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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

**"THE NIGHT IS FAR SPENT, THE DAY IS AT HAND:
LET US THEREFORE CAST OFF THE WORKS OF
DARKNESS, AND LET US PUT ON THE ARMOUR OF
LIGHT."
Rom: 13. 12.**

A Word of Introduction.

"THE goodness of GOD endureth continually" (Ps. 52. 1).
Conscious of His gracious care, we rejoice to send forth another testimony, praying that He may be exalted in its prayerful circulation. "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 a joy to know that, though our Heavenly FATHER never excuses our sins, He forgives, and enables, and will own a real desire to please Him. To know, moreover, that He is using this witness in various parts, and in various ways. Oh that more of His people may be encouraged to fuller fellowship with Himself, and "one another," and many be called "out of darkness into His marvellous light."

The Beginning and Ending of the Address on the Mount.

ALL Scripture is given by inspiration of GOD. In *this* we rejoice, thankful for its wording, for its inclusions, for its omissions, indeed, for everything. We may be quite sure that our beloved LORD ever spoke the words of truth. Unlike His servants, He never made a mistake. But the HOLY SPIRIT has been pleased to hand down to us only a few of His utterances. This fact may meet the difficulty of some who think it impossible that inspired words should be "lost,"—I mean, lost to us, for in a heavenly sense, nothing of GOD is lost, and we would not forget Mal: 3. 16. Divine selections are perfect, and show complete inspiration, and the need thereof.

It is interesting to see we have received one lengthy address near the beginning of our LORD'S earthly ministry, and one, partly conversational, quite at the end. How many know the wording of Matt: 5 and of John 14, and yet realize not the spiritual power of either chapter. May we, in mercy, be unlike such!

But we cannot now consider much of the fulness of Matt: 5—7. These chapters need prayerful *re-reading*, that their principles and precepts, realized in the power of the HOLY SPIRIT, may be thus put into practice. It is vain to read unless there is the thought of godly obedience.

Before we approach any words, the *preface* must be noted. The LORD definitely, and deliberately, left the *multitudes* for His *disciples*, who were *not* multitudes. Here we have His instruction for those who would, by grace, *please Him* amid a rejecting world. There is nothing to appeal to the masses; the guidance as to patient suffering in view of "that Day" is not for the crowd. Are we disciples? The question is momentous.

His *first* utterances are those of peace and joy and delight. "Blessed are the poor in spirit." As the word which *begins* this wondrous address suggests "*conscious blessedness*," we might render it "happy." "O the happinesses" (cf. Ps: 1. 1, 32. 1 lit:) of the people of GOD. The LORD does not desire a mournfulness of fleshly complaining. We should be sorrowful, *yet always rejoicing* (2 Cor. 6. 10), for we have more in CHRIST, yea a thousand fold and beyond, than we can possibly lose in the world. Moreover, it is part of our testimony to show how well He meets our needs, even *amid* trials:—we are to be happy even then (Matt. 5. 11, 12).

But to return to 5. 3.—"Happy the poor in spirit." Physical poverty does not prove spirituality. The poor in spirit are those who approve no confidence in the flesh (Phil. 3. 3), Isaiah 57. 15 comes to mind, and we remember CHRIST is sometimes revealed as the Poor and Needy One in the Psalms. Happy are they who are like unto Him. The world's happiness is the reverse, and dependent on earthly advantages. To the believer that Day should be so real, that having respect to the recompense of the reward, he should actually esteem the reproach of CHRIST greater riches than the treasures in Egypt, and take joyfully the spoiling of his goods (Heb: 10. 34). There is a great stress in Col: 1. 11 on "*longsuffering with joyfulness*." Anything else mars the testimony. Part of the *fruit* of the SPIRIT is joy. Circumstances do not make us, nor can they undo our delight in our risen LORD, with Whom our FATHER will, and does freely give us *all things*.

This precious address ends suddenly, and solemnly. There is a striking parable, one that shows even among professing disciples, there is a need for definite warning, and distinguishing. How important to make our calling and election sure—sure manifestly, by a life of communion, and devotedness, and obedience, in the HOLY SPIRIT. The last words are as sorrowful as the first are encouraging. A building is erected before us: it seems to stand. But there

is a testing, and the rain and floods and wind prove too strong, the building collapses. The brief words of CHRIST are meant to search *our* hearts "And it fell: and GREAT was the fall of it." "Happy the poor in spirit," those who are little and humble. "Great," and painful, the fall of this, perhaps elaborate, yet unfounded, structure. Only labour in the LORD is not in vain, and only those in Him, through His priceless atonement, can thus labour.

Yet not a few use the Address on the Mount with unholy forgetfulness of its severity. Indeed they build without a foundation—at the very time when they give His holy precepts and promises to the ungodly. This sermon is *not* socialism: it emphasizes CHRIST as the Foundation for a *separated* people, with a *heavenly* calling, in and on Whom all their work must be, with the precious prospect of the Kingdom of GOD (Matt. 6. 33).

May this, in mercy, describe *our* position, that the oft-perverted disciples' prayer which is not meant for "PUBLIC" worship, and which is miscalled "the LORD'S prayer," may express our heart-longings, to the praise of the glory of His grace!

"He that loveth pleasure shall be a poor man."

Prov: 21. 17.

THIS is true literally as to earthly things, but it is also true spiritually. Life must not be mere pleasure-loving. We should be occupied with the work of the LORD, and with the LORD of the work. Idleness ill befits one who has been delivered from the wrath to come. Undoubtedly, we should *delight* to do our FATHER'S will, but there is a need for the godly attitude of Isa: 58. 13 at all times. There must be a definite self-denial, if we would bring honour unto Him Whose Name we bear. Our love to Him is linked with true activity throughout Scripture. and, when emphasizing this, let us ever recollect that sitting at His feet to hear His words is not slothfulness. We want more *waiting* before the LORD.

He that loveth the will of the LORD shall be rich! In the *old* dispensation this was manifest literally, but is it less literal in the present dispensation, because the *spiritual* riches are the more evident? What if we love *earthly* things for CHRIST? *These* are but shadows. The *true* wealth is in Him, and in His words. Holy diligence will not be forgotten. Let us never despise our privileges.

The Overruling of Sin.

SIN is sin wherever it is found, and sin must be punished. The excusing of sin is inexcusable. Sin brought our beloved LORD to terrible righteous wrath, and shall we think it a small thing?

But though sin is never excused by GOD, it is often *forgiven* in His perfect mercy, and often *overruled* in His perfect wisdom. The former is through the once poured-out, and infinitely precious, blood

of the LORD JESUS, and happy indeed are they who rejoice in this. But with the latter are we now concerned.

The psalmist said "Surely the wrath of men shall praise Thee : the remainder of wrath shalt Thou restrain" Ps: 76. 10). This is marked out very definitely in the history of Sennacherib (Isa: 37. 27-29), and set forth in Isa: 10. GOD has frequently used wicked men to punish wicked men, thereby revealing His wondrous control and majesty as He will in the future history of Antichrist.

Likewise we find that when the LORD'S own professing people in the present dispensation sinned, He was pleased to arrange more than once for one of His servants—particularly Paul the apostle—to write letters of Christian reproof and advice. These letters have been handed down to us, and so we have precious guidance in a number of circumstances, and also models of Scriptural rebuke with *patient* love. Surely the perfect wisdom of GOD is displayed in this, and we should be more thankful.

And has not OUR experience been very wonderful? We would not sin that grace may abound. Such a thought is most hateful, being of the old nature. But we can *afterwards* exalt our gracious GOD for His dealings with us and our failures, so that we have not dishonoured Him so fully as we should otherwise have done. And it is blessed to know that He has instructed us, when humbled by our mistakes, so that we, and others, may avoid them henceforth, in the power of the HOLY SPIRIT. Indeed we have much for which to praise : oh that we may be praiseful.

"The nations shall rush like the rushing of many waters."

"I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia." Isa. 17. 13, Rev. 19. 6.

WHAT a contrast is presented in these verses. How solemnly Scripture shows the excitement of men, and their nothingness before GOD, the former verse continuing thus "He shall rebuke them." The LORD now waits, but He will come in judgment : He is in one mind, and who can turn Him? We little realize the might and majesty of the glorious LORD. He is so wonderful in His holiness, and His hatred of sin. The vain wickedness of men will be brought low. Their rushing and scheming and plotting will be of no avail. The greatest powers of earth are small before the Mighty One.

How blessed are we, if, by grace, we have been taught to praise. It is a real mercy to be welcomed in the presence of the LORD. If we are among the called of JESUS CHRIST, we can humbly look up to our FATHER in heaven, and join in thanking Him now—join with a great multitude, and in a chorus of praise which shall never cease, and from which heavenly ones desire no rest. How glorious to be permitted, aye invited, to bring glory unto the LORD.

"The Disciple is Not Above his Master, nor the Servant Above his Lord." Matt. 10. 10-24.

BY the grace of GOD, we readily acknowledge this, and rejoice in the infinite grace of our GOD which makes it possible for us to represent the LORD JESUS CHRIST. But do we realize what is involved in this privilege? The path is not an easy one, nor is it naturally pleasant. We are to suffer for Him Whose Name we bear (Phil. 1. 29), yea, to suffer uncomplainingly, uncomplainingly, frequently. It is enjoyable to *sing* about this, but the routine of petty persecutions is very painful. Yet if we are to do all in the Name of the LORD JESUS, it is our *privilege* neither to resist nor to resent. He is *not yet* earth's exalted King, and we must not share in government (see 1 Cor: 4), nor in comfortable avoidance of trials. "It is enough for the disciple that he be as his MASTER." The loss of reputation is "trying," but His "well done" will more than compensate. Spirituality is ever marked by holy patience, and perseverance. It is possible that the flesh may appear godly for a season, but continuance is a real test.

Thus every believer may earnestly ask himself if he is imitating the LORD (1 Cor. 11. 1). When there is any attempt to make the path easier there is something wrong, and our Heavenly FATHER is dishonoured. Nor can we forget that the context of this encouraging message goes on to the time of the end (Matt. 10. 22, 23). There is no promise of rest from tribulation till that Day (2 Thess. 1. 7). How wicked, indeed, is the thought of being above Him, but that is actually the attitude when we seek to escape the offence of the cross (Gal. 5. 11).

To-Day.

TO-DAY is the day of salvation. I do not only mean dispensationally. It is deeply important that the troubled sinner should seek the LORD while He may be found, and not be encouraged to put aside the conviction of sin.

Further, to-day is the day of service. Matt: 21. 28 may be APPLIED when the LORD comes back, or if we fall asleep in Him, our opportunity of witness amid difficulties will be past. "The night cometh, when no man can work."

But if we would serve the LORD, we must have the power of the LORD. Labour, turmoil, activity are vain unless GOD be behind, and in, and over all. Hence the force of the Divine welcome to hear instruction "to-day," for surely Heb: 3. 7, 13, 15 must speak to our hearts, even after the lapse of centuries, and though we be consciously "in CHRIST JESUS," and having life eternal. It is a priceless privilege to be guided, though the flesh would vainly seek to arrange. May the LORD'S control be exalted in our lives!

The Servant of the Lord must not Strive.

2 Tim: 2. 24.

WE would not now deal with the believer's privilege of *suffering*, and of showing grace amid *all*. THAT is a very great privilege, and we need to illustrate more fully the holy patience of our precious LORD. We are to practise self-denial, not self-defence. Right, not "rights," must be prayerfully emphasized. Phil: 1. 29 is a solemn, yet encouraging, message. The heavenly calling involves a true separatedness from the world's ideals, and a real committal of all one's needs unto the LORD.

But 2 Tim: 2. 24 seems to have a message with respect to conversation. The believer is surrounded by those who wish either to ignore differences, or to quarrel. Both sins must be judged in himself. The primary reference is to Timothy in his responsible position, but the *principle* applies much further, and do we not long that the HOLY SPIRIT may apply it with power to our hearts?

A controversial *spirit* is against our gracious LORD. We must contend earnestly, but there is a need for meekness. We must not provoke, except to love and good works. It is easy to become angry, but we dishonour our Heavenly FATHER, and is not this *grievous*?

The preceding verse shows that we are called to avoid anything which leads to "wordy strife." We are responsible for the effect of our actions. If we put truth in a bitter way, we misrepresent truth, and are to be blamed for the bitterness displayed by those attacking truth. We must not reply "Others should not become impatient," any more than, in another context, "Others should not stumble."

How we want grace, therefore, to choose topics of conversation that GOD may be glorified, and that, while there is no compromise we may be drawn consciously nearer to our beloved LORD in fellowship with others who are His, though in errors as to which He has opened our eyes! We have nothing whereof to boast, and cannot be too gentle. Gentleness is *not* weakness, is *not* indulgence. How we need the guidance of the SPIRIT of GOD to avoid both extremes. Nor will He fail us.

The verse before us also implies "It is not necessary for the servant of GOD to strive." He does not depend on human methods for the emphasizing of that which he holds dear. Argument may seem forcible when it employs extravagant language, and overbearing self-exaltation may carry weight. But we are not reduced to such sinful expedients. Our gracious GOD liveth. It is His work to turn a soul from darkness to light. We are but instruments. Herein is our honour, and we lose if we seek to honour ourselves. We can well leave the results with One Who is altogether Wise, and wondrously gracious. It is necessary to please Him, but not necessary to gain adherents, as if to ourselves. He alone is to be exalted.

A Plea for Christ's "This."

TWELVE times does the HOLY SPIRIT record the stress our LORD JESUS laid on the word "this," with regard to the breaking of bread.* And it was on the same night that He said "If ye LOVE Me, keep MY COMMANDMENTS" (John 14. 15). Yet many who bear His precious Name have not only altered His appointment, but defend their action. It is so easy to be influenced by traditions and our own previous actions, and still to think we are right! Beloved friends, let us be simple and loyal enough to accept His Word, and open-hearted to His Will.

A young and earnest believer, having the Scriptures *alone*, asked to notice the LORD'S language, and reminded that the word "this" points out something which the context will explain, would readily see that He took a loaf, and, since following participation of the Passover, a loaf of unleavened bread. At once the inference of love would be "I will gladly use THIS." Confirmation would be found in the *invariable* use of leaven as a type of evil,† and inasmuch as the LORD'S Supper affords a *type* ("This is My Body"), prayerful exactness would be emphasized. Nor need this hinder true enjoyment of the added words "In remembrance of Me." Beloved fellow-saved ones, the LORD'S love invites simple obedience: the escape from "legalism" is not *disobedience*, or man-made "variety." CHRIST prayed for His people's manifest oneness—yet to be SEEN, because of His own precious finished work. How dear to our hearts should this be.

Alas, alas, many who seem to have desires of heart to please Him use leavened bread, many ignoring the thought of one loaf, and even having it *cut* up in small pieces. You say "These are *small* points." Remember Matt: 5. 19. Surely love will not make light of *any* hint of CHRIST. Let us value His "this," else we grieve Him, disobey His words, act without His authority, afford a loophole for tradition, and hide His symbolic teaching. "Every word of GOD is pure": do not deny the precious "this" of these verses for the sake of *human* unity, as it must become if His own wishes are ignored.§

"If ye love Me, keep My Commandments."

"Ye are My friends, if ye do whatsoever I command you."

John 14. 15; 15. 14.

* Matt: 26. 26, 28, 29; Mark 14. 22, 24; Luke 22. 19 (twice), 20; 1 Cor: 11. 24 (twice), 25 (twice).

† Linked with fine flour, and no longer working as before, it pictures the child of God in the peace offering (Lev: 7. 13, cf. Lev: 23. 17: so the Holy Spirit came down on the saints as *Fire*, but on Christ as a Dove: *we* have failure within). In Matt: 13. 33, we have the unchecked corrupting work of the woman of Zech: 5 and Rev: 17.

§ One would thankfully testify that the Lord blesses His unwittingly disobedient people, and that many, while using leavened bread, do, in heart, love and remember Him fervently. But surely such should be the first to welcome any help, to and in, the fuller understanding and fulfilling of His own gracious purpose.

"Pure Religion."

"**A**H," you say "I have had enough of religion." And I agree, with reference to a very common (mis)use of the word. Moreover, "religion" denotes, literally "binding back." The criminal and the mad dog "bound back" are just the same in heart. You need something more than religion, you need CHRIST, and a new LIFE with new desires.

But another will remark "Yes, we do not want mere talk, but honesty and and goodness." Again I agree, but the only "honest and good heart" is that which receives GOD'S Word (Luke 8. 15). Can you call it goodness to make GOD a liar (1 John 5. 10)? There is no "pure religion" unless one has been *first* brought out from the world. James 1. 27 shows this. *First*, there must be a living union with CHRIST because of His gracious death for sinners, and then the expression of this by everything. Romans 12. 1 makes clear that the whole body should serve the LORD, not only the tongue. Any man who thinks he can thus live without "a new creation" is more than deluded!

The Reward of Unrighteousness.

THIS, like to "the pleasures of sin," seems very real to not a few: but how unsatisfying, yea, worse than unsatisfying, it actually is. There is a reward of unrighteousness, there are apparent advantages by "one's own way." The danger is not seen, but the danger is there. The things of time and sense are very large, because near, but who can tell what eternity means?

It may be your feeling is that the way which seems right is not so bad as "unrighteous." Anything and everything but the will of GOD must be thus characterised. It is wrong to call sin by a wrong and pleasant name. It is cruel to please men on the brink of GOD'S holy judgment. The wages of sin is death, and who can tell what death involves? Separation from GOD for ever is no light matter: trifling with that which is not trifling is worse than foolish.

A Word of Discouragement.

MANY rejoice in encouragement, but it is better to be disappointed in time, than "too late." Unless in mercy you are resting on the LORD JESUS, I cannot rightly encourage you. A gravestone inscription does not make a man safe for eternity. He is "better off" the relatives say, often regardless of the setting aside of GOD, and the despising of His salvation. And so myriads are careless. Hell is forgotten, and earthly life occupies the mind.

Let me bring before you the Divine testimony—"This is the record that GOD hath given to us eternal life, and this life is in His SON. He that hath the SON hath life; and he that hath not the SON of GOD hath not life" (1 John 5. 11, 12). Mark the clear wording. Life is *only in the SON of GOD*. There is bare existence outside, but separation from GOD is, indeed, death. My friend, do not seek to trifle with eternity.

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The STUDENT of SCRIPTURE.

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"The LORD of Peace Himself give you peace always by all means." 2 Thess. 3. 16.

A Word of Introduction.

THE mercies of the LORD are new every morning, and not only every month. He faileth not. He is the GOD of ALL grace, and not one good thing shall fail of all His promises. How thankful and how urgent His blood-bought people should be, in power of the HOLY SPIRIT. No flesh can glory in His presence, but those who are born of the SPIRIT have a right to glory in Him, and to glorify Him, in the midst of a crooked and perverse generation. "O magnify the LORD with me, and let us exalt His Name together." To encourage in praise, as well as to guide, as He may enable, in Scriptural study and Scriptural practice, is this magazine.

The Priesthood of the Lord Jesus.

ONE can rejoice in the fulness of Scripture, as the HOLY SPIRIT teaches the fulness of CHRIST. Grace is no mere contrivance, it needs no amendment. Praise should continually rise from redeemed hearts.

It is a great privilege to feel and know that the LORD of glory died for us once, and now ever lives to make intercession for His blood-bought people (Heb. 7. 25). Because He lives, we shall live also. He will not fail.

His priesthood is heavenly, according to the order of Melchisedec, and thus emphasized in connexion with resurrection, as Ps: 110 is joined to Ps: 2. The letter to the Hebrews again and again thus exalts this wondrous plan, and shows how CHRIST, as KING-PRIEST,

altogether transcends Aaron. This resurrection aspect is deeply important, for it explains how, in His priesthood, He continues *ever* (Heb: 7. 24), and why Melchisedec's *death* is not recorded. Here is a stress on the *heavenly* calling, and on our present relationship to our LORD in the glory. Priceless privilege:—"accepted in the Beloved." Many sins of children of GOD are linked with ignorance and forgetfulness of their position in *heavenly* places in CHRIST. It is beautiful to see such a thought so prominently in Hebrews, an epistle which has been wrested from those who are soon to be presented to Himself, in that glorious Church, not having spot or wrinkle or any such thing. We would also recollect the character of CHRIST'S work on earth. Just as Aaron was GOD'S chosen priest *before* the rod blossomed in resurrection glory (Num: 17), so the LORD JESUS was able to offer *before* He died. In the days of His flesh He *offered* up prayers and supplications with strong crying (Heb. 5. 7). In Heb: 10. 5, referring to Psalm 40, GOD refuses sacrifice AND offering. Why? The order of words is inspired. The man who brought sacrifice *first*, as Aaron, showed himself a sinner. GOD approved offering and sacrifice, and this CHRIST alone brought, or could bring. Cain tried to come near with a bloodless gift, but was quite rejected. "It is the blood that maketh an atonement." Only the Perfect One could offer without an atonement-basis.*

But would not this aspect of His priesthood be affected by His death? Nay, on Calvary He offered *Himself*: there was the offering Priest as well as the Sacrifice, and He, as Priest, had "an *eternal* spirit." There are many references to the HOLY SPIRIT in Scripture, but He is not primarily before us in Heb: 9. 14.

In accord with this, we find that Melchisedec on the pages of Scripture had no more *beginning* of days than end of life, for who can say the beginning of that work of redemption? The new covenant is everlasting, not only in its results, but in that the plan is from everlasting, and we were "chosen in CHRIST before the foundation of the world."

Not a few may have been concerned in this connexion with regard to Heb: 8. 4. But we should notice the exact wording of Scripture—"If He were on earth, He would not be priest." We misrepresent if we alter this to signify He wrought no priestly work *when* on earth. If, having offered Himself on the altar of His life, in the *earthly* court of the *heavenly* tabernacle,† He had *then* remained below, His offering would have been plainly marked out by Himself as a failure, and He could not be a Priest on earth after this. Hence the urgency of John 20. 17. The symbolism of Lev: 16 comes to

* It may be said, Did not God receive the prayers of His people before His Beloved Son came? Yes, they had FAITH, and were approved because of His sure work: otherwise would there be salvation by works, and Heb: 9. 15 be removed.

† Hence the contrast between brass and gold in the tabernacle of witness.

mind. There Aaron, having finished the Divinely appointed death-arrangements, went into the Holiest of all, so CHRIST as perfect Priest passed *through* the heavens (Heb. 4. 14 lit:), and thence are we looking for Him. May our hearts ever say "Come, LORD JESUS."

The Principle of Matt: vii. 4, 5.

HYPOCRISY is very grievous before our gracious GOD. It is so easy to be proud. Every child of GOD should be humble. The HOLY SPIRIT does not inspire mock modesty, and, Paul, a "bond-servant of JESUS CHRIST," did not glibly describe himself as "less than the least of all saints," nor Abraham speak of himself in vain as "dust and ashes."

But though we must be very lowly, we have a mutual responsibility, and should seek to help wandering brethren. Gal: 6. 1 is very clear in its precious context. Lev: 19. 16, 17, 18 should never be overlooked. If we suffer sin upon our neighbour, is there not hatred (i.e. neglect), because there is not the fulness of love which "worketh NO ILL," as Rom: 13. 10 impressively words it!

Matt: 7 does not forbid the pointing out of a brother's sin. It shows what is requisite FIRST. Here is a Divine principle, and one which comes into every part of our daily life. We cannot ignore the failures of others, but how can we deal with them unless we ourselves are walking with GOD? How spiritually important this is. May our GOD Himself impress it upon our hearts even to-day. Like to the other "first's" of this address (Matt. 5. 24, 6. 33), the command of Matt: 7. 5 should be earnestly carried out. We shall only see errors wrongly, and call the LORD'S will an error, if we do not have A SINGLE EYE. It is cruel to a brother to seek to remove his mistakes if our own eyesight is clouded. Here is no excuse for delayed obedience, but we learn why believers must be *cautious* in days of ruin. The principle, moreover, applies "proportionately." As I deal with my own sins, so I can help others. Every carelessness about myself is unkindness to all my brethren. We remember Ps: 51. 12, 13 in this connexion. If any of us are away from the LORD we shall be *proud* in our attitude, and if we do mention what is wrong, there will be a defect in love, and thus in language, to the one doing wrong. It is vain for an *angry* parent to punish, and useless for a *proud* believer to offer assistance in the restoration of another.

Have we no *beams* in our eyes? "Ah," you say, "it is impossible that a beam should be there." But is not a tiny speck of dust large when NEAR the eye, and larger when WITHIN it? Thus we have an unveiling of the way in which we should regard our "small" shortcomings (cf. Rom: 7) and in which, by the HOLY SPIRIT'S power, we should fight against them. NO compromise is possible to GOD'S glory. Every evil should be painful. Let us seek GOD'S grace that this may be our experience.

Demoralizing.

BY the grace of GOD we are lifted above "moralizing," in both senses of the word. "If anyone is in CHRIST, there is a *new creation*." How wondrously this eclipses and more than eclipses, the man-made theories of social reform and educational advancement. How blessed if we can truly say, without boasting but likewise without uncertainty, that we are "*IN CHRIST*."

Nevertheless we cannot but view, with concern, all tendencies to put GOD aside, and to PLEASE man, which characterize the last days especially. Though outward reverence is not accepted, the reverse of outward reverence will be more severely condemned. There are degrees of punishment. GOD forbearingly noticed Nineveh's national repentance.

In like manner, we would realize the demoralizing tendency of present-day language concerning death. Many, indeed, believe that death on the battle field, for one's country, ensures salvation, as if anything of man could blot out the wrath of GOD on a single sin. Unless we are saved absolutely and only by the blood of the LORD JESUS, we are lost. There is no room for human merit, and thus no room for human boasting. There is none other name but His, under heaven, given among men, whereby we must be saved (Acts 4. 12). And may I not earnestly ask the question—Are you trusting IN this precious SAVIOUR?

But while there is this honouring of the death of fellow countrymen, as if another death besides that of CHRIST could make atonement and ransom, there is actual AMUSEMENT at the death of enemies. A newspaper will dare to relate an "*amusing*" story of beguiling such, so that they are slain. This is most serious. I am not now speaking of the precious, and exalted, *Christian* standpoint of Matt: 5. 44, but respecting the scornful disregard of human life. The worst man's soul is a soul to exist for ever. How deeply solemn it is to feel he is hurried into eternity. A believer, while *personally*, and with spiritual earnestness, carrying out the Address on the Mount, can thankfully leave all the problems with GOD, knowing that His electing love shall not fail, and knowing that the JUDGE of all the earth will do right. But this does not in any wise diminish the *solemnity* of death. Laughter at these things, encouraged by journalism, involves a carelessness and callousness as to death, and this is utterly demoralizing and forgetful of GOD. The tone and attitude of many to-day is a sad sign of the times, which is infectious, and believers need to present a godly contrast, as they honour their Heavenly FATHER by their actions, words and thoughts. "Odd moments" belong to Him: may we be more spiritual in the sayings of ordinary conversation, that He may be glorified in the dignity of His blood-bought children.

An Earnest Invitation to Bible gatherings. Further particulars on application—
Percy W. Heward—Meeting Rooms of Believers: 61, Upton Lane, Forest Gate, London, E. 43a, The Broadway, Walham Green, S. W., and "Rosemond," Bede Burn Rd, Jarrow-on-Tyne.

The Glory of the Lord in Ezekiel 10.

EVERY part of Scripture has a context, and it is well to remember this prayerfully. How often we miss a blessing through chapter-breaks, which are human, and, therefore, defective.

Ezek: 9 leads up to Ezek: 10. In the earlier chapter we have a continuance of Ezek: 8, showing how righteously GOD is against *everything* that blends His worship with evil, and that forgets He is a Jealous GOD, Sin is no small matter. Iniquity must not be lightly passed by. It is our privilege to see the precious blood of the LORD JESUS has taken away our guiltiness, and we are made the righteousness of GOD in Him, if so be we are born from above; but grace *never* leads to excusing views of sin. Surely we should, in the words of Ezek: 9, "sigh and cry" as to all the abominations of to-day. It is noteworthy that *several* were needed to slay, but only one to mark the LORD'S humbled people. They were in the minority. And this was so even at GOD'S sanctuary, even among the ancient men (verse 6). The prophet drew back from the terrible wrath, and feared for all (8), but GOD showed him that the transgression was more fearful than he realized. We *never* overestimate rebellion against GOD. It is always worse than we conceive.

And so Ezek: 10 is introduced. GOD is altogether glorious amid His holy wrath. There is no error in His anger. The living creatures obey Him without hesitation. They do not shrink from His will. "As for GOD, His way is perfect." We remember, too, the Alleluia of Rev: 19 in view of Babylon's smoke.

It is deeply interesting to see GOD'S slow departure from Israel (note 11. 23). He, Who of old chose Jerusalem, still paused. His forbearance is ever marked, and who can realize the mystery of His love. "The glory of the GOD of Israel" would still have stayed among Israel, but they said persistently "The LORD hath forsaken the earth," and their words were to have a temporary and partial application to the long favoured people. GOD heard their utterance, and acted with perfect wisdom. Iniquity continued becomes greater. An attitude of wickedness causes Him to go far off from His Sanctuary (8. 6). He is so glorious, so fully against sin.

It is blessed to realize Isa: 57. 15. Though there is no earthly temple now, the presence of the LORD is yet with His own. How great is our blessedness, but how rarely we enjoy anything of its fullness. Oh that it may be our delight to walk with GOD, and that we may have His glorious work within!

"He That shall come will come and will not tarry." Yes, the glory of the LORD shall be revealed. Our prospect is, indeed, bright, but there are SOLEMN accompaniments. The Judgment Seat of CHRIST is solemn. The vials of wrath are solemn. What manner of persons ought we to be, in all holy conversation and godliness.

Christ Precious to His Tried People.

IT is a great blessing to know we are "in CHRIST JESUS," and that, being viewed, by grace, IN Him, we are altogether accepted, and altogether removed FROM wrath. What INFINITE love has been bestowed. What thanksgiving should be manifest.

But the mental knowledge of a Divine fact is not enough. Our heart's enjoyment of grace is deeply important. And the preciousness of CHRIST is more realized as we recognize our own need. The poor guilty sinner delights in an all-sufficient SAVIOUR; and the believer, surrounded by troubles, finds His all-sufficiency, to keep and to direct, very precious. This happiness makes trials a true blessing, and the taking away of difficulties would be the greatest difficulty. Old-time saints, who wandered about in sheepskins and goatskins were cheered by their LORD'S presence, and the persecution of man made a background for the display of His constant love. They saw their weakness, and He met it. They knew their danger, and they trusted Him. The increase of confidence is the increase of joy, and 1 Pet: 2. 7 is illustrated. Thus are trials made messengers of comfort, and losses for His sake made ministers of spiritual gain.

Trusting God to Open Doors.

IT is very blessed to know that GOD'S time and way are alike best. We may scheme and plan:— and fail. But if we *trust Him*, no good thing will He withhold from them that walk uprightly. We must not rely on man: we must not think our methods will secure anything. "Except the LORD build the house, they labour in vain that build it."

Open doors do not always involve "an easy work." Do they ever imply this? The HOLY SPIRIT through Paul tells us of an open door at Ephesus, and the verse adds "there are many adversaries" (1 Cor. 16. 9). We cannot judge that the LORD is with us because difficulties are removed, nor need we infer that He has closed the way when difficulties surround. What a need we have to walk with Him, that we may not misunderstand His will.

And how precious it is to pray that we may not be too surprised. We remember Abraham's servant in Gen: 24, and see how quickly he praised and worshipped, and entered where GOD opened the door. But we also recollect those gathered to pray for Peter's release. They were confused, and unbelieving when the LORD opened the prison, and they did not open the gate. May we trust Him more, and expect more from His good hand, graciously made conscious that He has wonderful and unexpected blessings to bestow, if we are patiently, and prayerfully, and praisefully, in the line of His will.

"These things saith He That is Holy . . . Behold I have set before thee an open door, and no man can shut it." Rev. 3. 7.

"I Sought Him."

"I Found Him Not."

"I Found Him Whom My Soul Loveth."

Song 3. 2, 4.

PERHAPS you have never read the Song of Songs. It is impossible to understand it unless you see CHRIST there. The *intense* longing of the bride for the Bridegroom is *too intense*, unless it represent love to Him. But He is altogether Lovely, and worthy of more than all His own can say or think.

But just now I would speak to His blood-bought people about the *true* manifestation of this deeply felt love to Him. We are often cold in heart, and colder in language. Our seeking is verily on our *bed*. We need to rise, with spiritual earnestness, and He will not fail our continued yearning. The solemn utterance "I found Him not" reminds us that the LORD often chastens by withdrawing *Himself*, and we are thus led to seek Him more earnestly. Mere fleshly energy subsides under trials: faith and love grow.

Let us not spend our strength on any "it" or "ism." We need *Him*, and, by grace, we want *Him*, without *Him* we shall only go through life: with Him there will be a living joyfulness to His praise. Oh for a quickened love to Him. Oh for a fuller joy in Him. Oh for a deeper regard for His honour. Oh for a holy dread of being away from Him. May the reviving mercy of our GOD be daily felt, for are not His mercies new every morning, and is not His faithfulness great beyond measure?

Eternal Life.

THIS is the gift of GOD. By nature, we are "dead in sins." Earthly existence, apart from fellowship with GOD, is not worthy of the name "life," in its fuller meaning. "Eternal life" is a precious and present gift (Rom. 6. 23, John 3. 36). I desire to tell you of this. I want nothing from you. All GOD'S mercy is free. And yet its fulness is greater than if you paid your all for it. Before Him your all is worse than worthless. But His all is better than costly. Yea, (wonder of grace), the SAVIOUR seeks sinners who never seek the SAVIOUR! And it is as His servant, and with precious promises to the needy, from His own words of truth, that I come to you, telling you gladly and thankfully, that He died, in richest love, for poorest sinners. Will you yet despise that love? Will you yet continue in your own way? It has an end in judgment. The wrath He suffered, when dying for sinners, shows what you may expect if not sheltered in Him, and you will remain a sinner lost. Oh that it may not be so!

Hymns for Believers.

Lord, we long for wars to cease,
For Christ's glorious reign of peace,
When on earth Thy will is done,
Through the merits of Thy Son:
Till He comes, our God, we pray,
Keep us in the narrow way.

In Thy mercy we would trace
More and more redeeming grace,
Praise for all in love made known,
And for daily mercies shown:
In this world of sinful strife
May we show our heavenly life.

Now, we know not what shall be,
Darker days we yet may see,
But we would look up, and say—
Father, bring that Coming day
When our Saviour shall appear,
For His own, to Him made dear.

Thus, we need not be afraid,
If our minds on Thee are stayed,
Though earth's troubles would alarm,
Thou wilt keep Thine own from harm:
Keep them in Thy peace always,
As they walk in Thy sure ways.

Our hearts would praise our God on
high

That we by blood have been made
nigh,
Now in His Son we can draw near,
And daily walk in filial fear.

Our hearts would praise for sovereign
grace,
Since saved from Adam's fallen race,
Brought out from darkness, sin, and
shame,
We praise our God, and bless His
Name.

Our hearts with praise should over-
flow,
Since saved from death and endless
woe,

Love so amazing praise calls forth,
In sinners saved from righteous wrath.
Our hearts would praise for mercies
great,
Since we are brought our sins to hate,
For all in Christ we now possess,
Our God, we humbly praise and
bless.

Our hearts would praise our God al-
ways,

Who works for us His sovereign
His purposes shall be fulfilled, [ways,
For all His own, as He hath willed.

Our hearts would praise for that glad
day,
When, free from sin, we shall obey
The Lord our God, His glory see,
And be with Christ eternally.

'Tis well to know the kindness
Of our unfailing Lord,
But often have we blindness
Through lack of true accord:
We fail to see the wonders
Of His directing eye,
And hence our sinful blunders,
As we on self rely.

'Tis well to know He liveth,
And will not lose His own,
Our failures He forgiveth,
Abounding grace is shown:
But would we not be nearer
In conscious walk with Him?—
His plan will then be clearer,
Nor will our eyes be dim.

'Tis well to know salvation
As His own work for aye,
Sinners from every nation
Will praise Him "in that Day":
But would we not have fitness
For fuller service here,
For holy, patient witness,
Until our Lord appear!

We tell of the marvellous love of our
Lord
To sinners, unworthy and lost,
Deserving of judgment, sin's awful
reward,
But purchased at wonderful cost.

Christ died for poor sinners, in mercy
He died,
His people rejoice in His death,
And in His atonement they safely
confide,
Believing whatever God saith.

Redemption is finished, the work has
been done,
Acceptance is fully secured,
Believers are now in the All-righteous
One,
Who gladly their judgment en-
dured.

No might of man's evil can ever re-
move
The covenant which God has de-
creed;
For ever His loved ones Himself will
approve,
And no accusation will heed.

Eternal His mercy, eternal their
peace,
Eternal salvation is free,
His care for His people will never
more cease,
Until their loved Saviour they see!

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"Judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died."

Rom: 14. 13, 15.

A Word of Introduction.

THE grace of our LORD JESUS CHRIST has been exceeding abundant, or we should have nothing whereof to write, yea there would be none to write. What wondrous mercy makes it possible to speak of mercy. That believers may be encouraged in the things of GOD, and in prayerful, cheerful, grateful, praiseful obedience, and in acquaintance with their LIVING LORD, for Whose Coming they wait, is this little messenger concerning the Scriptures sent forth. It is the SPIRIT That quickeneth, and Who takes of the things of CHRIST to show unto His people. May this be the experience of those who peruse each page, that our TRIUNE GOD alone may be exalted, directly and indirectly.

"The Right to Grieve."

TO what extent, or in what way, if any, has a child of GOD a right to grieve another? This deeply important practical question is in accord with such words of the HOLY SPIRIT as those in 1 Cor. 8, enforced by sad experience. The sad heartlessness and selfishness of many to-day has often, at least, some parallel among those who own the precious Name of Him Who loved His people unto the end. It is delightful to know that His finished work is their salvation; but unless there is true walking with Him, can there be the true assurance and joy of salvation? How often we veil and hinder our bless-

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ings, and then complain that they are missing. More confession of sin is needed. This will ever be followed by encouragement from the LORD.

It is plain from Scripture that the *fear* of man bringeth a snare, and if we are privileged to know the LORD JESUS we surely feel the force of His words, "If ye love Me, keep My commandments." If others say they are stumbled or pained when we simply follow *His revealed will*, we are not responsible. We can never exalt mistaken "love" for them against devotedness to Him. Rom: 14. 17 implies that we must not make His appointments into matters of indifference. Sin is never more subtle than when it dresses up as brotherly love. Acts 21. 20-26 illustrates. Thus we have need to pray for spiritual discernment.

But when Scripture principles and precepts are not involved, what right have we to grieve our brethren? "Meat and drink" are physically enjoyable. We value food. But meat does not commend us to GOD. If we give up something of personal choice and comfort, for a brother's sake, we please the LORD. If we cling to our wish, we walk uncharitably (Rom. 14. 15).

Perhaps a reader says, "This would take all the joy out of my life: I should always be thinking, May I do this or that? And everything will grieve someone." *Difficulties* do not alter Divine arrangements. *Possible* sins do not make a certain sin excusable. If your obedience *should* become a bondage you would grieve your Heavenly FATHER, but you are *certainly* grieving Him if you grieve your brethren. "GOD loveth a cheerful giver" (2 Cor. 9. 7) but we pity the man who makes this an argument for not giving, because he waits till he feels glad in so doing. Rather should there be a *swift* humbling at his state. *Likewise* is it with respect to other acts of service. We should do them readily and lovingly, but to settle down in disobedience, because we feel we shall only perform the LORD'S revealed will perfunctorily is an evidence of a backsliding heart. If we take GOD at His Word, He will guide, and cause more freedom than we conceive.

"But," you say "Some brethren are so unreasonable." Granted. Yet the principle of Scripture takes account of the possibility that your own conscience is clear in the matter! Read 1 Cor: 10. 29. Here is the HOLY SPIRIT'S own answer to those who refuse to give up anything while they can "conscientiously" do it (see also Rom: 14. 22). And may I add that the language in both 1 Cor: 8 and 10 seems to hint that an elastic conscience proves a puffed-up mind, and that our weak brethren may not be so "weak" after all. It is noteworthy that 1 Cor: 9 comes *in-between* these passages. The misused words "all things to all men" suggest a willingness to give up one's comforts and wishes, *for the sake of others*, not an argument for worldliness. "Let brotherly love continue."

I would sorrowfully acknowledge that the words of GOD are very heart-searching. But, beloved friends, I do not hold forth *myself* as an example. THE LORD JESUS IS IN FRONT OF US. We want

to copy and please Him. Shall we not, by grace, glorify His Name by seeking to put aside all stress on "I," and by loving our brethren, not in word only, but in deed and in truth? Thus will there be some beautiful anticipation of the manifest unity of "that Day."

"And Gideon said unto them, I will not rule over you . . the LORD shall rule over you."

"Which thing became a snare unto Gideon, and to his house."

"As soon as Gideon was dead . . the children of Israel turned again." Jud: 8. 23, 27, 33.

THE story of Gideon has much in it to encourage. He realized his nothingness (Jud. 6. 15) but we cannot forget there was a time when even Saul was little in his own eyes, and when Ephraim spake trembling (Hos. 13. 1). Yet there was a refreshing continuance in much of Gideon's work. He did not wish to exalt himself.

But sin is so subtle. It is often quite disguised. May we have grace to detect it. The desire for silver and gold is very dangerous. But on this occasion it may have been that Gideon wished to deliver the people from this snare. Hence he felt he would make something for the LORD from the prey. But the plan of natural wisdom is not of GOD. Jeroboam devised another "Jerusalem," or rather two cities, to keep his kingdom, yet it was *never* consolidated. GOD is stronger than schemes: "trust in the LORD with all thine heart, and lean not unto thine own understanding." "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Many things seem small at first, but they *become snares*. We want Divine authority for every arrangement of worship, else shall we be led astray.

The verses toward the end of chapter 8 seem, almost all of them, saddening. Evidently he indulged, and the expression, in this context, that he lived in his own house, is suggestive. Therefore we are not surprised there was a quick reaction, and that Israel "remembered not." Yea, trouble sprang up in his own home, as the next chapter shows. How solemn and heart-searching Scripture is.

Reputation.

OUR beloved LORD truly made Himself of no reputation, when He emptied Himself of His glory, and took a Bondservant's form. Mark His condescension, and all for sinners, for lost sinners! Herein is love. We can only bow the head, and worship.

Yet why is it we still cling to our reputation? His giving up was an example: have we received it as such? Since His humble position on earth, and His rejection by Jew and Gentile, there is no room

for His people in the world's glories. They should be strangers and pilgrims, occupied by, with, and for Him. They have no real glory on earth to-day, but often show a concern for their rights, and dignity. Have not we sinned in this respect?

Do not let this be misunderstood. There IS the holy dignity of those who are in GOD'S family. They should show their relationship, and men should be impressed. We remember how none dared to join themselves with the company of Acts 5. 13. This grandeur of heavenliness is right, but self-esteem, and concern for the world's applause, are sinful. Do we love the honour of Luke 6. 22, and count Egypt's treasures more estimable than the priceless reproach of CHRIST? While, on the other hand, we must have a good report of those without, that men may see our good works, and find nothing against us except concerning the words of our GOD, yet, on the other hand, we should be more than willing for the rejection of 1 Cor: 4. 13, 2 Cor: 4. 10, till "that Day,"—inasmuch as the disciple is not above his MASTER!

"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.

EVERY blessing is associated with the LORD *Himself*, and He delights to bestow a **FULNESS** of blessing. We cannot realize His love TOO much, nor rejoice in His grace *beyond* measure. His care is wondrous, His interest is past finding out. His promises are exceeding great and precious, and He still says "I know the thoughts that I think toward you, thoughts of peace, and not of evil." Well may our hearts say, "O magnify the LORD with me, and let us exalt His Name together." We do not despise **INDIVIDUAL** praise and worship, but there is often a helpful "together" in such devotedness.

We would notice that the words before us were first addressed to GOD'S servant Zechariah, at a time when he felt a *need* for encouragement. Appointed years of indignation were passing away (Zech. 1. 12) but Israel had been brought **VERY LOW** through sin. How graciously the LORD cheers His people *when* perplexed. So when Jeremiah bought a field, and the king of Babylon's army was outside Jerusalem, he received such words of bright hope from the GOD of all flesh for Whom nothing was, or is, too hard (Jer. 32. 26-44). And troubled Ezekiel was refreshed by the view of *one* to mark out those who sighed and cried for all the abominations (Ezek. 9). The blessing of our gracious GOD is timed (2 Cor. 7. 5, 6).

Again, let us remember that the promise here is a real one concerning Israel and an **EARTHLY** Jerusalem. We look beyond the day of temporary natural prosperity, whereof Ezek: 38. 11 speaks, to the time when the cities will be *guarded by the LORD*. It is well to know that He never changes. He chose Jerusalem of old

and will yet occupy the still down-trodden city. We look on scattered and persecuted Israel, we mourn over the defiance and neglect of GOD, but this will not be to eternity, "for the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land" (Isa. 14. 1). Is not this anticipation a stimulus to our PRAYER? The words of Isa: 62 shall be fulfilled:—"Thou shalt no more be termed *Forsaken*, neither shall thy land any more be termed *Desolate*: but thou shalt be called *Hephzibah*, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married." The lapse of 2000 years does not break the promise of GOD. The principle of Rom: 11. 29 applies.

And this passage, as we have already felt, has a real lesson for us, as to *our* needs and desires, and the wonderful way in which our Heavenly FATHER continually meets them. Our dangers are many in a ruined world, but "the Angel of the LORD encampeth round about them that fear Him" (Ps. 34. 7: see 32. 7). Zech: 9. 8 is illustrated in our daily experience. Satan uses **MANY** temptations, and he would **SEEK** to destroy the LORD'S redeemed, but we have salvation for walls and bulwarks even now (Isa. 26. 1). The child of GOD is wondrously preserved. The loving attention shown to him is a call to definite prayer and praise. Neither wrath, nor the *enemy*, can break through the LORD'S protection. We remember Israel with the LORD in front of their doors on the Passover night, and the Pillar of cloud and fire between them and the Egyptians. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the **ALMIGHTY** (Ps. 91. 1, subsequent verses should be noticed, also 27. 6, 31. 20). "What shall we say to these things?—If GOD be for us, who can be against us?" "So that we may boldly say, The LORD is my Helper, and I will not fear what man shall do unto me."

But the LORD will not only be the Wall of Fire to Israel "in that Day," and to us now, He will also be **THE GLORY IN THE MIDST**. There cannot be blessing unless He is in the **MIDST**. We remember, with sorrow, how Laodicea excluded Him. Dear Christian friends, if the LORD is in the *midst* (Matt. 18. 20) there must be *glory*. The world does not behold His glory, but wherever CHRIST is rightly exalted, there is a real display to those who, in mercy, know Him (John 1. 14). The word "glory" suggests *brightness*, and as He is honoured we shall see His truth in His own light (Ps. 36. 9). The dazzling glory of the Jerusalem of Rev: 21 is *thus* emphasized,—*"The city had no need of the sun, neither of the moon, to shine in it; for the glory of GOD did lighten it, and the LAMB is the Light thereof"* (verse 23).

Here is Divine teaching to search our hearts, in the power of the **HOLY SPIRIT**. What is OUR "midst"—OUR centre? GOD'S "midst" in Gen: 2. 9 was "the Tree of life": but Eve's "midst" in Gen: 3. 3 was "the tree of the knowledge of good and evil." A wrong "midst" means utter confusion. What is the pivot of OUR life? Do the things of earth occupy too large a place? We are

only strangers and pilgrims. Do we find more delight in Christian work than in the LORD Himself? Oh how humbly must we feel, and confess, the tendency to be "taken up with activity." I do not mean that the child of GOD, who, like Mary, sits at our LORD'S feet, will be idle. But what is our CENTRE? When we gather, whether on the LORD'S Day or at other times, what is our "midst," what is our object? Is the LORD Himself the Glory in the midst? Is He the Attraction? Do we think more of honouring Him than of "ourselves," and our arrangements? "The Glory in the midst" is the ONLY position which the LORD can approve. Everything else grieves His HOLY SPIRIT, and though He bears with our lack of love, He never excuses it. My desire for myself is, as my desire for you, that we may not only glorify our Heavenly FATHER concerning what He WILL do, not only enjoy a vague present anticipation of the blessings when "the LORD alone shall be exalted in that Day," not only experience His wall of fire (John 10. 28, 29), but, after and yet together with this (for the order is perfect), as graciously preserved ones, BE MADE CONSCIOUS OF HIS CENTRAL EXALTATION AND GLORY, wherever we may be found occupying, till He comes!

"The Joy of the Lord is your Strength."

"As Sorrowful, yet Always Rejoicing."

"Enter thou into the Joy of thy Lord."

Neh: 8. 10. 2 Cor: 6. 10. Matt: 25. 21, 23.

HOW happy, yet solemnly happy GOD'S people should be. The sorrow of the world, and the laughter of the world are alike: they work death. But godly sorrow worketh repentance, and godly joy worketh praise, until praise shall be perfected in that bright day toward which our eyes look when we shall see Him Whom our soul loveth.

Earthly attractions and happinesses are very substantial to the man of this world. But they are as shadows to him who has tasted that the LORD is gracious. And as we realize His all-sufficiency, our hearts would individually say "Draw me; we will run after Thee." Oh the deep joy of knowing sins forgiven, acceptance in the Beloved, an opened way into the presence of our Heavenly FATHER, and the possibilities of communion. 'Tis all by His own grace. Here is our strength for service, as it is realized in the power of the HOLY SPIRIT, and as we press toward the mark for the prize of the high calling, knowing, with great joy, that our faithfulness is *His delight*. What greater privilege can a saint have than that of pleasing Him Who became poor that we through His poverty might be rich, Who *died*, and now lives that we might live in, and with, Him for ever and ever! Let us glorify His altogether-glorious Name, let us think more, and speak more, one with another, of the worth of Him Who

is absolutely worthy. *His joy*, in a fuller sense than that of faithful servants (2 Cor. 2. 3) beautifully reacts, and causes us joy as nothing else, if only, in mercy, we can feel this. May we be spiritually revived to have these heart longings as present experiences, in increasing measure.

"This is my Beloved." Song 5. 16.

YOU do not want to hear of religion: you say you have too much of "it." My friend, I would tell you of HIM Whom His people love. If you only knew Him, you would find that you have been missing untold privileges. If you only realized what HE is, you would be ashamed of ingratitude to HIM. I do not ask you to try and be better, and to reform against your will, nor to give up your pleasures, and to be miserable. But I must tell you of HIM, Who is altogether Lovely, and Who satisfies the longing soul, and has fullness of grace, and blessedness, and joy. CHRIST is a wonderful SAVIOUR. He gladly took the terrible judgment I deserved: He bare all my sins, that I might stand quite *free* from wrath, for ever free. And He is the only SAVIOUR. Do you marvel that I tell you of Him? My only surprise is that I do not speak more. Oh that you might be found of HIM, and taste and see that the LORD is good.

"To-Morrow."

IT is so easy to say what we will do, and when we will do it. But what is our life? How vain is confidence in MAN, whose weakness is set forth so often (Isa. 2. 22). And yet it may be YOU are still boasting of to-morrow, and imagining you will have opportunity to turn to GOD before you leave this world. If this IS granted you, and you are privileged to know the LORD JESUS, will it be your joy that you stole much of your earthly life from GOD, and that you ungratefully despised One more loving than the most loving friend? Will it be your delight that you chose the pleasures of sin which could not satisfy, and remained without true peace so long?

But you cannot be sure that a gracious turning to GOD WILL be yours ere you die. If you are content to live without Him, you may—awful thought!—die without Him, and be lost for ever. Can you face this unmoved? Can you take your "chance"—with endless days and nights ahead? I would earnestly ask you to consider the danger, and to beware of this perilous madness. You may be suddenly cut off, suddenly leave this world. "Behold, now is the acceptable time: behold, now is the day of salvation." You could not have a fuller welcome than CHRIST gives to needy ones, even this very day.

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

Hymns for Believers.

Our God of grace, Thy will we seek,
Thy will by grace would do
And in, and of, Thy will would speak,
Thy glory keep in view.

Our God, we praise Thee for Thy
Which chose us in Thy Son, [love,
Which quickened us from Heaven
above—

What wonders grace hath done !

Our God, we worship and adore,
Before Thy Throne we fall,
And we would praise Thee more and
And oft upon Thee call. [more,

Our God, as saved ones would we
As holy ones would be, [live,
Our lives, our talents to Thee give,
And serve unceasingly.

Our God, our worldliness we *mourn*,
Our mixing oft with sin—
Oh may we hence Thy Word adorn
Thy friendship enter in. [—

Our God, we would not say this
And mean it not indeed— [word,
By grace Thou hast our pleading
heard,

In grace wilt meet our need.

Save us from all hypocrisy,
And may we really choose
To suffer more, our God, for Thee,
And earthly things to lose.

Oh may our faith o'er troubles rise,
May we, by grace, progress,
On Thee we fix our humble eyes,
And Thine own power confess,

Saved by the blood, we have a plea,
That plea, our Saviour's Name,
So in Thy Spirit come to Thee,
Thy glory is our aim.

Chosen, called, redeemed, made *nigh*,
We our God would glorify,
We would tell His boundless love,—
Thoughts and praises fixed above.

Never to be lost for aye—
Oh what grace Thou didst display !—
We Thy judgments fully earned,
Yet, by grace, to Thee are turned.

Thine the choice, and thine the *might*,
We in *sovereign* grace delight,
Were not grace Thy sovereign will,
We should be in darkness still.

Others may of merit sing,
We would praise for everything,
Human boasts are all made vain.
When the work of Christ is plain.

Thine election we would own,
Thy redemption, Thine alone,
We received, since *caused* to live—
All the praise to Thee we give.

Deign to hear each grateful voice.
As in mercy we rejoice,
Cause us in Thy will to rest,
Thus for aye completely blest.

Who can measure, who conceive
Life for evermore to last ?
Yet, by grace, we can believe
That *our* life shall ne'er be past !
Linked with Christ, we shall not die,
God's own love the reason why !

Who can tell how great the cost
Of Christ's suffering in our place ?
God was pleased to meet the cost,
In His all-abounding grace.
Love like this results must cause,
And our hearts, adoring, pause.

Endless life springs from such love :—
Great the price, the object great :
We were quickened from above,
Rescued from our lost estate.
Endless union *with our LORD* !—
Who unmoved can grace record ?

This free gift calls forth our praise—
Praiseful we should ever be !
Glorious are our Father's ways
And His wondrous love we see :
Everlasting life we own—
Saved by grace, by grace alone.

Our Father, drawn by wondrous ties,
We love Thy sovereign will,
Each saved one on Thy grace relies,
And praise his heart should fill.

Accepted in the Worthy One,
His worthiness we own,
Behold the work which He hath
To us in grace made known. [done,
Now who shall pluck us from His
hands ?

Who can Thy saints destroy ?
Thy precious cov'nant firmly stands,
Thy love our rest and joy.

We praise for blessings past, and
And blessings soon to come. [still,
Thy changeless grace our hearts
must thrill,
When worldly cares would numb.

Beyond all blessings would we
For Him Who blesses thus ! [praise
How marvellous are Thy gracious
And all such grace to us ! [ways,

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"As long as he sought the LORD, GOD made him to prosper."

"He was marvellously helped till he was strong."

2 Chron: 26. 5, 15.

A Word of Introduction.

THE LORD'S people are greatly privileged. Called out of darkness, they are in GOD'S marvellous light, being blessed with all spiritual blessings in heavenly places in CHRIST. How can they complain? Murmuring seems as unsatisfactory as boasting, and GOD hates both. We have nothing but privileges in our glorious LORD. Even chastening is to bring us to know more of His fulness.

Every blessing contains a responsibility. The LORD JESUS said "He that hath My commandments and keepeth them, he it is that loveth Me" (John 14. 21). Words are not a proof of love. Sentiment may use attractive language, but the obedience of the heart, in the HOLY SPIRIT, is spiritual.

"A House of God."

1 Tim. 3. 15.

IT is helpful to the mind, and memory, and, I believe, to the heart, to connect 1 Tim: 3. 15 and 2 Tim: 3. 15. We do want to please Him Whose Name we bear, and can only do so as we *spiritually* understand, the Scriptures. It is still easy to *misunderstand*, and thus to grieve the HOLY SPIRIT, not through any defect in the precious words of GOD, but through our lack of wisdom. Jas: 1. 5 is very stimulating in this connexion, to those who humbly enjoy 1 John 1. 7, and hate the sin which dishonours their Heavenly FATHER.

We cannot be unmindful of the Scriptural stress on a house of GOD from Exodus—we might say from Genesis (28. 22)—onward. In the present dispensation, His dear people are encouraged to recognize, and realize their *heavenly* calling, but they are not to be careless regarding a true fellowship while on earth, which, by grace, may express this. There are many societies and companies profess-CHRIST to-day. Which, if any, of these has a claim on me?—Thus the thoughtful believer should prayerfully meditate. And to help in an answer, without, I hope, mere love of controversy,* are these thoughts penned. May the LORD deign to bless them to His glory alone.

Scripture is plainly against the misuse of the word "church" for a material structure, nor can any example be found which will favour the employment of the word "nationally" or "denominationally." We never find different churches, with different discipline, approved in Scripture, and if a province is before us, as Galatia, we have churches (Gal. 1. 2), not a national organization. Anything else would reject the Divine principle of unity (1 Cor. 1. 10, 4. 17)†. Thus human language misleads again. Will any who doubt earnestly turn to their concordances?

We read of all children of GOD, who, in the primitive days, were baptized in one SPIRIT into one body (1 Cor. 12. 13), as the church which is CHRIST'S body (Col. 1. 24). But, apart from this, we find local assemblies, of living stones, thus characterized (Matt. 18. 17, Acts 16. 5, Rom. 16. 16, 1 Cor. 1. 2 etc.). To which does 1 Tim: 3. 15 refer? I would suggest the latter, for

(a) The article is omitted: "a house of GOD," "a church of a living GOD."§

(b) Some other occurrences of the term "church of God" rather emphasize this aspect, e.g. Acts 20. 28 (among you), 1 Cor: 1. 2 (at Corinth), even 1 Cor: 15. 9 (for GOD'S assembly was then at Jerusalem).

(c) Epistles dealing with ruin do NOT bring before us the (visible) baptism in the SPIRIT, NOR the church embracing all believers.

(d) The context deals with a local gathering and its guidance.

Have we not, therefore, some instruction from the HOLY SPIRIT

* We cannot rightly AVOID a careful investigation of the will of God. His children HAVE differed. Surely BELIEVERS will not argue in favour of remaining in anything in which they are found, or in any arrangements which are nearer, or most convenient. Different modes of gathering disapprove of other modes: hence we must become isolated from all, or weigh these things before God, and seek His enlightenment (Ps. 36. 9).

† The older reading of Acts 9. 31 does not oppose. We have no church, apart from that in Jerusalem, named in Acts before 11, 26 (Antioch). The believers were scattered from Jerusalem (Acts 8. 1) and were found, as linked members of the church (Eph. 1. 22, 23), throughout the district.

§ Absence of the article emphasizes characteristics: "a God Who lives" is described in contrast with the heathen gods, and their "churches" (Acts 19. 41 same word:—1 Tim: written to Ephesus). Some have proposed the translation "church of living God" but this is hardly clear, though correctly seeking to point out an assembly as a *miniature* of the assembly of all saints.

as to the marks of a gathering which has any claim upon us. *Four* descriptive names are given:—

(a) A House of GOD.

(b) A Church of a Living GOD.

(c) A Pillar and

(d) A Ground (or Groundwork) of the Truth.

The first two expressions would not be ambiguous, were not the mind much affected by *common* errors. They both denote fellowship, and the latter shows separation (ἐκ). A mixed multitude, of those "in CHRIST," AND those in the world, can never be well pleasing unto the LORD. Nor can these words be lowered to denote something without order and discipline, even if all within it be among the called of JESUS CHRIST.

But (c) and (d) are, perhaps, still more easily comprehended, in these days. The term "pillar" is from the root of the word "to stand," and occurs in Gal: 2. 9, Rev: 3. 12, 10. 1. "Ground" is only used here but it is from the root of the word for a "seat," and other derivatives are found in Matt: 23. 2, 1 Cor: 15. 58 (stedfast), Mark 13. 9 (councils) etc.. The emphasis on *standing* and *sitting* alike is very remarkable, and there is a stress on solidity and fixity. A church is not an aggregate of those portrayed in Eph: 4. 14. Have we any Scriptural example of the word without a hint of certain disciplinary power from GOD? The wording of CHRIST in Matt: 18 is heart-searching.

A "Pillar and ground of THE TRUTH." Not merely of truth mingled with error. THE Truth is *pointed out*. I am to be occupied with the Truth not only with a church. If there is stereotyped evil, if that which is against Scripture is lifted up and proclaimed, if this is part of the "standard," must I not hold aloof if I would simply please THE LORD? A very unsatisfactory argument otherwise may be thus summarized—"No one of us is perfect. We all shall learn more. That which is an assembly of GOD now may be a sect next year." This proves too much, and therefore, nothing. It argues for sinful uncertainty. Can *nothing* be really *known*? Where shall we draw the line?

Moreover, the Scriptural language *prevents* such a misconception. The LORD recognizes His people's shortcomings, and these should be confessed and forgiven when seen, but there are still unconscious sins. The passage does NOT say that if any mistake is among the people of GOD a church condition is impossible. It shows that the Truth must be that which is lifted up! There must not be evil in the *warp and woof*. Let us distinguish between known error—willful sin,—and unknown error. If I fear to obey *now* because I shall see how incomplete my obedience was, as days go by, I am blinding myself to this further insight. Here is the cause of much continuance, without fuller acquaintance with the mind of GOD, in many systems of man. Am I ashamed to grow in grace? The LORD regards His people as peculiarly responsible for that which they know (Jas. 4. 17).

This deeply important *decision* of Scripture as to what is a church may be thus illustrated. Here is an assembly practising "infant baptism." If I can see this to be without GOD'S authority, the assembly has no claim on me as GOD'S gathering. Another company observes, it may be with godly intentions, a breaking of leavened bread on the LORD'S Day morning. Shall I renounce His "This do" to please men? I do not question the love to Him which many have who thus act. They are often in unwitting departure from His truth. But can I help in this sectarianism, deny part of His own will, and shut out conscientious brethren who are simple enough to believe He means what He says. How can I disregard His honour, and be so *cruel* to all concerned? In the light of the Judgment Seat of CHRIST, the path of obedience and true love is clear, but it must be with real and manifest lowliness, and sorrow.

The same thoughts may be applied to doctrine. A gathering exalts the theory of annihilation. Since GOD has caused me to see the eternity of conscious punishment, I know that this gathering is not "A Pillar and Ground of the Truth." Oh how great is the responsibility of those who have any share in moulding the belief of other saints, and who guide the ministry of an assembly, lest they mislead His own, and make an assembly of man where there should be, in the power of the HOLY SPIRIT, a church of GOD.

Correspondence concerning these things that He, Whom we call Master and Lord, alone may be exalted, is welcomed. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.

A Passover Gift.

A Tract for the People of Israel, commended to Believers' Prayers.

IN Exodus 12. 3 we read "They shall TAKE to them every man a lamb." Israel's Passover was a great privilege, but it was needful that there should be a giving up by man. Yet the deliverance more than met this:—

יוצאים בבסוף וזהב ואין בשבטיו כושל:
תהלים קה לו

"And He causeth them to go out in silver and gold, and there is not among his tribes one stumbling." Ps: 105. 37.

But is anything desirable, is anything possible *beyond this*? Yes, and not only is it possible, GOD has provided

A BETTER PASSOVER.

To understand this, we must see the sinner's lost condition. He has "not a lamb," I mean he has nothing perfect which he can offer for his sins. But GOD does *not* meet the sinner half way. Law can never bend. "Your lamb shall be without blemish" (Ex. 12. 5). "Whatsoever hath a blemish, that shall ye not offer: for it shall not

be acceptable for you" (Lev. 22. 20).* "It shall be perfect to be accepted, there shall be no blemish therein" (Lev. 22. 21). You have failed to present anything acceptable to GOD. Man, and his righteousness, are

ALIKE UNCLEAN. See Isa: 64. 6.

What then can be done? I would ask—

- (a) WHO PROVIDED THE FIRST SACRIFICE?
- (b) WHO GAVE THE RAM BY THE DEATH OF WHICH ALL ISRAEL NOW LIVE?
- (c) WHO SAID THE WORDS OF LEV: 17. 11?—

"And I gave it," ואני נתתיו

- (d) WHO HAS GIVEN THE PROMISE OF ISA: 53, CONCERNING A PERSONAL SACRIFICE?

The answer in each case must be—

THE GOD OF ABRAHAM, ISAAC AND JACOB.

And we rejoice to add that He has given us a Passover, given One by Whom we live, that this Passover died on a Passover day, and was raised from the dead the very day the sheaf of wheat, out from the ground, was exalted before the LORD, and His Name is

"The Lord our Righteousness," יהוה צדקנו

as Jer: 23. 6 shows. We could pay nothing for Him, but He has paid everything for us. A Satanic Pharaoh cannot harm us, a worldly Egypt cannot hold us back, the sea cannot drown us. MESSIAH has become OUR PASSOVER. And beyond the silver and gold of Ps: 105. 37 we have redemption by that precious blood, with which no silver and gold can compare:—

הן ידעתם כי לא-בכסף וזהב נפדיתם . . כי
אם בדם יקר בדם המשיח שֶׁה תמים ומום אין
בו: 1 Pet: 1. 18, 19.

Is He your PASSOVER?

"More to be Desired are they than Gold."

TRUTH is very precious, and desirable. Worldly things are of small value, compared with those which are eternal. Yet many spend their time, and strength, and all, on the things of earth and sense. Eternity is forgotten. GOD Himself is set aside. But when He graciously works in the heart, He reveals the value of that which lasts, and causes His blood-bought people to desire Himself and His will. Can we say, beloved friends, that we are occupied with CHRIST? Can we realize that our heart's deep and real attach-

* כל אשר-יבו מום לא תקריבו כִּי-לא לרצון יהיה לכם :

ment to Him is caused by the HOLY SPIRIT, and, therefore, will not be undone? Do we esteem the words of the LORD more than necessary food, and rejoice therein as those who find great spoil? Hypocrisy and mere profession are alike. But if we have a living appreciation of our living LORD, and all that belongs to Him, we shall be witnesses, for worldly snares will be denied, and our riches will be manifestly those of the LORD.

The Book of Ruth.

THIS little *appendix* to Judges and *introduction* to Samuel, (notice striking *first* and *last* verses), is linked both with passover (barley firstfruits) and Pentecost (wheat harvest)—see 2. 23. Like another of the "Megilloth," or scrolls (Esther), most call it by the name of a woman, nor can we forget how the Song of Songs brings before us the bride.

The opening words are heart-seachingly solemn. When the judges ruled, "every man did that which was right in his own eyes" (Jud. 17. 6, 21. 25). Hence the departure from Bethlehem to Moab, which sorrowfully reminds of Gen: 12. 10-20. Satan makes an opportunity from both plenty and famine, but we should not be ignorant of his devices. How important for saved ones it is to ask counsel at the mouth of the LORD (Jos. 9. 14). Elimelech left Bethlehem to save his life, and *lost it*. But GOD overrules sin, although it may be *only to others*. Thereby Orpah and Ruth were caused to know of His covenant love, and the exclusion of the *Moabite* definitely left room for the gracious inclusion of a *Moabitess*. Yes, where sin abounded, grace did much more abound. And sin had *abounded*, for the Moabites and Midianites were closely associated, and we remember Balak and Balaam, and the wives of Num: 25. 16-18.

Orpah reminds us how far *nature* can go, and appear to be spiritual. But a kiss of affection is not enough (1. 14). Ruth, tested as Elisha in 2 Kings 1, cleaves to Naomi, and thus her journey *contrasts* with that of Elimelech's. Not only so, we see Jew and Gentile joined in blessing, as GOD still works to *His own glory*. It was the LORD Who brought Naomi home again (1. 21), but, as with the grounds in the parable, only one out of four was thus blessed. Dear Jewish reader, are you as Elimelech or as Naomi? And, Gentile reader, are you like Orpah or like Ruth?

Chapter 2 begins with a reference to Boaz (meaning, "in Him is strength"). Indeed, the whole book leads up to David, and *thereby* to *MESSIAH*. All Scripture points to Him, and shows how sinners of all nations are blessed in Him, because of His finished work (4. 11). To Him be the glory.

It is fitting that the arrival in Bethlehem Ephratah ("house of bread," and "fruitful") was at the harvest time. A sheaf of barley was then exalted before the LORD, in passover week (Lev.

23. 10). This pictured the resurrection of the *MESSIAH*, and His ascension. He was the true Passover Lamb, and the *order* of events was appointed, and the *first* day of the week was not an accident. How wondrous are the long-waiting indirect prophecies of the Hebrew Scriptures. They are never out of date in their lessons.

Thus we next see Ruth gathering the barley, as a type of those on resurrection ground in the LORD JESUS, the *MESSIAH*. But Boaz, the *Kinsman-Redeemer*, as the word "kinsman" implies (note 4. 6, 7) is needed to a fuller view of our adorable *SAVIOUR*. He arranges all the blessings, and the consummation, though linked with the barley which tells of *CHRIST'S* humiliation (3. 17, 18—6 measures, a complete work), is also connected with wheat harvest (Pentecost, when the church of GOD was formed, fulfilling Lev: 23. 15-21).

How blessed it is if we, too, have been brought out from our natural ruin, by the quickening work of the HOLY SPIRIT, and caused to illustrate Ps: 45. 10, and enabled to realize a wondrous union with *CHRIST*, and not with the naturally nearer kinsman, (the holy, but condemning law, which is not able to pay our debt) from whom we are mercifully delivered (Rom. 7. 4). Grace has abounded, and grace abounds. What thankful people we should be, and how resultful should be this relationship with Him, in view of the coming Kingdom, to which the book of Ruth only typically leads. We have in Him Whom we love the *Antitype*, and it is, indeed, sad if our hearts do not leap for joy, and if we do not tell by our looks and lives, as well as by our lips, what great things He has done for us. Oh that some readers might know Him now for the first time, by the gracious operation of GOD Himself.

NOTHING.

Nothing to do for salvation, because

- (a) "All our righteousnesses are as filthy rags." Isa. 64. 6.
- (b) "They shall come and declare His righteousness . . . that He hath done." Ps. 22. 31.

Nothing to pay, because

- (a) "When they had nothing to pay, He frankly forgave them." Luke 7. 42.
- (b) "The SON OF MAN came . . . to give His life a Ransom for many." Matt. 20. 28.

Nothing, yea, no one but Christ, can meet your need because

- (a) "All we like sheep have gone astray." Isa. 53. 6.
- (b) "*CHRIST JESUS* came into the world to save sinners." 1 Tim. 1. 15.

My reader, think of GOD'S glorious Gift:—
CHRIST.

The Will of God.

THESE wondrous words are used to convey several precious thoughts. Sometimes the emphasis is on the invincible will of our Heavenly FATHER, in His eternal decrees (Rom. 9. 19, Eph. 1. 9, 10, 11, Rev. 4. 11 lit.). At other times we have a special stress on His revealed will. "This is the will of GOD, even your sanctification" (1 Thess. 4. 3). Both thoughts seemed prominently combined in the heart-strengthening description "Paul, an apostle of JESUS CHRIST, by the will of GOD." And we must not exclude His sovereign power from passages such as 1 Thess. 4. 3. We have been chosen, if, in mercy, the LORD is ours, that we should be holy and without blame before Him, and He will see of the travail of His soul in this. The redeemed—though vile by earthly nature—have received a heavenly nature, and the once-crucified, and now-to-be-mortified, flesh shall be entirely removed in that Day. How earnest should we be to live looking for Him Whose Coming will thus consummate the already finished work of His death. Then shall we be glorified, but even now we would, with unveiled face, behold in a glass *His* glory, and experience a soul-progress, an inward transformation. Oh that we may hate the wills of the flesh (Eph. 2. 3), and be able to say from the heart that our FATHER'S will is our delight. In such obedience our beloved SAVIOUR is our Example (Ps. 40. 8).

Hymn for Believers.

Our Father, work, we pray, in sovereign grace,
That some "far off" may humbly seek Thy face,
Both young and old are lost, in sins are dead,
But 'twas for such Christ's precious blood was shed.

Our Father, work, in mercy now, we pray,
Cause some to see their sinfulness to-day,
Save, we beseech,—the work is Thine alone,
Our hearts look up to Thee:—our service own.

Our Father, now Thy saving work begin,
And, by Thy Spirit, cause much grief for sin,
Then in Thy mercy shall the lost be found
And, where sin reigned, Thy grace will yet abound.

Our Father, guide and guard in these last days,
Give needed grace, to walk in all Thy ways,
To follow on to know Thee more and more,
Amid earth's strife to patiently endure.

Our Father, in Thy time give peace we pray,
Cause all Thine own Thy precepts to obey,
To watch for Christ, the quickly Coming One,
Our Saviour, Lord, Thy well-beloved Son.

Our Father, we would trust alone in Thee,
And, by Thy Spirit, pray more earnestly,
That all Thy saved ones may Thy truth adorn.
As, looking up, we wait that glorious morn.

The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"Lo, the days come, saith the LORD, that I will bring again the captivity of My people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it." Jer: 30. 3.

"Pray for the peace of Jerusalem." Ps: 122. 6.

A Word of Introduction.

THE passing of time is solemn to a child of GOD. EVERY MOMENT belongs to Him. How precious it is to be able to glorify His Name. The privilege of a believer is to remember Prov: 3. 5, 6, and to walk worthy of the LORD unto all pleasing, in the power of the HOLY SPIRIT. Alas, that there should often be illustrations of Rom: 2. 24. Let us be deeply concerned that sin may be rightly judged, and our Heavenly Father glorified in cheerful, humble, and increasing obedience.

"Thou will keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee."

Isa: 26. 3.

EVERY believer, or almost every believer, *knows* this verse. But there are two ways of knowing "by heart." May it be ours, in the power of the HOLY SPIRIT, to have a spiritual acquaintance with the Truth. The *theory* of salvation will never save a soul: one may be a doctor of divinity without being instructed in the school of GOD'S teaching for His own people. And there is a solemn parallel: one may be actually born from above, and thus richly and for ever blest, and yet have much lacking as to acquaintance, in daily experience, with the *heavenly* privileges of the *heavenly* calling. It is in this connexion that many of our mistakes are made. We recognize the vanity of persuading the *flesh* to live as if it were *spiritual*. The axe is laid at the root of the complete tree: the lopping of

branches is inadequate: the ungodly need more than *reformation*. In like manner, we cannot blend the flesh and spirit, after we have become new creatures "in CHRIST JESUS." "These are *contrary*, the one to the other" (Gal. 5. 17). We can never educate the flesh to a spiritual attitude. "That which hath been born of the flesh is flesh." In baptism we typically buried it, and now it is our *daily* responsibility, and privilege, to MORTIFY the deeds of the body. If we attempt any compromise, and try to give the flesh a little freedom, that it may not war so definitely in other things, we only increase its strength, and bring sorrow into our hearts and lives. There is a real need for *spiritual* devotedness, and this cannot be half-hearted. How often we dishonour the LORD, and fail to grow up unto Him in ALL things, and to adorn His doctrine in ALL things, through the uncertainty and indecision which result from a wrong *standpoint* as to the flesh. We cannot *combine* the things of man and the things of GOD (Matt. 16. 23) any more than "GOD and mammon." Let us realize our appointed attitude,—even an entire contrast with that which is "natural"—and *thus* will there be blessing. This, moreover, is the path to *true* and lasting enjoyment.

Very definitely may these thoughts be emphasized with regard to the precious words now before us. How delightful it is to be kept in "*peace, peace*" (cf. repetition in John 14. 27). But the flesh will not endure such a state. The flesh does not wish a stayed mind, but a restless activity, often linked with discontented coveting. "I wish I had this, or could do that," says the man of the world. The believer should be a real and continual contrast. "I delight to do Thy will, O my GOD." Our Saviour is our LORD, and He is our Example on the path of glad obedience. It is vain to say "I know I ought to have peace"; it is vain to talk about peace theoretically. "Peace," except as an experience, or, rather, unless it *includes* an experience, is painful to contemplate. The stayed mind finds in GOD, and in the things of GOD, *satisfaction*. I know we fall short in this, and would not take any position of self-esteem in this matter. But it is a mercy to perceive the path of wondrous blessing, the path to which our gracious GOD invites His *people*. 'Tis not so much "May I do *this*, or may I do *that*?" 'Tis not so much "Shall I give up *this*, or shall I give up *that*?" Such a conception of the Christian life tends to legalism, to mere bondage. Undoubtedly there should be a holy willingness to consider each action before Him, and to value the luxury of giving up, but we want to go *beyond this*, and would desire to know what Scripture means by the *newness of life*, into which we have been brought. If we are occupied with *CHRIST*, and find how He satisfies the *longing* soul, we shall want more of Him, and shall count the flesh OUR ENEMY, instead of approving weak inclination to its wishes. We cannot "make" a feeling of "peace" any more than a feeling of "love," by logic or mere mechanism. But if we prove the LORD'S truthfulness, a relied heart will be the quick inference of LIVING faith, and we shall realize the unreasonableness of all unbelief.

Everything is by grace, we are kept by the power of GOD through faith unto salvation. Boasting is shut out, except boasting in the LORD. Hence the words "Thou wilt keep." The LORD is very gracious. He keeps, and continues His work unceasingly, and in this connexion we would remember Ps: 121, including verse 3. If we had not a *living* GOD, we might well despond, but, having Him, we have ALL we need, and may well trust in Him at ALL times, and enter into the exultant climax of Hab: 3. 17, 18,—yea, rejoice when the earth is removed. "There is a river, the streams whereof shall make glad the city of GOD" (Ps. 46. 4). She shall not be moved; there are things which are unshaken, He abideth faithful, and "evil tidings" are only a test of faith. If we seem to a Pharaoh entangled in the wilderness, 'tis only that the LORD may Himself open an unexpected door. "Then believed they His words; they sang His praise." But oh, that the added record may not be true of us, "They soon forgot." *Why* should we doubt? *Why* should we murmur? In the context-message of Isa: 26 we are told of a strong city, the city of *salvation*. Let it be repeated that, having CHRIST, we have all (Rom. 8. 32) and no good thing will our Heavenly FATHER withhold from those that walk uprightly. "Not unto us, O LORD, not unto us, but unto Thy Name give glory, for Thy mercy, and for Thy truth's sake" (Ps. 115. 1).

The word for "mind" in Isa: 26. 3 suggests "imagination," or "something formed" in thought. We build up *our* arrangements, and we often meet *our* troubles halfway. But thus we dishonour our GOD. The stayed mind is restful. How can this be? It has a firm foundation. GOD will not fail: His words will not fail. Who are we, that we should be afraid of a man that shall die, and that we should forget the LORD our MAKER (Isa. 51. 12, 13), Who still giveth songs in the night (Job 35. 10 see Ps: 77. 6, Isa: 30. 29) as Paul and Silas found (Acts 16. 25), with rich blessings!

We increase our burdens, when we should cast them on the LORD, when we should cast all our care upon Him (1 Pet. 5. 7). This word for "stayed" comes also in 2 Chron: 32. 8, and we have a Greater than Hezekiah, upon Whose words we may quietly be confident. Well then may we have the exhortation of Isa: 26. 4, "Trust ye in the LORD for ever, for in Jah Jehovah is a Rock of ages." May this be our happy and godly attitude, and we know that our gracious Heavenly FATHER will not prove untrue to our graciously enabled trust. So shall we realize the Scripture:—"The fruit of the SPIRIT is love, joy, PEACE." How precious is the greeting:—"Grace and PEACE BE MULTIPLIED unto you through the KNOWLEDGE of GOD, and of JESUS our LORD" 2 Pet: 1. 2.

Any concerned about the Word and Wrath of GOD, and His precious Salvation by the Blood of CHRIST, are earnestly invited to correspond. Bible Study Centres:—61, Upton Lane, Forest Gate, E, 43a, the Broadway, Waltham Green, London, S.W. Also "Rosemond," Bede Burn Rd, Jarrow-on-Tyne.

The Greatness of GOD.

"Great is the LORD, and greatly to be praised; and His greatness is unsearchable." Ps: 145. 3.

"How shall we escape, if we neglect so great salvation?"
Heb: 2. 3.

IT is easy to become used to GOD'S works in nature. We see the sun, moon and stars, we look at the tiny blades of grass, we behold the wondrous varieties of animals, vegetables, and minerals. Herein GOD reveals something of Himself (Rom. 1. 20), yet most men are unmindful. How blessed it is to have opened eyes, yea more, to have praiseful hearts, and to say "O LORD, how manifold are Thy works! In wisdom hast Thou made them all: the earth is full of Thy riches" (Ps. 104. 24). And thrice happy are those who can add, with joy, that *their* Heavenly FATHER made everything, and He has a real interest in *them*. The greatness of GOD is wondrously shown in His notice of little things. Not a hair of His people's heads shall perish (Luke 21. 18). He loves with an everlasting love, and, though so great, gave His beloved SON to die for sinners such as we are. My friend, are you surprised that a great GOD has provided a great salvation (Heb. 2. 3)? Do not think you can lightly make light of it. GOD will bring every work into judgment. His mercy is amazing, but His anger must *never* be forgotten (Ps. 90. 11). Let me tell you of both, with affectionate earnestness.

A Garrison That Failed, and One Which Fails Not.

IN 2 Cor: 11. 32 we see the work of Satan, through Aretas, to thwart GOD'S servant Paul. The deliverance reminds of Rahab, and the escape from Jericho, but on this occasion there was Scriptural truthfulness. Well may GOD'S people trust happily in Him, as to *all things*.

The same word occurs in Phil: 4. 7. *This garrison is never overcome, though one may lose the blessedness of enjoying its protection. The peace of GOD follows peace with GOD (Rom. 5. 1). Those at war with Him—as all are by nature and practice—cannot have true heart-rest.*

Those who know not CHRIST, and His precious work, lose more than they can conceive, apart from daring eternal risk, yea, that which is beyond risk,—apart, further, from robbing GOD, since we owe *full* obedience to Him. How blessed to realize that His salvation is free, even for those who have persisted in this evil and foolishness—free to the helpless and hopeless, by the blood of atonement, free **TO-DAY**.

"The BLOOD of the LAMB."

"The precious Blood of CHRIST,
as of a lamb without blemish and without spot."

Rev: 12. 10. 1 Pet: 1. 19.

I do not ask whether you are honest and religious. Undoubtedly a man of honesty to fellow creatures will benefit me, but this is not enough for GOD. I do not ask if you say prayers. I do not ask *anything* as to a good character, nor seek anything *from you*.

Unless, in helplessness, on the low level of a condemned criminal, you and I are enabled to rest on

THE BLOOD OF THE LAMB,

the wrath of GOD must condemn us. But herein is GOD'S gift (Lev: 17. 11). It has never been known to fail. Thousands have experienced its power, and they have overcome all the power of Satan (see Rev: 12. 9, 11). Here is safety, here is assurance. Do you not feel your sins, and will you not trust in

THE BLOOD OF THE LAMB,

even the precious Blood of CHRIST (1 Pet. 1. 18, 19) Who died,—let me speak plainly, because affectionately,—

FOR SINNERS LIKE YOU!

The Passover Which God chose.

A Tract Circulated Among Israel
with

A Definite Application to the People of GOD.

WHEN GOD brought Israel from Egypt, He made **ALL** the arrangements. There would have been no **PASSOVER** at all, if *the blood* had not been for a token on the houses (Ex. 12. 13). Nothing could take its place.

In the wilderness GOD spake:—

ויעשו בני־ישראל את־הפסח במועדו: בארבעה עשר־יום בחדש הזה בין הערבים תעשו אתו במועדו ככל־חקתיו וככל־משפטי חעשו אתו:
במדבר ט ב ג נ
Num: 9. 2, 3.

Mark the words. Israel were thus instructed to keep the **PASSOVER**, at its appointed season, and according to **ALL** its statutes and **ALL** its judgments. And the special arrangement for those unclean was at **GOD'S COMMAND**.

ויאמר אלהם משה עמדו ואשמעה מד־יְהוָה לכן: במדבר ט ז
Num: 9. 8.

On reaching the land, GOD did not give Israel victory till the

PASSOVER had been rightly fulfilled (Jos. 5); and in the kingdom of Hezekiah we find that some, who really wished to please GOD, were smitten awhile, because they did not fulfil HIS exact appointments (2 Chron. 30. 17-20). Josiah's PASSOVER was "according to the Word of the LORD by the hand of Moses" (2 Chron. 35. 6). There is no room for human changing. Jeroboam made Israel to sin, because he ordained a feast in the month which he had devised of his own heart (1 Kings 12. 33).

It is plain that Israel do not observe the PASSOVER as enjoined by GOD in Exodus. There is now no sacrifice, the blood is neither on door, nor altar.

WHO HAVE AUTHORITY FOR THIS ALTERATION ?

Why should a changed feast be called the PASSOVER? Some one has committed the sin of Jeroboam! Israel, as a nation, are sinning, and the will, and teaching of GOD, are alike attacked. He gave a picture of salvation by THE Sacrifice of THE Passover Lamb, even by MESSIAH:—and the singular word "it" in Ex:12. 6 caused all the many lambs TO POINT TO HIM. In His death, which was on PASSOVER day, were the words of Ex:12. 11 wondrously illustrated—

פסח הוא ליהוה שמות יב יא

"A Passover it is to the LORD." Ex: 12. 11.

And we, men of Israel, can praise GOD for this true, and precious, PASSOVER, delivering from the bondage of sin, and the anger of GOD. GOD has provided a way of escape from His own righteous judgment and wrath. Herein is LOVE. Herein is A SECURE SALVATION.

The Application.

HOW can we rightly emphasize these things in witness to the once separated nation without spiritual sorrow? For those who bear the precious Name of CHRIST have committed a *similar* sin. Not a few adopt the HOLY SPIRIT'S word "Church," and yet apply it contrary to Scripture. Many term "pastors" and "elders" those who are not so qualified, according to Scripture. How frequently is a rite called "baptism," when the essential *belief* and *immersion* are BOTH omitted. And the LORD'S *Supper* is professedly taken by many in the *morning*, and at "the breaking of the loaf" there are *cut* pieces of a part-loaf. Yet the language of Scripture is retained. And many such things are done. Beloved friends, here is our shame, and we need to seek confession of sin, and holy repentance, that we may have henceforth a jealous regard for the LORD'S "whatsoever" (John 15. 14). Oh for more concern to be truthful, and to hate the traditions of men. which so often set aside the commandment of GOD (Matt. 7. 9). The LORD hath a controversy with such disobedience. We shall not dare to plead antiquity, popularity, or convenience at the Judgment Seat of CHRIST: nor shall we wish to do so. But how beautiful to be humbled and obedient now. "Be

not conformed to THIS AGE: but be ye transformed, by the renewing of your mind, that ye may prove what is THAT GOOD AND ACCEPTABLE and PERFECT WILL OF GOD. Of some it must be said by Him still, "In vain do they worship Me, teaching for doctrines the COMMANDMENTS OF MEN (Mark 7. 7). *May it not be so with us.*

A Faithful Saying.

1 Tim: 1. 15.

THUS GOD'S servant describes the precious gospel of grace. How wondrously true is the truth. The LORD of glory Himself actually came down into the world to die, that He might save poor, lost, ruined sinners. The whole work is His. There is no glory or credit to man. But for grace, all would be condemned for ever. It is a joy to be able to sound forth this faithful saying, with full confidence that GOD will *not* refuse one needy, troubled sinner.

A Camel, and a Needle's Eye.

Luke 18. 25.

THE LORD JESUS did not speak mere hyperbole. Every word He uttered was a word of truth and preciousness. This language is heart-searching and heart-humbling. It cuts at the very root of ALL human pride.

The camel is large, the needle's eye is small, very small. The camel cannot be brought by man to any smallness which approaches this. Human efforts utterly fail. 'Tis the grace of GOD which bringeth salvation, and every saved one is a *real miracle*. "If any one is in CHRIST, there is a new creation."

How vain, therefore, are *man's* efforts to improve *man*. There is a need for something beyond all these, INCOMPARABLY beyond them. Then let OUR ideas of preaching the gospel be set aside. 'Tis GOD'S gospel, GOD'S power unto salvation. We are but instruments:—a wondrous privilege, which we misuse if we try to win the crowd and to conciliate the people. Mark the characteristics of GOD'S truth, in the opinion of man, set forth by GOD'S servant, with the HOLY SPIRIT'S power (1 Cor. 1).

Nothingness is still very unpopular. The sinner is quite willing to contribute only a PART to salvation, but to to be saved on the low level of the veriest criminal:—this seems too terrible. But GOD has no other mode of salvation. The LORD JESUS came to save *sinners*. He came not to call the righteous. "Let the *wicked* forsake his way." How wondrous is mercy. Men are not too poor for the gospel, but too rich.

Yes, "too rich"; for though this passage first speaks of money, there is also wealth of learning, and we would not forget pride, imagined goodness, and reputation. All these are suggested by the LORD JESUS. It is impossible for one man to be saved except as a sinner, by ABSOLUTE grace.

"IF THE LORD WILL."

Suggested Re-arrangement of

Certain Bible Studies for Believing Men,
with a view to

Fuller usefulness to the glory of GOD.

From 27/4/1915, the Bible Addresses at the Excel Restaurant,
65, ST MARY AXE, E.C. (hitherto on Fridays) will be on**TUESDAYS, 6.30 p.m.,**

(preceded by an Elementary Hebrew Class 5.45).

Proposed Subjects: —

Apr: 27th *The Rewards Promised to OVERCOMERS in Rev: 2, 3.*May 4th *Death, Hades, and the Lake of Fire. GOD'S Solemn Truth, not Man's changeable Theories.*11th *Striking Parables from CHRIST'S Wondrous Miracles.*18th *The Believer's Contrast with Superstition and Fatalism.*25th *Revelation 12.*

From 30/4/1915, the Greek Testament Class at Milward's Restaurant, 295, Whitechapel Rd (almost adjoining Whitechapel Station) will be earlier, i.e.

FRIDAYS, 7-8.Any further friends who could only attend at a *different* hour, are earnestly invited to let us know, as the exact time of this class is still under prayerful consideration. Indeed, all correspondence concerning the things of GOD is welcome:—

Percy W. Heward, 61, Upton Lane, Forest Gate, E.

"That God in all things may be glorified."

1 Pet: 4. 11.

Why we look for the Coming of Christ.

1. It is His own command, Mark 13. 37, Luke 12. 35-40.
2. This is corroborated by the HOLY SPIRIT in other Scriptures.
1 Pet. 1. 13, 2 Pet. 3, 11, 12.
3. The early saints had this "blessed Hope"
Phil. 3. 20, 1 Thess. 1. 10, Tit. 2. 12, 13.
4. CHRIST's parting words emphasize His Coming. Rev. 22. 20.
5. Love to Him must involve a desire to see Him, and to be like Him. See 2 Cor 11. 2, 1 John 3. 1, 2, Song 8. 14.
6. There are exceeding *great* and precious promises to this attitude.
2 Tim. 4. 8, Heb. 9. 28.
7. A special revelation was needed before certain saints of this dispensation could rightly expect death. John 21. 18, 19, Cf. 2 Tim. 4. 7, 8.
8. The experience is sanctifying. 1 John 3. 3.

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"And Jabez called on the GOD of Israel, saying, Oh that Thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me! And GOD granted him that which he requested." 1 Chr: 4. 10.

A Word of Introduction.

"**EXCEPT** the LORD build the house, they labour in vain that build it." Our privilege is to be HIS servants, HIS instruments, HIS means of blessing. We cannot boast of ourselves: we would not exalt "the magazine" which He graciously enables. We want to exalt CHRIST, that He may be magnified. How wonderful is the rich love of GOD that makes it possible, in the power of the HOLY SPIRIT, to talk of Him, and to please Him. That some believers may be brought to the fuller enjoyment of the path of obedience, and that some who know not the LORD may be born from above, through this monthly, is our heart's desire, to the praise of the glory of His grace!

Do the People of Israel Understand Pentecost?

A leaflet circulated, with prayer, among the ancient nation at "Pentecost" time. The prayer of those enabled is ever valued.

SUCH a question is of the greatest importance, and it may surprise, for to Israel of old were given the oracles of GOD! But their present scattered position shows they have LEFT the LORD, and have NOT YET RETURNED unto Him with all their heart (Jer. 29.13, Hos. 3. 5*). How solemn this is.

* ובקשתם אתי ומצאתם כי תדרשני בכל לבבכם : ירמיה כט ז
אחר ישובו בני ישראל ובקשו אתי יהוה אלהיהם ואת דוד מלכם ופחדו אל-
יהוה ואל ישובו בארצות הימים : הושע ג ה

With a desire that GOD may be glorified, we would seek to show that the once chosen nation have actually LOST His teaching as to Pentecost. But His teaching alone is perfect, and His thoughts are precious, beyond, and often against, ours (Isa. 55. 8, 9, Jer. 29. 11). Everything in Scripture is to make clear His wonderful ways with men, even HIS wonderful salvation, of which poor sinners out from all nations, are in deepest need. Oh that some might desire His mercy, before to-day goes by.

Passover and Tabernacles brought feasts a week long, and were dated in the *month*. NOT SO PENTECOST. It was ONE day, and as GOD counted it from the morrow after the ordinary SABBATH of Passover week, it was always, in His purpose, A FIXED DAY OF THE WEEK, though a *varying* day of the month. To date it from the morrow after the holy convocation of Lev: 23. 7 is to ALTER Lev: 23. 11. Pentecost was, by Divine command, NEVER on a sabbath, and NEVER could contain a sabbath. It was a FIRST DAY of a NEW week, and that week the eighth from resurrection (Lev. 23. 15). *Eight* people passed through the flood, the *eighth* day was for circumcision, and "eight" pictures resurrection and a new beginning. Hence the "new meal offering" of Lev: 23. 16 (מנחה חדשה). Moreover, the weeks were counted not from the Passover death, but from the sheaf of the first-fruits, RAISED UP out from the ground, and the beginning of the NEW HARVEST. Israel have no room for the spiritual lessons of this NEW arrangement, which GOD Himself puts IN BETWEEN Passover and Tabernacles. Yea, His order is sinfully changed, and they have—1, Tabernacles, 2, Passover, 3, Pentecost, making the 7th month the 1st month, putting aside Ex: 12. 2 with its REPEATED "to YOU" Ex: 12. 2.—

החדש הזה לכם ראש חדשים ראשון הוא לכם
לחדשי השנה: שמות יב ב

GOD'S beautiful instruction includes the MESSIAH! The Passover LAMB (hence singular "It" of Ex: 12. 6) died, that His people might be saved from the bondage of sin. MESSIAH was raised from the dead next, and because of this a NEW people, out from Jew and Gentile, counted on resurrection-ground in MESSIAH, and not reckoned as Jews, nor with sabbaths. SOON, when Israel are turned unto the LORD, there will be the right FOLLOWING of the fulfilled Feast of Tabernacles, and the people shall dwell peacefully in the LAND (Lev. 23. 39), with a stress upon sabbaths (at least 2 in סבכות, as this same verse shows). Hence we particularly read of a future keeping of the feast of tabernacles, (Zech. 14. 16), but Pentecost is passed by in the prophecy of Ezekiel 45. 21-25. Pentecost is the ONE and only feast without a sabbath, and pictures the blessings of the present dispensation, while Israel have NO temple, (so that we CANNOT go to them, Isa. 56. 7), while there are NOT blessings in the land and before GOD chooses Israel again (Isa. 14. 1). Thus GOD'S PROPHETIC order is right:—1, Passover, 2, Pentecost, 3, Taber-

nacles. We look for the coming back of MESSIAH: the TRUMPET of Lev: 23. 24 is the NEXT event in Israel's typical year!

Again, Pentecost has been connected with the giving of the Law, though probably the day (not as yet marked out) was deliberately PASSED by during the week of Ex: 24. 16. Yet there IS another solemn 50 associated. The three days of Ex: 19. 11, joined to the seven of Ex: 24. 16, and the forty of 24. 18 make 50, and lead to the sad events of Ex: 32. The open idolatry was, it would seem, on the 39th day, probably a sabbath! On such a sad "Pentecost," or fiftieth day, of another kind, 3000 men fell (Ex. 32. 28). Sin MUST be punished. Some, by grace, know a bright contrast, when, on a true day of Pentecost, 3000 Jews were saved,—were brought to believe on the MESSIAH, the LORD JESUS, so that they no longer remained (as ALL are, by nature) בשומרים. Oh that this might be the joy of some to-day, for a SAVIOUR is needed, and there is none other! He, the HOLY ONE, died for guilty ones. Israel not only wrongly connect Pentecost with the holy law, but they trust IN that tremendous covenant, whereas it can only condemn the guilty, and such are all, till born again, till on resurrection ground, as it were, on the other side of wrath, in living union with GOD'S MESSIAH.

"To the JEW First."

GOD sent His gospel (Rom. 1. 16), showing mercy even to those who hated His SON. To the Jew *still* is the gospel preached, yet this leaflet is *not* for Jews or Gentiles, but SINNERS of every nation.

The words to Abraham are fulfilled in the MESSIAH—

והתברכו בורעך כל נוי הארץ עקב אשר שמעת בקלי: בראשית כב יח
"And in thy Seed shall all the nations of the earth be blessed."

Out of *all* races GOD is saving the lost, by the precious blood of THE SACRIFICE. May you be among such, concerned reader.

NEAR.

CAN I say I am near to GOD? Eph: 2. 13 is delightful, but only those made nigh can understand its meaning. If my sins have been "blotted out" by CHRIST'S blood, and I am accepted in the SON of GOD'S love, and have become the righteousness of GOD in Him I, have a precious nearness to Him, and never shall be sent away, never driven into outer darkness. The grace of GOD has provided a wondrously complete salvation for completely ruined sinners.

"Questions of Enquiring Jews," a Free Booklet gladly sent to any interested, or, rather, concerned by the gracious working of GOD. Correspondence welcome—Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.

Any Scripture questions from men of Israel will be welcomed, and we would seek grace to answer briefly in following issues of "Words of Truth."

Vessels.

GOD always emphasizes His wondrous right to arrange. His people have the great privilege of doing His will. If they seek any other glory, it is their shame. In, and unto, the LORD, our lives should be. Hence it is not surprising that we have a *stress* on the vessels of the tabernacle (Ex. 27. 19 etc.), and the same word, from a root suggesting completeness, occurs in Ex: 25. 9 ("instruments"), 31. 7-9 ("furniture").* GOD reveals Himself as the Appointer, even of details. There is nothing too great for the LORD, but likewise, there is nothing too small for the LORD. We remember the multitudes caused to sit down by arranged 100's and by 50's, and the way in which "the iron did swim." It is our privilege to bring everything to our Heavenly FATHER, and to count on His interest. Our privilege, moreover, to *welcome* His control of every part of our daily walk.

When we reach Leviticus, we find an *earthen* vessel (Lev. 6. 28, 11. 32-34, 14. 5, 50, 15. 12). It is noteworthy that this *could not* be cleansed, if defiled, but *might* easily be broken, and *must* in some cases be thus set aside. How solemn is GOD'S estimate of sin. Oh that we may have a greater horror of anything which displeases Him, and that His blood-bought people may live increasingly *in the HOLY SPIRIT*. The link of the clean earthen vessel with the cleansing of the leper may be beautifully suggestive of the humiliation of our Beloved LORD, Who took upon Him the form of a servant, and became in the *likeness* of sinful flesh. How great His condescension. How great our height of blessing "in Him."

But, nevertheless, the usual emphasis on an earthen vessel is in connexion with evil. Hence the breaking. Purification by fire or by water was Divinely appointed (Num. 31. 23),† but not for the earthenware. There are some things definitely rejected. So we find it with the old wine skins in Mark 2. 22, and did we not typically bury the flesh in baptism, viewing it as quite *beyond repair*, unimprovable, incurable? Thanks be unto GOD for the "new creation"—in CHRIST JESUS.

It is deeply important to realise the teaching of Num:19. Contact with evil involves contagion more often than we recognize. (But see Hag: 2 for an unveiling of grace). Is there not a grave danger with respect to "an open vessel"? (Num. 19. 15).§ We should be *simple*, or unmixed, concerning evil (Rom. 16. 19). We should not know the depths of Satan (Rev. 2. 24). There are many who absorb something of all manner of doctrines. They read and hear

* Also used for weapons (e.g. Isa: 54. 17), jewels (e.g. Gen. 24. 53), and is translated "stuff" in 1 Sam: 30. 24 etc.; but "vessel" is the most common English term.

† Not atonement. That was sacrificial. No personal purging can make up for our sins. Our salvation is *solely* by the blood of Christ.

§ Preparedness is suggested. One did not know when there might be sudden death. So we should be ever on our guard, in case of spiritual harm.

much, till they **KNOW** little. But let us pray for an **OPENED** heart as to the truth (Acts 16. 14), and a **CLOSED** heart against evil of every kind. Thus will our Heavenly **FATHER** be glorified.

In the taking of Jericho, GOD emphasized that the victory was His, also the glory His. He will ever be first. We recollect how, sinfully Hophni and Phinehas questioned this. The Tabernacle *starts* with, and from, His throne. We cannot extol our glorious GOD too much. He is exalted beyond all blessing and praise (Neh. 9. 5). In accord with His honour, and as a test for Israel, Jericho was to be destroyed, but certain vessels were to be brought into His treasury. This brings Mic: 4. 13 to mind. Wondrously will GOD claim all "in that Day." Nor can we forget the way in which the Egyptians gave to the Israelites jewels, or vessels, of gold and silver (Ex. 3. 22, 11. 2), whence the Tabernacle was made, and adorned, for GOD.

And so we are led back to that precious cluster of types, and would notice that among the many vessels of worship, there were none of earthenware.* Nor is there *any* approval of uncleanness. How the glory of the LORD is emphasized. And how clean should they be who, spiritually, are, and bear, the vessels of the LORD (Isa. 52. 11).

But it must not be thought that *all* earthen vessels are always dishonourable. Though a kingly gift was otherwise (2 Sam. 8. 10), and though "all the drinking vessels of KING Solomon were of gold, and all the vessels of the house of the forest of Lebanon were of gold" (2 Chron. 9. 20), yet earthen vessels were needful for the hungry and thirsty multitude with David in 2 Sam: 17. 28. And loving affection brought that which was needed. Here is a gracious-recorded simplicity, and we recollect Matt: 10. 42. The LORD does not forget. Let us trust Him more.

And so we approach the temple with its often mentioned vessels (e.g. 1 Kings 7. 45-51). 1 Chron: 22. 19 is very impressive:—"Now set your heart and your soul to seek the LORD your GOD, to *bring* the Ark of the Covenant of the LORD, and *the holy vessels* of GOD into the house that is to be built to the Name of the LORD." We cannot help thinking of the *future* great house of 2 Tim: 2. 20†

Do we not feel our hearts stirred up to pray that we may be accounted *faithful*, and *may have the intense* privilege, and wondrous honour of being "unto the LORD" in that Day? Ezek: 44. 15, 16 involves a heart-searching principle (see verses 9-14, some excluded altogether: some not so near: but some in humble, yet marvellous, intimacy of worshipful service).

With respect to the temple everything was Divinely arranged, even

* Except in the arrangements we have seen in Lev: 6. 28 etc.. None with respect to the pattern in Exodus.

† To explain of Christendom now, with its *evil* greatness seems to miss the Holy Spirit's argument, for the very *greatness* introduced the vessels of gold! And the connexion with these earlier Scriptures must not be overlooked (see 1 Chron. 22. 5).

as the vessels (1 Chron. 28. 11-14). And we would notice that up till this period the vessels were viewed as borne about (1 Chron. 23. 26). Now is our pilgrim preparation for the glories and restfulness, yet fuller ministry, of the Kingdom. The LORD will graciously apply these words to our hearts, if we desire this, and we will look to Him for the continuance of this subject, that He may have all the glory. (Part 2, if the LORD will, next month).

Are YOU "In Christ"?

I do not wish to be discourteous, but rejoice in true plainness. Nor can one who believes the Scriptures are GOD'S revelation take any other standpoint. If GOD has spoken, if there is only one saving Name (that of the LORD JESUS, Acts 4. 12), if eternity is real, absence of plainness of speech is worse than dishonourable.

The apostle speaking by inspiration of GOD refers often to those who are "in CHRIST." Can you call this "a mere expression?" To me it makes known a reality. And the world is made up of those who are "in CHRIST" (Eph. 2. 13) and those who are "without CHRIST" (Eph. 2. 12), and my eternal future depends on my relationship to Him. Hence it seems no impertinence, but a contrast with unbecoming carelessness, to ask, "Are you in CHRIST?" If you can answer "Yes," there must have been a very precious change in your past life (2 Cor. 5. 17). If not, I see no word of GOD that encourages. Your learning, your honesty, your respectability, your religious activities are not enough for the ALTOGETHER HOLY ONE. Only "in CHRIST" do I read of blessings and true prosperity, and I am thankful to say, without boasting or self-confidence, that GOD put me in Him, and views me in Him, and will keep me in Him for ever.

"CHRIST DIED"

Rom. 5. 6, 8.

THESE words are more than familiar, but . . . Alas, how many sad thoughts may follow such a "but." Myriads know the fact of CHRIST'S death, but it is only history to them. A sentimental acknowledgment is not enough. Do I realize that I deserved to DIE, that I was DEAD in sins, and have I received new LIFE because HE DIED, because He took my place? If I cannot say this, what does His death mean to me? Oh the joy and peace of knowing that He suffered in my stead, and that I am free, for ever, from the righteous wrath of GOD. None other joy can equal this. Every other delight has an emptiness when compared. Salvation alone can satisfy, or rather CHRIST alone, because HE DIED.

Meeting Rooms of Believers, 61, Upton Lane, Forest Gate; 43a, The Broadway, Walham Green, London. Also "Rosemond," Bede Burn Rd, Jarraw-on-Tyne.

Zech: 9. 11, and Israel's Present Position.

THE daughter of Zion is addressed. The once privileged nation are now without a land, and without a temple or priesthood. Their remarkable history has made clear the exact truthfulness of prophecy after prophecy. Herein is wondrous Scripture "evidence." The people have dwelt alone (Num. 23. 9), and, scattered in all parts, have been "lost sheep" (Jer. 50. 6). What a mercy it will be when GOD causes them to remember "their Resting Place."

There may seem encouragements to the Jewish nationalist just now,* and an optimist may point to the international and financial power Israelites have exercised, but yet when we contrast what GOD appointed to faithfulness, the miserable, though predicted, failure of the race is seen. Sin caused 70 year's captivity, and sin has caused a captivity over 25 times longer. Indeed temporary "national" prosperity without GOD is predicted in Ezek: 38. All the apparent exceptions to gloom do not alter the tragic course of events since the LORD has been forsaken. Bound by traditions and departure from GOD, bound by man's oppression, are Zion's prisoners.

But there will be a release. Not through human scheming, not by a European *entente*, but by *the blood of Zion's covenant*. At At Jerusalem CHRIST died—for the nation which wanted Him to be put to death (John 11. 51),—and consequently that nation must be restored. The purposes of GOD cannot falter. There is no deliverance apart from the blood. Israel are preserved with a view to blessing (Amos 9. 9), though there will be only a remnant (Amos 9. 10, Isa. 10. 21). The pit without water, even as the term "prisoners" recalls the life of Joseph (Gen. 37. 24, 39, Ps. 105. 18). And it is noteworthy that Israel treated the LORD JESUS as the sons of Jacob dealt with Joseph.

How comforting is Zech: 9. 10. There is "THE Hope" (Acts 28. 20). The words of Jer: 29. 11 shall be again fulfilled, though not through any merit of man (Ezek. 36. 32 *cf.* Deut. 9. 5). There shall be a bright "to-day" and GOD will comfort (Isa. 40. 1, 2). How rich is His love. He looseth the prisoners (Ps. 146. 7). Evidently the precious words of Ps: 102. 20—"To hear the groaning of the prisoner" (contrast Isa: 14. 17)—have a special reference to this (see context especially verses 13, 14, and, for the groaning, Isa: 59 and Zech: 12. 10-14). Nor can Ps: 69. 33 with 35 be overlooked. Humbled, the daughter of Zion will seek the LORD, and Jer: 50. 4, 5 will come true. May it not be that Isa: 42. 7 (see order, as in Luke 2. 32) refers to this, nor can we overlook Isa: 49. 9 in its "Zionist" context, and with its definite mention of the work of CHRIST. All blessings are in Him, and His two Comings are alike before us in Zech: 9. May we praise Him, and pray for grace, MORE.

* Albeit the war has darkened such joy awhile.

Are We Simple Enough?

THE children of GOD should live as His CHILDREN. The term suggests dependence, though there should also be the dignity of sonship. But a childlike confidence in our Father's wisdom is never out-of-place. We are still, in one sense, "babes" (Matt. 11. 25, see 1 Cor: 8. 2), though, in another, we should long to be full grown. How blessed it is to trust GOD, and to know our times and needs are in His hand. We are not to be anxious, asking "What shall we eat?" or "What shall we drink?" but to leave human scheming, and worldly-wise planning for the world. It is ours to seek first the Kingdom of GOD and His righteousness. And so we are privileged, in this connexion, to avoid the cares of ornate homes, and to set aside the dressing up of this body of our humiliation. Why should we spend time on such trivialities? Let us be simple, as becometh strangers and pilgrims. The food of truth, and the clothes of Isa: 61. 10 are more important. Our Heavenly Father knoweth of what we have NEED. The mixed multitude murmured after an Egyptian VARIETY (Num. 11. 5). GOD has promised us bread and water (Isa. 33. 16). No good thing will He withhold from them that walk uprightly. Can we not rest in His love? Having nourishment and covering, let us be therewith content (1 Tim: 6. 8).

And all these suggestions, which disciples will surely welcome, that they may have more time directly for the LORD, may be linked with loving encouragement to take Scripture as it stands. 'Tis not "What can I make this?" Alas, our actions oft tend thereto! We are not to fit in GOD'S words with our opinions, beloved friends? Let us be simple enough to believe GOD means what He says, in the exceeding great and precious promises. Faith is wondrously childlike, and confiding. Therefore it is confident. And when, in His precious appointments, the LORD commands, for example, "This do," let us not try to imagine that the word "this" is unimportant. Love loves to be exact, not legalistically, but lovingly: yes, love loves to be SIMPLE. How easy it is to become too clever, with knowledge of history, customs and commentaries, instead of the LORD Himself.

LOVE UNTO THE LORD is not to be a mere matter of talking. If we love Him much, we shall walk with HIM, and this means a real separation from the things which grieve HIM, however naturally attractive and religiously plausible. How rarely we realize any large measure of the fulness of our privileges. We act as though we were not "heirs of GOD," and is it any wonder that the world should doubt our profession? Open air preaching is not the only way of setting forth CHRIST. We should be HIS epistles, known and read of all men.

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

The LORD JESUS said:—"I have manifested Thy Name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me; and they have kept Thy Word." John 17. 9.

A Word of Introduction.

A GAIN are we permitted, and enabled, by the LORD, to send forth some helps concerning His truth. How wondrously are GRACE and TRUTH linked in Scripture (e.g. John 1. 14). How privileged are those who are "IN CHRIST JESUS," blessed with ALL spiritual blessings, accepted in the Beloved, and looking for His Return. Love to Him involves love of His Appearing, and we would seek to encourage His people that He may be exalted in prayerful OBEDIENCE. Surroundings may hinder, but He more than meets the need, and the indwelling of the HOLY SPIRIT is a fact, on which those brought to know a wondrous sonship may thankfully count.

Vessels.

Part 2.

We have realized how important were the vessels of the great house (see 2 Chron: 2. 5, 9; note 2 Tim: 2. 20) of the temple of the LORD, and this thought is intensified in connexion with a reviving (2 Chron. 24. 14, 29. 18). Sin brought the loss of these vessels (2 Chron. 28. 24, 29. 19, 36. 10, 18, 19). And accordingly the return from captivity includes special mention of these, and of further vessels unto the LORD (Ezra 1. 6-11, 8. 28-34). The "GREAT" chamber in the "house" of GOD for Tobiah, alas, involved the putting to dishonour awhile of the LORD'S vessels, and this grieved Nehemiah sore. Neh: 13. 4-6 presents a solemn contrast with the

future house 2 Tim: 2. 20, and the *right* dishonouring there unveiled, though the casting out and cleansing contain a solemn parallel with our attitude to-day (2 Tim. 2. 21). But we are to cleanse OURSELVES from evil, we cannot purify the whole. Christendom should have been a preparation for the Kingdom-house, but it is the reverse. "Tobiah" has more than a temporary dwelling therein.

Other Scriptures might at least be prayerfully noticed in passing:—Ps: 2. 9. Isa: 22. 24,* 52. 11, 66. 20 (the opposite of 65. 4) Jer: 22. 28, 48. 38, Hos: 8. 8. An earthen vessel is *not* necessarily worthless: Jer: 18. 1-4 shows this, and we would remember 32. 14, leading up to 2 Cor: 4. 7. Oh how marvellous is the link between the earlier and later Scriptures, how unspeakable is GOD'S condescension, how precious is the thought that a believer is "a chosen vessel" (cf. Acts 9. 15), not that men may think much of him, but that they may see something of his LORD! We have a true and lasting *treasure*: we ourselves are only earthen vessels! No flesh can glory in GOD'S presence: the excellency of the power is of GOD and not of us!

And now, in the epistles which the HOLY SPIRIT wrote through "Paul, a servant of JESUS CHRIST," we would feel a deep concern as to a right interpretation of Rom: 9. 21-23, and 2 Tim: 2. 20, 21. One would not overlook 1 Thess: 4. 4, partly explained by verse 1 and 1 Pet: 3. 7, though its meaning is wider. We need every call to holiness. We do want to walk with GOD, with purified hearts. Romans 9 may be used to keep us from mere controversy. It seems so solemn to find not a few arguing as to GOD'S electing love. If there is anything which shuts the mouth, from wordy warfare, it is a sanctuary-view of GOD'S mercy to worthless ones, so worthless and so sinful that, had He not chosen, they would ever have chosen ill. "Children of wrath, *even as others*." It is indeed sad that "discussions" have centred round a passage appointed to silence them (Rom. 9. 20). And the main difficulty is met, for all who are reverent, if we acknowledge that we deserved *nothing*. "The same lump" of verse 21 is *not* good, not even potentially good, but bad; yet the Sovereign Potter makes a vessel unto honour, and the word "make" is emphasized in *this* part of the verse. Toward others GOD manifests *long-suffering*, He *bears* the vessels of wrath. Such "have been fitted, into destruction," but vessels of mercy "HE before prepared into glory." How carefully is man's language avoided, viz that HE fitted those who are under His anger. Grace and glory shine forth in the whole passage, and nothing can dull the splendour of covenant mercy. "O the depth of the riches" of GOD'S loving-kindness as well as of His wisdom and knowledge.

And now we understand something of the meaning Divinely included in the words "into dishonour" *when joined with* "into destruction." But as there is in Matt: 16. 26 a loss of the soul, and 1 Cor: 3. 15 a suffering loss yet not of the soul (cf. 5. 5), we must

* Contrast the removed counterfeit "nail" of verse 25: no *vessels* are specified as thereon.

be careful how we apply the words of GOD in 2 Timothy 2. We must not *identify* the vessels of wood and earth (Lev. 11. 32, 33, 15. 12). However wood, even as earthenware, was never used for the vessels in the tabernacle *rooms*: whenever employed for furniture it was *encased* in metal.

In 2 Tim: 2. 19 we have that which is present. Literally, "on the one hand, accordingly, the solid foundation of GOD *has taken a stand*, having this seal! The LORD recognized the ones being His, and let there stand away at once from unrighteousness every one that nameth the Name of the LORD." The *foundation* must not be confused with the *house*: the latter is surely built on the former. And so verse 20 affords a completion, and, to some extent, a contrast:—"BUT in a great house there are not only vessels golden and silvern, but (contrarily) also wooden and earthen, *even†* those which are on the one hand with a view to honour, but those which are with a view to dishonour." The *VESSELS* here, as throughout Scripture, are primarily connected with a *HOUSE*. And *all* of these are *within* the house, and UNbroken. There is NOT the added thought "with a view to destruction": nor must we add it. Believers *only* would seem to be before us, even as in verses 25 and 26 (see margin "taken alive"). Surely there is much to humble real children of GOD. It is sadly possible to be *shamed away*, though *in* the LORD'S presence (1 John 2. 28 lit.); wooden and earthen vessels would be used by the king's servants, and Ezek: 44. 11 contrasted with 16 may well illustrate "dishonour" and "honour." Exclusion from the Kingdom is the portion of the ungodly (Matt. 5. 20), a markedly low place therein must be distinguished (Matt: 5. 19, see Luke 14. 9, 10). "Honour" in this connexion is well shown by 2 Chron: 9. 20, Est: 1. 7. And, if I mistake not, the inclusion of silver in 2 Tim: 2. 20 not only alludes to redemption but also reveals our LORD'S *condescending* love. And, beyond this, we have an antithesis to Dan: 5. 2. And Ezra 6. 5 is remarkable. There we have the golden and silver vessels placed in the "house," after the mention of the foundations (3). Hag: 2. 8 is encouraging and likewise Mal: 3. 3, 4. NEVER do we find wooden and earthen vessels before a king.

Are we desiring to be used by Him Whom we love, in the Kingdom? Are we longing to be acceptable servants? How then shall we become ready for such a privilege? The HOLY SPIRIT answers our intense yearning to know, in this very context. "If therefore

* Probably the wording of the Holy Spirit brings this out far more forcibly, *μεν . . . δε*.

† Usage of *ὅς μεν* may suggest that these added words explain those before. In a king's palace earthen vessels would probably be kept *from his table*: hence, in general, those of gold and silver are to honour. But the passage does NOT exactly state this. May it not be that thereby we have an added thought?—A golden vessel from this privilege-standpoint may become dishonoured as unclean, and *vice versa*. This is heart-searching. But the privilege-standpoint is hardly primary here. Each obedient believer shall, from the responsibility-standpoint, by gracious enabling, be *gold* in that Day.

any one shall have purged himself out and away from these he shall be a vessel with a view to honour, having been sanctified, useful to the Sovereign LORD, with a view to every good work having been prepared." The FUTURE is emphatic: "he shall be." The preparation is now, and "every good work" will be more fully in that Day than it is in this (*cf.* order in Tit 2. 14). Prayerful pondering of the whole passage with Num: 16 is important.* The compound word here used for "purging" only occurs elsewhere in 1 Cor: 5. 7: there we have a similar thought, but the changed expression "purging oneself out" is appropriate to days of weakness, yet not of less godly carefulness. If we would be the LORD'S own marked out and useful vessels then, we must be clean now. "If any one," as in Matt: 16. 24. Rev: 3. 20, is heart-searching. We must not wait for others. The purifying of a vessel is seen in Matt: 23. 25. 26 (inside and outside). 2 Cor: 7. 1 is somewhat similar, and in a similar context, for 2 Cor: 6 also refers to Num: 16. How then shall we render?—"If any one shall have purified himself away from THESE THINGS," or "from THESE PERSONS":—which? The HOLY SPIRIT uses a word with *both* thoughts, and the adjoining verses corroborate. Indeed the stress on *persons* is stronger, for we shall need to look as far back as verse 16 to find *things*, inasmuch as "unrighteousness" in 19 is designedly singular. And why? This verse has been often limited to urge separation from things, but some have avoided the removal from those from whom we must turn away (see 3. 5†).

The nearest plural is "vessels . . . those which are to dishonour." But as the "vessel" is here linked with the *future*, I would urge caution in this rendering. However the HOLY SPIRIT *does* appear to arrange the words to HINT this, and thereby we have the solemn reminder that the present dispensation is a portico of the Kingdom. CHRIST'S friendship is with those who keep His loving "whatsoever" (John 15. 14), and if any take their stand as GOD'S enemies (Jas. 4. 4), how can His separated people be friendly with them? Indeed, as Matt: 18. 15-20 impresses, every sin contains within it the germ of apostasy, and, if sin be excused, how can we regard those allowing it as manifestly *His*? We are commanded to stand quite away from unrighteousness, of every kind and form. There is no limitation. Every sin we see and feel must be judged. GOD of old emphasized even the mere touching of a bone in Num: 19. 16. His glorious holiness can permit no excusing of defilement. An assembly of GOD is *not*, in the present, to be defined as that which includes all those who are His. Only *He* knew and knows such (19). It is a pillar

* Typewritten address on this subject can be lent.

† How many are included in the previous words. One example may rightly trouble us. Are there not in every human system many who have a form of godliness but deny its power? Then is not our path clear?

and ground of *the Truth* (1 Tim. 3. 15) and nothing else is an assembly, nothing else has any claim on an obedient child of GOD. 2 Tim: 2. 20, with its striking "but," is meant to answer the thought—"If I stand away from all unrighteousness, I shall be narrower than all saved ones." Undoubtedly, but in a great house, soon to be revealed, there will be those saved, yet so as by fire: the LORD will never lose those whom He knew, though His servants cannot rightly recognize them now.

But it may be said "The early Christians themselves did not reach this standard." They never reached perfection individually, but is this, beloved friends, any reason to excuse a lowering of either standard? Every attempt after "the best thing under the circumstances" is like the child's copying of his own failure from the copy:—the writing becomes *worse and worse*. And the principle is unholy.

Verse 22 continues to show there must be more self-judgment as well. And another translation is solemn, "But the *newer* desires": the newer theories of "fellowship" are grievous unto the LORD. "Desires" are dangerous, before sin blossoms forth. It is our privilege to *pursue righteousness*, and to realize the restriction of GOD'S "with" to those that are "calling on the LORD out of a *pure* heart." Here is *another* mention of purity, and Heb: 10. 22 25 comes to mind. GOD will not tolerate sin. His *vessels* are now being made ready, and as a *believer* who does not "remain under" has no promise of co-reigning (2 Tim. 2. 12), though he shall *live* with CHRIST (2 Tim. 2. 11) so a child of GOD defiled with the religious daughters of Rev: 17. 5 should be alarmed by Rev: 14. 4. But now there is forgiveness, yea, there is cleansing (1 John 1. 7, 9). Yet we must not use grace to tolerate evil.

It is, perhaps, easier to be a vessel to dishonour than we realize. Analogy would probably suggest that there are comparatively few vessels of gold. It is deeply important to feel that as we are now we shall be in the Kingdom: even the ten pounds are proportionately linked with the ten cities (Luke 19. 16, 17).* The LORD will render to every man according to his works. Would we be useful to Him then, we must be severed from that which dishonours Him now. And we must emphasize the repentance of believers (2 Tim: 2. 25, 26, 2 Pet. 3. 9). Every emphasis on the Coming of our Beloved LORD which overlooks this is without Scripture warrant, but if we realize Matt: 28. 19 in the HOLY SPIRIT, we may enjoy Matt: 28. 20, as we look for that personal and manifest Coming, when His people will behold His face in righteousness (Heb. 9. 28). Oh that we may bring *Him* praise and honour in that Day (1 Pet. 1. 7).

* This parable, as Matt: 25, remarkably contains *two* rewarded ones. Have we herein the vessels of gold *and silver*? The word "well" is NOT in verse 19, yet is there much encouragement. The *four* kinds of 2 Tim: 2 would describe four degrees of godliness and failure, the lowest being just preserved, as it were, from the doom of Rev: 2. 27—but *surely* preserved, because of an absolute atonement. Every saved one seems to have *some* fruit (Matt. 13. 8, John 15. 2). But *purging* is linked with more fruit. Alas, of some the work (singular, viewed as a whole) may be burned up (1 Cor. 3. 15).

"Thou art my PORTION, O LORD: I have said that I would keep Thy Words."

Ps: 119. 57.

IT is indeed well when the child of GOD gladly takes this attitude, amid all that would attract aside. Why should we SEEK the things of earth? The LORD is the PORTION of His people, and having Him they are richer than the richest, being blessed with ALL spiritual blessings in heavenly places in CHRIST JESUS. The grace of our GOD, whereby He freely gives us ALL things with CHRIST, is marvellous, inasmuch as we were children of wrath even as others. We cannot boast that we WERE one whit better, and it IS of the LORD'S mercies that we are not consumed (Lam. 3. 22-24). Should we not continually give thanks unto Him?

It is beautiful to notice the link between the LORD AND His Words. If we rightly exalt HIM, we value THEM. It is quite out of place to speak much of what our Heavenly FATHER is to us if we neglect His truth. The test of spirituality is not mere hymn-singing. And keeping the Words is far beyond talking about the Words.

Moreover, only those who own the LORD as their PORTION are able to appreciate His instruction aright. If GOD is not my PORTION, what have I do to declare His statutes (Ps. 50. 16)? THEY do not belong to me unless He is mine. I may read them much, I may study them, but true "keeping" is only as I realize in heart, that the things of earth are NOT my portion, and the glories of earth NOT my glories. The fading beauties of a ruined age are not to be my attraction. Oh how occupied should a believer be with CHRIST, and how earnestly concerned, in the HOLY SPIRIT, lest he be at all ENTANGLED in the affairs of this life. In brief, what manner of persons ought we to be, in all holy conversation and godliness.

"THE BLOOD."

GOD says in Lev: 17 "the blood" and, emphatically, "I gave." There can only be one complete explanation of this. The precious blood of the Great Sacrifice, is GOD'S own gracious gift for sinners who deserved NOTHING. Oh what great mercy has been freely shown. "Herein is love, not that we loved GOD, but that He loved us." All self-righteousness is taken away. What grace that GOD should give His Beloved SON, Who became a Man, and gave Himself,—His life-blood for guilty sinners, even as we are. How effectual must be such an Atonement!

A Leaflet circulated among the nation of Israel.

"The Stone Which the builders refused became for the Head of the Corner." Ps: 118. 22.

The next verse adds:—

מֵאֵת יְדוּהָהָ הָיְתָה זֹאת •

VERILY, GOD has set aside MAN'S opinion. Man said "NO," but GOD has exalted One Who was despised and rejected of men (Isa: 53. 3). He is the STONE of Gen: 49. 24, and thus also the SHEPHERD of Israel (Ps. 80. 1). We rejoice in this SAVIOUR; but the builders, the favoured nation, have left Him out altogether. GOD thus made clear hundreds of years BEFORE He came that MESSIAH WOULD be refused! The Jewish objection to Him Who was reproachfully called "a Nazarene" falls to the ground. The TRUE MESSIAH *must* be reproached, *must* be opposed by "the builders." This description can only apply to the Jewish rabbis of the day when He condescended to walk this earth. It is vain to turn its application away: Israel's learned ones, for the verb בָּן may be suggested, would have nothing of the LORD of Glory! And so they crucified Him.

Nor is it only one Scripture which emphasizes this, though one Scripture would be sufficient for faith. The Obedient One of Psalms 40 and 69 is shown to be the reverse of popular among Israel. Nor can we overlook Isa: 49 7: a nation, as well as nations, will not have Him, but He is the One Whom GOD approves! On which side are you found—that of the multitude, or that of GOD? Are you with the people of Israel, or on the LORD'S side? See Ex: 32. 26.

How beautiful is the title "The Head of the Corner." We think of Zech: 10. 4—

יָמְנוּ פִּנְהָ מִמֶּנּוּ יִתֵּן מִמֶּנּוּ קֶשֶׁת מִלְחָמָה מִמֶּנּוּ יֵצֵא כָל־נוֹשֵׁא יְחִיד: זְכַרְיָה י'

MESSIAH is the Corner NOW: He will be the Battle-bow SOON, and His enemies will be His footstool (Ps. 110. 1). The Head of the Corner is not only Chief and Foremost, He is the Uniting One, and every blessing is linked with GOD'S MESSIAH. If we have Him, we have all: if we have not Him, we have nothing. It is wretched to be unrighteous and without hope, but if we have not the Righteousness of GOD, and all hope because of His death, we are in danger, and worse than danger. Do not think the "majority" will decide eternity. GOD will not change to please a man, but oh that He may change you to please Himself.

* Out from with the Lord became this.

† Out from Him a Corner, out from Him a Nail, out from Him a Battle-bow, out from Him will come Every-Exactor-unitedly i.e. the One concentrating all sovereignty in righteous control and judgment.

"Questions of Enquiring Jews," a Free Booklet gladly sent to any interested, or, rather, concerned by the gracious working of GOD. Correspondence welcome—
Percy W. Howard, 61, Upton Lane, Forest Gate, London, E.

Hymns for Believers.

Our gracious God, we come to Thee,
Quicken our feeble powers,
That sinners may behold, and see,
What grace and strength are ours.
We look to Thee, our God on high,
Thou art the Same always,
A God at hand, and ever nigh
To keep us in Thy ways.

As those redeemed, we would our
Acknowledge Thee in all: [God,
Praise for our Saviour's poured-out
Before Thee humbly fall. [blood,

As those blood-bought, for sin we
weep

And long to please Thee more,
Thy truth before us ever keep,
And know Thy words are sure.

As those in Christ, by blood made
near,

We would more thankful be,
Walk daily in Thy filial fear,
And find our all in Thee.

Our Saviour for us gladly died,
And we for Him would live,
Would in His gracious will abide,
Our heart's devotion give.

We chose our way, to save He chose,
And He will ne'er forsake:
Our path and trouble well He knows,
His promise shall not break.

All cov'nant love must well secure
The people of the Lord,
And everlasting life assure.—
He will not change His Word.

We rest upon His love and might,
And would His goodness show,
And in His purposes delight
As on His way we go.

Our Saviour for us gladly died,
And we in Him are blest,
No good thing now shall be denied,
With praise our hearts can rest.

Our gracious God, we glorify
Thine ever glorious Name
By grace redeemed, by grace made
nigh,

Thy cov'nant love proclaim.

We do not love because we chose,
But since Thou choosedst us,
Except for grace still were we foes,
And earning judgment thus.

'Tis all by grace, Thy grace for aye,
Thy grace that laid us low,
And caused our hearts to seek Thy
way.

And in Thy way to go.

Caused to live with life Divine,
Saved by grace, and saved for aye,
Let our deeds and words combine,
Sovereign mercy to display,
Let us here together sing
Of the mercy now received,
And our grateful tribute bring,
Since we have in Christ believed.

We can never praise above
E'en a part of grace made known,
More than wondrous is God's love
To the worthless ones alone,
He Who took our ruined place
Well deserves our gratitude,
Never will He change His grace,
Nor shall Satan's might intrude.

Let us ever praiseful be,—
Praiselessness will grieve our Lord:
How can those from wrath set free,
Fail such goodness to record?
Let the world of worldlings talk,
Still in flesh, of flesh still boast,
We the path of praise would walk,
Ransomed at the greatest cost.

Troubles rising will dismay
When we turn from Christ away,
But if we His presence know
We can praise as on we go.
Troubles cannot change God's love,
Thus by faith we rise above.

God is living: we are His,
How abounding mercy is!
God has never left His own
Will He leave us now alone?
Faith can trust Him in the dark.
E'en as Noah, shut in the ark.

Troubles are a background still
To display His love and will,
Troubles ever make us know
We by grace alone can go,
Troubles show His constant care,
Troubles lead to constant prayer.

Troubles are a blessing when
God we trust, and not in men:
Troubles help us not at all
When into complaints we fall:
God is living, we can rest,
His arrangements are the best.

Oh how great is all His grace!
Why should doubting have a place?
God's own purposes will stand,
Nor would we ought else have plan—
Troubles soon will pass away. [ned.
Then the glories of "that Day."

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"O fear the LORD, ye His saints: for there is no want
to them that fear Him." Ps: 34. 9.

A Word of Introduction.

*BY the tender mercy of our GOD, we can yet again send forth
a testimony in His fear, and love, and in accord with His
precious truth. It is not because of our merits that we are
privileged so to do. CHRIST'S merits are our joy. CHRIST'S
work is our resting place. We SHOULD speak of Him Whom
our soul loveth, and Whom we would love so much more. For
our love seems so feeble, contrasted with His mighty love. Dear
fellow-believers, should we not seek in view of His love to know
His truth, and to walk with Him and to be of one mind, that He
may be exalted? Shall theories and prejudices stand in the way?
Are we too lazy for devotion? Oh that it may not be so, but
that we may be awakened, in the power of the HOLY SPIRIT.*

Gaius and Demetrius.

EVERY name is brought before us in Scripture with a purpose.
No unnecessary word can be found there. Sometimes, as with
Melchisedec, we realize the precious MEANING of the name. At
other times, we can rejoice in GOD'S emphasized knowledge of all
His people, and interest as to them, and all their concerns. How
many names are in the "book of remembrance" (Mal. 3. 16), which
are unknown to human fame,—albeit the proud world which despises
the people of GOD is itself not worthy of them (Heb. 11. 38).
Acknowledging how often different persons have a like name (e.g.
John the Baptist, John the apostle, John Mark, John the priest
against the LORD'S disciples) we feel cautious as to identifying,
though sometimes different persons with one name may be Divinely

brought together.* We cannot say that Gaius in Acts 19. 29 is the same as the Gaius of 3 John 1. The character of the latter beautifully suggests Rom: 16. 23, 1 Cor: 1. 14.† But the mention of a Gaius and a Demetrius in both Acts 19 and 3 John is, by no means, accidental. Possibly the Alexander of Acts 19. 33 is before us in the saddening descent of 1 Tim: 1. 20 and 2 Tim: 4. 14, so that this chapter may be intended for special reading with other Scriptures, and we know, from the book of Revelation, John's relationship to Asia,—and Ephesus particularly.

If Gaius be the same, we can praise GOD for his continuance. The one who learnt, by experience, the strain of travelling for the LORD (Acts 19. 29) would be a fitting one to welcome brethren who had gone forth for THE NAME. Yes, for CHRIST'S worthiness is shown all-important in an epistle not only giving names, but concluding, "greet the friends by name."

And what shall we say regarding Demetrius? If the coppersmith turned aside from that which he professed, was the silversmith Divinely caused to know the LORD against Whom he caused an insurrection? Oh how precious would be the thought that whereas Demetrius endangered the earthly life of Gaius in Acts 19—Gaius could welcome Demetrius as a brother beloved in after days. Yet such a suggestion is not surprising. There is *nothing* too hard for the LORD. How sinful were those at Ephesus who used CURIOUS arts. But did not grace draw THEM to CHRIST (Acts 19. 18-23), and change THEIR whole course? Was there not something parallel at Corinth? Sosthenes apparently took the dignity and office of Crispus, when Crispus was born again (Acts 19. 8. 17), and persecuted the people of the LORD; yet in 1 Cor: 1. 1 he is no longer "chief ruler of the synagogue" but "a brother." Whether Demetrius the silversmith was redeemed by the blood of CHRIST (1 Pet. 1. 18, 19) and Divinely quickened we cannot say, but there is nothing in Scripture against this, and the HOLY SPIRIT would teach us, I believe, to link the passages. There is *some* reason why we are told the name of one of the brethren in 3 John, long *after* there is any human need for mentioning this (not in verse 5, but verse 12). Let us not doubt the power of GOD. Saul of Tarsus was "a blasphemer and a persecutor and injurious," but where sin abounded, grace did much more abound. He was changed into Paul a servant of JESUS CHRIST. And could not like-grace lay hold of grasping Demetrius, and make him willing to go forth taking NOTHING of the Gentiles? Diotrophes, nourished by an idol-demon, as the word implies, is the opponent of those who love Demetrius in 3 John: so completely is the latter contrasted with the cry "Great is Diana of

* A precious example is found in the case of Joshua, leading Israel to Canaan. Joshua the failing high priest in Zech: 3, and our unfailing High Priest Who leads into the heavenly glory: the names are identical: see Heb: 4. 8 with marg.

† Macedonia was to the north of Corinth, but a Macedonian might have resided at Corinth, and these may be the same individual.

the Ephesians." Yes, the lovingkindness of GOD alters **EVERYTHING**. It is indeed marvellous to be parts of a new creation, "in CHRIST JESUS." May our hearts leap for joy as we realize the love which has been bestowed upon us. What manner of persons, in the HOLY SPIRIT, ought we to be in all holy conversation and godliness, The glory of GOD has, indeed, been manifested in the way in which He has often saved "the unlikely." And none are **LIKELY**, for we are all children of wrath, and all we like sheep have gone astray. When our glorious GOD pleases to quicken, who can stay His hand? The rebellious sinner is laid low, and new desires accompany a new life in order that we may walk about in newness of life. So will He be glorified, nor can He be honoured by any substitute for this precious way of eternal salvation.

The LIBERTY of CHILDREN of GOD.

Rom: 8. 21.

THOSE who are "in CHRIST JESUS" have been set free from the slavery of sin. Their deliverance from wrath (1 Thess. 1. 10) includes this inestimable mercy (Matt. 1. 21). To them the word "liberty" not only tells of all judgment removed, but also of a new sphere altogether, contrasted alike with the license of iniquity, and the bondage of legalism. The child of GOD is a free-man, even a freeman of the city which hath the foundations, and blessed with all spiritual blessings "in CHRIST JESUS." Those who have never known His Name tell us that we are mistaken, that we lose earthly joys, and so forth. They are mistaken, they have never experienced what they condemn, they are onesidedly ignorant of what they deny. CHRIST is a Reality to His blood-bought and spiritually healthy people, a Reality Who alters everything for them, because He died in place of them. They have a delight in that which the world dislikes, they find true freedom in warfare against the flesh. The power of the devil is to them hateful. The indulgence of the flesh is to them painful. They grieve whenever their hearts are at all snared by the world. Their joy is to please the LORD. Offer them a theatre visit: they do not want it. A social evening with the unsaved would be to them more than unpleasant. CHRIST is the Attraction, and the things of CHRIST are true and happy freedom. Why is all this? The law of CHRIST is written on their hearts and mind, and they love to fulfil it (Heb. 8. 10 Gal. 6. 2). Such is the liberty of children of GOD, and you may tell your own relationship to Him by your attitude toward His people and the things which are His. If these delights are yet irksome to you, would not heaven itself be miserable? If the pleasures which the SPIRIT of GOD marks out are not pleasures to you, may you not well doubt if you have ever known His gracious quickening? "If any man have not the SPIRIT of CHRIST, he is none of His." Do not let us lightly put aside these solemn thoughts.

Ebed-Melech.

"**A** servant of the king," as his name implies, and not one of the favoured people Israel. But GOD'S mercy could reach to an Ethiopian, though he was in wicked Jerusalem. We do not know his history, all we know is that GOD'S blessing was graciously granted. In this we rejoice. The troubles of Jeremiah were the background for the manifestation of GOD'S love to this Ethiopian. He could not change his skin (Jer. 13. 23), nor his earthly relationship to Ham, but GOD could grant new wishes, when the wicked princes of Judah were most rebellious. They pleaded for Jeremiah to be put to death (Jer. 38. 4), but the LORD, Who hid him in 38. 26, proved His faithful care once more. Can we not trust Him against appearances? He may not always deliver in the same way. Heb. 11 shows this. But He will not fail. And we can glorify Him in the fires; shall we reject the privilege of suffering? He shall choose our inheritance for us. Nothing is important apart from *the Will of GOD*.

Ebed-melech heard of the cruelty upon a man of GOD, who, we infer from 1. 2-6, was now aged. Straightway he went to the weak and wicked king. He spoke plainly, though respectfully. Receiving permission, he took 30 men, and necessary rags, for the mire of the deep dungeon where the prophet was confined would make deliverance painful otherwise. How wondrously our GOD can use an Ethiopian, and even old pieces of cloth. He is so glorious! Thus was Jememiah brought up, and remained in the court of the prison (38. 13). There was nought to compare with the escape of Peter when the LORD opened doors and gates, but His people should delight in His arrangements. He does not even encourage them *manifestly* at all times, for He will not attract hypocrites to His work, and when He grants a way out it is not always the same way. He may use an earthquake (Acts 16. 26) or a basket (Acts 9. 25), as parts of His purpose, that no flesh may glory in His presence, that there may be no reliance on MEANS, but waiting ONLY upon GOD, as Ps: 62 so emphatically appoints.

The rest of the chapter is somewhat saddening, concerning all who are mentioned. Ebed-melech is not before us. But in the next chapter, where he is last mentioned, there is a Divine word of peace (39. 15-18). Oh how beautiful is the reason given "Because thou hast put thy trust in Me, saith the LORD." We may be surrounded by that which would alarm, we may be naturally afraid. But will our gracious GOD fail? Shall an Ethiopian, a Syrophenician woman, a Roman centurion put us to shame with their great faith? We trust in the Living GOD (1 Tim. 4. 10): He will not disappoint His beloved and blood-bought people. Let us not look at appearances, but to His all-sufficiency.

And so we can say but little about Ebed-melech. Yet can we leave him restfully in the hands of our glorious LORD, Who has saved, and saves, out from all kindreds and tongues and peoples and

nations (Rev. 5. 9, 7. 9). And the incident, while illustrating Matt: 11. 20-24, goes further, and reminds of those who will show kindness to the LORD'S redeemed (Matt. 25. 31-46). Nor can we forget Acts 8, where the gospel of grace causes joy to another Ethiopian eunuch. Oh that GOD in all things may be exalted by our confidence in His love and power, and oh that, with greater privileges, we may not, like the princes of Israel, range ourselves against the LORD, but rather humbly please Him, and suffer affliction with His rejected people, esteeming the reproach of CHRIST greater riches than the treasures in Egypt (Heb. 11. 25, 26) because, in the power of the HOLY SPIRIT, we have respect unto the recompense of the reward, and look for our Coming LORD.

"The Lord of hosts hath purposed, and who shall disannul?" Isa: 14. 27.

"The Lord of hosts hath purposed to stain the pride of all glory." Isa: 23. 9.

IT is deeply important that GOD'S people should recognize His providence, and His perfect wisdom amid all. Nothing can happen "by mere chance." Even the wrath of men shall praise Him, or be restrained (Ps. 76. 10). Circumstances are often alarming to-day, but the child of GOD may be KEPT in "peace, peace" (Isa. 26. 3). This peace is *not* natural: there is a need for GOD'S gracious keeping, and then Ps: 112. 7 is precious illustrated. Hence the peculiarity of the believer's position. The worldling cannot comprehend it. Amid all that would distract he has joy in the living GOD, and there is the restfulness of Luke 21. 28. The things which would terrify—herald the glorious Coming of the LORD. He will not be late. He will arise. His people can have the fullest confidence in Himself. The HOLY SPIRIT never leads to anything else.

But it is well to know what GOD has *revealed* as to this sinful earth, that there may be a perception of the signs of the times, as well as a quiet confidence in HIS unerring wisdom. Man *must* be humbled. The boasting of which Psalm 12 speaks *MUST* be laid low. The proud uplifting of all glory *MUST* be brought down, that the nations may know themselves but men (Ps. 9. 20). Even this favoured land with so many privileges of an open Bible, and so many who appear to bear the Name of the LORD JESUS (although *comparatively* "a little flock") does not show humility before GOD. There is self-satisfaction. There is self-righteousness. The arm of flesh is man's confidence. GOD is largely forgotten. Confession of sin is less prominent in London than in heathen Nineveh of old. "The people of Nineveh believed GOD" This cannot be said of *favoured*, privileged England any more than of once exalted Capernaum. Do we wonder that, when GOD is so

forgotten, or only named, WITHOUT humiliation before Him, that all nations are drawn into a tremendous struggle, in which the pride of all glory seems humbled, and in which there is untold agony,—and who can count the bereavements? Solemn indeed is the thought that after death is the judgment. EACH soul, of EACH nation, must abide for ever, either with GOD or away from GOD. And there is no saving power in *religion*, no saving power in *heroism*, no saving power in a *man's* death, there is only saving power in the death of the LORD JESUS for *guilty* sinners.

Will not many be brought to confess their iniquity, and to hear the rod, and Who has appointed it (Mic. 6. 9), that there may be some humility before Him? Shall pride still bring destruction (Prov. 16. 18) again and again, and most refuse to hear? In the solemn pleading of Amos 4 the refrain sounds forth, and oh that it may be GOD'S message to some **EVEN NOW**—"Yet have ye not returned unto Me, saith the LORD." It is idle to vaunt, or to compare with others (2 Cor. 10. 12). Rather should men contrast themselves with GOD, and be broken-hearted before Him. But if this be not so generally, will not the LORD'S redeemed cry unto Him, and weep sore? Will they not present a holy protest, by their lives, against all the pride of men? Any thing else, however plausible and enthusiastic, is cruel to one's land, and the most wicked disloyalty. Will not GOD'S people pray, with prayer availing much, for the salvation of not a few, even for a spiritual repentance beyond natural and national repentance, which the LORD JESUS died, and is now exalted, to give unto lost ones! Oh that the solemn events of to-day might be used to deepen an attitude of prayerful concern among GOD'S own children, an attitude of heart-felt prayer in the HOLY SPIRIT.

"From a Thread even to to Shoe Latchet."

Gen: 14. 23.

WE should have *expected* very different wording, e.g. from a thread even to a vessel of gold, or to a garment of glory. But Abraham had met the king of Salem, or, rather, Melchizedek had met him (Heb. 7. 1). And in the light of the precious name of GOD,—"**POSSESSOR** of heaven and earth,"—the best which the king of Sodom could give was only as a shoe latchet. *His* name ("Bera") is said to mean "a gift," but how empty were his gifts.

Let us, beloved friends in CHRIST, esteem the reproach of CHRIST greater riches than the treasures in Egypt (Heb. 11. 26). Let us count all things but refuse (Phil. 3. 8), because we are blest abundantly in heavenly places in CHRIST.

The shoe-latchet was "twisted," and thus much thicker than the thread, but of the same material, and all that earth can offer is of the *same* worthless character—to those who have tasted that the LORD is gracious.

Moreover, the slave's work included the unfastening of the sandal (John 1. 27). "Ye are bought with a price; be not ye the servants of men" (1 Cor. 7. 23). Oh how high is our high calling, and how great should be our true dignity. May we, indeed, by grace walk worthily, that GOD in all things may be glorified.

Yet further, the thread and shoe-latchet alike suggest whatever may bind and hold. Before we realize it, the affairs of this life entangle us. We need to be holily detached, because so closely attached unto the LORD! "If we accept the offers of those who know not CHRIST we shall be tied to their fellowship, as well as have to tie their sandals; and help them in their journey away from from the LORD.

It was after GOD'S dear servant, with faithful confidence in Him, had thus boldly spoken, that the unveiling of Gen: 15. 1 was granted. If we believe the LORD, we shall have spiritual encouragement! How beautiful are the words "Fear not, Abram; I am thy Shield, and thy exceeding Great Reward." Nor is the promise of GOD doubtful. He never falls short. The Shield against the kings of Babylon and its district, He would also prove a Reward to His servant, who, unlike Lot, cared not for Sodom's best! Satan will both fight and flatter by his angels. A twofold victory may be ours as Abraham's, in the power of the HOLY SPIRIT.

Are You Needed?

"Because the LORD hath need of him." Luke 19. 31.

IT is wonderful to be able to ponder the life of the LORD JESUS. Such condescension is marked throughout, and all that He might save worthless sinners. Surely we have a very precious gospel of exceeding joy.

When He Who was the glorious One came to Jerusalem, He had no animal that men would have called His own, but He was pleased to send for a colt in a neighbouring village. **NOT** the horse of triumph, **NOT** an animal from Jerusalem. How humble was He.

Have you ever read Ex: 13. 13? This colt is to bring before us an undeserving one **REDEEMED**! And such, my friend, are those who give you these tracts! We dare not boast. The LORD has redeemed us—He is the Lamb Who has died, and so our necks are not broken—to refer again to Ex: 13. Yea we have **ETERNAL LIFE**, and would be full of praise. Therefore has He need of us in His service, simply to please Him, to exalt Him, to make Him known. Unless you are redeemed, you can-

* We cannot be sure that *all* who may, in various ways, obtain these leaflets are the Lord's own but those connected with His work at Forest Gate are carefully and prayerfully tested before the great privilege—small though it seems to the world—of passing on messages concerning Christ.

not have this privilege. But we do long that many others in these solemn days, may share such a delight. Do you know CHRIST as your REDEEMER? If not, you cannot be useful to Him, and how awful to be UNNEEDED by the LORD of Glory!

Hymns for Believers.

O the love of God, our Saviour,
To such rebels, lost and dead!
Saved by blood, may our behaviour
Speak of Christ our Risen Head.
May our actions daily witness
We, in mercy, know God's love.
That we long to have a fitness
For our future home above.

O the mercy that has saved us
From the fearful doom of hell,
Love alone redeemed and sought us,
Brought us near to God as well.
Now in Christ we are for ever,
Saved by free and sovereign grace,
Naught from Him His own can sever,
Nor His gracious words displace.

O what heights and depths of blessing
Saved ones in their Lord receive,
Even in this time possessing
More than they could once believe!
But the future will be glorious,
When Christ comes on earth again,
Over all the world victorious, [reign,
Then His saints with Him shall

O the mercy God is showing
To His people now on earth,
As they in His grace are growing
Making known their heavenly birth:
Shewing too their sin forgiven,
By the precious blood out-poured,
As they wait for Christ from heaven,
Simply pleasing Him, their Lord.

Now rejoicing in Thy blessing,
We, our Father, gladly praise
In our Saviour now possessing
Life, and knowledge of Thy ways:
Once by nature, lost, desiring
In the path of sin to tread,
Now to do Thy will aspiring:—
Thou hast quickened from the dead,
Who can tell redemption's story,
Who the height of love can see?
Brought from judgment unto glory,
Saints with Christ will ever be.
Naught but death did such inherit,
Lost in Adam, lost for aye:
Christ hath died, 'tis all His merit,
That we ne'er shall fall away.

Can we speak of man's achieving
When we think of sovereign grace?
Nay o'er sin we must be grieving,
All our pride we would efface.
Praise be to our God for ever
From the hearts of those blood-
bought,
Naught from Christ His own can
sever,—
Chosen, purchased, kept and taught.

In the Holy Spirit's leading
We would long henceforth to walk,
Never from God's will receding,
Glad of Christ our Lord to talk:
Earthly pleasures once embraced us,
Heavenly objects now invite,
God in wondrous love hath graced
In our Saviour we delight. [us,

"Breaking Bread," a simple deed,
For our Saviour we would heed,
Owning Him we own His will,
Gladly would His wish fulfil.

"Breaking bread," since gathered
Showing here God's love to us, [thus,
He for sinners gave His Son,
And He died—the Spotless One.

"Breaking bread," without display:
On the Lord's appointed day,
Glad that bread and cup make clear
How He died, to bring us near.

"Breaking bread," with loving thought
Of Himself, as saved ones ought,
Yet 'tis not bare duty's claim,
Love has now one precious aim.

"Breaking bread," the loaf makes
He was free from sin—alone, [known,
Naught of sin defiled our Lord,
How His Name should be adored!

"Breaking bread," with hopeful praise
As we wait the Day of days,
Long our loving Lord to see,
At His table soon to be.

"Breaking bread," with upward eyes,
Soon we shall from earth arise,
At the Marriage Supper rest,
With our Lord for ever blest.

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"Delight thyself also in the LORD; and He shall give thee the desires of thine heart. Commit Thy way unto the LORD; trust also in Him; and He shall bring it to pass."

Ps: 37. 4, 5.

A Word of Introduction.

THE LIVING GOD liveth to preserve, and provide for, His people. What a wondrous height of blessing is theirs. All unbelief is unreasonable as well as sinful. To emphasize grace in salvation and forget GOD'S enabling afterwards is to show unholy distrust. At all times should HE be praised.

That children of GOD may delight in His paths, because they delight in Him, and that their testimony may be clear and consistent, is this magazine sent forth. Joyful, devoted service IS a witness. GOD'S Words are worthy of confidence. Practical godliness, in the HOLY SPIRIT, may be despised now, but not in the GOD-dishonouring way in which compromising worldliness, though flattered, is actually scorned. That CHRIST may be All in All to His people is the purpose of "The Student of Scripture." So will OTHERS be caused by grace to seek Him (Song 5. 9—6. 1).

Thoughts on the Omission of the Lord's Supper from the Gospel of John.

EVERYTHING in Scripture, and regarding Scripture, is deeply important and precious. It is well for us to feel the authority of every word of GOD, and that He has a reason for every action. We may not always perceive His reason, but it is there. Is it not possible that He leaves us "not knowing," that we may be trusting? "Ah," some will reply, "then belief is not knowledge." Yes, we

trust *Him*, AND we know *Him*, but we do not know the "why" and "wherefore" of every Divine arrangement. How should we? How could we? By nature children of wrath, by grace children of GOD, we are wondrously privileged, and enabled to walk with GOD. Yet we are still seeing through a glass darkly (Cf. Deut. 29. 29). The LORD is TEACHER, and we are learners: may we be disciplinelike, and led by the HOLY SPIRIT, instead of wishing, as it were, to lead Him. There are so many possible questions regarding inclusion and exclusion of various narratives in and from the four gospels, that I cannot but feel this should be our primary thought, and continued attitude.

Secondly, we must never forget that though the *death* of the LORD JESUS is prominent in all, even His *birth* is only before us in two. Not only has each a distinct standpoint, but John's gospel, mainly dealing with events at Jerusalem, does not *usually* repeat the precious incidents of Matthew, Mark and Luke. And thus we realize the unholiness of the theory that inspiration is not needed for history—who would know by human wisdom what to select?—and also the power of the message of John 20. 30. Thus we are encouraged, and caused, to compare Scripture with Scripture, humbly and reverently. If there is repetition, how emphatic this becomes. No word is unnecessary.

If we feel that the omission is surprising, is not the lack of mention of CHRIST'S humility in washing the disciples' feet, and of His wondrous discourse and prayer in the *other* books of Scripture equally surprising? And Matthew was present, even as John was at the "last-first" Supper. There is *no* accident. There is *no* confusion. GOD has some further instruction. Every difficulty is an invitation to rejoice in an expected blessing. Our Heavenly FATHER always encourages His waiting people, though their object should rather be His own glory.

Some may feel that the book which rather presents Him as the WORD, Who was essentially GOD, would on this account omit the stress upon His humanity in the breaking of the bread. But we have already found an emphasis on this, nor can we overlook the spiritual lessons as to eating the flesh of the SON OF MAN and drinking His blood, which occur in John 6 *alone*.

There is no definite statement as to when his gospel was written. Possibly such a verse as 18. 10, mentioning Simon Peter by name, may suggest many years had elapsed. If so, the breaking of the bread, as baptism, would have long become the recognized privilege of the LORD'S redeemed, and the omission might be understood. Not only so, in the epistles dealing with failure and "weakness," there is the same omission:—*not* to alter the continuance of which Matt: 28. 18-20 and 1 Cor: 11. 26 definitely speak, but to imply the "hindrances" which are still felt, and the historical absence of full obedience, as of Israel regarding circumcision in the wilderness, and concerning the passover during the Kingdom,—which has sadly marked the present favoured dispensation. There is always

much to make us lowly in GOD'S precious book. May we neither resist, nor resent, His loving reproofs.

Helpfully the LORD'S Supper is suggested in John 13—16. We notice too the emphasis on CHRIST'S Lordship (see altered order of words in 13. 13, 14), and on the time of Judas' departure, which is *exactly what we want to know* when reading the other narratives.* Further, even to-day the unleavened loaves, of which the LORD JESUS used one, Israel call "commandments," and we know how many of His people have changed to a leavened loaf, and some even to broken pieces. Thus have they not kept His "mitzvahs" (14. 15). After the bread, the disciples partook of the fruit of the vine, and He follows the allusion of 14. 15 by one to the *True Vine*, on their journey toward Gethsemane (5. 1). Thus there is much beyond the absence of contradiction: there are the veiled references which reveal a Divine arrangement.

If therefore the point be established that omission is never accidental, and that it by no means puts aside the authority of the Breaking of the Bread any more than the absence of the command, "Love one another" from the other gospels weakens that, we are able to ask our Heavenly FATHER if He will graciously show us more of His teaching. The thought comes again before me that the gospel of John, being (probably) later, and sent forth in days of weakness, was GOD'S message when, as the epistles to Timothy and Titus, show, there was much need for *peculiar* emphasis on godly living.† The history of the Pharisees was, in measure, reproduced among some professing CHRIST, though others held to an opposite extreme. "Ritual" took the place the place of loving obedience, and forms and ceremonies were exalted. Hence the stress in John 4, "JESUS Himself baptized not," and "GOD is a SPIRIT, and they that worship Him must worship Him in spirit and in truth." Hence too the spiritual explanation, in chapter 6. Nor would we overlook the *birth* out of water in John 3, which baptism only typically sets forth. Amid the universal tendency to overpress one part of truth—and

* 13. 2 should read literally "Supper becoming." There is *no* word for "end." If the intended omission of other records, awakening concern, is intentionally included here, there is a wondrous *unity* of Scripture and a precious testimony as to the Lord's Supper and Word alike!

† The most striking parallel for this is in the prophetic Scriptures of an earlier dispensation. Do they ever urge the people to keep the passover? Is not a plan for a future temple the only direct reference? Are the literal feasts brought before us with the proportion of emphasis on baptism and the Lord's Supper in the epistles? Yet whenever there was revival, as in the days of Hezekiah, Josiah and Zerubbabel, the stress on the Passover was manifest. So should it be to-day, and so it will be if our hearts, like Josiah's, are tender. We can well understand how many could have used Isa: 1. 10-15; Jer: 4. 4, etc: against literal obedience, as 1 Cor: 5. 8 has been used against the simple love which would keep to our Lord's "This do,"—but is not such a mistake serious, beloved friends? When the fulness of time came, Christ was circumcised and kept the passover, setting aside all "unspiritual spiritualizing," of which, I would earnestly say, we too need to beware.

we always think someone else more culpable than ourselves—the message of Matt: 23. 23 is precious, "These ought ye to have done, and not to leave the others undone." We should grow up unto CHRIST in ALL things. In holy accord with this, we find a name of responsibility, viz "believers" more common in the *later* epistles. The way in which GOD, foreseeing how the omission might be mis-used, has elsewhere employed words which link both baptism and the LORD'S Supper with the WHOLE of the present dispensation till He comes back, would make clear how *He* approves their continuance, and how grievous to Him is any other teaching. The answering of error in advance of its propagation is *one* of the evidences of inspiration, though His people have *the* Living evidence within. Hence while we would not dogmatize as if we had all His instruction, but rather *seek* to be humbly responsive to all which appears to be implied by the LORD Himself, we can rejoice that there is no man-made "dispensationalism" in the leaving out. Prayerful caution in Bible study is encouraged:—it is so easy to hasten toward a *fascinating* and "fresh" conclusion. More quiet waiting on GOD is needed: so shall we learn aright and glorify Him!

"Repentance to the Acknowledging of the Truth." 2 Tim: 2. 25.

KNOWLEDGE of the truth which is not linked with *repentance* may be followed by serious apostasy (Heb. 10. 26, 2 Pet. 2. 20, 21). An unsaved man is capable of this. There is nothing spiritual in it: mere mental interest in the things of GOD is "natural" with some temperaments. And hereby not a few are deceived. They think that others are saved, and encourage them that this is the case, when all the time such are dead in trespasses and sins.

John the Baptist was led by GOD to lay much stress on repentance, and we would desire to please Him by the same emphasis, first in our own experience, and then in our witness. Sin is SO terrible: sin is SO ungrateful: oh that we may never excuse it at all. If we have accepted wrong doctrines, the acceptance of the truth should be with deep sorrow. Nor would we forget that the verse before us implies there will not be full and grounded knowledge of the Truth apart from repentance. In other words, our errors of belief are not only mental: there is a heart-sin somewhere, which veils our spiritual eyesight. Oh that we may not cover up what GOD has laid bare.

How wondrously Scripture connects every blessing with our LORD JESUS. In Him we have eternal life. In Him we have all things, freely given. How important that we should know Him as *the Truth*. He was, and is, full of grace and truth. If we are grieved by grieving Him, we shall be privileged to know more of what He is. A personal fellowship with the LORD JESUS, and an acquaintance with the will of our Heavenly FATHER from His own

standpoint, must precede, and accompany, true wisdom. May this be our joy.

(The following Scriptures may be used of GOD to help:—knowledge of the truth, 1 Tim. 2. 4, 2 Tim. 2. 25, 3. 7, Tit. 1. 1, Heb. 10. 26: love of the truth, 2 Thess. 2. 10: belief of the truth, 2 Thess. 2. 13: obedience of the truth 1 Pet. 1. 22).

The Truth.

IN John 14. 6 our beloved LORD is thus named. He has never proved untrue, and never will. All the promises of GOD are "Yea" and "Amen" in Him. The SPIRIT of *the* TRUTH is a very precious title of the SPIRIT of GOD, found in John 14. 17, 15. 26, 16. 13. We lose the reference to CHRIST if we leave out the article. Doubtless He is the SPIRIT of TRUTH, but He is more, He emphasizes the LORD JESUS, and has all the truth and nothing but the truth!

In the same closing address, of John 14—16, CHRIST says, in one connexion, "I tell you the truth": how definitely these words apply in every way. He never told a lie, and His emphasis on bringing everything before His people is illustrated by John 14. 2. Yet there were many things which the disciples were unable to bear (16. 12). Hence the HOLY SPIRIT came to continue the work: the word "Another" (14. 16) shows a wondrous closeness.

The promise of 16. 13 is often misunderstood. One does not doubt a special reference to the guidance of the apostles, that we might have the Scriptures. But surely other children of GOD are included, as in the LORD'S high priestly prayer of chapter 17. And the language implies more than the thought "Do not look elsewhere for instruction" i.e. to philosophy and vain deceit (Col. 2. 8, 9): cf. the aspect of 1 John 2. 27—you do not need another: "A stranger will they not follow." Have we not the precious promise of Divine preservation? Will not the HOLY SPIRIT keep on guiding along the path which ends in ALL the truth? Then shall there be perfectness, for many sons will be brought to glory, and our glorious LORD will not forsake the work of His own hands.

The prayer of John 17 also refers to truth as the sphere in which the believer is set apart (17. 19). How truthful, therefore, those who are redeemed should be. How separated should they stand from fellowship with the world, and even from worldly curiosity. The beginning of sin in Gen: 34. 1 is strikingly described—"Dinah . . . went out to see." We remember how Eve *looked at* the Divinely-forbidden fruit. How important it is to pray, "Turn away mine eyes from beholding vanity." Let us seek to be occupied with CHRIST, and the things of CHRIST more and more. So shall our Heavenly FATHER be glorified, and we shall dwell in the holy sphere of truth, realizing that no lie is of the TRUTH!

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A Cheap Gospel, or A Free Gospel.

IT is the privilege of GOD'S dear people to have an *inner* acquaintance with His words of truth. Yet those who have, in mercy, experienced something of this, will humbly acknowledge how they fall short. Hence such will even desire the LORD'S further instruction, and will welcome loving criticism that they may avoid language which misrepresents and dishonours Him.

Is it not easy to proclaim a cheap gospel? The sinner is naturally told of his weakness and worthlessness, and of the precious work of CHRIST, and next urged to remember that all he has to DO is to exercise faith, and THEN GOD will accept and quicken him to life. Cannot many of His dear people see at once that this is actually the introduction of salvation by WORKS, through a back door? The hearer is almost informed that everything depends on his WISH, and wording which robs GOD of *His* glory is employed again and again. This is, indeed, sad, and heart-searching. Indeed, we may almost say that the aspect appears thus:—"GOD has dealt with law's demands, and therefore instead of doing ALL things you have only to do ONE thing, and that is to believe." Are we wrong in characterizing this mode of preaching as the proclamation of a CHEAP, or CHEAPENED, GOSPEL, almost a MODIFIED LAW?

Readily, and thankfully, we would acknowledge that many, who thus speak, recognize, on their knees, and in conversation, how salvation is "not of works lest any man should boast." But they seem unwilling to use other expressions, perhaps because of an indefinite conception of spiritual faith. May our Heavenly FATHER deign to bless our meditations.

We do not plead for a MAN-MADE contrast with a MAN-MADE "offer" of salvation. Fatalism is a sinful theory. All men are accountable to GOD, and should, like the Ninevites, believe Him. *We do not stress election to the unsaved*, but rather the objective work of CHRIST. He died for SINNERS, and to SUCH, we preach, and can truthfully tell of the freest welcome to any such. Undoubtedly, from the *experience* standpoint, an act of life (faith) precedes the consciousness of life, but life itself precedes both. Hence to avoid preaching election, we must not preach *the denial* of election: here is a grave danger. The sinner is DEAD in sins, and if we attribute anything to his own doings, we unintentionally exclude GOD. But as we are commanded *how* to preach, and do not know *when* GOD begins a work, we invite helpless sinners to CHRIST, knowing that the grace which leads any to see their helplessness will show them Himself, as a perfect and all-sufficient SAVIOUR—than Whom there is none other (Acts 4. 12).

Hence we tell forth the work and merits of CHRIST and gladly say "All things are ready" (Matt. 22. 4). We openly bid to the marriage (Matt. 22. 9) but we dare not attempt a human explanation of the work of GOD, nor speak of man's *doing*, as a stepping stone to Divine quickening. The work of GOD is FIRST: the faith of

GOD'S elect (Tit. 1. 1) is faith of THE OPERATION OF GOD (Col. 2. 13). Herein is its acceptance, and security.

Is not a common presentation of the gospel indirectly man-exalting? And such a gospel must be *quite inadequate*! If GOD waits for advances on the sinner's part, either Rom: 3. 11 falls to the ground, or *none will ever be saved*! Quite inadequate, let it be repeated, is the thought of man "doing" *one* fraction, however small. Man's faith will never be counted instead of that which is spiritual. "Free-will" is a saddening reality—against GOD. The human will is definitely opposed: "ye WILL not come to Me." If there be only *a cheap gospel*, there is *no gospel*: all will remain as hopeless as if there were only the demand of law. But if, in mercy, we accept the plain words of Scripture, without MAN'S reasoning, and simply PREACH CHRIST without a "logical" argument as to what A MAN is able to do, and what he is not able to do,—if we preach CHRIST as we are commissioned to preach CHRIST, we have *a perfectly free gospel*, even the gospel of the GRACE of GOD. We can point the lost to Him, for He came to seek and to save SUCH, and He Who said "Lazarus, come forth" with the result "HE THAT WAS DEAD CAME FORTH" will not suffer His Word to return to Him void. He will have *His* RIGHTFUL honour as SAVIOUR, we shall have our TRUE place, not as organizers and debaters, but as unquestioning instruments, used by the HOLY SPIRIT, and the worthless sinner, Divinely quickened, will be brought to his APPOINTED position of praiseful gratitude. Thus shall we acknowledge, together, how gloriously Salvation "is not of him that willeth, nor of him that runneth, BUT OF GOD THAT SHEWETH MERCY" (Rom. 9. 16).

Stewardship unto the LORD.

Everything we have is a stewardship, and a believer is expected to use all for the Lord, without grudging selfishness. How often we are misers of our time and talents and influence, as well as of our money. Everything is a holy stewardship.

It is deeply important that willingness as to earthly loss for the LORD'S sake should not only be a fact, but a MANIFEST fact, although NOT "displayed" before men. Oh that we may search our hearts, one and all, concerning this, and that, in the power of the HOLY SPIRIT, we may glorify our Heavenly FATHER henceforth by more unworldliness.

The good pleasure of the LORD seems impressed upon us with regard to the *free* issue of literature concerning His truth. Reasons and arrangements by the grace of God, will be found in last issue of "Thoughts from the Word of God," but we feel it a privilege and a responsibility just to bring before His dear people in "The Student of Scripture." The LORD has sustained "hitherto," and we would trust HIM, *valuing* the loving fellowship of those who love HIM, but with nothing compulsory, and avoiding all "prices"—fixed or nominal. It is a privilege to leave results to Him. The need for Scriptural literature was never greater, but we would desire to be preserved even from indirect appeals. Hence we do hope the co-operation of His children will be without any merely human urging. The LORD can use means, but one is so afraid of the intrusion of the flesh, and the loss of testimony. Oh that this literature may ever be a witness how GOD answers the prayers of His people.

Hymns for Believers.

We dare not boast of man,
But in our Lord we boast ;
How great and strong God's saving
plan

To reach the dead and lost :—
Grace shines so brightly, and we
praise,

Admiring still our Saviour's ways.

We only turned to sin,
And chose the road of ill,
God would the work of grace begin,
It was His sovereign will :
We only sought ourselves to own,
The glory must be His alone.

Redeemed at priceless cost,
Redeemed from endless wrath,
Quickened by God the Holy Ghost,
And from our sins led forth :—
We worship and adore His Name
His lovingkindness proclaim.

And while on earth we seek
To please our gracious Lord,
For Him to live, of Him to speak,
Rejoicing in His Word,
Unto His glory we would be,
Until Himself His own shall see.

We want more praise, our gracious
God,

Praise for our Saviour's precious
Blood,

Praise for Thy Truth, for all Thou
art,

Praise that will overflow each heart.

We want more praise, as we behold
The richness of Thy love untold,
As we Thy mercy meditate

Our Lord we love, our sins we hate.

We want more praise, when we re-
flect

That 'tis by grace we are elect :
But for Thy love, Thy love so free,
Still under judgment should we be.

We want more praise, in holy view
Of all Thy promises so true,
Our prospect is so bright and clear,
Christ's Coming is so real and near.

We want more praise, when brought
to own,

The wrath that must on sin be *shown*,
Dread judgment was our dismal *goal*,
But Christ our Saviour took the
whole.

We want more praise, abounding
praise,

Amid the grumbling of these days,
As holy contrasts would we live,
And glad devotion to Thee give.

We want more praise, and now
would start,

Thy Holy Spirit warms our heart ;
How can we silent dare to be,
Redeemed by blood so wondrously !

Our Father, we would praise Thee
more,

For all Thy truth, so fixed and sure,
Thy wondrous love to us made
known,

Through Christ Who did for sin
atone.

Our Father, we would humbly bow,
Before Thee come, and worship now,
Praise Thee in heart, with lips as
well,

Since saved from righteous wrath
and hell,

Our Father, cause our hearts to burn,
With holy zeal, truth to discern,
That we may witness, in Thy grace,
And evermore Thy mercy trace.

Our Father, cause us now to see
More of Thy wondrous majesty,
That we may reverently delight ;
And feel how glorious is Thy might.

Our Father, in these evil days,
Give wisdom to Thine own always,
That in Thy truth saved ones may
stand,

Upheld by Thine Almighty hand.

Our Father, keep Thy saints from
fear,

Be Thou their Guide, their Comfort
here,

Give grace to walk, in this world's
maze,

Before the Lord, in these last days.

Our Father, we Thy Name adore,
And worship Thee alone, [more,
And long to praise Thee more and
Since we are now Thine own.

We would with sorrow still confess
How far from Thee we stood,
But all in Christ we now possess,
Redeemed by precious blood.

How changed our lives should ever
And ever show Thy love, [be
From worldly chains, by grace, set
With mind and hopes above. [free,

Now may Thy Holy Spirit's might
Be felt by every heart,
And may we in Thy praise delight,
And ne'er from Thee depart.

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"Thy Words were found, and I did eat them ; and Thy
Word was unto me the joy and rejoicing of mine heart :
for I am called by Thy Name, O LORD GOD of hosts."

Jer: 15. 16.

A Word of Introduction.

"**G***REAT is the LORD, and greatly to be praised, and His
greatness is unsearchable." How wonderful is the love of
GOD in His Beloved SON, whereby those who are undeserving
are made His own—for ever and ever. Brought near in the
precious blood of CHRIST, they are covered with the robe of
righteousness, to the intent they may praise and please their
Heavenly FATHER, and glorify His Name in the midst of a sin
stained world. That all who are in CHRIST JESUS, and who
read these lines, may be blest with the blessing of communion, on
the way of obedience, is our desire. That unsaved ones may be
brought to realize the reality of salvation we would pray. If our
FATHER deigns to use these pages, to Him alone be the honour.
It will be a joy to know from His dear people that they are en-
couraged, and built up, and helped to pray in the HOLY SPIRIT.*

A Few Thoughts on 1 Timothy 2.

"First of all"—The Believer and Those in Author-
ity—Males Praying in Every Place (8)—"In like
Manner," or the Privileges of Sisters.

THE expression "first of all" is unusual and emphatic (Mark 1 2.28).
Thanks be unto GOD for His wondrous grace in giving His
truth exactly : how ignorant should we be were it not for His love.
And yet His words of guidance—and control—are oftentimes over-

looked. The apostle is "*encouraging*" certain actions, and urging that *they* should be *first* of all.* Shall we leave them out, or have them last of all? Shall we be indifferent? Nay, let it be our joy to learn the will of GOD, even in days of *weakness*, for NO SUPERNATURAL GIFTS ARE VIEWED IN THIS CHAPTER, apart from the apostleship of the inspired writer. The very "therefore," with which it begins, will help us, linking with 1. 15, 16 (pray for the unlikely since *I* have been saved) and with 1. 20 (in view of departure from the Truth, pray).

The words employed by the HOLY SPIRIT are the right number—not one of the four is unnecessary,—they are rightly in the plural—and in the right order. How emphatic is the exhortation. "First of all" whenever we are gathered, NOT ONLY AT THE BREAKING OF BREAD, it is our privilege to render *unto GOD*. "None shall appear before Me empty" (Ex. 23. 15). If we are occupied with *our blessings*, instead of with the LORD and His glory, we shall make a grave mistake. Doubtless *one* brother *can* offer supplications, but this is not the expected meaning. *Plurality* as to prayer is deeply important. This *priestly* access must *never* become the exclusive duty of those called to preach GOD'S truth: it is the *common* privilege of believers, unless GOD Himself, for physical or spiritual reasons, reveals otherwise. Notice Scripture language. "The prayers" (Acts 2. 42), "That ye strive together with me in the prayers" (Rom. 15. 30), "Epaphras . . . labouring fervently for you in the prayers" (Col. 4. 12). I am aware that *all* can say "Amen," and that this thought may be prominent in "the cup which WE bless," but it will not exhaust the passages before us. Likewise, one recognizes that the context, e.g. of 1 Thess. 5. 17, may show a peculiar prominence of mature believers (i.e. of those able to fulfil 1 Thess. 5. 14), in open prayer. But this is in accord with the wisdom and humility which Scripture enjoins, and the fact that "a babe" is, literally, "one not speaking." The privilege of leading an assembly before the LORD in supplication is very great, and the danger of "prayerless prayer" is very real. But we must always fear the thought of a *priestly caste* in a work of GOD. "Gifts" are rather with respect to work *among men*. The priesthood of *all* in CHRIST, including those but recently born, is set forth through the very servant of GOD who has been so unkindly treated by the exaltation of Romanism (1 Pet. 2. 2-5). I do not know of a limiting passage parallel with 1 Cor. 14. 27-29 in connexion with prayer, nor is *open prayer* removed in days of declension, yet, alas, many rather speak of "open ministry." There is a need for "supplications, and prayers, intercessions, giving of thanks."

Mark the order: the first term implies a sense of need, the second tells of directness, the third of close intercourse, the fourth of praise. Does not our fellowship with GOD thus mount up if we confess our

* πρωτον παντων is probably joined with both παρακαλω and ποιεισθαι. The alliteration intensifies.

needs, and end, as so many plaintive Psalms, with prevailing praise? Do we not often fail to give thanks because we have failed to see our nothingness? Sometimes a brother will say "I hardly know how to pray:"—will there not be a blessing in telling the LORD this, and will not others have desires of their hearts expressed? I doubt if a meeting should ordinarily go on with ministry till many have reached the height of conscious *praise*.

The added words "for all men" do not limit our prayers, but rather emphasize their fulness. 'Tis not, however, that we are to only pray "for all men" *generally*, but rather that even if we plead for our brethren we are *not to exclude* all men as well. Selfishness when before the throne of grace is easier than we think. Moreover, it is fitting that children of GOD should, at the *outset* of their meeting, renew the thought that they *were* children of wrath *EVEN AS OTHERS*. By the GRACE of GOD we are what we are. How thankful our hearts should be. Boasting is shut out.

Shall we next meditate on THE BELIEVER'S RELATION TO AUTHORITY? We are a heavenly people in an earthly sphere, and must always behave as heavenly ones. But our LORD is NOT YET taking the kingdoms of earth: hence it is out of place for us to share in them or to identify ourselves with their methods on the one hand, and equally out of place, on the other hand, for us to resist or agitate against them! Our only parts in government are definitely revealed in Scripture:—we are to pay taxes, we are to give honour (Rom. 13. 7) we are to intercede. There is no room for identification with politics, legislation, or the execution of justice and vengeance. We are saved by grace to show GRACE: If we fail to pray, our privilege is forfeited, our usefulness to the land is gone. GOD would have answered Abraham's *prayer* for Sodom if ten of His own had been there, and this favoured country has, doubtless, been exempt from invasion for many years through the supplications of saints. The prayers of believers are more powerful than men and munitions. The LORD of *hosts* protects such (2 Kings 19. 35, 2 Chron. 16. 9, Matt. 26. 53, Heb. 1. 14). If children of GOD will only take their high position they will be blest and be a blessing, but if, afraid of the taunts of the world, they adopt the weaker weapons to which those outside the heavenly priesthood are confined, they imperil the place of their birth and pilgrimage, and actually invite GOD'S severity. We cannot too earnestly emphasize *prayer* at such a time as this. Those in authority have peculiar problems, and we cannot be unmindfully indifferent. They may not see how we help, they may not *ascribe* aught to us, but with an open Bible we know our privilege, and our FATHER sees. It may be, too, there are some who value our illustration of Ezra 6. 10, and who would be more alarmed if Christians ceased to pray than by all else. But some will say—"Are there not believers in all lands, even those of contrary nations?" Undoubtedly, and their petitions will doubtless mitigate the undescribable horrors of war which reach the infant and defenceless, and which none with any fear of GOD would carelessly

wish to intensify. And not only in connexion with conflict, but at all times, it is the privilege of believers to pray for those in authority, and GOD alone knows the effects of their supplications. Moreover, blessings await the praying ones. Their heart's desire is to lead a quiet and peaceable* life, in all godliness and solemnity. Our difficulties and problems, in home, and business, and city are often through lack of prayer. Never let us leave the enjoyment of our heavenly calling, but rather use our great privileges more, that men may see our good works, and, at least, be impressed with THE FACT that the effectual fervent prayer of a righteous man availeth much.

Verse 8 helps regarding the exhortation "first of all" (1). There are two common words for "man" in the later Scriptures, only one emphasizes sex, and *that* is used here, the other in earlier verses. Is not the thought plain that leading in prayer, when children of GOD are gathered, belongs to *males*? One might almost add that *all* believing males, unless, alas, they have *unholy* hands (*cf.* disqualifications for exercising priesthood under the law), should embrace their opportunities. It is not the will of GOD that the *same* three or four should always voice the petitions of His people. Silent brethren do well to take this to heart. Usually they are robbing others: they are robbing the LORD. But what is the meaning of "in every place"? May I suggest that the context implies more than "everywhere"? *Sisters* are to pray everywhere: GOD is not local. Or if the term "everywhere" be taken otherwise, one may remember the *usual* limitation of Matt: 6. 5. Has "every place" at any time a *special* signification? I believe it has: see 1 Cor: 1. 2 with 2 Cor: 1. 1: were not "places" linked with an "assembly," as villages with cities in Joshua? Was not Cenchrea included among "places" when Paul wrote to the Corinthians, though in the later epistle to the Romans we are encouraged by the mention of a *church* there (16. 1). Is there not the same thought in the language of Luke 8. 1 ("Every city and village") with 10. 1 ("every city and place"), and should we not ask, "How might first-century spiritual readers apply the words of the HOLY SPIRIT?" Where sufficient Jewish males were not found for a synagogue there was a place of prayer (the *very* word was used): this was well known. Now it is remarkable that a *fresh* section plainly begins with 1 Tim: 3. 1, in which *oversight* is mentioned and 3. 14, 15 associates this with "a house of GOD." Is it not probable we have in ch. 2 a smaller gathering, in which no *local overseers or deacons* are before us? How fitting and gracious that the HOLY SPIRIT should give instructions for *such* meetings as well. Nor can we forget that *elders* are, in the earlier Scriptures, found in cities (Deut. 19. 12, 21. 3 etc.); not in villages. An assembly of GOD needs MORE THAN "TWO OR THREE" as Matt: 18. 16, 17 shows: hence though geography does not decide now, *usually* there would be "places" in *smaller* towns, or villages. Throughout Acts we find the ministry of GOD'S gospel

* I.e. Silent, the reverse of a voice in politics.

linked first with a chief city, though it spread to villages, and for this we praise Him.*

But how about sisters? Have they nothing to do? Oh how sad is the state of affairs that we all often act *as if publicity were the only service*. It is remarkable that in each section specially concerning gatherings—SISTERS ARE BEFORE US.† They have a true responsibility. The contrast between *certain* brethren and sisters *generally*, as to "teaching," in 1 Tim: 2. 11, 12, helps to explain the precious thought of "silence" (same root "peaceable") in verse 2. But is there, in days of weakness, a contrast regarding vocal PRAYER also? I would earnestly bring before those who desire the LORD'S will that the Scripture implies this. But perhaps one may reply "I cannot help praying." Even the spirits of the *prophets* were subject to the prophets (1 Cor. 14. 32). We cannot be too quiet before GOD respecting impulses. How often we have all mistaken the leading of the HOLY SPIRIT. Any action contrary to that which GOD appoints will be a denial of Genesis 2, and of GOD'S will both *before* the fall and *after* (1 Tim. 2. 13, 14). *Before* sin entered, Eve was made "a help": any pushing forward which hinders this is sinful, in view of the GOD of order. But if the stress on *males* praying, and the subsequent reference to sisters doing something, what is the "*something else*?" The word "*in like manner*" is very forceful, here is a precious privilege! Nor is it without meaning that a sister's *apparel* is before us in 1 Cor: 11 *as well*, and in 1 Pet: 3, in the passage leading up to prayer (7). Sisters may "help" or hinder by their dress. All showiness, all decoration of hair or person, all untidiness, all costliness are most harmful to the supplications of GOD'S gathered people. Does one ask "*How*?" If we could see no reason, the LORD'S will would be sufficient. But 1 Cor: 11. 10, alluding, it would seem, to the fallen ones of Gen: 6, gives a hint. In prayer, we wrestle against principalities and powers (Eph. 6. 12-18) and it is most important that our prayers should *not* be hindered, but they will be unless brethren lift up holy hands, and unless sisters contribute their fellowship of neat dress. The tyranny of fashion may not hold them, and for this we thank GOD, but is there not too often a *little* fear of fellow creatures, with a changeableness of colour, and an unpilgrimlike appearance? Are not many more willing to grieve their troubled fellow-believers than to grieve "others?" And thus, oftentimes, is there not *little* power in

* For suggestions as to lifting up of hands, and, *beyond this*, the deeply spiritual instruction, the concerned believer is referred to one of a series of Typewritten Addresses which will be gladly loaned.

† 1 Cor: 11. 1-16: the word "custom" indicates "intercourse" and includes I would suggest, an informal gathering *connected with* an assembly or church. At such in days of supernatural gifts, sisters had opportunity, under His restrictions (verse 5) to pray aloud. Not so in an "assembly"; hence the seeming difference in 1 Cor: 14. 35:—the circumstances are quite distinct. 1 Tim: 2 gives the *other* possible kind of meeting, and thus there is no "mere repetition," if the word "place" is allowed its due emphasis. How exact and complete are the words of Divine guidance.

prayer? If the earnest wish for neatness, expressed by some, be followed, there sometimes seems a complaining spirit, or a walking mournfully before the LORD (Mal. 3. 14 see marg :) instead of a joyful acceptance of the high privilege which sisters have, to take their part "in like manner" MORE FULLY as to united prayer. Oh the paltriness and foolishness of our clinging to whatever fades.* May the LORD'S own truth lay hold of our hearts, in the power of His HOLY SPIRIT more and more. These may seem *little* things, but *little* foxes spoil the vines, and if they are so little, why not give up that which pains others, exercised before the LORD, at once?

If, by grace, we have a responsiveness to the LORD'S hints, we shall illustrate the other part of the exhortation (1 Tim. 2. 10), and whether we be brethren or sisters in CHRIST, shall adorn ourselves with good works (*cf.* the *other* decoration of 1 Pet: 3. 4). If we realize "the things which are seen are temporal," we shall be stirred in heart to lay aside every weight, and to count the unwillingness to act on the LORD'S words, in their widest meaning, even when we are told "Why," as the spirit of *this* age, ill befitting one who is a disciple, and a believer, whose LORD is in heaven, and whose hopes and affections are, by grace, there also.

Testimony to Israel.

By the grace of GOD we rejoice to have been enabled for, and in, this. And often has Scripture become more precious and forceful to us, amid the labour of love and of difficulty. Oh that the LORD may be glorified in the reprint (excepting some English for Hebrew) of two leaflets. Possibly they may also emphasize the gospel before some Gentile readers who know not the LORD, although religious. Likewise they may help His own dear people, e.g. as to the wondrous THREEFOLD division of Ps: 50, and the inspired ORDER of the typical feasts, urging, moreover, their heart-felt prayer, in the power of the HOLY SPIRIT, "Come, LORD JESUS."

"He will call to the heavens from above, and to the earth, to judge† His people—Gather to Me, My saints, those who partake of§ My covenant, upon a Sacrifice. And heavens will declare His righteousness, for GOD is JUDGE Himself. Selah." Ps: 50. 4, 5.

HERE is a precious promise for the time when the righteous LORD will arise. The chapter goes on to tell of blessing to Israel

* The name that includes A HAT is very suggestive in 1 Cor: 11, a "covering," —*cf.* the word which God uses for "raiment" 1 Tim: 6. 8. Aught beyond this, with OTHER objects, needs much prayerful thought. Moreover, the word "covering" will suitably include anything simpler than a hat, placed upon the head, by a godly sister, *whenever* prayer is a definite act, for 1 Cor: 11. 13 does not speak of prayer before others only.

† And so "distinguish."

§ Literally "cut," and thus the word implies a peace-offering, with the partaking of food, which the very word "covenant" again suggests.

through a day of distress (verse 15). *After* that period of Jacob's trouble, they will glorify Him, as it is written—

"I will deliver thee and thou shalt glorify Me."

But in the verse before us we do *not* have the earthly calling on GOD, rather we have *His* wondrous calling, and His people are viewed as

- (i) In heaven and on earth.
- (ii) To be marked off from others if on earth.
- (iii) Gathered up to meet Him in a heavenly place.
- (iv) All resting on a covenant which has ONE SACRIFICE.

The Jewish people have nothing of this, in their present religion, and indeed the following verses may set forth that

- (i) GOD will resume definite dealings with Israel *when* His "*saints*" have been caught up to glory.
- (ii) Israel, passed over when He calls, will be still hoping for salvation through sacrificeS.*

Here then is a solemn contrast :—*Sacrifice or sacrificeS!*

On which, I ask, are you relying? If you say "on neither," your case is no better, for you set aside GOD'S teaching. And when you ask Him to take the blood you lose by fasting instead of the blood of animals once offered, you are emphasizing sacrificeS rather than ONE Sacrifice. But, let me repeat it, GOD'S SAINTS are linked with one Sacrifice. UPON this they have a well-built hope. Nor shall their confidence fail. And mark clearly that they are *true* חסידים: in other words, those who happily rest on MESSIAH, THE GREAT SACRIFICE, do not say "Now I can live carelessly,"—rather they show the holiness which GOD appoints, approves and enables. The very heavens will declare GOD'S *righteousness* when they are exalted. And this involves a further thought :—

Those who rest upon GOD'S provided Sacrifice have THE RIGHT-EOUSNESS OF GOD! God reckons the spiritual seed of MESSIAH—called "a generation" in Ps: 22. 30—with Him, as Ps: 24. 5, 6 proclaims. He is the One causing a righteousness for many as it is written—"A Righteous One, My Servant, will cause righteousness for the many." Isa. 53. 11.

Have you ever thought about Psalm 51. 14—

"Deliver me from bloodguiltiness, O GOD, Thou GOD of my salvation: my tongue shall sing aloud of Thy Righteousness."

The law of Moses made *no* atonement for David's sin. How then could he sing not only of mercy but of *righteousness*? Only by the GREATER PRIEST of Ps: 110. 4. Oh that you might know Him, my friend. GOD reveals in Ps: 50 a heavenly people with a heavenly hope, *as well as* earthly Israel, and He does not deal with Israel as His people till this heavenly people are gathered. Would you not rejoice to be among them? There is no salvation in Judaism to-day, but there is everlasting salvation in MESSIAH.

* Though evidently the wicked prince of Dan: 9. 27 will have already stopped these. He is the נשיך or wicked one of Ps: 50. 16.

A Complete Atonement.

THE wondrous fulness of GOD'S love is seen in HIS own provision of ATONEMENT. If there is any realization of the greatness of GOD, there *must be* a certain fear of Him because sin has made a distance (Isa. 59. 2). And this fear cannot be allayed till there is consciousness of the *entire removal of sin*. This is only possible by *judgment* on Another. Any attempt by a sinner to make atonement is condemned to failure: though, undoubtedly, we might have expected it to be the sinner's DUTY to pay for his own fault. The sovereign grace of GOD is the only reason why it is otherwise. GOD, against Whom the sinner has revolted, GOD Himself has fully provided the atonement. YET VAIN MAN SAYS, "NO." IS THIS REVERENCE FOR GOD? IS THIS GRATITUDE? IS THIS TRUE WISDOM? The ONLY Hope is despised, the ONLY Way of salvation is not valued. How precious are the words of Psalm 78. 38 "And He Himself, being compassionate, maketh atonement for iniquity, and is not destroying." *He* has a right to destroy, but He has love that saves, as in Egypt of old.—"The plague shall not become among you to destroy." Ex. 12. 13.

Thus we have the two sides, and only two:—

**PLAGUE
SMITING
DESTRUCTION.**

**PASSOVER
LIFE
ATONEMENT.**

The same thought is in Num: 16. 46-48.

"There is WRATH gone out from the LORD; the PLAGUE is begun."

"The PLAGUE was begun among the people."

"He stood between the dead and the living, and the PLAGUE was stayed."

Wrath and plague, unless you have an atonement! "The dead and the living":—among which are you? Do not forget the words just brought before you from the holy law of GOD.

A complete atonement is your only escape, and GOD Himself says of the blood of atonement—

"For THE SOUL of the flesh in the blood is it, and I, I GAVE IT, to you, upon the altar, TO MAKE AN ATONEMENT upon YOUR SOULS, for THE BLOOD, it, in the Soul,—IT WILL MAKE AN ATONEMENT."

Lev: 17. 11.

Here is a precious gift, for GOD SO loved that He gave MESSIAH for sinners, even the LORD JESUS CHRIST, and yet, alas, you say "No"—and

CHOOSE THE PLAGUE OF WRATH.

"Questions of Enquiring Jews," a Free Booklet gladly sent to any interested, or, rather, concerned by the gracious working of GOD. Correspondence welcome—Percy W. Heward—Meeting Rooms of Believers: 61, Upton Lane, Forest Gate, London, E. 43a, The Broadway, Walham Green, S.W., and "Rosemond," Bede Burn Rd, Jarrow-on-Tyne.

The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"How precious also are Thy thoughts unto me, O GOD!
How great is the sum of them." Ps: 139. 17.

A Word of Introduction.

IT is a blessing to realize GOD'S continued care for His people. Day by day, and night by night, He shows His love. All earthly mercies are to them heavenly, the gifts of a Fatherly hand, the unveiling of fullest affection. And ALL spiritual blessings are theirs "in CHRIST."

How responsible are those thus privileged. How definitely should blood-bought ones live to the praise of the glory of GOD'S grace. That He may be exalted in this, we would send forth this messenger of His truth. For truth is the sphere of holiness (John 17. 17), and the HOLY SPIRIT, Who still wondrously works, is the SPIRIT of the Truth. It will be a joy to hear from any who want to please the LORD more, and from any who are concerned about their sins—the burden of THEIR SINS!

Disguised Cruelty, or The Murder of Souls.

IT is time to speak out. The LORD'S Name is dishonoured by many who bear that Name, and compromise is full of evil. "The whole world lieth in the wicked one," and we cannot have fellowship except with those "in CHRIST JESUS." His people are chosen out of the world, and called out of darkness into His marvellous light. What separatedness there should ever be (2 Cor. 6. 14-18). Anything else is a denial of the very work of the LORD JESUS, a setting aside of His authority, and a cruel misrepresentation of the holy character of GOD'S wrath, which must abide unendingly on all those who are not quickened from above. The ungodly do not

believe as to judgment, largely because GOD'S people act as if they did not believe in His promises and threatenings. The life of saved ones, (or, must we say, of those who profess so to be ?) is often artificial. There is no deep *conviction* of the solemnity of spiritual things. All blessings in CHRIST seem held so lightly, and enjoyed so little. The worldling is misled, sinfully misled. We treat him as a brother, and tell him he is the enemy of GOD. We seem to have pleasure in his pleasures, and yet hand him the Scripture which condemns our action. What inference can he draw ? Do we not need to be humbled before GOD, and brought into true repentance ? Oh that we may *walk* in the SPIRIT, as well as talk of the things of GOD.

"But," one will say, "Are we not to be loving toward all ?" Is it *true* love to be *like* those who are not in CHRIST ? Have we not oftentimes misrepresented love. We should weep over London, as CHRIST over Jerusalem. We should spend, and be spent, to make known His grace to the lost, and should realize, with deep humility, that we *were* children of wrath even as others. But this is not fraternizing. We are not, beloved friends, to amuse those on the way to destruction (Matt. 7. 13). Let us "set our heart on our ways," that there may be godly faithfulness. The brotherhood of believer and unbeliever is a GOD-dishonouring lie.

Particularly one feels concerned at such a time as this. Around us is a dreaded and dreadful war. Scripture has long prophesied such horrors, but now we behold something of them. Are *believers* awakened ? It is sad to find all the *nations* confident in an arm of flesh, and the words might be written even across this privileged nation "yet have ye not returned unto Me, saith the LORD" (Amos 4. 8). Heathen Nineveh puts Christendom to shame. But our first concern is with true children of GOD. Are such seeking Him aright, or are they actually laying down *their* weapons (Eph. 6. 11-18) to adopt those of men ? There is need for heart-searching. GOD said He would spare guilty Sodom, *if* ten righteous ones were found therein. While His people keep to His path, He will bring blessing to them, and through them there will be blessing and forbearance to others. The Christian who leaves the manifestation of his high and heavenly calling lives like a traitor to his LORD, yea, and like a traitor to the land of his birth and sojourning, till the LORD returns. To such a land, although, and because, having a part in the *heavenly* country (Heb: 1. 16), each saved one has a definite responsibility. He may be applauded by those who know not the mind of CHRIST (1 Cor. 2. 16) when he acts *like* the world, but he is losing a vast opportunity for appointed service. A praying man is worth more than a fighting man. "Oh," say not a few, "what if we all prayed ?" Such do not understand what real prayer, in the Name of CHRIST, is, and accomplishes. ONLY those who are devoted to Him, and whose whole life is His, can have power in prayer. Others have no part nor lot in this matter. If only believers were humbled before GOD, and cried unto Him for His perfect undertaking, how graciously might He still

grant "a quiet and peaceable life" (1 Tim. 2. 2), with a measure of national peace quickly. "Come and do as we are doing" is a foolish plea of the man of the world, who little knows that if he interrupts the true emphasis on the heavenly calling, he is breaking down the strongest bulwarks of his country. The LORD delights to look after HIS people, and they are a greater protection than all else. Men believe not, because they see not, but if the children of GOD surrender their birth-right of separation, others will soon feel the terrible consequences. 'Tis already linked with this partial surrender that there is such alarm.

Professing Christians who look at things naturally, and who oppose the attitude of disciples trustfully committing themselves and devoting themselves to His will (1 Pet. 2. 23 see Rom. 12. 19), are bringing down evil on the land of which they pose as patriots. Let them not sneer at the conscientiousnesses of children of GOD, nor oppress them (see Ps. 105. 15). GOD is very jealous over His people, and if any harm His people they attack the LORD JESUS (Acts 9. 4, 5). How much more terrible it seems when those, who claim to be His, wound others by their worldly words, and by pleading for any conformity to this age ! All boasting is murder. The greatest peril of this land is the general, and international forgetfulness of GOD. Proud journalism is helping to lay it low. But every believer who joins in self-confidence, and who acts as if he were one with those who are not one with his LORD, is sinning as a *soul-murderer*, even though GOD still works out His loving plan of salvation apart from those who should be His instruments. Ezek: 33. 8 is still solemn. We are accountable for what would be the result of our attitude. Rom: 14. 15 shows this. Oh to be heart-broken that there may be a spirituality of life, in the power of the HOLY SPIRIT, that we may not have an unholy partnership with those who know not the LORD, whose confidence is in self, and so are thereby inviting judgment. Eternity is so real. May the Word of GOD come with power to some hearts.

"There is no king saved by the multitude of an host : a mighty man is not delivered by much strength : an horse is a vain thing for safety : neither shall he deliver any by his great strength. Behold the eye of the LORD is upon them that fear Him, upon them that hope in His mercy." Ps: 33. 16-18.

BELIEVERS dare not hide their belief in the wondrous power of GOD, they dare not lose their confidence as to *His* remarkable interest in *His* people. Some will ask them "What will prayer do if a land is invaded ?" And again, as they preach the gospel at a street corner, the point will be raised thus, "I could do that as well as you, but what would happen if we were all acting thus ?"

Such objections, such taunts lead one's mind back to the Scrip-

tures, and thereby the HOLY SPIRIT causes a holy restfulness, for human planning and human power have necessarily so many limitations, but the Living GOD is infinite. We do not apologize for a stress on the character of prayer unto HIM. In a distinct dispensation when GOD led His people to fight, and when even Joshua engaged the foe, Amalek actually prevailed if Moses let down his hand of prayer (Ex. 17. 11). The change of dispensation intensifies the thought that the greatest *protective* asset of a nation is composed of its godly ones, who can truly and effectually pray. It is easy for us to have a wrong perspective, because often in the midst of the world, and surrounded by those who count, and count on, men, and, naturally, trust to human methods. But recognizing, loyally and thankfully, the sphere of government, we cannot allow any to influence our standpoint away from trust in the Living GOD. Men may tell us we could do something better: we know we should do something worse, if we left the vantage ground of interceding with GOD. "What are you doing?"—we are asked. It may seem proud to answer, and silence is often more to the glory of GOD, but, if compelled by our questioners, let us quietly and humbly own that we see, in the reverent prayer of those who *know* the LORD the greatest ground of safety. (The *principle* of Jer: 29. 7 applies, though circumstances are different).

The passage from Psalm 33 before us is the more striking because written at a time of much Israelite warfare. *Then* GOD used means, and we acknowledge that He still uses means, governmentally, but our hope and share are not in the means. *His* eye is upon them that fear Him, upon them that hope in His mercy. We rejoice because of such FATHERLY care. It banishes our anxiety. "What would you do, if this or that happened?" we are asked. "What we are doing now, and would, by the power of the HOLY SPIRIT, ever do more and more," is our answer. "And what is that?" "Trust in the Living GOD, and seek to be in the line of pleasing Him," is the right reply. Perhaps we shall not be understood. Is this strange? See 1 Cor: 2. 14, 15. Let us be willing to be scorned, if so be the LORD is glorified, and perhaps many who know not His grace will yet be brought to Laban's confession, "I have learned by experience that the LORD hath blessed me *for thy sake*" (Gen. 30. 27). Here is our high calling, but we dare not boast of it. 'Tis not what WE are, 'tis what CHRIST is. *Our* blessings are all in Him. We are dear to our Heavenly FATHER in the SON of His love, and Isa: 43. 3, 4 is again and again illustrated.

But if a Christian takes the worldly attitude, what then? The story of Lot will teach us. He was strengthless against invasion in Gen: 14, and in Gen: 18, Abraham, and not his nephew at all, had power in prayer. But was not the latter delivered? Yes, and why? "GOD remembered ABRAHAM and sent LOT out" (Gen. 19. 29). The strength of a believer in his *true* position is real: his weakness OUT OF IT is surprising. "Not by might, nor by power, but by My SPIRIT, saith the LORD" (Zech. 4. 6).

The Kingdom of God and Tribulation.

SCRIPTURE speaks much about the Kingdom. We find a very definite stress on GOD's mercy regarding Israel's dominion in the Earlier Scriptures, nor are we unreminded that "His Kingdom ruleth over all" (Ps. 103. 19). But particularly we would now look onward to the coming rule, when the PRINCE OF PEACE shall be over the whole earth, and Dan: 7. 22 be gloriously fulfilled.

When the LORD JESUS came the first time, He was despised and rejected of men. Hence "the Kingdom of the heavens" now exists in mystery, and there are terrible counterfeits, as Matt: 13. 31-33 will make clear. In the LORD'S grace we now receive the Kingdom (Luke 18. 17), and are, in one sense, within it (Rev. 1. 9), but the prospect is a display of the majesty of Him Who died for ungodly ones, and Who must be exalted in the earth (Ps. 46. 10). 1 Cor: 6. 9, 10, 15. 50, Gal: 5. 21, Eph: 5. 5 show who will not be in this Kingdom. Further, we must not forget that though all believers will be with CHRIST, and reign in life, reigning with Him on His throne is part of a restricted promise (2 Tim. 2. 12). Hence the words of 2 Thess: 1. 4, 5, which the HOLY SPIRIT uses to search our hearts. And Acts 14. 22 is emphatic. It implies that the way is one of suffering. Yes, all that *will live godly* must anticipate this (2 Tim. 3. 12). But He giveth more grace. The words of GOD'S servants at Antioch, and elsewhere, are strangely altered from the third person—"Exhorting *them* to continue in the faith, and that WE MUST, through much tribulation, enter into the Kingdom of GOD." Does this mean that others *may be free* from persecution? No, but it prevents an explaining away of Scripture which would call a little trial *much* tribulation, and assume that all children of GOD do experience this. But the heart-penetrating force of this passage remains, and we may almost infer that in proportion to faithfulness, and influence for our beloved LORD, there must be a strain. Those who are not willing to lose their lives, and who cling to earth's comforts can hardly be called the LORD'S disciples (Luke 14. 27, 33). Have we felt this? Oh for more humiliation before our Heavenly FATHER, and more conscious joy in the link of Luke 22. 28 and 29.

"With All Thine Heart."

Prov: 3. 5.

GOD'S infinite grace is a call to unstinted gratitude, and unwavering confidence. It is a privilege that we are allowed to trust in Him *fully*, that He does not refuse this, that He does not reject, but seek, the worship and prayer and dependence of those who are, in themselves, so worthless. But let it never be forgotten, we are not viewed in ourselves. Caused to become the righteousness of GOD in CHRIST, we are seen in CHRIST, and none can ever separate those who are in Him from a FATHER'S tender, and almighty, love.

Such a *realization* is the removal of doubt and worry. We may

feel our short-comings, *and should*, but He never comes short, and though we would not take the standpoint of emphasizing unduly His overruling, it is a joy to know that He has so often undone many of the effects of our mistakes. Our concern is not that we may be "wiser," but that we may be "simpler," to trust Him more. We so often confuse His will and our own understanding, we so often imagine that we are on the line of His will, when wishes of our own predominate. The grace of GOD never fails, even when we fail. The truth of GOD remains, but how grievous it is when His people lean to their own understandings, instead of resting in Him. The words to Israel often apply "In returning and rest shall ye be saved: in quietness and in confidence shall be your strength," Isa: 30. 15. If only we trust the LORD more, we shall prove He is trustworthy. A half-hearted looking to self, and seeking His guidance as a "make-weight," can only bring trouble, and dishonour His holy Name. Oh that it may be our joy to realize His enabling for fuller and fuller faith, thus shall there be the holy witness of devotedness, and the glorious power of the LORD in meeting even His people's spiritual needs—which are greater than their temporal—will be enjoyed.

The Feast That Remains to be Fulfilled.

THE Words of GOD are unlike the words of man, for He is unchangeably truthful and ever lives to maintain His plan. When He, in mercy, and wisdom, led Israel out of Egypt, He appointed a new beginning of the year (Ex: 12. 2), and 3 feasts in a special order, all within 7 months (*cf.* 7 days leading to the sabbath, and 7 years). In the seventh (or sabbath) month, חג הסוכות* was arranged by GOD Himself (Lev. 23. 41), being AFTER Passover and Pentecost, and dated from the former, by months,—associated with a full moon. It was a time of rejoicing in the land, and necessarily suggests the land, though now Jerusalem is trodden down by the Gentiles, as MESSIAH so truthfully prophesied.

These 3 feasts were types, the first (פסח†) of the LAMB of GOD dying to set sinners free, at the city which spiritually is called Sodom and Egypt, and the second (שבועות‡) a type of GOD'S new thing (Lev. 23. 16), even the acceptance, apart from a sabbath, (see Lev. 23) of Jewish and Gentile believers as His firstfruits. This has taken place, and is taking place. MESSIAH died exactly at Passover, and the HOLY SPIRIT came down to form this new company on the very Day of Pentecost. But NOTHING has yet happened on the Feast of Tabernacles to fulfil ITS teaching. What then? The trumpet will SOON sound, and Israel will SOON have a day of affliction, feeling their need of a real atonement, for which they can do no work, and then there shall be the rejoicing of the remnant of Israel, who have looked on Him Whom they pierced (Zech. 12. 10) when MESSIAH is glorified, and peace is found on earth. The feasts

* The Feast of Tabernacles.

† Passover.

‡ Weeks.

of Passover and Pentecost are *not* connected with the booths of peace in this world. The Feast of Tabernacles is linked therewith, and with Solomon, a Prince of peace (but see Isa. 9. 5, 6). Do not alter the order GOD has marked out, by your idea of a new year in the seventh month. Do not despise His MESSIAH, His salvation, His Gift—your only hope.

Eternal Life.

GOD'S gifts in nature are real. He maketh His sun to shine on the evil and on the good. He sendeth rain upon the just and unjust. But there is something infinitely beyond this: the gift of GOD is eternal life in JESUS CHRIST our LORD. How wonderful, indeed, that He, the Righteous ONE, should take the place of the unrighteous, and die that they might live. There was no merit in such: they had no beauty that He, the Altogether Lovely One, should desire them, yea so great was the ruin through sin, that they saw no beauty in Him. Yet GOD has been pleased to provide a Ransom for worthless sinners of this character, and to give to them everything blessed eternally. The natural man says of others, "They do not deserve these favours: let them have their due"—when they have done evil against him. But GOD has mercy, and mercy upon many who have done untold evil against Him, and grants them more than temporal and temporary advantages. O the riches of His grace and the glory of eternal life in our SAVIOUR'S own dwelling place and presence. Surely all boasting is shut out, and all thanksgiving is our privilege!

"The Tares are the Children of the Wicked One"

Matt: 13. 38.

THESE are the words of the LORD JESUS, and we must notice that He is not speaking of those openly wicked, or openly defiant as to His authority. The tares are like the wheat till harvest time, and used by Palestine peasants in a kind of bread. But there was a danger of poison thereby. Are there not such to-day? Is there not a tendency to profess the Name of the LORD without a birth from, and so without the accompaniments of this precious change? Satan's work when men slept was not on this occasion to try uprooting the wheat. He can be disguised as an angel of light. Are we on our guard against this? Here is a characteristic of the present dispensation. Yet many imagine that those who profess the Name of CHRIST are usually His. Even in a time of reviving we find five foolish virgins, and we are not told the number of the tares, but in the parable of the sower we have three kinds of bad ground and only one is good. We cannot remove the tares from Christendom: we dare not use force: but have we no instructions? Yes, the HOLY SPIRIT shows true separatedness,—unless there is the mark of godliness (2 Tim. 2. 19, 20).

"Israel Hath Sinned."

Jos: 7. 11.

HOW arrestingly may these words sound forth to-day. The FAILURE of which Joshua 7 speaks was through sin, and Israel are still scattered in all lands, a nation without a national home—because of their wanderings from GOD. He changes not, and His principles of judgment remain the same. "Israel hath sinned"

There is no temple, there is no sacrifice. Look at Hosea 3. No high priest of the once favoured nation can go through the solemnities of יום כפור.* And why is this? "Israel hath sinned."

But is there confession of sin? Has not GOD promised that He will return to repentant Israel? Hosea 14. 1-4 is beautiful. Will not some weepingly seek the LORD, and acknowledge from their hearts, without a boasting which denies the lip-confession, that "Israel hath sinned!"

Here is a key to history, a key to prophecy. The world-wide captivity far exceeds in duration, extent, and agony, that of Babylon. No Jeshua (ישוע, † Ezra 2. 2) has arisen to take back, But the rejection of a Greater ישוע is the cause of the continued banishment, for in despising Him "Israel hath sinned."

But GOD waits to be gracious, and even to-day welcomes any heart-broken ones from Israel, who rest on the one Covenant-sacrifice He has provided (Ps. 50. 5), even MESSIAH, Who died, and still lives to pray for transgressors (Isa. 53. 12) "Israel hath sinned."

Hymn for Believers.

"There builded he an Altar" Gen: 12. 8.

"He builded an Altar there" Gen: 26. 25.

"He built there an Altar" Gen: 35. 7.

'Tis well to see what God has done

In years long since gone by:

And how His service was begun.

By those to Him brought nigh.

Abel approached with sacrifice,

He dared not come apart;

Aught else, although of greatest price.

Had shown a wandering heart.

The patriarchs who knew their God

Praised Him on altars built,

They knew their need of precious blood,

To take away their guilt.

No altar was by Ishmael made,

No altar Esau sought—

At least God's silence has portrayed:

Such set His will at nought. [—

When God to Abraham showed His love.

And answered Jacob's prayer

Their hearts and joys were set above:

They built an altar there. [—

And so would we,—at least would raise

An Ebenezer stone.

Would offer now our heartfelt praise,

And trust Christ's work alone.

* Day of Atonement.

† Jeshua, Salvation.

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

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved." Eph: 1. 6.

A Word of Introduction.

"**B**Y the grace of GOD I am what I am," said GOD'S servant of old, and the verse adds that his labour was by grace. So we would rejoicingly testify. But yet how sorrowfully we must confess, in these days of privilege and blessing, our falling short in that labour which is marked as "more abundantly" (1 Cor. 15. 10). Yet the LORD is not changed, the power of the HOLY SPIRIT is real, and we would trustfully claim grace, and seek through these pages to encourage the people of GOD, that they may possess their possessions, and, enjoying their LORD, GLORIFY HIS NAME.

Why We Come Out To Preach.

Thoughts concerning Testimony to Israel.

WITH a desire to glorify GOD, a few words of explanation may be given. We have no expectation that we can "make" a single Jew into a Christian. One man can make another into a Mohammedan—an infidel—anything *except a Christian*. Only the SPIRIT of GOD Himself can make Christians: *they* are wondrously *born from above*, and are a new creation. And this *fact* answers many difficulties. Are we asked about the sabbath? We know it was given to Jews *as Jews*, but if any "die," with respect to GOD'S law court, *from their Jewish position*, and are *created anew*, why should it be said they *must* keep sabbath? But you object to the *fact* that they *die* (legally), and are born again. *That is another point*. A religious Jew cannot deny GOD'S power so to act. What if the Scriptures show this? See Jer: 31. 31-34. Remember Adam *died*, and his son was in *his likeness*: then if any are *quickened*,

and this word is Scriptural, there must be something *new*. You have no room in Judaism for this *new* covenant! Is there not something wrong? But as we have said, we cannot argue *one* individual into *true* Christianity. You may be argued into an imitation, but *that* is nothing. Ah there is so much of the "imitation" everywhere. But "caricatures" make us *feel* more the need for coming humbly to you, and saying—"Our LORD said that most who would profess His Name would not be His: do not judge of *Him* by the religious, but actually *unchristian*, people of to-day!" You can find many faults in *nominal*, so-called Christianity, but *NONE* in *CHRIST*, or His atonement.

But though the cruel misrepresentation of the LORD JESUS emphasizes our coming forth, our reason is deeper. YOU SAY that we come on the behalf of a society, and are paid for this work. *It is easier to say than to prove*. We readily deny your words, but our first thought is 'not to clear ourselves (nor do we discuss *others*, of whom you may want to talk, who may be true believers, and yet paid: we do not know.) What we would rather explain is that our commission is MESSIAH'S command. This *we know*. His people are to preach the Gospel to all *nations*, among whom you are. And our reason is "the love of CHRIST constraineth us." Is love stronger than money? Let a *parent* answer, though others trifle and mock. We *know* that GOD has saved us from deserved judgment, and because we have proved His rich love, we long that others may prove it, through the same Sacrifice of the same MESSIAH. Since we are in London we preach in London, not on the continent whither we are often asked to go. We see no reason to make Jews our models, because *they* do not preach in the open air. MESSIAH is first our SAVIOUR, then our EXAMPLE, and in HIS worthy Name we come. Feeling that it is our privilege to be guided by GOD, we are caused to acknowledge humbly, it is His will we come, though *Gentile* Christians, at least one evening each week to testify to the nation through which we received nearly all the Scriptures, with its precious pictures of GOD'S salvation, and the precious and perfect teaching from GOD which those Scriptures reveal. Therefore we *gladly* come forth, whether men hear or refuse (Ezek. 2. 7), and so would ever give a reason of the hope that is in us, welcoming *quiet* conversation, or correspondence, with any who desire to know "what is Truth." Not for argument's sake, but for GOD'S glory, do we invite this, for *His* Truth shall stand, yea, MESSIAH is the TRUTH, and His way is perfect, and His Salvation is the only one. Do not risk despising HIM.

In GOD'S mercy—and we would THANK Him for a very definite answer to prayer—we have now Rooms for service among Israel in the heart of the Jewish district (1, Darling Row, adjoining 35, Cambridge Road).

"Go in peace: before the Lord is your way wherein ye go." Jud: 18. 6.

"Blessed be ye of the Lord; for ye have compassion on me." 1 Sam: 23. 21.

OUT of the abundance of the heart the mouth speaketh, and the lips should be a true index. But Satan is still disguised as an angel of light, and GOD'S dear people need to be on their guard in this connexion. It is easy to speak religiously and to live wickedly, because of deceitfulness of soul. It is easy to make a parade of goodness when, all the time, there is a depth of badness. In the one quotation above, the sinful priest of Micah speaks piously, and in the other, Saul cloaks his murderous intentions against David with the LORD'S Name. Such wickedness only intensifies the wrong. Korah, likewise, used fair speeches.

We call to mind those mentioned in Isaiah 66. 5 "Your brethren that hated you, that cast you out for My Name's sake, said, *Let the LORD be glorified*: but He shall appear to your joy, and they shall be ashamed." "By their *fruits* ye shall know them." Not every one that *saieth*, LORD, LORD, will enter the Kingdom. The LORD looketh not at the outward appearance, but on the heart. The tongue may deceive man, but the heart cannot deceive GOD.

Though we may have known the LORD for years, it is still needful we should take heed, for every Scripture warning is important to one born from above. Let us be careful lest we talk above our true experience, with a measure of pride and untruthfulness. We *can* show what GOD sets forth, but let us not pretend to heights of spirituality beyond our acquaintance with the LORD. Let us beware of the sin of affected pious ejaculations, which may become as much a habit as that of the ungodly in swearing. Not a word can be said against a *true* enthusiasm for the LORD, which will bubble over. That against which we should guard is the counterfeit. True godliness is often expressive, but that which is expressive is not always true godliness.

Let us be concerned likewise as to boasting of the LORD'S guidance. Many speak glibly of being led by the SPIRIT. It may be they know this precious working *sometimes*, but real acquaintance with the LORD is not self-assertive. One must be suspicious of the tendency to claim Divine leading for that which has no *Scripture* warrant, since here is a convenient way for the flesh to please itself under the guise of spirituality. Oh that our Heavenly FATHER may cause self-judgment, and earnest desire to glorify Him.

Beware of the flatterer. Beware of those who "by good words and fair speeches, deceive the hearts of the simple" (Rom. 16. 18). Beware of pious phrases and unholy lives. There is a precious testimony when hearts, lips, and actions agree, in the power of the HOLY SPIRIT.

"Will Think That He Doeth God Service."

John 16. 2.

THE awful condition of man's heart is strikingly evidenced by these words. They show that there is absolute ignorance of GOD and of His will; that *religiousness* may be largely developed, and yet the heart remain only evil continually. Nor is the context one of excusing: the awful state of man is not made an argument in his favour. Fixity in evil is the height of sin. Ignorance is linked with a rebelliousness.

Can we not feel in this testimony of our LORD JESUS a solemn pronouncement against a popular theory of to-day? Most say they have a *right* to their own opinions. Beloved friends, the creature should be subject to the CREATOR. *Independence* is the result of a totally false standpoint. We must not exalt man, exulting in a free individual. His freedom is his sin—and all the anarchy of the last days, whether shown in socialism, or suffragetism, or disobedience to parents, or among professing believers, has been largely encouraged by a wrong view of liberty among children of GOD. We reap to-morrow what we sow to-day, but there is sufficient distance between the sowing and reaping to enable Satan to blind the minds of most as to the real relationship.

In this connexion a few words may be said as to "sincerity." It is well for a believer to be sincere. To go against one's conscience is very serious, but sincerity in an unsaved one is sinful, even though its absence is more sinful,—inasmuch as the conscience is wrong at the outset. "Sincerity" can be easily over-estimated with sinful recognition. Saul of Tarsus thought he *ought* to do many things against CHRIST and His followers. True, he acted ignorantly in unbelief, and thus did not commit the climax sin of a persistently wilful attitude, which hath never forgiveness. But he confessed his awful sin, and "sincerity" is never a plea, never a justification. All have some knowledge and ignorance, and all are accountable as to these. When one enters such solemn problems, one feels the incompetency of any human creature to judge according to works. Then it is that the preciousness of the Divine prophecy is realized—CHRIST will judge. Ah, but how severe will be the righteous judgment of Him Who seeth not as men see, Whose eyes are as a flame of fire! How unspeakable is our privilege if, by His unmerited grace, we are *in Him*, and therefore righteously delivered from righteous wrath. He took the judgment Himself. Surely we should *know*, as His grace-saved people, the joy of doing Him service. Not that our obedience is meritorious, or adds anything to our completed salvation. But gratitude is, and should be, strong, and we have the privilege of *knowing*, through the HOLY SPIRIT'S application of His already-revealed will, what He would have us to do. May we be kept back from our "thinkings" and our "opinions."

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

"Thou art Mine."

Isa: 43. 1.

THUS the LORD of glory speaks to His people. Could anything be more precious than to hear the voice of the SON of GOD and to live (John 5. 25), and afterward to enter into the deep encouragement of Jer: 31. 3?

Believers in CHRIST need not apologize for their privileges, need not be ashamed of His grace! It is sinful to be ashamed, it is sinful to let the world think we envy those without CHRIST their tinsel-delights. "Vanity of vanities" must ever prove the GOAL of everything apart from GOD'S own gospel.

My friend, I do not hand you a tract because I want you to be, AND REMAIN, miserable. "Religion" may be a poor thing, it must be if approached from the standpoint of the old creation, yea, it must be hypocritical. But "if any one is in CHRIST, there is a new creation" (2 Cor. 5. 17), and untold treasures are in Him. You are in peril, and with passing shadow-joys unless you know Him. Moreover, you are setting aside the LAW of GOD, and despising His gospel alike!

For My Name's Sake.

Mark 13. 13.

UNPOPULARITY for any other reason is quite distinct, and must never be exalted to the level of obedience. It is our privilege to be very gracious, tender and obliging in manner, and so careful that men can find nothing against us except the law of our GOD (Dan. 6. 4, 5). Let us rejoice in His worthy Name, with all that it involves. But let us not *assume* all our sufferings are on this account. It is so natural to find some cause for self-congratulation, and to flatter ourselves we are semi-martyrs. It is so easy to have a manner which grieves GOD, and to suffer rather for *this*, and not for the truth which is, alas, so unspiritually presented, and *mis*represented. If we only realized more that men took their idea of Scripture from us, and blamed our perfect LORD for our imperfections, we should feel our responsibility more. All our service—and life should be *filled* with service—ought to be in the Name of CHRIST. Anything of pride, anything which centres round a man is, as 1 Cor: clearly shows, *carnal* and the reverse of spiritual. This is true whether the man be self or some one else. CHRIST alone must be our Centre, our Confidence, our Boast. His worthy Name, is our passport into glory: we pray in that Name, and it is befitting to live in His Name. Thus will men see our LORD, and He will be honoured and exalted. Oh that this may be the object of life, enjoyed and realized increasingly in the power of the HOLY SPIRIT.

CHRIST CRUCIFIED.

A Person, not merely a religion, would we proclaim. That Person is the Spotless LORD of Glory, Who deigned to become a MAN, that He might die for sinners. He, deserving everything exalted, was crucified, because He took the curse of others. Proud men reject the thought, and despise such a SAVIOUR, but He is the only Hope. If we preached ought else, we should preach a lie. Our natural righteousnesses are rags (Isa. 64. 6): 'tis no use patching up the work of the sinner. "If any one is in CHRIST JESUS, there is a new creation." "CHRIST crucified" is the One Deliverance from the wrath of GOD, because He righteously bore it *Himself*. But are you IN Him? Outside there is NO SHELTER, NO SAFETY!

Praise.

PRAISE is from the heart. True praise therefore necessitates a true heart. GOD is holy and cannot approve or accept a counterfeit. The word "Jew" signifies literally "a praising one," but he is not a Jew which is one *outwardly*" (Rom. 2. 28). "Man looketh on the *outward* appearance, but the LORD looketh on the heart" (1 Sam. 16. 7). Hence the words may be spiritually applied—"The dead praise not the LORD." We can, and would, rejoice for all who, quickened from above, can draw near unto their Heavenly FATHER, and realize the fullest acceptance. The completeness of His salvation is marvellous. GOD does not half-deliver: He has redeemed entirely, and for ever. Even in a bodily sense we shall enter into this, and well may our hearts praise now. No good thing will He withhold from those that walk uprightly. With CHRIST all things are freely given us. Surely we should overflow with praise.

The Freeness of Grace.

LAW cannot be free, it would cease to be law. Judgment cannot overlook sin, it would fail to be righteous. But if law's demands are FULLY met, and judgment is FULLY borne, there is nothing to hinder GOD from manifesting a FULNESS of grace. And this is our joyous message. Free grace reigns through righteousness. "Free grace," do we call it? Yet, but were it not for man's alteration of the meaning of the word, "free" would be an unnecessary addition*. If there is GRACE, it is free, absolutely free! There is nothing of human merit, and thus no room for human boasting. CHRIST died for GUILTY sinners, poor, lost, guilty sinners, and SUCH, saved from their sins, have in Him, both now and for ever, THE GIFT OF LIFE. But are you REJOICING IN THE FREENESS, my friend? If not, why do you DTSPISE GOD'S GRACE?

* Rom: 4. 4 and 11. 6 are very definite.

"Babylon, the Glory of Kingdoms."

Whether we think of the past or future history of Babylon, we can well understand these words of Isa: 13. 19. But what a contrast is graciously given in Rev: 21. 10, "Holy Jerusalem . . . having the glory of GOD." "The beauty of the Chaldees' excellency" must fade, but the beauty of holiness and that perfection which is through the LORD'S comeliness (Ezek. 16. 14) will never fade. It is a joy to turn from the changing things of earth to the unchanging things of GOD.

The stress on kingdomS is noticeable. A day WILL dawn when it shall be seen that "the Kingdom is the LORD'S" (Ps. 22. 28), and He shall have dominion from sea to sea. Rev: 11. 15 will NOT for ever remain unfulfilled. GOD has His purpose: it shall not fail. Our privilege is a real one:—to believe Him.

Does not this passage give help respecting Matt: 4. 8? "All the KINGDOMS of the world, and the GLORY of them" would imply that as Satan was permitted to take CHRIST to Jerusalem, so likewise to Babylon:—two great centres, which Antichrist will accept, which are BOTH before us in Genesis, and BOTH in Revelation also.

How exact is Scripture. How wondrously passage refers to passage. How important that we should seek the leading of the HOLY SPIRIT, that our knowledge may not be merely mental and temporary, but spiritual, practical and lasting, unto the praise of the glory of GOD'S grace.

"I . . . Beseech you by the Meekness and Gentleness of Christ."

2 Cor: 10. 1.

IT is often well to pass on that which God graciously makes a blessing in one's own experience. We do not find any *particular* action to which the apostle exhorts, in this context, dependent on the words "I beseech you." May it not be that He shows the character of the ministry in which he delighted? Thus would there be a parallel with Philemon 8, 9, and a contrast with 2 Cor: 11. 20. "The meekness and gentleness of CHRIST" should be seen in all the fellowship of His blood-bought people. He is our precious Example. It is quite unbecoming for children of God to use human methods of binding together, and of maintaining order. Luke 22. 25, 26 recognizes earthly government in its sphere (*cf.* Rom: 13), but emphasizes the distinct arrangements of an assembly belonging to God (*cf.* 2 Cor: 13. 10). Israel's defection was oft linked with a desire to be like others (1 Sam. 8. 20). Let us not be affected by the example of those around. It is our privilege to PLEASE GOD. The means used to bring a soul to CHRIST are quite inadequate, UNLESS THE HOLY SPIRIT QUICKENS. Thus, moreover, the means of securing order in His work are weak UNLESS THEY ARE MIGHTY through GOD (4). Let us not resort to carnal substitutes if we lack spiritual efficiency, but be humbled before our FATHER, and receive His enabling, that there may be a beautiful unveiling of John 13. 34, 35 among His own, without a mere display, and without any excusing of sin.

"Take My yoke upon you, and learn of Me: for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11. 29.

Hymns for Believers.

Our Father, we, Thy people, praise
For all Thou art, and all Thy ways:
We know Thy grace beyond our
thought,

And long to praise Thee as we ought.

Our Father, we adore Thy Name,
And seek Thy glory as our aim,
Eternal love excels our song,
The joy of all the ransomed throng.

On us ere born Thy love was fixed,
Though with the rest in evil mixed,
Thy love can never change its
course,

Thy praise its goal, Thyself its source.
We worship, mid such boundless
love,

That lifts us up to heaven above,
And thither makes our praise as-
cend,—

Love that will never know an end.

'Tis all in Christ, our glorious Lord,
Whose death with joy our hearts re-
cord,

He loved, and gave Himself, that
we,
Redeemed for aye, with Him should
be!

Our Father, we, Thy people, praise
And marvel at Thy perfect ways:
We worship and adore, and long
To praise Thee with a perfect song!

Made near to God, in precious blood,
We are for ever blest,
And now we walk the heavenly road,
With heavenly peace and rest.

Made one with Christ, and saved for
May we more godly be [aye,
Mid earth's confusion, truth obey,
Since from our sins set free.

Made near to God, by sovereign
grace,
Ourselves we should deny,
Live daily in the Holy Place,
Our Father glorify.

Made free from sin, to serve and wait
For God's beloved Son.
Ourselves we should abhor and hate,
Since in the Righteous One.

Made near to God, may we abide
In Christ, and walk with Him
Who for our sins was crucified,—
His glory now our theme.

Made meet to live with Christ on
And by the Spirit led, [high,
May we upon our Lord rely,
And own Him as our Head.

Gracious God, hear Thou our pray-
As we cast on Thee our cares, [ers,
Look beyond earth's troubles too,
Keep Christ's Coming in our view.

May we humbly live alway
In Thy light, Thy truth obey,
Bring much glory to Thy Name,
By our lives make known Thy fame.

Near to Thee may saved ones walk,
Of Thy grace and glory talk,
As Thy pilgrims here below,
Since Thyself, Thy saved ones know.

Let us show that we are Thine,
Let our lips and lives combine
To declare Thy love and might,
As we in Thy will delight.

Kept by Thee in peace and rest,
Since in Christ for ever blest,
Saved, and safe for evermore,
Father, we would now adore.

Within Thy presence, by Thy grace,
Our God, Thy children have a place,
And feel Thou dost their all behold,
And love them with a love untold.

Unspeakable Thy grace has been,
Removing all our load of sin,
Providing righteousness and peace,
And causing anxious care to cease.

Redeemed, we would rejoice in Thee,
From judgment saved, would thank-
ful be,

Would overflow with praise and
prayer.

And cast on Thee the smallest care.

'Tis wondrous that Thy love is ours,
And we would praise with ransomed
powers,

The love Thou hast unto Thy Son,
Is ours in Him, the Righteous One.

Thou art well pleased with Him al-
way,

So wilt not cast Thy saints away,
Thou dost not change, nor lose Thine
own,

Eternal love shall still be shown.

We would on this with joy reflect,
Thy gracious help and strength ex-
pect,

Thy Holy Spirit's leading know,
And in the path of praise would go.

Thy favour we would contemplate,
Thy changeless glory would relate,
And rest in all Thy love so vast,
Never begun, and never past.