misused, exactly *as they have been in the present dispensation*, and as they were during the reigns of such godly kings as Asa and Jehoshaphat (2 Chron. 35. 18). Samson (the last judge emphasized in the book before us), is remarkably individualistic. He does not gather the people, but the reverse (15. 11). A ritualistic priesthood of man (chapters 17 and 18), and a rationalistic doing of that which is right in a man's own eyes (24. 25) are shown last in the book. The *chronological* order is varied to emphasize how ritualism and rationalism divided the land, and how few then were sighing and crying for abominations.

But GOD had not forgotten Israel! And a further book (1 Samuel) tells at its opening, of the LORD'S method of reviving, and His stepping stones thereto. A godly mother—the opposite of Judges 17. 2, 3—is a background. Reviving begins with the home. The *last* epistle of Paul (chronologically) sets forth the same order, and likewise leads up to a reviving (2 Tim. 2. 22), bringing out from systems of men (2. 26), typical in its turn, of that which precedes the LORD'S Appearing (4. 8). *Godly mothers little realize how important they are.*† Satan attracted *Eve* at the first, and his method has been *the same* since. The reviving through Samuel's prayerful ministry is quite distinct from the experiences under the judges. It was a "return" unto the LORD (1 Sam. 7. 3), and a new beginning (Acts 3. 24). It reveals a gathering of the LORD'S people in deep concern (1 Sam. 7. 3, 4), and a Scriptural order. Indeed, though out from it Saul rises awhile (a type of Antichrist 1 John 2. 18), its goal is David, not Saul. Thus we find typified a definite stand of many who own the LORD, and a going forth to their Beloved One ("David" means "Beloved") outside the camp, and the period of persecution followed by the types of the millennium. Is this accidental? No, there are wondrous parallels in Scripture, and the HOLY SPIRIT is signifying what will lead up to the Coming of our glorious LORD. Oh that there may be many Timothies, those who honour

* Yet only once: a concordance makes the contrast *between* Joshua and 1 Samuel appear very striking.

† The first young helper whom Paul had was from a praying mother's home (Acts 13. 5 with 12. 12): and the one who clung to him throughout was chosen from similar surroundings (2 Tim. 1. 5). Yet most mothers fail to realize this, and indulge in worldliness, but expect blessing. It is *costly* to train Timothies for the LORD. This labour of love will break a thousand earthly arrangements and attractive worldlinesses. It will mean a real, *physical strain*.

GOD and are honoured by Him (1 Rm. 2. 30.) Are we expecting such encouragement from Him? Are we in the Divinely marked out path of 2 Tim; 2. 21, 22? Are we seeking to emphasize GOD'S will for His dear people and His gracious enabling in the mighty power and inworking of the HOLY SPIRIT? Oh that it may be so!

Why I Do Not Use the Title "Reverend."

1. Because one does not find any *authority* for it in Scripture, Nor any *parallel*.

2. Because it seems to contradict the LORD'S arrangements in Matt: 23. 8-10. All religious titles are thereby set aside.*

3. Because it tends to obscure the united priesthood of all believers (1 Pet. 2. 9). There are diversities of ministries *from* GOD, but it is worthy of notice that when the LORD JESUS gave gifts to be exercised for the edifying of saints (Eph. 4. 11, 12) i.e. *from* GOD *manward*: He did not include priesthood, which is *Godward*. All believers are *thus* privileged.

4. Because it appears peculiarly unwise to adopt an English term which is uniquely associated with the LORD in Ps: 111. 9. Moreover, I do not know that it is Scriptural to wish to be "revered."

5. Because there is *no parallel* with the use of earthly titles which Scripture allows (e.g. "King Herod," "Most excellent Theophilus"); hence the term "Mr." which is only civil, is not at all related.

6. Hence if there is no warrant, directly or indirectly, it would be wrong to cause others to stumble by a term which often misleads.

7. Because the *refusal* of this title does not involve any spiritual *loss* or *hindrance*; GOD'S work can be carried on without it. Godly recognition of true loving ministry existed in the early church without it (Heb. 13. 17). To *add* to Scripture, to produce "honour" and "order," is a dangerous principle. GOD defends His own arrangements if He is trusted, even in days of socialism.

It will, therefore, not be taken amiss that we *omit* the use of this title on envelopes. No disrespect is intended, but simply the preservation of "a good conscience toward GOD," which no godly man would wish us to ignore. We should feel we were wrong, and actually *unkind*, to give to any a title which we believe to be *forbidden*. Hence the true courtesy is to leave out.

* CHRIST alone is the Titled One—e.g. the LORD JESUS. Such expressions as "The apostle Paul" and "Pastor So and So" are not warranted. We find precious *descriptions*—"Paul an apostle" but *not titles*. Two tracts on this subject will be gladly sent.

Vail or Mercy-Seat.

YOU may have noticed these two words in ויקרא מות ויקרא מות (אחרי מות):* they contain the *same* letters, and come together in *one* verse (Lev. 16. 2). And so the solemn thought comes—

VAIL, OR MERCY SEAT,—WHICH DESCRIBES MY RELATION TO GOD?

Have I a vail between myself and Him, or have I a way into His presence?

Have you ever felt the power of this remarkable fact:—when sin separated from GOD, the *ONLY* way to His presence was

(a) *in* the High Priest,

(b) *because* of the Blood of the Sacrifice!

Do you think this is a mere coincidence? There are no accidents in the Book of Truth. Every word, every tense, every yod (י) has a meaning. When GOD delivered Isaac from death, and accepted the ram *instead*, do you imagine that this was the fulfilment of verse 8? "A ram" of verse 13 was not THE Lamb (השנה), the one gentle, gracious Lamb which *after* Abraham's burnt offering was *still future* as Gen: 22. 14 *twice* shows (יראה, יראה)†—

ABRAHAM EXPECTED A FURTHER SACRIFICE.

In like manner, Moses distinctly declared he was *not* the prophet according to *all* that Israel desired in Horeb—a prophet between the sinner and GOD, *by Whom there would be life* (Deut. 18. 15, 16—ולא אמות)§. You are aware that GOD says the sacrifices were a *sweet savour to Him*, but He, the High and Lofty One, did *not* delight in the blood of bullocks (Isa. 1. 11). Why then were they a sweet savour? AS TOKENS OF THE COMING ONE of Ps: 40. 6, 8.

Hence, dear Jewish reader, returning to Lev: 16, I would earnestly remind you that the way to GOD is—

(1) *in* an accepted High Priest.

(2) *because* of the blood of an accepted sacrifice.

Without this you have a *vail* פרכת. In Him, even the Priest *for ever* of Whom Ps: 110. 4 so wondrously speaks—you have a true כפרת i.e. atonement, concerning which GOD said "There I will meet with thee" (Ex. 25. 22). MESSIAH is our כפרת, but where is yours? The LORD is well pleased for His Righteousness' sake (Isa. 42. 21), even pleased with MESSIAH'S work (Jer. 23. 6), and we rejoice in that work wherein GOD delights. Do you not see that without *such a sacrifice* the prophecies of Gen: 22. and Deut: 18, are broken, and the DELIGHT of GOD in the typical sacrifices is without a meaning? Why do you despise Him the True Wisdom, Who says "He that sinneth against Me wrongeth his own soul: all they that hate Me love death"!

* Name of section read in synagogue (Lev. 16—18).

† Rendered Jirah, and "It shall be seen." Both might be translated: "He shall see" or "He shall be seen."

§ "And I shall not die"—the English version is not emphatic enough.

A "Place" and an "Assembly."

Concluded.

The HOLY SPIRIT often gives further instruction although we cannot *demand* this. So graciously does our Heavenly FATHER make clearer to us, in our weak perception, His loving will, *that we may please Him*. It is remarkable that in the first epistle written after the beginning of the prophesied departure from the LORD, (i.e. after the epistles to the Ephesians, Philippians and Colossians, *which are contemporary with Acts 28. 31*), the HOLY SPIRIT does not mention the church, but *a church*, and spiritual maturity is brought before us rather than the "gifts" of the one body. But if 1 Tim: 3, echoing 1 Cor: 11, mentions "a church" and associates it with loving local discipline, and with the word "house," yet 1 Tim: 2 first contains instruction for other circumstances as well. Our translation veils this. Verse 8 reads "I will, therefore, that the males pray *in every place*." There is no mention of "a church," nor of its accompaniments. Have we not here a parallel with the very *twofold* arrangement in 1 Corinthians: and are not these epistles written to *supplement one another*, and to show that the LORD has *not* left us without guidance in days of weakness, when there are not the inspired speakers of 1 Cor: 14? The HOLY SPIRIT uses *the well-known word "place"*: here is a spiritual "place" *joined with* "a church of GOD" even as a village *with* a city. And may we not say "Leading up to an assembly":—as it was in Cenchrea? Hence a place is *first*. And thus GOD looks after His people's needs at all times, and in all things. His truth is given for their true direction and spiritual profit.

Hence it seems to be the LORD'S mind that if a few saints are found in a village, or wherever it may be, they should seek to love the LORD, and trust Him *together* (their privilege providing things honourable in the sight of all men*), and should seek definite spiritual association with a gathering of saints, as the assembly marked out in 1 Tim: 3. 15, "a pillar and ground of THE truth," that GOD in all things may be glorified. To "assume" an assembly position, to act independently, to link with "meetings" which ignore the LORD'S will (e.g. as to doctrine or as to the LORD'S *Supper* with the symbols of His choice) can only continue sectarian confusion, but if He is humbly trusted, *His work* will go forward, and His people will see that He led them on safely, so that they feared not. Oh that this may be so, through the HOLY SPIRIT'S work, in the enjoyment of His blood-bought people!

* Difficulties of *small* meetings are very real, when there are *few* brethren and sisters, and much godly care is needed. His Name is too sacred for carelessness. Apparently "a place" included more brethren than one (1 Tim. 2. 8), and the arrangements as to godly modesty and discretion have additional force in such a connexion. Do not let us dishonour the LORD in this.

"Apprehended."

OH that GOD may bless this one word to many hearts. It sounds forth with a strange combining of thoughts, but what inference should we draw if we heard a man whom we knew was apprehended? We should think of authority *arresting* him, and of a trial before a judge with possible loss of freedom. But there is another arresting which brings to perfect freedom up till that time unknown! GOD, in His grace, "apprehends" a sinner on the downward course of man's free will ("our own way," Isa: 53. 6), and brings him to CHRIST—that wondrous SAVIOUR of such! His servant Paul experienced this, and said, "I was apprehended of CHRIST JESUS." 'Tis a beautiful thought! We did not save ourselves: we were unworthy, undeserving, utterly away from GOD. But we were *stopped* on our evil path, and caused to see the loveliness of CHRIST, and to know ourselves lost apart from Him; and, in His finished work, and death for us, we found peace. And now the grace which plucked us as brands from the fire (Zech. 3. 2) holds us, and will not let us go, and our changed life has a happy work:—"That I may *apprehend* that for which also I am *apprehended* of CHRIST JESUS." Oh to grasp the love which grasped us! Dear reader, is this all a mysterious thing to you? Do not be content with respectability and religion: have you been "*apprehended*," and are you a new creation in CHRIST?

In Other Lands.

IT may be you are in China, and receive this magazine. We shall be so thankful to hear from you concerning the LORD, and any blessing He may grant thereby. Or you are in India. You do not know how often India is before us, partly through service unto the LORD in London, committed to His people here, among Indians and other seamen. We should be so glad if you would write. But you may think, "I am an Indian by birth, and cannot write much English." Dear friend, we do not want a grand letter, but a letter of DESIRES TO PLEASE GOD from any who are "His." Or you may be in Africa. How we should rejoice to hear from you. GOD is enabling a fair number of Magazines to be sent to Africa, but if they could be prayerfully circulated among those who bear His Name, we would gladly seek to send hundreds more. Nor would we forget America—including South America. How often has GOD encouraged through letters from Canada and the United States. And Australia has afforded us refreshment from those who confess CHRIST'S worthy Name there, and, we wish we knew of several hundred more who would welcome the publications concerning the LORD. Nor can we overlook the nearer lands of Europe,—France, and Belgium, and Norway, and Germany, and Italy, and Russia &c. Believers in the LORD JESUS are our brethren in ALL lands, and we desire to express our love to all who are His, and our longing to hear from many. If you cannot WRITE much English, we shall not complain of any mistakes, or you can write in your own language, and we will obtain its trans-

lation. The LORD has His own everywhere, and we desire to communicate with such SOON that there may be a drawing together of saints in the HOLY SPIRIT, as they remember the wondrous prayer of Him Whose Name they confess—"Neither pray I for these alone, but for them also which shall believe on Me through their word: that they all may be one" (John 17. 20, 21).

The Following Important Questions

have been before GOD'S dear people in connexion with a meeting on the REVEALED, not the Universally Imagined, Fatherhood of God.

This subject is of DEEPEST importance to all. If we CANNOT truthfully call GOD "our FATHER," how can we worship Him aright? See John 4. 23. If we are by nature CHILDREN OF THE DEVIL (John 8. 44), all "reform" must utterly fail. The ONLY hope is a new creation (2 Cor. 5. 17). "Except a man be BORN again, he cannot see the Kingdom of GOD" (John 3. 3). THIS FACT is OVERWHELMING. But is it POSSIBLE to be born again? Thanks be unto God, it is! And what are the characteristics of GOD'S family? Should you not know concerning these things, in view of the brevity of earthly life? And if a child of GOD, should you not KNOW what pleases Him? Any deeply concerned, and desiring notes, are welcome to write for them.

1. What Is Man's Natural Relationship and Duty to GOD?
2. How Is One Brought Out from among "the Children of the Devil?"—1 John 3. 10.
3. Is Salvation a Development or a NEW CREATION? John 1. 12, 13.
4. Do Human Brotherhoods Deny the True Fatherhood of GOD, and the Atonement of CHRIST?
5. Does This Subject Have any Bearing on Eternal Punishment?
6. How Should the Children of GOD be Distinguished from Those Who Are Not?
7. Is It Scriptural to Address Unsaved Ones as "Brethren?"

IF THE LORD WILL, Mon: Nov: 24th, in the Examination Hall, Water Lane, School Stratford, the Doctrine of the LORD will be humbly set forth in an address entitled "No Profit under the Sun" Eccl: 2. 11:—

Shewing forth the dark background of the *necessary* FAILURE OF THE PRESENT SOCIAL SYSTEM, and the *necessary* FAILURE OF SOCIALISM, and the *necessary* FAILURE OF EVERY ATTEMPT TO REFORM THE WORLD, and then emphasizing "THE GOSPEL OF THE GRACE OF GOD" as the *one* hope for individuals now, and THE COMING OF THE LORD as the *one* way of blessing to the earth. But those who despise His gospel *cannot* hope to share His glory. Therefore the pondering of the subject, while it may be graciously used of GOD to help believers to walk worthily of their *high* calling will also contain an earnest warning of *eternal* judgment to those who are unmindful of their soul's great need, and who have not *realized* that "the wages of sin is death, but the gift of GOD is eternal life, in JESUS CHRIST our LORD" (Rom. 6. 23).

Bible Study Centres:—61, Upton Lane, Forest Gate, E.7. 43a, The Broadway, Walham Green, S.W.6, & "Rosemond," Bede Burn Rd, Jarrow-on-Tyne

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Edited by Percy W. Heward.

"AND WHEN THE BURNT OFFERING BEGAN, THE SONG OF THE LORD BEGAN ALSO." "AND THE CONGREGATION BROUGHT IN SACRIFICES AND THANKOFFERINGS; AND AS MANY AS WERE OF A FREE HEART BURNT OFFERINGS" 2 Chron. 29. 27, 31.
ARE THERE NOT PARALLELS?

A Word of Introduction.

IT is a good thing to tell "one another" of the LORD'S love, and to encourage, "one another," very earnestly, if we are among the called of JESUS CHRIST. These pages are not sent forth because it is "usual" so to do, nor because we desire that there should be merely an increase of mental information concerning the truth, but because of GOD'S glory in the spiritual edification of His people. That they may WALK with Him and PLEASE Him, is deeply important. The need for practical GODLINESS is very real. The truth makes free (John 8. 32), and if we would serve in true holiness we must not feed on error. It is a precious privilege to have the Word of the Living GOD. If we are HIS, may we use it more and more, and thus honour HIM.

"Teaching Them to Observe All Things."

OBSERVANCES are vain if proudly done to secure salvation. To hold the truth in mind is vain, if the heart is not humbled before GOD. But when one is quickened, by grace, there is a *new beginning*. The LORD'S order is clear (a) "make disciples"—(b) "baptizing"—(c) "teaching." We dare not baptize those who

Meeting Rooms of Believers:—61, Upton Lane, Forest Gate, E.7, 43a, Broadway, Walham Green, S.W.6, Also "Rosemond," Bede Burn Rd, Jarrow-on-Tyne.

are undisciplelike. And "teaching to observe" the "all things" of this passage is not an appointment for the world. The world ought to acknowledge GOD as CREATOR and Ruler. But the LORD JESUS here alludes to His dispensational commands for *His* separated people, and love's obedience to these is a *test* (John 14. 15). He refers particularly to *His words* guiding His people, in an "adulterous and sinful generation" (Mark 8. 38). How can the ungodly fulfil the address on the mount? If a nation were to adopt its principles, that nation would cease to exist. The principles are for persecuted believers willing to lose anything for CHRIST (ch: 5), and without anxiety for the morrow (ch: 6). As soon as any are owned to be believers this teaching must be emphasized. We would not suggest that everything must be known before being gathered with saints. We dread the thought that *knowledge* opens the door to this privilege. Some link assembly fellowship with the possession of *life*, and others with *light* and the acceptance of a creed. Both have a measure of truth and a measure of error. When there is life, there is light. But *life* is invisible: the LORD knoweth them that are His. What then? The HOLY SPIRIT'S test is clear.—Disciplelikeness, an evidence of life, nor could this be associated with disregard for the light of the truth. But mental intelligence is not the basis of gathering. We may be strictly accurate in much doctrine, and yet be unsaved. Is there discipleship? If so, let there be a Scriptural assembling *as soon as the LORD enables*, but let not the words be lowered. 1 Tim: 3. 15 defines a gathering approved by GOD. Carelessness as to His truth is a very serious matter. The LORD'S commands are to be done in the right sphere. So in Acts 2 we have glad reception of the word, baptism, adding, and then continuance in the apostles' DOCTRINE! Are you a child of GOD, dear reader? If you say "Yes," I would earnestly ask "Are you seeking to observe all things which the LORD appointed?" He said "Ye are My friends, if ye do whatsoever I command you." We would not explain away these precious words. We would not ignore His wondrous appointment. Discipleship, baptism, instructions as to all things! If you have been with CHRIST through baptism, your old life has been *manifestly judged*. Do not try and put it on its throne. Mortify the deeds of the body. Your concern should be to know and do all the LORD'S will. A true gathering illustrates Matt: 28, 19—all the LORD'S commands should be precious because they are His. And it is in connexion *with this*, and *after* the mention of *this* that He says "AND, lo, I am with you alway, even unto the end of the age." Take this promise in its setting. Keep to His will and you may expect His gracious nearness as a happy experience. But if He is ignored, and His words made secondary, there will be confusion. Obey promptly, and spiritually, and you will know His will (John 7. 17).

"AS FAR AS THE EAST IS FROM THE WEST, SO FAR HATH HE REMOVED OUR TRANSGRESSIONS FROM US." Ps. 103. 12.

"They Ran" Jer: 23. 21.

NOTHING is more wonderful than the privilege and power of *pleasing GOD!* We were, by nature, utterly unworthy sinners, but GOD, Who is rich in mercy, has been pleased to cause guilty sinners to become His own saints, and now our delight should be to *glorify Him*. But as it is possible for ungodly ones to *profess* to be GOD'S servants, so it is possible for those who *are* His to act in the energy of the *flesh*, and to dishonour His Name. "I have not sent—yet they ran." Enthusiasm is not *always* a proof of loving obedience, although whensoever there is devotion to CHRIST, there should be enthusiasm as its fruit. "I will *run* the way of Thy commandments" is a holy determination, and the words "Run speak to this young man" have a bearing. The LORD'S Word is made clear with an object:—"that he may run that readeth it" (Hab. 2. 2). The sad confusion of a ruined world, the dread prospect of an eternal judgment, the wondrous fulness and stability of the gospel of CHRIST—surely these are encouragements to our holy fervour. Because there is a zeal not according to knowledge there is no reason why there should not be zeal according to knowledge, and the more manifest as we *grow* in grace and in the knowledge of Him.

"Not Sent": how definite are these words; and how beautifully Rom: 10. 15 provides the contrast: telling of those who *are* sent. Here is the true stimulus to running. When a message was *given* to the women on the resurrection morning, they did *run* to bring His disciples word (Matt. 28. 8), and this was well. How often has 2 Sam: 18. 22 been illustrated. But the remedy is not indifference. The lazy heart will argue, "I have no message, therefore I can settle down." We have heard the same wrested argument from unsaved lips:—"If salvation is by grace, I need not trouble till GOD lays hold of me." Beloved friends, this is a terrible attack on the solemnity of heavenly things. In the light of GOD'S so great love, and the realities of the future, shall not our hearts be stirred to receive from the LORD His enabling that we may hear the word at His mouth and give men warning from Him? Ezek: 33. 7 is deeply solemn. You should not think only of a public platform. A life of warning, with lips of continual grace, should be the characteristic of GOD'S people, in the power of the HOLY SPIRIT.

The Ministry of Sisters. Marked Out by the Lord's Own Arrangements on The Day of Resurrection.

ALL believers are *one* in CHRIST, and should seek to be of one heart and soul and mind manifestly (Acts 4. 32, 1 Cor: 1. 10). But all believers have not the same functions, any more than all members of the body (Rom. 12. 4, 1 Cor. 12). Jealousy

often rises through failure to recognize this. The right principle is set forth in 1 Cor: 12. 26 "OR IF ONE MEMBER BE HONOURED, ALL THE MEMBERS REJOICE WITH IT." Such fellowship is necessary, and beautiful, and GOD-glorifying. The world is full of a false idea of "equality," full of rivalry, full of an attempt to ignore the distinctions which GOD has made. One cannot exactly "compare" the work of the eye and the ear, but *both* are needful: and the *hidden members* are sometimes the most powerful. Without the lungs, how could we continue? The exaltation of that which is "seen" beyond that which is unseen, is idolatry.

When the LORD was pleased to choose apostles, He chose *men*. All His plans are perfect: He is not limited: He *could* do other things. The fact that He has *not* done so makes evident His will. There were parallels in His arrangements for Israel, both as to Aaron's line and David's. *Athaliah* denied GOD'S appointment. "Oversight" in the early assemblies is likewise marked out, though the labours of older sisters, aged widows, and *Scriptural* deaconesses must be noticed with joyous interest. Yet assembly-oversight was *not* entrusted to such. "As for GOD, His Way is perfect," and we would delight therein. Who can measure the power of a child of GOD in the *appointed path*? If we try to vary His Will, we shall lose reward for obedience, and *also* receive loss for disobedience. *Two* sins are usually linked. It is worthy of notice that on the first day of the week when our beloved LORD was raised, He appeared first to Mary Magdalene (Mark 16. 9). And EVERY gospel emphasizes believing *women* in *similar* peculiar prominence. What a definite privilege is suggested, and thereby we find a holy witness against the sin of any brethren and sisters in the LORD, who rise late on the LORD'S Day morning.*

And both the LORD and His angels spoke *encouragingly* to the women, that they might rejoice, and *become an encouragement in their turn* to others. How definitely is His meeting of such contrasted with Satan's work in Eden. The tempter said in the garden "Ye shall not surely *die*," but in another garden He Who was supposed to be the gardener, said "My FATHER and your FATHER"—a message of life because of His *death*: and a striking witness in view of John 8. 44 and the serpent's seed of Gen: 3. 15. Earnestly observe other words also of John 20. 17 "Go to My brethren, and say unto them," and those of Matt: 28. 7 "Go quickly and tell His disciples that He is risen from the dead," and of Matt: 28. 10 "Go, tell My brethren that they go into Galilee, and there shall they see Me." How real is the stress on the privilege of doing *something for Him*. How real is the further contrast with Genesis 3. The woman "*saw*" the tree, and gave to her husband: *Satan's* message was borne: but here the LORD'S message is delivered, and it concerns the "*seeing*" of

* The blessing on the Day of Pentecost was likewise early in the morning, for after prayer and empowering and gathering of multitudes, it was only nine o'clock.

Himself (a twofold emphasis here, verse 7, also note Mark 16. 7, John 20. 18). Nor can we overlook another contrast "as He said unto you" (Mark 16. 7), spiritually opposed to "Yea, hath GOD said?"*

Believing women are to be marked by definite *devotion* to the LORD. It is worthy of notice that they were *together*. Though His death and resurrection bring brethren and sisters to a *oneness* in Himself, yet sisters are together, and a *brethren's meeting is appointed*: instead of envying as to this, they are the messengers for the arrangement of such a gathering. If a sister ignores the principle of being with sisters she often loses, though in the general gatherings of the saints all are assembled. But fleshly forwardness and a preference for being with those of another sex are out of place. Discretion is still much needed in a house of GOD. Let *godly* sisters be together in love unto the LORD, not to criticize some one else's home or neat dress. The so-called "small" talk of those who bear the Name of CHRIST is large in its evil: the LORD has told *believing sisters* of WHAT and of WHOM they are to speak! Let them be carefully earnest to illustrate *these* words, and provide a holy opposition to 1 Tim: 5. 13.

Further, though the LORD definitely gave His encouragement to brethren, through sisters, He did *not* say to *them*, "It is for you to go into all the world and preach the gospel." He did not say to such "Teaching them to observe all things whatsoever I have commanded you."† They had *their* privilege, and with love's promptness they sought to fulfil it, and the HOLY SPIRIT has recorded this holy enthusiasm in *every* gospel.

If then we find the LORD'S stress on the devotion, and fellowship of sisters, with "one another," and the way in which "they remembered His words" (Luke 24. 8) our hearts ask, "Are there not some of like heart to-day?" Are there not those sisters who will stimulate other children of GOD by their living, loving, and loyal faith in Him? Lois and Eunice did not take charge of GOD'S work at Ephesus, but where would Timothy's work have been if theirs had not been *first*? GOD uses means, background means, "means," that fill years of strain, of consistency, and of love to Him.

Do your actions say, "I want publicity": "I desire immediate results," or is it your desire simply to be in the LORD'S will, without jealousy, without fretfulness, without impatience, willing in the enabling of the HOLY SPIRIT, to do anything for the LORD? Believing sisters may thus become a *great help*, and background, as to assembly unity, and gospel witness. But are they always so,

* Throughout we find an emphasis on His words. In like manner, sisters are told *what* to do. They are not led to do what they think best. And brethren also are to receive their instruction.

† Accordingly in 1 Cor: 15 where "witnesses" of the resurrection are brought before us (cf. Acts 10. 10-12), His appearance to sisters is designedly and entirely left out. Is this an accident?

or is there sometimes friction coupled with worldliness? Oh that this may not be! GOD is able to save from our besetting sins, whether we be brethren or sisters, that we may LIVE FOR CHRIST!

A Leaflet to be circulated, the LORD enabling, among the thousands of Israel, in this vast and sinful city.

“Open As Usual On Saturday.”

THE second day of *Israel's* **רֵאשׁ הַשָּׁנָה*** such words came before me on closed shop doors, and I soon thought how remarkably sad they were. Jewish men, *professing* to keep a day of JUDGMENT, days of REPENTANCE, and then, a day of ATONEMENT, openly declare they will *not* keep that whereof GOD said “The children of Israel shall keep the sabbath, to observe the sabbath throughout their generations for a perpetual covenant” (Ex. 31. 16). I am not a Jew, nor was I, but as a Gentile sinner, saved by grace, I rejoice in GOD'S own salvation. Hence I am *not* trying to make myself righteous, *but have been made righteous* through the finished work of which Isa: 53. 11, 12 beautifully speaks. Hence, as one who has a heavenly calling I am seeking to please the LORD, but am not now commanded to keep the seventh day, and moreover, I solemnly realize that GOD can accept *nothing* from Israel while they despise His atonement: “the new moons and sabbaths” from unrepentant hearts are vain (Isa. 1. 13). But a profession of serving Him under law, *coupled with* a declaration that the seventh day will be disregarded “*as usual*,” is alarming. *It shows contempt for GOD, and our hearts would grieve over this awful condition.* 'Tis the more remarkable because the second day was *not* appointed by GOD but by man! Here we see those who wish to “reject the commandment of GOD” that they may keep *their own tradition* (against whom MESSIAH witnessed in **בְּרִית הַדְּשָׁה** †, Mark 7. 9).

And yet such men are *welcomed* to join in the “prayers” of Yom Kippur. Is this a recognition of Num: 15. 32, 36? It is written, “Whosoever doeth any work in the sabbath day he shall be surely put to death” (Ex. 31. 15). “Ah,” you say “we cannot exercise judgment now.” *That is not the point.* You may not have *authority*, but why do you treat those whom you say to be breaking GOD'S law as if nothing was the matter? Why do you profess to pray with them, and deal of them in business, and even make friendships with them? You are *excusing* what you declare to be worthy of death too? Ah, dear reader, *present-day* Judaism is NOT of GOD, but of man! GOD'S law is altogether broken. You have missed the road altogether. The *One Key* to all is this.—In the fulness of time MESSIAH came before the temple was destroyed (Dan. 9. 26). He bare the sin of many and fulfilled the words of Mic: 7. 18—

* “New Year.”

† The New Testament.

מִי־אֵל כְּמוֹךָ נֹשֵׂא עוֹן וְעֹבֵר עַל־פֶּשַׁע לְשֹׂאֲרֵית נַחֲלֹתוֹ לֹא־יַחֲזִיק לְעַד אָפוּ כִּי־חַפֵּין חֶסֶד הוּא: מִי־כֵה ז' י"ה

“Who is a GOD like unto Thee *bearing* iniquity and passing over the transgression of the remnant of His heritage? He retaineth not for ever His anger, for HE delighteth in mercy.”

And He is the One Way into Righteousness for everyone that believeth into Him. But you despise Him, and only humble ones will believe into Him. Others choose the way of Cain, and TRY to come to GOD without a sacrifice. Can it be that you will remain among them? Why do you not desire “the LORD OUR *RIGHTEOUSNESS* (Jer. 23. 6)—and a way into GOD'S presence by the precious blood of the one Sacrifice? The words of Ps: 50. 5 will soon sound forth—“Gather My saints together unto Me: those that make a covenant with Me *upon a sacrifice*.”

אִמְפִּילֹ חֶסְדִּי כְרַתִּי בְרִיתִי עַל־זִבְחָה: תְּהִלִּים נ ה

One Sacrifice! Contrast the *refused* sacrifices of verses 8, 9. How beautiful is GOD'S own love, to save *wretched sinners*! Oh that some might seek the LORD while He may be found (Isa. 55. 6).

“I Prayed About It.”

HOW precious it is to have the throne of grace. May children of GOD use their privileges a hundredfold. “Praying in the HOLY SPIRIT” is a very wondrous thought. Our *POSSIBILITIES* are larger than we realize, if we know the LORD, and are seeking to walk with Him. But let us remember that Satan has many, many snares. Sin is not always open. Nor are its devices of the same kind. The very *COVERINGS* of sin are continually varied, that we may be taken unawares. If Satan were always against us as a roaring lion and not as an angel of light, our life would be much easier. But the LORD is not deceived, and He has placed powerful enabling within the reach of humbled believers.

Israel of old had the iniquity of their holy things, and in our most godly moments we feel the need that the blood of JESUS CHRIST should continue cleansing (1 John 1. 7). Moreover, do we not recognize that, oftentimes, our own earnest words will deceive ourselves, in Satan's misuse of them, to make us think we are *MORE* spiritual than we are, and thus to cause *SELF-RELIANCE*? It is easier to make an error than we think, and for sins of ignorance, the precious blood was needed. How we should dread ALL sin, and go softly *ALL* our days.

We have met, with sorrow, some who seek to substitute the words “I was led by the LORD” for His own instruction *IN HIS WORD*. And the thought is before me, to bring earnestly before His own, as well as to feel its power myself, that we ourselves may fail in somewhat a similar manner, even while seeing the faults of others. If we “pray” about anything in daily life we sometimes assume that we *HAVE BEEN* guided by the LORD, and when loving suggestions are given after, to show there may not have been true wisdom, the answer

is ready "I prayed about it." Possibly the "I" is too large: fellowship in prayer is appointed and delightful: in this, two are better than one, and it is important that the two should be the LORD'S appointed ones, and that any threefold cord should be in the SPIRIT and of those humbled before our FATHER. Alas, it is possible not to receive anything FROM THE LORD, and yet to "feel an answer." The flesh loves to give ITS PROMPT answers on the lines of our temperament, and to take advantage of OUR EXPECTATION to be disguised as if it were the LORD'S own direction. "I prayed about it"—but, dear reader, this does not prove you fulfilled the LORD'S wondrous "ifs" as to prayer. May it not be that there should be still LESS self-confidence? May it not be that WISHES still exercise a larger power than you realize in answering your prayers, and thus the LORD'S NAME is dishonoured? Pray yet more. Seek help of others in judging all that is NOT of the LORD, and pray with such. Do not make YOUR PRAYING a foundation, as if there were no possibility of misunderstanding His way. If there is resultful prayer there will surely be a CONDITION which is deeply humble, and enjoys true fellowship before the throne of grace.

"Admittance Up These Stairs."

SUCH words, found at a London Railway Station, seem so strange, but they have been a blessing from GOD to me. A wooden block is placed over the word "No." They used to read "NO Admittance up these stairs," but the other exit, was less convenient," and men continually broke the rule, and THEIR ACTION EVIDENTLY CHANGED THE LAW.

I have thought of a more important admittance, not an exit, but a way INTO the very presence of the LORD. There is "no admittance" by human religion or "good works" in man's esteem, but only by the precious BLOOD of CHRIST. Yet many hope that some other way will be allowed, and

THEY TRY TO ALTER GOD'S LAW.

It is vain. You will never remove GOD'S "Not" by your efforts. The LORD JESUS truly said, "I am the Way and the Truth and the Life: NO MAN cometh unto the FATHER but by Me" (John 14. 6). "There is NONE OTHER NAME under heaven, given among men, whereby we must be saved" (Acts 4. 12). Oh how unwise it is TO THINK TO CHANGE times and laws (Dan. 7. 25). GOD will not break His truth. But if there cannot be a thrusting away of His "NO," there is

HIS PRECIOUS TAKING AWAY OF THE "NOT"

for those who believe into the One Who died for the unrighteous!—While it is written "He that believeth NOT the SON of GOD shall not see life: but the wrath of GOD abideth on him," it is also written "He that believeth on the SON hath everlasting life." The "not" is taken away by GOD himself. What is your position before Him. How do the words read in front of you—"NO Admittance" or "Admittance"—Is the "No" blotted out by the precious blood of CHRIST?

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