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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"He cried with a loud voice Lazarus, come forth, and he that was dead came forth" John 11. 43, 44.

"He calleth whom He would: and they came unto Him" Mark 3. 13.

A Word of Introduction.

A GAIN GOD has spared us to glorify His Name, we trust through these pages. Oh that this may ever be the object of writer and believing reader alike. It is a wondrous privilege to have His truth—a privilege with a great responsibility. The opportunity of KNOWING what He has appointed makes it very serious if any of us neglect to know. Ready and happy obedience well befits those plucked out of the fire (Ze'h. 3. 2), whose life is no longer their own (Gal. 2. 20, 1 Cor. 6. 20). Surely the believer should be more distinct from the unbeliever, surely glad and devoted service should shine forth even in details (1 Cor. 10. 31).

"They Say Daily Unto Me, Where is Thy God?"

Ps. 42. 10.

SATAN delights to wear out the saints of the Most High (Dan. 7. 25). Continual opposition is painful to bear. The daily cross is a strain (Luke 7. 23). And the Word "daily" has the same solemn message in Ps: 56 1, 2 and Jer: 20. 7, 8. The prophet was in derision daily. But did not the LORD appoint an offering *daily*, to suggest, in type and symbol, an equally constant supply of grace? Yea, more than equally constant. The LORD never fails. Have you noticed that whereas Satan's accusation is described in Rev: 12. 10 as "day and night," the LORD'S intercession is set forth in yet stronger language—"He ever liveth to

make intercession for them" (Heb. 7. 25) ! Shall not our response to the daily attempts of an evil world be the earnest question of Ps: 42. 11 with the earnest confidence that follows ?—"Why art thou cast down, O my soul ? and why art thou disquieted within me ? Hope thou in GOD !" Oh how precious to answer man's daily question with another question. If we are occupied by "*within me*" and forget "*Hope thou in GOD,*" there will be disappointment. But the LORD gives daily strength : He will not leave nor forsake. And if the daily opposition is of the more subtle kind—even flattery, and attraction toward the things of the world, daily grace is equal to the daily snare. It is easy for the flesh to stand out awhile, but the "daily" drawing toward worldliness is sadly powerful, yet only to prevent a *fleshly* victory which is vain, and to bring to a *dependent* victory, in the discernment and power of the HOLY SPIRIT. A thousand trials are no stronger against Him, than one !

"Thou shalt Not Follow a Multitude to Do Evil"

Ex. 23. 2.

THE voice of the people is not the voice of GOD. The first man and woman went their own way, and all we like sheep have gone astray. The majority were outside the ark of safety. Concerning Israel in the wilderness it is written, "But with many of them GOD was not well pleased" (1 Cor. 10. 5). And only two are said to have entered into the land of promise. When the LORD JESUS was before the governor we read, "The chief priests and elders persuaded the multitude that they should ask Barabbas and destroy JESUS" (Matt. 27. 20). Hence the awful result :—"Pilate saith unto them, What shall I do then with JESUS Which is called CHRIST ? They all say unto him, "Let Him be crucified" (22). Nor has the crowd changed. The natural man is, at all times, enmity against GOD, and the sinful heart refuses GOD's testimony against it. We are not safe if we are with the majority. It is so easy to be led by circumstances, to be controlled by surroundings. But the believer is called to recognize his heavenly calling, and that he is to follow the LORD JESUS. It is better to stand alone than to be popular *now*, and set aside "in that Day." What will be the value of earth's prestige when the LORD shall come back ? The people of GOD are definitely encouraged to rejoice when men hate them, and cast out their name as evil (Luke 6. 22, 23). Why ? This attitude is not "natural." Whence their happiness amid such difficulties ? "For, behold, your reward is great in heaven : for in the like manner did their fathers unto the prophets." The LORD'S approval should be the delight of His servants : His disapproval should be their one dread. Oh that we may be willing to be the offscouring of all things, if we are among the called of JESUS CHRIST !

A Welcome to Strangers.

Thoughts on God's Great Salvation

Specially Addressed to Those Newly in This Neighbourhood.*

IT is uncomfortable to feel a stranger *always* and *everywhere*, but when any come to live in another town there is often this experience at the beginning. Sometimes "friendships" are quickly formed, which, from GOD'S standpoint, are full of danger. In other cases, a personal isolation long continues, and the "stranger" says, "I do not feel at home in *this* neighbourhood."

Such thoughts suitably lead to a few words of true interest. GOD has a welcome for those who are anxious, troubled, disappointed and at their wits' end. In the days of Moses He showed such care for the stranger (e.g. Deut. 26. 11-13), and His tender mercies are still over all His works. But His salvation is beyond this. And, possibly, the very change of surroundings may be His arranged opportunity for you to feel your need of One Whose redemption and presence alters the whole of life. But you must know Him as *SAVIOUR* before you can hear Him say "I have called you *friends*." Salvation brings a man or woman or child into a *new family*, and though it thus separates from old surroundings and worldly amusements, it involves something better, infinitely better. "I am a stranger *in the earth*," said the psalmist (119. 19). Yet he did not have the discomfort of which our first paragraph speaks ! GOD'S mercy transforms *everything*. He was not a stranger in GOD'S presence. Listen to the joy of Ps: 73. 25, 26. "There is none upon earth that I desire beside Thee : my flesh and my heart faileth ; but GOD is the Strength of my heart and my Portion for ever." This is delightful. Is it your happiness ?

Isaiah 14. 1 is prophetic, but I would like you to enjoy its illustration to-day. GOD'S principles are always the same. He welcomes. He welcomes "strangers" into a most precious friendship, and joins such in CHRIST. If you feel lost and lonely, may I invite you not only to a meeting, (though you will be *very welcome*!), but to the One Who is *such* a Gracious Reality to some that *were* just in your condition, not one whit better. You have come to a NEW district, you are dwelling in a NEW house, you may have purchased some new furniture, but let me tell you of a gift, won-

* This overdue word of welcome seems unneeded amid house shortage. But not only do the principles remain, the LORD can still work wondrously and bring those whom He will graciously bless thereby. And present problems certainly invite believers to wait on God that their residence may not be lightly chosen in the future. How important to think of spiritual things *first* (Matt. 6. 33).

† Meeting Room of Believers, 61, Upton Lane, Forest Gate, Forest Gate, E.7. (The Lord's Day, 11, 3 and 7. 15, Mon: and Thurs: 8, Sat: 7). We shall be pleased to hear from you, and to call : or you are invited without any further introduction.

drously new to any who have not yet tasted that the LORD is gracious. Oh that you may enter into a NEW creation (2 Cor. 5. 17), because CHRIST died to bear the judgment of unworthy and guilty ones caused to value the blessedness of Ps; 2. 12 simply trusting in Him. Though we have nothing to recommend us to CHRIST, He receives those who hesitate and almost dread to come. Are you content to remain a "stranger" to Him? The solemn circumstances around emphasize the need for knowing Him now!

"And the men took of their victuals, and asked not counsel at the mouth of the Lord." Jos. 9. 14.

THE general principle set forth is clear and precious. We must not lean to our own understanding. Even Moses would not act "on the impulse of the moment," see Lev: 24. 12, Num. 9. 8, 27. 5. It is so easy to assume hastily that we have the LORD's leading. "They waited not for His counsel."

Further, we see the danger of *wrong* impression from "encouragements." The testimony to the greatness of GOD, and the suggestion that those had come from a distant land, *appeared* so refreshing. It is often by encouragements that we are put off our guard. On the other hand, let us not be pessimistic, let us realize GOD *can* work mightily, let us not be "suspicious" *with human* suspiciousness.

Not only so, but we see the peril of mistaken kindness. Surely it was "natural" to give something to these "weary" travellers. But the act on that account involved fellowship, and though giving food does *not* always have this bearing, the principle is clear that we are often more quickly involved than we realize (2 John 10, 11). How easy it is to be moved by our kindly feelings to one who *professes* to be a brother, and not to help him with a true helping.

The passage implies that the LORD would have granted His guidance had He been sought. And so it is to-day. He is very gracious, and waits to lead us. Oh that we may expect this blessing. But we must be definite in the HOLY SPIRIT. The overruling by GOD afterwards is very manifest in Joshua 10. And our hearts are deeply affected as we realize that the Nethinim (given ones), who were numbered as useful unto the LORD in Ezra 2. 58 and 6. 20, included, it would seem, some of the Gibeonites. We remember the parallel grace which shines out in the words, "Notwithstanding the children of Korah died not" (Num. 26. 11) in view of the heading of many psalms "For the sons of Korah." Oh that we may exalt the LORD, yet never use His precious overruling to excuse our failing. His must be all the glory, ours must be the humble and spiritual confession of sin.

"Then will I also confess unto thee that thine own right hand can save thee" Job 40. 14.

THE witness of GOD to Job, with questions and statements perfectly blended, may well sound in our ears. The language of Job 40. 6-14 is deeply impressive, and we may well be surprised that so few seek to learn it by heart. Scripture is surely written to hide pride from man (Job 33. 17), and that no flesh should glory in His presence (1 Cor. 1. 29). But it also displays the infinite grace of GOD, and the gloriousness of His saving strength.

GOD makes known the tendency of Job's complaint (8), and then sets forth the *limitations* of His faltering servant, to cause a yet deeper heart-humbling, after the refreshing words of verses 4 and 5. How differently we should have acted in reply to such words. How quickly should we have restored to manifest favour, but GOD's way is perfect, and so He does not answer directly, even after 42. 6. We remember the indirect dealing with the disobedient prophet brought to repentance, in Jon: 2. 10. And so we wait for Job 42. 10 to see the "turning" of captivity (Ps. 126. 4). Oh for grace to desire His moulding, His appointing, His pruning. A consciousness of our limitations will mean much praise for His salvation. Only One Who could, and can and *will* look upon every one that is proud and abase him (40. 14 with Isa. 2. 12-17), is *able to save*, and (marvellous fact) instead of abasing *us* He saves, and lifts up to heavenly places! Yes His right hand *has* saved a great number whom no man can number (Acts 11. 21), and now none can pluck such out of that mighty hand (John 10. 28). "Bless the LORD, O my soul, and all that is within me, bless His Holy Name" (Ps. 103. 1).

Expediency.

WORDS sometimes change their meaning in a way which sorrowfully sets forth the ruin of man. The term for a rogue once meant a boy: this is no matter of amusement; we are reminded either that the iniquity of the human heart is so evident in childhood, or that men speak *pl yfully* of iniquity, as in connexion with the word "roguish." Both sins are very serious. Languages are a remembrance of Babel, and their history a display of the fallen state of humanity. It may seem a light thing that the words "presently" and "by and by" (Matt. 13. 21, 21. 19) originally suggested *promptness*, but the natural tendency to put off, (which has hindered so much devotedness to the LORD) came in to spoil the force. And so we are not surprised that the term "expedient" has been degraded. Many regard "expediency" as a suitable reason for departure from the strict and precious paths of truth, but 1 Cor: 6. 12, and 10. 23 rightly narrow "expediency," to show us that *within* the limits of lawful actions it is important to know what is the will of the LORD, and spiritually prosperous on each and every occasion. "Expediency" *beyond* the sphere of GOD's appointments is a terrible iniquity. The root idea of the word used by the HOLY SPIRIT is "bringing together." and we have a stress on the conscious unity of believers, so dear to the heart of Him Who died for His own. It is well to be concerned in these matters. Abounding grace is a wondrous background, *and basis*, for godly determination to find out the will of the LORD in the gracious guidance of the HOLY SPIRIT, Who is elsewhere associated with this thought of "bringing." It is not *expedient* to sin, however resultful the lie may appear. Let us not do evil that good may come: *this* is, alas, the human idea of "expediency." The true "expedient" is quite contrasted, from GOD's standpoint, and is the suited action at a certain time which is not only according to the will of GOD in general, but the will of GOD in particular, the action which helps His people.

and glorifies His Name. Do we really SEEK *such* experiences? Or are we unmindful of the serious consequences of the separation from "one another" of those who bear the same worthy Name of the LORD JESUS? The Scriptural removal of unscriptural barriers, in the power of the HOLY SPIRIT, is a most wondrous privilege, and it will never lead to lightness regarding any part of truth. This "expediency" is not linked with compromise, for to agree to differ is to differ *still*, and "one multiplied by nought" is robbed of its value. To *agree* to agree, and to be concerned for the exaltation of the whole truth (1 Tim. 3. 15), in Him Who is the Truth (John 14. 6):—here is a pleasure and a responsibility entrusted to the children of God, and more than worthy of their fullest prayerful enthusiasm.

A Believer's Sins.

[T] is so solemn to sin. It is so precious to know that sins have been forgiven (1 John 2. 12). While we acknowledge that we have sinned (1. 10), and that we *have* sin, because the flesh is in us(8), and while we confess our sins (1. 9), let us remember that we should not sin (2. 1). Oh that we may hate what God hates, hate that which brought our Beloved LORD to the awful bearing of unmeasured wrath,—unmeasured by us, but righteously appointed to meet the exact need, and remove the entire judgment of all His own.

But the thought arises, "What is the relation of the believer to cleansing by water, as well as cleansing by blood?" The *laver* was after the *altar*: the washing of the disciples' feet for those once bathed (John 13. 10) had a deep meaning. We need the cleansing power of the Word of Truth, that we may be walking holily before and unto the LORD. It is precious to know that we have a standing before God's throne, and that all the merits of CHRIST are ours,—in order that we may rejoice in a cleansed way (Ps. 119. 9), and the outward godliness of manner which should be the fruit of a purged conscience (Heb. 10. 22). The effect of grace upon the *outside* is wondrously seen in Matt. 23. 26. If we are clean within, the life must show this in the power of the HOLY SPIRIT. Every believer should hate sin more and more, and walk with God more and more, until in the glory of that Day he shall behold and be like the LORD!

"They are Corrupt. and Speak Wickedly: they Speak Loftily"

Ps. 73. 8.

A man's tongue is often the index of his heart (Matt. 12. 34. 3) and helper of his doom (Matt. 12. 36). An untamed tongue is deadly (Jas. 3. 8). The natural man loves to boast: in general he exalts himself, and "the man" will have a mouth speaking great things (Rev. 13. 5).

The usual rendering of Ps. 73. 8 somewhat *takes from* the meaning through the human word—"concerning" (in italics). Here we have the ungodly speaking oppression": cf. Isa. 59. 13 "speaking oppression and revolt": somewhat strikingly Saul of Tarsus breathed not only threatenings, but slaughter (Acts 9. 1), yet mightier grace met his determined opposition, and the breath of life entered the persecutor, and he became alive from the dead. *Is anything too hard for the Lord?*

The man who prospers in this world (Ps. 73. 12) is oftentimes proud of his prospering (Deut. 8. 17), and the tendencies of much *modern* commerce, as well as ancient are written clearly in Hos. 12. 7, 8;—"He is a merchant, the balances of deceit are in his hand: he loveth to oppress. And Ephraim said, Yet I am become rich, I have found me out substance: in

all my labours they shall find none iniquity in me that were sin." Thus "man" speaks loftily, and denies his sin, to which, indeed, *success blinds him*.

What are the results? "So I returned, and considered all the oppressions that are done under the sun; and behold the tears of such as were oppressed, and they had no comforter; and on the side of the oppressors, there was power; but they had no comforter" (Eccl. 4. 1), and so, the sinful heart of others takes advantage of this ruin, and some step forward to voice the cries of the oppressed, yet are they not comforters, but agitators. And man would solve one problem by another, and build another palace of self will with the bricks of the castle which he demolishes. "The tears of the oppressed" become a theme for any who would selfishly exalt their heads, and, with evil on both sides, "class" war and "social" war is waged. And all speak loftily. Those who *have* "gained"—rest on their gains, those who hope to gain—look for gain, and whether a man trusts in himself or in the potentialities of uplifting man, *man* never rises higher than *man*. *The lever that raises the dead body is unable to impart life, and every human gospel is a temporary expedient, and the dead man falls back oftentimes to a lower depth.*

"They speak loftily" i.e. "from the height." But how low is man's highest, and how vain and temporary is the exaltation of a Babel (Gen. 11. Isa. 2. 18). But mercy SHINES OUT, "Let the wicked forsake his way . . . and let him return unto the LORD . . . for My thoughts are not your thoughts, neither are your ways My ways, saith the LORD: for *as the heavens are higher than the earth*, so are My ways higher than your ways" (Isa. 55. 9). An inadequate human method is infinitely surpassed by an adequate gospel (Rom. 1. 16). And those who have experienced the power of this gospel are encouraged to speak accordingly. Unto the LORD, and not unto themselves all the praise is due. Hence they do not wish to speak loftily, but with lowly love. Heaven is full of praise, and empty of pride, and the glory of eternity will be to realize the majesty of grace. The believer has nothing of which to boast in himself, and he dare not utter pride: his theme is vastly different "I will make mention of Thy righteousness, even of Thine only" (Ps. 71. 16); "I will speak of the glorious honour of Thy majesty, and of Thy wondrous works" (Ps. 145. 5), "Come and hear, all ye that fear God, and I will declare what He *hath done* for my soul" (Ps. 66. 16, cf. 22. 31). Thus shall He be praised!

The Selfishness of Prayerlessness.

[T] is precious to have a tender conscience before GOD, and to realize our shortcomings and confess them (1 John 1. 9). How easy to forget to pray, at least to forget to pray for others, or to pray for them with less intensity than we pray for ourselves. Is there not a measure of selfishness in this? "The LORD turned the captivity of Job *when he prayed for his friends*" (42. 10). It is well to be definite in this matter. We speak, and rightly so, of the privilege of "brotherly love," but is it not "natural" in many little things to undo much of the love which is felt and earnestly shown as to larger things? Let a beloved brother in the LORD become very "ill," and he is affectionately remembered. But if the illness *continues* there may be a reducing of prayerful interest. Let him be restored to health: then praise shines forth awhile. Let health be maintained, and how often it is taken as "a matter of

course," and we forget to pray for him as we should, as to the daily enabling.

If a child of GOD is speaking for the LORD on some "special" occasion he is not forgotten, but how easy it is, if we are busied in a strain of service ourselves, to think more of the meeting where we are, than of another corner where others are holding forth the Word of life. I am not pleading for human *broadness* in prayer, that evil may be excused. It is delightful to thank GOD *when-ever* CHRIST is preached (Phil. 1. 18), but we cannot enter into the "mixed preaching" of to-day with the same encouragement which we have when we know any are seeking to serve the LORD on the lines of His own loving will, and to exclude methods which He hates. But it is of these I am specially thinking. Let six brethren go forth with the one glorious gospel, and humbly divide into two or three sections, it will be so easy for one to "forget" the other, in the stress of labour, and thus power may be lost in *all* the witness.

Having referred to *breadth* of prayer, we may ponder this also *once more*. It is sinful to speak in a way which excuses wandering of any from GOD, but though we should be deeply grieved at *much work* which claims to be for CHRIST, should we not pray for those who are *known to Him*, and who, though unknown to us, may be *longing* to learn and do His will? Has He not His people in all parts, doing, it may be, that which is manifestly grievous, but ignorantly, and we pray for them *aright*—without upholding their "societies" or *identifying* ourselves with evil in any way (1 Tim. 5. 22)—is it not probable that our gracious GOD will apply the prayers to the ones in whom *He is working*, and draw such to more Scriptural service? We *cannot* say indiscriminatingly, "These are all servants of GOD," but He has *His own* in all parts, and love *cannot* be prayerless.

To return, we often forget to pray even for the very labour in which we ourselves are engaged, unless mid special trials. The joy of success and the burden of routine are often used by Satan to hinder. Oh that we may be enabled in the HOLY SPIRIT to have victory. Thus shall we realize it is *selfish* to engage in the work, and to *forget our LORD'S honour*: in other words, lack of prayer is selfishness as to Him, and who can overestimate this? Oh that there may be spiritual unselfishness, and He will be exalted.

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

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Edited by Percy W. Heward.

"It is of the LORD'S mercies that we are not consumed, because His compassions fail not. They are new every morning: great is Thy faithfulness. The LORD is my Portion, saith my soul; therefore will I hope in Him. The LORD is good unto them that wait for Him, to the soul that seeketh Him. It is good that a man should both hope and quietly wait for the salvation of the LORD. It is good for a man that he bear the yoke in his youth."

Lam. 3. 22-27.

A Word of Introduction.

CHANGELESS love is given to the unworthy. Unmeasured mercies are bestowed on those who were only evil continually. We become "USED" to grace and fail to realize its fulness. Ah! who can realize the **FULNESS** of grace? What loving gratitude should overflow to the LORD, for He has done great things for His own, whereof they are **GLAD**. But there is room for more praise,—praiseful gladness—the gladness of obedient love. And it is to help in this, and to glorify our Father thereby, that these pages are humbly sent forth. If you love the LORD, rejoice with us, and let us seek to be of one mind in Him. "**HIS NAME**" calls for this (1 Cor. 1. 9, 10) Do not say "Impossible": do not be too occupied with your work, and forget it may be still that "His house lieth waste" (cf. Hag. 1. 4, 9). Oh for a reviving on the lines of loving conformity to the LORD'S own will, expressed in the LORD'S own words.

Proverbs 21. 1.

IT is possible to value a verse, and to see much beauty in it, and then to wake up spiritually, with the realization that one of its precious meanings has been quite in the background. So is it with the verse before us, and I want to pass on the aspect which

GOD has recently made a blessing to myself. Do you recollect the words?—"The king's heart is in the hand of the LORD, as rivers of water; He turneth it whithersoever He will." The faith of GOD's dear people has often enjoyed this verse, and perhaps we have omitted to notice that the preceding context shows the privilege of seeing GOD'S *chastisement* whenever trials reach the believer from those in authority (nationally or in daily business (cf. Heb. 12. 1-13). And the succeeding context reminds us, that men who "mean not so" can be used by GOD (Isa. 10. 6,7), and, therefore, if we are the LORD'S people we are to seek much more than to be unconscious "rivers of water". But these are not the *primary* thoughts on my heart just now. The general aspect that none are too high for God's control is so precious that we must always mention this. Faith looks beyond men, and sees GOD'S hand, and wisdom, and overruling (Num. 14. 7) and permission (Job 1. 12; 38. 11): all unbelief is thus checked, and its folly becomes manifest. But we must go further. Why "as rivers of water," or more literally, "rivulets?" May there not be an allusion to the Eastern method of irrigating by little furrows which can be diverted by the foot (Deut. 11. 10); and may we not thus see the more than ease with which GOD controls the mightiest of men? How foolish is unbelief! The LORD will do His pleasure. Can we not trust Him? Ah He does not merely use the foot but the hand: and the very *heart* of the king is thus held. And herein lies the background for the special word of help impressed on my mind. *The LORD cares for His people so beautifully*, that He is using all circumstances to be a blessing to them. The rivulets of water are in a dry place (Isa. 32. 2), and the LORD is meeting His people's needs that they may *grow* through all that He permits. Painful circumstances are not to be shunned, they are rivulets of water. No chastisement *for the present* seemeth to be joyous but grievous, "nevertheless afterward!" Oh how precious is the thought! Now there may be "rivers of waters" which run down the eyes (Ps. 119. 136) over sins, but let there be a heart which is "always rejoicing," because joy cometh in the morning, and the LORD'S people belong to "the Day!" The king's heart is as rivulets of water to make me *grow* in grace: well may I enter into the prayers of 1 Tim. 2. 1, 2! If there were not trials, I should lack these precious rivulets. They are food for the soul. Compare the infinite tenderness of "He shall SIT as a Refiner and Purifier of silver," and again "My Father is the Husbandman . . . He purgeth (pruneth)." GOD'S gracious interest in His people is so precious. Shall I shrink from the rivulets? Shall I fear the north wind, when He seeks more fruit and that the spices may flow out? Complaint is buried; and the tree of praise has abundance of life if our attitude is right, in the power of the Holy Spirit.

To sum up:—Prov. 21. 1 reminds us (doubtless among many other things) that

(a) men are weak before GOD.

- (b) God is using and overruling all to His glory,
- (c) He has a hand of loving concern for His people,
- (d) He is training them through trials, that they may bring forth more fruit,
- (e) If we have any influence we shall *seek* to be the LORD'S rivulets, not only to be overruled thus,
- (f) Even when men *scheme*—the word "rivulet" may suggest an *artificial* tiny watercourse—the LORD'S people need not be alarmed,
- (g) The more trials we experience, let us praise, amid them all, for the LORD'S appointed rivulets, and glorify His Name in our lives of loving devotedness.

"Whatsoever they did there, he was the doer"

Gen. 39. 22.

MANY there are who know how to complain. They are experienced grumblers. But Joseph was not among such. It is true that "until the time that His word came: *the Word of the LORD tried him*" i.e. the promises in the dreams affected his heart, for he did not see how they would be fulfilled, and everything seemed against him, but he learned patience and obedience. And so he put his heart into every opportunity. There are many who have more "intentions" than ought else. They are always "about to do," and they speak of their wishes till they obtain a reputation for "indecision" and lack of simplicity. To accomplish the little things brought to us is a great privilege. It may not be easy so to do. The prison was one of the classes in God's school for Joseph. There he showed loving diligence, and in due time the LORD promoted him. Many of us think we could organize a kingdom before we can rule our own spirit. "If" we had this or that, how much we would do.* We always wait for to-morrow, and when to-morrow comes, it is "to-day," with its limitations, and we still wait. We wish to reap but will not sow, or at least we hesitate to plow by reason of the cold.

Man has lost *order* through sin. Adam could arrange at first. He gave names to all animals, and God accepted them. So complete was the dominion accorded. Then he became in confusion through sin, and used fig leaves in an utterly unwise way. So deep are the effects of the fall. And the human mind lacks concentration and order, and if it develops organisation it is so often subject to Satan's power, or, at least, his use—for commercialism. But *godly* order befits those who own Him Who is not the author of confusion. And so we rejoice in Joseph's *practice* for harder service after. The prison-keeper could thoroughly trust him. He did not despise little things. The man who wants to be used by

* A leaflet on this subject gladly sent.

GOD in larger service must not wait for impulse, or for "sudden openings" which to the world are chance. *How often* the man who succeeds in the world has shown a background care for details. Why should believers be careless? I am not suggesting self-assertion, or busybodying, or hindering of others from their sphere, but there is a privilege of usefulness which fills up, and attends to various needs, and really helps others. Happy is the child of GOD who knows that to which GOD has called him, and who does not overrate his spiritual strength or take too high a seat, but who proves, *where he is placed*, such a usefulness for the LORD that he will be more and more trusted in work, and thereby find an enlarging sphere, to use with humility unto the LORD'S glory. The principle is deeply helpful. We are not all Josephs. Training for prominence is not accorded to all, but training whereby we may do much more, in view of the Judgment Seat of CHRIST, is the privilege of each saint, in the gracious enabling of the HOLY SPIRIT.

"Which loveth thee, which is better to thee than seven sons." Ruth 4. 15.

*"Am not I better to thee than ten sons?"
1 Sam. 1. 8.*

THE HOLY SPIRIT has definitely joined Ruth with both Judges (Ruth 1. 1) and Samuel (4. 22). It is a precious connecting link, showing how that where sin abounded, grace did much more abound, and so even a *Moabitess* was brought, in God's overruling, to redemption and reward under the shadow of the wings of the LORD GOD of *Israel*. The earlier chapters of Samuel are plainly meant to lead onward our minds *beyond* Saul unto David, and his devotedness to the LORD, David a type of MESSIAH, Who is so often described in relation to him.

With these thoughts before us we are not surprised to find a *similar expression* in *adjoining* chapters. The Holy Spirit directs us to compare spiritual things with spiritual, and this includes the spiritual comparison of Scripture with Scripture. Earthly relationship is precious, "home ties" are real, though the very word "ties" may exercise our heart (Gen. 14. 23, Luke 9. 61, 62; 14. 20), but how does the LORD fill gaps when these are, in any measure, withdrawn? Naomi had been bereaved of her husband and both her sons, and the aching heart of "Mara" had been hers. But would not GOD, who had restored her to His people, in some way deal with the void, even restoring to some extent, the years which the caterpillars had eaten? Was His hand shortened at all? There can be no question as to His ability. And so, in mercy, He granted her the deepest joy in Ruth and Ruth's family, raising up of the name of the dead (4. 5), in

redemption power. The type falls short, but the antitype is clear. CHRIST shows that Jonah's suffering for his own sin was overruled to remind of Him who suffered for the sins of others. And the Glorious LORD was crucified, through weakness—as it were He went down to the land of the stranger, and died there for the sins of the guilty, that a stranger-bride might be brought into blessing. He is the Great Boaz as well, and Naomi (typifying Israel) will be blessed with the no-longer-stranger, the bride brought by sovereign grace and might. And the *principle* goes further. Ruth's *love* was manifest, and the very neighbours said unto Naomi—she is better to thee than seven sons. Love always has its stress on that which is "better" (Song 1. 2). What a privilege to fill the gap for a heart-broken one with godly love. Cannot many sisters thus become *spiritual* blessings to aged widows? The principle includes such a privilege. But let there be Ruth's purpose of heart unto the LORD.

In 1 Samuel 1 Hannah was troubled, and Elkanah felt grief. The affectionate concern of the husband at once shines out. And he says, "Am not I better to thee than ten sons?" It is true that the gap was not filled except by the LORD'S appointment of Samuel. The desire to encourage is precious. And if the LORD had not graciously laid the burden of a servant unto Him from infancy upon the heart of Hannah, with all the self-denial and training this involved, it would have been right to find solace in this. The oneness of heart of husband and wife in the life is one of the dearest treasures (1 Cor. 7. 5; 1 Pet. 3. 7). How wondrous is the union of CHRIST, and His people, and is He not better than all? And shall not the practical inference be that if GOD withholds aught on which the mind is naturally set we will thank Him for His tenfold arrangement in some other way?

"Faithful in All Things."

1 Tim. 3. 11

AN often-read verse has come with power this morning. To our gracious GOD be the glory, and shall we not share the encouragement? It is so important to grow up into Christ *in all things* (Eph. 4. 15), and to adorn the doctrine of God our Saviour *in all things* (Tit. 2. 10), that GOD in *all things* may be glorified (1 Pet. 4. 11). This subject might be prayerfully pondered, the various passages which speak of "all things" (Matt. 28. 20) being impressed. Believing sisters need special refreshment and stimulus, for Satan who deceived Eve in Genesis 3 still uses this method very frequently, and sometimes sisters have more problems than brethren. Oh that they may not yield; oh that brethren may not "give way" as Adam, but earnestly strengthen unto God's glory.

The Holy Spirit does not call Christian women to some parts of service. 1 Cor. 14. 34 is definite, and the LORD appointed no female apostles. But He gave godly women many privileges on

the resurrection day to *help* His servants to become faithful apostles.* The word "help" is, from the beginning, a repeated Divine summary of the Divine Arrangement (Gen. 2. 18, 20). "Neither is the man without the woman, neither the woman without the man, in the LORD" (1 Cor. 11. 11); each has an appointed sphere; rivalry hinders both. Will there be Timothies if there be no Eunices and Lois? There are thousands of possible activities without preaching and publicity. Love discerns them; pride, whether in brethren or sisters, wants something else.

"Faithful in all things" seems to convey the thought, "Trustable" and "Reliable," as well as a general stress on faith in the Lord, and faithfulness to His precious doctrine. Are we reliable *in all things*? There are those of both sexes who cannot be *trusted* with responsibilities. They become proud and self-assertive. There are those who are not trustworthy, in that their private talk is miserably full of complaint and semi-slander. Alas, they are not *reliable*. A wife of a "deacon," and a "deaconess" (*cf.* Rom. 16. 1)—both may be included in 1 Tim. 3. 11—were required to be above suspicion in these points. Naturally such a sister would know certain things about others which could be easily made into idle gossip, and the HOLY SPIRIT emphasized reliability *in all things*, as a great necessity. Are there not many as to whom we must feel, "He cannot be trusted to aid in this; he will only make mischief," or "She cannot help if this should come to her ears, but will only harm, because of inability to hold the tongue, she must talk" (see Prov. 11. 13), and so forth! Oh to be humbled to see ourselves, and our defects in these matters and to value *the precious blood* (1 John 1. 8). But what a mercy to be reliable, indeed we have obtained mercy that this may be our privilege (1 Cor. 7. 25); oh that such faithfulness to the LORD may be manifested unto His honour.

"Unto the Half of My Kingdom." Mark 6. 23.
"I Appoint unto you a Kingdom, as My Father hath Appointed unto Me." Luke 22. 29.

THE contrast between these two passages is very evident, and full of spiritual instruction. A wicked king, at a feast, promises to the degraded daughter of Herodias a half of a kingdom, if so be it is asked. The glorious, yet awhile rejected, King, at a supper of His appointment, promises to His suffering people the whole of His Kingdom, and *with* Himself, and at the same feast He said, "Ask and ye shall receive that your joy may be full" (John 16. 24). Truly the words were illustrated, "Not as the world giveth, give I unto you." 'Tis not only *half* of a kingdom which He sets in front of His own!

* A leaflet on this subject will be gladly sent.

And the contrasts are yet more. The history of Herodias suggests a contrast with the *marriage* supper of the Lamb. The first men in Galilee then sat around Herod, but the LORD in Luke 22 had just spoken of a different roll of honour: greatness *via* humility had He emphasised (Luke 22. 25). The dancing girl was instructed by her mother: Herod was *not* her father; but the LORD spoke of His FATHER and His precious arrangement. The result of the evil Galilean king's gift was the death of John: the firm foundation of the gift of Him Who, (after rejection, since from Nazareth and Galilee), shall yet be the King of all the earth, is *His own wondrous death!* And all this precious bestowing is in the "grace of the Lord," as the name John indicates! The wicked Herod was sorry, yet fulfilled his rash oath; the Righteous One in love kept to His oath (Ps. 15. 4). How gloriously is every blessing attached to the *finished* work of the LORD JESUS.

But now, dear believing reader, let our hearts be exercised further. Does this precious promise of the LORD JESUS appeal to us? Do we rejoice to be a contrast with Esau who for one morsel of meat sold his birthright? How easy it is to avoid the "*continuance*" amid the *temptations*." The strain of the appointed path is real, but the LORD's enabling is equally real and nearer. We may be tried, but if we are tried *for Him*, and gladly bear all for Him, how rich and abiding will be our privileges and blessings. We often forget the recompense of the reward. If our glorious LORD, and all that in Him, were more frequently in our mind, how readily should we lay aside every weight, and how trustfully should we run the race set before us. Oh that there may be this loving intensity, in the enabling might of the LORD, graciously made ours, in the continual working of the HOLY SPIRIT.

The Cleverness of Unbelief.

UNBELIEF is full of arguments, but shall that which is full of talk be justified (Job 11. 2)! Unbelief has many "reasonable" excuses, *if one thing is granted*. It has a logical mind concerning much, but *leaves out the prime factor*. Unbelief is rational, *IF GOD* is not in our thoughts (Ps. 10. 4), but utterly irrational *if GOD IS* (Heb. 11. 6)! Faith is helpless if there is no living GOD in Whom to trust, but mighty to the removal of mountains and pulling down of strongholds if "*He abideth faithful*." A thousand theories crumble into dust before the Creator. If GOD'S living and loving interest in His own be denied, there remains a ship without an anchor, and the quicksands of unbelief are ahead. But unbelief has no foundation if the words of GOD are true, and if His care for His people is a real manifestation of an eternal covenant purpose. And thanks be unto Him such a covenant purpose exists unchanged, unchanging and unchangeable. The two verses first before us set forth the *TWO* standpoints: "GOD is not in all his thoughts" on the

one hand, "He that cometh to GOD must believe that He is," on the other. And all men are associated with one of the two classes, and all actions bare a tendency in the one way or the other.

Unbelief is very ingenious: Satan is skilful to suggest doubts. His "wiles" and "devices" are not the product of one of inferior intelligence. He shows the "reasons" for worldly prudence, with consummate ability. The fear of man is "wisely" pressed, and the unreasonableness of appearing unreasonable is "discreetly" shown. Parts of *Scripture* are quoted, as the tempter vainly used verses of Psalm 91 with a portion left out when he encountered the LORD JESUS. Religious disguises are often assumed, and the one who listens to these suggestions is reminded that the failure of faith would dishonour the LORD'S Name. Moreover fractions of "past experience" are used to support the timidity of unbelief. But past evidences of the LORD'S working are hidden away—other temptations are prevailed upon through the use of the feelings. "I cannot do this" seems the natural inference. And the LORD'S promise is shorn of its power while the LORD'S command is robbed of its meaning, or watered down, that the unbelieving attitude of the believer may be linked with a *MEASURE* of imagined comfort, because *Scripture seems* to be carried out in some measure. Even "humility" is an argument of the wicked one. When faith would thrust aside worldly methods of individual business, and of the LORD'S business in connexion with His gathered people, unbelief reminds of the possibility of a mistake, and of the need for much caution. A lie is never more dangerous than when it states part of truth. Evil is never more subtle than when it proposes something good. Unbelief can masquerade as if it were godly self-distrust, and can find many examples of unwise impulsiveness (misnamed faith) to support its clever contentions. The path of pleasing GOD is on a mountain, and it is near a precipice: the higher one is, the nearer one must walk with GOD, lest there be a fall. When willing to trust GOD, it is so easy to become self-opiniated, and "individualistic," and to think there is faith—UNLESS one is kept very LOWLY, in the HOLY SPIRIT. But a possible failure through a wrong giving up is no argument for a certain failure through refusing to give up the mad reasonings of earth! If one has trusted the LORD in some earthly problem before, and the parasite of presumption has spoiled the manifestation of a full blessing, why should the plant of unbelief be watered and tended? Deal sternly with the parasite, but rejoice in GOD'S appointment of faith beyond human power and human appearances. Be sure of the LORD'S will through the LORD'S word, doubt "leadings" that ignore the word, and ignore the fellowship in prayer of like-minded saints, and then act with faith's humility and simplicity. GOD will not fail. Precious indeed are the words "I believe GOD, that it shall be, even as it was told me." (Acts 27. 25)

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

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The STUDENT of SCRIPTURE.

Edited by Percy W Heward.

"HE TRUSTED in the LORD GOD of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him."
2 Kings 18. 5.

A Word of Introduction.

THESE pages are NOT sent forth to "please men:" but they are not intended to displease FOR THE SAKE OF DISPLEASING. Their object is GOD'S glory, and the "pleasing" of those in whom GOD is working for their good to edification (Rom. 15. 2), that He may be exalted in the drawing together of His own. Hence the building up of a human organisation is not the goal, but something far higher. The LORD has been pleased to mark out His will for His own, and we desire to be led to, and in, this "good and acceptable and perfect will," and that others may share the blessing! As we are drawn to Him, we shall be drawn to one another. Thus will there be a hatred of sin—in doctrine and practice alike, and a walking to His honour in the encouragement of the HOLY SPIRIT (Acts 9. 31). What else befits those bought by the precious blood of CHRIST?

Work and Weariness.

THERE are many theories which encourage "laziness." But this is not to the glory of GOD among children of GOD. Spirituality which will only suit the meeting room is not of the Divine standard. Godliness must be seen in daily details. The workshop and office are opportunities to please Him. If we disparagingly speak of that which is mechanical, when it only has a right proportion of the life, we need humbling. If a believer finds such work irritating, he (or she) is hardly in communion with the

LORD JESUS. Yet we all know Satan's temptations in this way, to make us despise tiny things unto the LORD, in ourselves or one another.

The world is mad in its pleasure-loving, and this is growing. The majority, from childhood upward, do not delight in work. Witness the young man who hastens through ill-accomplished labour to visit the football field, and to shout with thousands of others as his favourite team succeeds. What is the real gain of all this? Ponder the manufactures of to-day. Are higher wages producing better work, or is there a carelessness? We are not to reform the world, but we see in this state of affairs a sign of the times, to sadden us, yet to remind that "the Coming of the LORD draweth nigh." Meanwhile, with the book of Proverbs in our hearts, we would seek to do all to the glory of GOD, and in the Name of the LORD JESUS, with such earnestness, that men may find "none occasion, nor fault" (Dan. 6. 4). Many in this poor, sinful world seem to think that work is a curse. This is a grave mistake. Work was appointed before Adam fell (Gen. 2. 15), and work will characterize future glory (Rev. 22. 3). Through sin there is a weariness (Gen. 3. 19). Toilsome strain is a reminder of the fall. The failure of the ground (Gen. 4. 12) is solemnizing. All materials lack their full value, for since creation has been made subject to vanity there are many sad accompaniments. But *work* is a privilege and a delight. Work is a precious way of using time for the LORD. The refusal of work and the desire to be "free" are not well-pleasing unto GOD. The parent who trains up a child to be lazy is sowing that which will have a sad harvest. Yet many parents are afraid to be definite in this matter. And many believers are not so diligent in their daily calling as they should be. These things dishonour the LORD. In His power we should seek victory to His glory. The flesh has many subtle reasonings, and it is so easy to be affected by surroundings, but let us remember Whose we are, and His honour and glory, realized in the working of the HOLY SPIRIT, will become yet more and more precious. Oh that it may be so!

The Face Glorifying GOD :

"I shall yet praise Him, Who is the Health of my countenance, and my GOD." Ps. 42. 11, 43. 5.

WHEN Moses went up to GOD the skin of his face shone (Ex. 34. 29), and this fact suggests a *spiritual parallel*. If we have the wondrous heart-view of 2 Cor. 3. 18, if we are "with open face beholding as in a glass the glory of the LORD," if "GOD, Who commanded the light to shine out of darkness, hath shined in our hearts to give the LIGHT of the knowledge of the glory of GOD in the face of JESUS CHRIST" (2 Cor. 4. 6)—surely we should have

the reverse of a proud, irritable, frivolous or despondent appearance. If "in the LIGHT of the King's countenance is life" (Prov. 16. 15); we should have a true freedom from anxiety written across our countenance. The words of Ps. 34. 5 should be claimed in faith. "They looked unto Him, and were lightened, and THEIR FACES WERE NOT ASHAMED" If concerning ungodly ones it is written, "The show of THEIR COUNTENANCE doth witness against them" (Isa 3. 9), should not we glorify GOD by the contrast? Daniel ventured to trust the LORD in this:—"Then LET OUR COUNTENANCES BE LOOKED UPON" (Dan. 1. 13), and faith was honoured! Christian fellowship should affect our very faces (Prov. 27. 17). Stephen bore witness by his looks as well as his words (Acts 6. 15). "Saul of Tarsus" seems to have remembered his face long, long after. We find a holy reproof for "gloomy" countenances in Luke 24. 17.

Ignorance of the living LORD was the root of the trouble. Ah, dear believing reader, the LORD is TWICE called the "Salvation" of the countenance of His people, for this is the meaning of the word "health"! It is important that those in CHRIST JESUS should be "as sorrowful"—Flippancy is hateful, but melancholy is not the remedy, the holy grandeur of communion with GOD should be seen in a mingled joy and solemnity. If our bodies, with all their members, are rightly presented unto the LORD, the *face is to be His*, and its expression is to magnify Him. Oh that this may be our happy experience, in the HOLY SPIRIT; to the praise of the glory of GOD'S grace!

"Two or Three."

EVERY word, number, tense and arrangement in Scripture must be precious to a child of GOD who humbly realizes his FATHER'S wisdom and love. Not that we can profess to interpret *everything*; not that we would "occupy" our time out of godly proportion,* but we do rejoice in the perfection of the wondrous book which GOD has given to us. And if this is our prayerful attitude, so that our hearts say "Speak, LORD for Thy servant heareth," "The meek will He guide in judgment," and we shall not aim at cleverness, but at obedience to His glory. Thus will every part of truth become "food" for our need (cf. 2 Tim. 3. 16 "All Scripture").

Two is the smallest possible number of fellowship, the minimum of

* For example, the "dates" of Scripture are precious, but if, to study these we neglect the COMMAND of the LORD as to His people in the present dispensation, we are sinning. The "Science" of Scripture is wondrous, but if we search into its references to the sun, moon and stars, and so forth, and omit prayer, and become selfishly unconcerned as to lost souls, we are missing GOD'S loving gift of instruction. Spirituality is full of DUE PROPORTION, and the climax fruit of the SPIRIT in Gal. 5 is self-control. Oh for grace to show this!

a home, (note, too, the cherubim). "Three" may break fellowship in worldly esteem, but in the Scripture "two or three" must be viewed as a reminder that we are *not* limited to two, and that *further* fellowship is precious. Hence the Divine usage in Deut. 17. 6; 19. 15, which would seem to afford the LORD'S own background for subsequent passages. From these verses we learn that

(a) GOD impresses a warning against "ourselves" alone;

(b) He is pleased to help two or three especially, whenever they are humbly jealous for His truth;

(c) These "two or three" were not viewed as officers or elders, nor regarded as capable of acting for themselves, but as those who could have godly fellowship to bring something before those taking care as to the nation or city. In other words they were a part of *something larger*, which had a responsibility from and for GOD (Heb. 10. 28).

With these thoughts before us we would prayerfully notice Matt. 18. 16, 20. Here is the *same* aspect. The LORD'S special blessing on "two or three" is noticed, but they do not act apart from an assembly. Verse 16 is before 20. The "two or three" are the stepping stone between the individual and the assembly,—a very different suggestion, we rejoice to realize, (a) from that of a clique which the LORD always hates, and (b) from any spirit of talking *about* others in a "natural," criticizing way. The dear brethren here mentioned talk, and pray, together, only *in order* to bring the matter again *before* the individual concerned, and he has *already* been frankly approached by one of them. And far from acting independently of the assembly, they are only serving the LORD in loyal, loving recognition of His work thereby. But though there is the same aspect as to fellowship, how real is the contrast. The "two or three" are not witnesses in an earthly law-court: they *long* and pray as to the *repentance* of the offending brother: but, if they are rejected, they do *not* "punish" or put to death: there is no stoning, as under the law: the climax is, "Let him be unto thee as a heathen man and a publican." A dispensation of grace is clearly set forth: but exclusion is very solemn, and like thoughts are suggested by the other equally definite allusions in the later Scriptures, 2 Cor. 13. 1, and 1 Tim. 5. 19. In the former the apostle hints how, alas, those bearing the Name of CHRIST were acting as if ready to shut him out (*cf.* 7. 2). In the latter he deals with an assembly, in days of *some* weakness, when supernatural gifts were not prominently emphasized, and peculiar care is shown for the "characters" of saints who were in the LORD'S service. He knew how easily words of thoughtless and unkind opposition could be spread. Observe again that the "two or three" act as part of an assembly, and in harmony with any discipline and authority the LORD had given.

Hence the LORD would *encourage* His dear children when few in number, and would urge us all to feel our responsibility to be in a *Scriptural* gathering, and not in one "unscriptural"; or, if tem-

porarily "isolated," to pray about this fervently, and to seek as much fellowship as possible with *such* a gathering, unto the LORD'S glory. Very definitely has He emphasized this in the present dispensation, and 2 Tim. 2. 22 illustrates. The beautiful narrative of the LORD'S interest in "two" in Luke 24 helps us, and we see how they *at once*, even the same hour, felt themselves part of a larger company, whither they resorted. But if you are further from such than Emmaus from Jerusalem, *do not be discouraged*, GOD can quicken others, and work mightily. A "place" (1 Cor. 1. 1, 2) at Cenchrea seems to have soon become an "assembly," (Rom. 16. 1),* and there is nothing too hard for the LORD. Precious indeed are the words "Believe in the LORD your GOD, so shall ye be established" (2 Chron. 20. 20): may this be our joy!

Another aspect of this subject, even the "witness" to the world of "two or three," is seen in connexion with the LORD'S "two and two," and "Paul, Barnabas and Mark," "Paul and Silvanus and Timotheus"—let it be prayerfully pondered. Oh that the LORD may grant to us a view of the relation between fellowship and witness, and the background of a godly, unworldly assembly, then a powerful testimony to the unsaved (*cf.* Acts 13. 1, and note Eccl. 4. 9, 10).

"Because He Gave not God the Glory."

Acts 12. 23.

With Notes, on the Learning of Languages unto the LORD'S Honour.

A believer's greatest difficulties are in himself. We often mistakenly blame our "surroundings," and "circumstances." When the prince of this world came to CHRIST he found *nothing* in that precious SAVIOUR (John 14. 30), but in us he finds much of which he would take hold. Thus "surroundings" hinder because *of what is in us*. Only as the flesh is kept under, and we resist the devil in the power of the new life, can there be "victory." If Satan can establish a contact with the flesh, there is a bringing into captivity (Rom. 7. 23). That which is born of the SPIRIT is a *non-conductor*: our spiritual progress is as we interpose this, between the flesh and the world or the evil one.

How solemnizing are the words concerning Herod:—"He gave not GOD the glory." Such is the attitude of fallen man. They "changed the glory of the incorruptible GOD" (Rom. 1. 23), this is one aspect. "The GOD in Whose hand thy breath is, and Whose are all thy ways, hast thou not glorified" (Dan. 5. 23): this is another. The climax of iniquity will be thus marked out. Herod is a type of Antichrist. All sin contains Antichrist's lawlessness in embryo.

* A leaflet on this subject, and other leaflets to help, by grace, will be gladly sent.

Herod won the applause of the people. *Possibly* he spoke with clever eloquence. At any rate, the crowd, flatteringly or sincerely, exalted him as "god"—alas, the bait in Eden, the boasting recorded in 2 Thess. 2. And he was willing to accept the homage. How contrasted was the attitude of Peter, "Stand up; I myself also am a man" (Acts 10. 26), and elect angels share the same hatred of such iniquity. "I am thy fellowservant . . . worship GOD" (Rev. 19. 10). Incidentally, and more than incidentally, this illustrates the Deity of CHRIST. Thomas was accepted when he said, "My LORD and my GOD" (John 20. 28). Every human theory concerning CHRIST breaks down on such a point:—If He was a creature—however exalted—He was NOT humble; if He was humble, He must have been greater than all creatures!

The world is full of a Babel of languages, and it is not easy to learn one tongue well. But what if a child of GOD is called to learn more than one language for the LORD'S glory? How can he "succeed" aright? He will find difficulties. The memory is not perfect. There are many strains and forgetfulnesses. Yet every measure of progress will provide a basis snatched by self or others to praise, and, AS A RESULT, THE LEARNING WILL BECOME SLOWER, and, (ah, this is more serious), the LORD will be dishonoured. These are real perils. If one constructs sentences aright, *let the glory be given to GOD*. Angels are ministering spirits to GOD'S dear people, but they can smite self-exaltation. In the LORD'S work committed to some of His dear people among the "strangers," particularly Asiatic seamen of this great port, one feels the need for languages and for exact use. But time and strength are limited, and pride will delay, and spoil the spirituality of the service. When truth is preached, strange as it may seem, Satan seeks to cause something of the very evil which led Herod to his doom. A humble walk with GOD (Mic. 6. 8) is the one path of blessing.

"Wherefore be ye not unwise, but understanding what the WILL of the LORD IS."

Eph. 5. 17.

IT is a wondrous privilege to know the will of GOD (Rom. 12. 2, Eph. 5. 17). If we have been saved by grace, it is our RESPONSIBILITY to walk in His ways. The "earliest" church is thus described: "They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2. 42). It is well to ask ourselves individually,—*"Am I thus serving the LORD?"* Scripture speaks of "a house of GOD," not made of earthly stones (1 Tim. 3. 15); yet it also refers to "a snare" of the devil, in which spiritually living souls may be awhile entrapped, so that they fail to know GOD'S will (note 2 Tim. 2. 25, 26, marg.). Many have asked an important question—

WHAT IS A SECT?

for the HOLY SPIRIT speaks plainly as to TRUE UNITY (1 Cor. 1. 10). "What if I am in a sect, and am not carrying out the will of the LORD?"—This thought should impress His dear people, lest they dishonour Him by doing that which He has not commanded (Lev. 10. 1), and omitting His own precious arrangements. The precious blood of CHRIST is a witness against *self-choosing*, and THAT is the meaning of the word "sect." Even "unsectarianism" is *sectarian*: the only safe path is the exaltation of CHRIST, and the mortification of self-will, in the power of the HOLY SPIRIT. Are we humble enough to seek this? or are we willing to act as if we wish to be

HINDRANCES TO REVIVAL?

The Two Futures: Which is Yours?

HOW precious is the gift of eternal life (Rom. 6. 23). The words of the Lord Jesus are clear "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand" (John 10. 28). Eternal redemption is a glorious fact (Heb. 9. 12). The foundation of God stands sure; those who come to Christ shall in no wise be cast out; of those given to Him He shall lose nothing,—the immutability of God's counsel affords strong consolation. His covenant-oath would be broken if ONE saved soul was lost, and Christ would not see of the travail of His soul!

But apart from Him there is a terrible judgment: the wrath of God abideth (John 3. 36). Sin cannot be excused. Temporary punishment is impossible, for man is still evil in hell. Annihilation would be relief: it cannot be punishment. GOD does not declare eternal destruction as a ceasing to exist, but eternal destruction *from His presence* (2 Thess. 1. 9) *cf.* cutting off *from* God's people.

"THEIR worm" is a solemn expression. Nor can we forget the smoke of torment going up for ever and ever. And antichrist is still being tormented after a thousand years. The fire does not annihilate. The rich man in Luke 16 has *no* thought of repentance, nor is there any suggestion of relief or ceasing to be. Ah dear reader, if you are not *in Christ*, do you not desire God's ark of safety? Do you not feel the need for His gracious work? Precious indeed, is the blood of atonement; it is the only escape! And, if you know Him, do you not experience a longing to know Him more, and would you not desire that others should know Him?

The time is short. The Coming of the Lord draweth nigh. Eternity is real. It will be a joy to hear from any concerned, and to send further literature, or to help in any way, that God may be glorified.

The Contrast.

"Even in laughter the heart is sorrowful; and the end of that mirth is heaviness."

Prov. 14. 13.

THE wisest man this world has ever seen wrote thus: "I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure, and behold this also is *VANITY*" He also used amazing words, "The heart of fools is in the house of mirth." If in a sinful world, where death comes so quickly, we have mirth and carelessness, is it not foolishness indeed? Listen to the further witness of the same book, "Rejoice, O young man, in thy youth . . . and walk in the way of thine heart . . . but know thou that for all these things GOD will bring thee into judgment." We long that many may have true gladness, but we should be cruel if we were silent, while they are lulled to sleep on the brink of an endless hell.

How solemn it is when a professing house of prayer becomes "a house of mirth," instead of a place from which GOD'S heralds go forth, having heard the Word at GOD'S mouth, to give men warning from Him (Ezek. 33. 7). It is so sad to be "happy" for a brief season, and to have an eternity of gloom and misery. Nothing can really satisfy, except a real salvation in a Satisfying Saviour. Would you not rejoice to know Him?

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

Heb. 9. 27, 28.

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"Thou wilt show me the path of life: in THY presence is fulness of joy: at THY right hand are pleasures for evermore." Ps 16. 11.

HOW graciously GOD has revealed true joy. And this true joy is lasting,—everlasting. Do you think we want you to be miserable? Nay, we long that many may be saved from the certain and endless misery which awaits all outside CHRIST. GOD has shown the path of life and true happiness in the finished work of the LORD JESUS. He died for guilty ones, and those who are brought to feel their need are welcome now to all spiritual riches and blessings in Him. They are encouraged, and commanded, to rejoice in the LORD always (Phil. 4. 4). But how can you possess real gladness until you know the joy of sins forgiven, and acceptance with Him, and eternal life? Those who can truthfully call GOD "FATHER" have a

RIGHT TO GLADNESS!

He has put it in their heart (Ps. 4. 7) If you desire such a wondrous blessing, will you not accept an invitation to write or to come to Meetings for testifying this Gospel of the grace of GOD, at—

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"But where sin abounded, GRACE did much more abound: that as sin hath reigned unto death, even so might GRACE reign through righteousness unto eternal life by JESUS CHRIST." Rom. 5. 20 21.

A Word of Introduction.

AGAIN the passing days remind us of that which is in the LORD JESUS, never to pass away. "The things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4. 18). It is a privilege, in the grace of GOD, to be spared and enabled once more to write concerning CHRIST, and the glories which are revealed to those in Him. These pages are quite out of date as to "man's day" (1 Cor. 4. 3, marg:), but our desire is that GOD in all things may be glorified. Hence we would earnestly ask, "What, dear reader, is your relationship to Him and to His one Gospel? What is your position as to the HEAVENLY calling? If you can humbly say you are "in CHRIST," how are you EXERCISED in heart as to the APPOINTED path of His people?" These questions are not unimportant, for salvation involves an ENTIRE contrast with the old position, even a CHANGE from death unto life, and from darkness to light, and the LORD'S will is so dear that His people, led by the HOLY SPIRIT, should be "perfectly joined together in the same mind and in the same judgment" (1 Cor. 1. 10).

UNBELIEF has many arguments, some of them are very plausible, but they all leave out the most important thing—the power of GOD!

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"The Law is Good, if a Man Use It Lawfully"

1 Tim. 1. 8.

GRACE IS GRACE.

Rom. 11. 6.

HOW important it is to keep to GOD'S own arrangements. Law is law, and will not change one iota. "*The law worketh wrath*" (Rom. 14. 15); it is impossible for the guilty sinner to obtain life by law (Gal. 3. 21). Use the law as the law, do not try to bring a man to hope in himself, or his partial effort. The law convicts, the law strikes down, the law cannot save.

But grace is grace: do not "legalize" it. "Grace" is reigning through righteousness accomplished. On the basis of CHRIST'S finished work, GOD the FATHER gives everything. You cannot blend grace and works. Do not preach half law, half gospel, as if a man were saved by the two together. No *flesh* can glory in GOD'S presence. The gospel does not demand from the flesh: it gives—freely, fully, for ever. When "a certain man went down from Jerusalem to Jericho" those who took from him *all* his own possessions were not *with* the Good Samaritan, nor did they come *after*, nor did the Latter take away anything. Law lays a man low: CHRIST pours in wine and oil, and grace is enjoyed as free by the one who has been brought to nothing. Yes, the camel must be brought to *nothingness* to go through the eye of a needle.* Any other gospel is not another, but a theory, which flatters the self-righteous and self-exalting, while it has no power for the utterly helpless. Use the law lawfully, and thus there is room for the *free gospel*. But if the gospel is declared only as "*largely*" free, and unhumiliated sinners profess it by life, they will congratulate themselves, and oft-times turn grace to lasciviousness, because *the flesh has never been judged*. The objection that "When one is saved, he can live as he likes"—is a powerful one, if, "man's liking" has been the first act of applying salvation! But if faith itself is part of the new covenant, because the flesh profiteth nothing, and is so completely humbled, *then* the truth realized, in the HOLY SPIRIT, will lead to humility and godliness. Thus the practical bearing of this subject is evident. None are ready for a *free* gospel but those who have been *broken by law*. Observe we are not, in general, commanded to preach election to the unsaved: they cannot understand this. We preach the *FREE* gospel on the background of a man-humbling law—*because* GOD has been pleased to *command* and use this. Not *election* but *law's con-*

* Probably the *order* of the Hebrew letters—the original language—contains some Divine teaching, with the words *derived* (This thought fits in with *inspired* acrostics, and may *contradict* the hieroglyphic theory). The Aleph suggests the obedient servant (*cf.* the ox in Sacrifice and cherubim), and Beth the house. *Then* because of grace, we have the camel (Gimel) brought to the door (Daleth): and to this CHRIST may allude.

demnation is that which many oppose, while they think they are attacking election. But "election" can *ONLY* deliver, *ONLY* save *out from* a ruined race! The sinner, *broken by law*, sees no hope except in grace, and then, as a saved one, realizes sovereign *election*, which saved from self's own powerful will, because of the greater free will of Him Who is Stronger than the strong man!

Determination and Enthusiasm.

GRACE is absolutely free. We were quickened when we were dead in sins, if so be that we are now among the called of JESUS CHRIST. What mercy, indeed, has abounded.

And now a great privilege and responsibility must be earnestly owned by the LORD'S dear people who would please Him. Now is their opportunity to glorify Him in a ruined world. The words of Neh: 2. 18 are helpful "Let us rise up and build." There are many commands to holy "watchfulness" and continuance, and many promises concerning this condition.

We must not make GOD'S mercy an excuse for laziness. If a believer wishes to obtain knowledge of the words of GOD in answer to prayer, without prayerful study, and earnest learning, is there not something wrong? If we ask our gracious GOD to arrange our lives, but are unwilling to lay aside every weight, and to RUN with patience the race that is set before us, is there not something wrong?

Salvation was absolutely free, but now that we have received a new life, though we humbly acknowledge that apart from the LORD we can do nothing (John 15. 5), we are bidden to present our bodies a living sacrifice, and to yield our members as weapons of righteousness, that He may be glorified in the strenuous, spiritual life of those who would be devoted to Him, in the enabling power of the HOLY SPIRIT. May this be so, every day!

"Too Long," "Too Far," "Too Much"

Deut. 14. 24, 1 Kings 12. 28.

IN Deuteronomy we see GOD'S gracious condescension, and *His provision* whereby the journey to Jerusalem was to be actually accomplished without undue strain, and the climate of Palestine at the times of the feasts further illustrates. Since He Who knoweth our frame, arranges to meet its need, how definitely would we thank Him. But in Jeroboam's taking of counsel without asking at the at the month of the LORD (Isa. 30. 1), we have man's alteration of GOD'S will, and the journey to Jerusalem was omitted. In like manner Numbers 9 sets forth the LORD'S merciful appoint-

ment as to the second month for those who were unclean at Pass-over time. But Jeroboam worked out a scheme of a *month*-late-feast instead of the Feast of Tabernacles. Many to day approve of such *seeming* "parallels," but the whole principle of GOD'S plan was attacked, and the place He had chosen set aside. GOD'S tenderness and forbearance, are often opposed and caricatured by human ingenuity and scheming. It is so easy to draw *our own* "self"-chosen inferences, and to dishonour *HIS* Name. There was a *wondrous reason why* there was not a feast of tabernacles in this eighth month for those unclean. This feast pictures the Coming again of the LORD JESUS, and the happy readiness which will then be caused. Thus the place of GOD'S choosing, and His typical teaching were both put away, and the HOLY SPIRIT'S comment specially refers to the month: "The *month* which he had devised of his own heart." We little realize how important it is to cease from our own "wisdom." As soon as we "scheme" to retain the people (1 Kings 12. 27), and work out "our own" purpose to secure "our own" ideas, we are in the greatest peril. Have you *Scripture*-authority for your attitude, dear reader? Have you *Scripture*-authority for your assembly relationships? Have you *Scripture*-authority for your meetings? The HOLY SPIRIT does *not* contradict Himself. Do not let us put our "feelings" or "wishes" against, or instead, of His revealed will.

God's Sovereignty and A Believer's Responsibility.

WE often hear, or used to hear, of GOD'S sovereignty in the salvation of a sinner in connection with man's accountability. And the great distinction of aspect between the faith and obedience which it is the legal duty of a man to perform, and the appropriating spiritual faith into CHRIST, which is a new-covenant gift to those who have utterly failed in their duty, has often been emphasized (Eph. 2. 8, Phil. 1. 29, Tit. 1. 1). But no human words of ours can explain the *fulness* of the Divine working whereby a dead sinner is sovereignly quickened. How powerful should be the gratitude which GOD'S wondrous love calls forth. That CHRIST should *die* for guilty rebels, in order that they might receive acceptance and the new life, and wish to accept Him in Whom they are accepted is a miracle beyond all parallels!

But do we not sometimes overlook Divine sovereignty with regard to the *believer's* responsibility? The believer is placed in a *new* sphere, and having a spiritual life has *heavenly* power to obey the commands of his LORD. If there is failure to do so, he is *responsible*, and receives chastisement, and will lose at the Judgment Seat of CHRIST (2 Cor. 5. 10). It is sinful to say glibly, "GOD has not shown this unto me." His teaching has been given

in Scripture. On the other hand, we gratefully confess that GOD sometimes shows us part of His truth when we are *very manifestly* unworthy of it, and when we cannot see any reason in ourselves why He should thus encourage. One morning we wake up with definite thoughts of His love, and a portion of truth is specially impressed on us, and we rejoice in such a gracious uplifting. But we may not be able to find we had any *definite* prayer for this the night before, or any *definite* act of obedience, unto the LORD, bringing us into a condition to *expect* such an undeserved favour. Rather it seems that our gracious Heavenly FATHER *in sovereignty* is showing us, first, that He can do *more* than He has promised to do, and, secondly, that He is pleased to afford us sovereignly a *sample* of the blessings which we might have very, very often, if, taking our spiritual *responsibility*, we sought more earnestly, henceforth, to be clean vessels, and to ask in faith, nothing wavering. If we misuse sovereignty, therefore, to excuse ourselves, and to say "I must wait for such sweet tokens till GOD is pleased to revive" we miss their meaning, and their *attraction* to a godly life since it is plain He has attached promised blessings to obedience in the HOLY SPIRIT, and to show that He *will* be found when we seek for Him with the whole heart (Ps. 105. 4, Lam. 3. 25, Matt. 7. 7; the principle of Isa: 45. 19, Jer. 29. 13 applies wondrously to individual saints in the new covenant even now): GOD delights to be honoured by real faith: a holy, trustful obedience shall be rewarded, and we would enjoy the blessings of sovereignly granted *communion*, on the path of humble recognition of our wondrous privilege and responsibility *to walk with GOD!*

SENSITIVENESS.

BELOVED friends, what is it to be sensitive? Alas, many of us use the same word with a *different* meaning. We see a precious sensitiveness in 2 Kings 22. 19, "Because thine heart was *tender*, and thou hast *humbled* thyself before the LORD." The aspect of true and deep *feeling*, in contrast with Eph: 4. 19, is there before us.

But there is a pseudo-sensitiveness, which, while it may be "real" as an experience, is unappointed,—harmful to ourselves, and unkind to others. It has two special forms, with manifold gradations from one to the other. As it is *not* commanded, and thus not to the glory of GOD, we need to confess it as sin, and to seek "victory" in the LORD'S might (1 Cor. 15. 57).

Both forms approach to "evil surmisings," though Satan wraps them up in another way. (This is his usual method, even as mixture with the world is labelled "kindliness" and so forth). We "think" that someone is against us, or hastily interpret an unin-

tentional omission as a slight. We break the Divine command "Love one another" for love worketh no ill, thinketh no evil, but, contrarily we have hard thoughts. In some temperaments, these produce a worrying and rankling self-occupation,—a brooding discontent :—THAT IS ONE form of the sin. It is a sign of unhealthiness spiritually, and these signs should be watched as definitely by GOD'S dear people as the temperature and pulse by a physician of the world. In other believers, the unkind "thoughts" lead, beyond worrying within, to a measure of *expressed* unkindness, a fleshly talkativeness, which, in a deadly way, aims at the root of spiritual love and unity. To know the symptoms is to be forewarned, but the disease should be dealt with in its earliest stage, and at the hidden source. In *the power of the HOLY SPIRIT* this *is possible*. Developed, this evil *blinds* us to true wisdom. "Do not judge" is one perversion of Scripture which we shall easily use if wandering, and thus address the very children of GOD who would help to put us right, forgetful that we are *judging them all the time*. One of the saddest results of sin is that we often *think* we are right. Oh to be more *sensitive* as to our own sin. Do not henceforth call the disease we are pondering "sensitiveness." It is often "touchiness," in colloquial English. It is sometimes self-will which does not like to be reproved ; and pride which does not like to seem neglected ; or, at least, largely composed of these. And we all have a measure of these sins, and need to be much humbled, beloved friends : I do not write for you alone, but to myself also. Alas, as we have seen, we are not always *conscious* of the symptoms : we think we are sensitive and tender : we feel we have "cause" for our "complaint," and thus are unable to see our spiritual lack, and our misconceptions. Once we take a wrong standpoint, everything will appear "wrong."

Need I say that while we should condemn and hate and point out this sin, we should also seek grace to avoid irritating any festered wound in another ? Moreover, knowing the susceptibility of children of GOD to this disease, we should walk circumspectly, lest the tiniest germ of "off-handedness," which might be unnoticed by a growing and healthy believer, should be used to *start* such a sad illness, and thereby "many be defiled." "Ye which are spiritual" seek to act so that you will not need to restore. Preventive love is very precious. Do not "stir up" an unspirituality. It is so easy to help another to sin.

If the wrong sensitiveness exists, and there are "imagination" and misunderstandings, in yourself, judge them all at once. Never allow inferences from anything but facts : "suppositions" are dangerous. You "thought" A meant this and B implied that, and you are worrying yourself, or even informing C about it. *Judge the whole thing as sin*. If others have this "feeling" toward you, be exercised in heart before GOD as to *any* cause, in you, however trivial, even as when the world attack you. *Avoid self-satisfaction*. Do not despise others. Do not take a pinnacle, and

point out their sins, but bend down for the washing of one another's feet. Use love's gentleness, in the HOLY SPIRIT, wrapped up in prayerful expectancy, to "gain" your brother, "that GOD in all things may be glorified through JESUS CHRIST, to Whom be praise and dominion for ever and ever. Amen." As *He* is *exalted*, evil surmisings will be *laid low* !

PILATE'S MISSING POINT.

"Behold I bring Him forth—no fault in Him."

"Behold the Man." "Behold your King."

John 19. 4, 5, 14.

THE testimony of Pilate reminds us that Herod *once* was apparently impressed (Mark 6. 20). How great is the need for a *deep* work of grace. Furthermore, if we recollect the special aspects of the LORD JESUS in the four gospels, we remember how Matthew reminds of the *King* (yet the Kingdom of the *heavens*, exactly as John 18. 36), and Mark of the Perfect Servant in Whom there was "no fault," and Luke (written by GOD through a Gentile) of the wondrous *manhood* of the SAVIOUR of sinners. John commences with "In the beginning was the Word, and the Word was with GOD, and the Word was GOD."

PILATE OMITTS THIS ;

and strikingly his words are recorded in the *same* book.

In another way there is a grave omission.—In John 1 we have another "BEHOLD," and it is repeated

"BEHOLD THE LAMB OF GOD"

(1. 29, 36). *THIS* was not felt by the vacillating governor: he did not realize his dire need. Even his testimony as to CHRIST'S righteous life is largely negative: yet if he had seen that the One without fault was at that passover time *the* Passover Lamb without blemish (1 Pet. 1. 18, 19), how different would have been his attitude !

Pilate's omissions are those of many to-day

JUDAISM STUMBLES ON THESE TWO POINTS, nor is it alone. The natural tendency of the human heart is thereby manifested.

MOHAMMEDANISM ALSO, WHILE AGREEING THAT CHRIST WAS A PROPHET, DENIES THE SAME TWO POINTS.

And we may go further,

A BROADENING PROFESSING CHRISTIANITY SETS BOTH ASIDE:

these are actually its two great points of attack. There are *varied* religions all preparing for the federation of religions, in the denial of CHRIST *as He is truly set forth in Scripture*.

But still GOD is waiting. Still mercy is abounding. "What think ye of CHRIST?"—dear readers (Matt. 22. 42). Can you with Thomas say,

"MY LORD AND MY GOD!"

and enter into the precious words

"THE SON OF GOD WHO LOVED ME AND GAVE HIMSELF FOR ME."—

(John 20. 28, Gal. 2. 20), or is He still to you only "a prophet or as one of the prophets"—Mark 6. 15? Oh that this question of *vital* and present importance might not be thrust aside, for there is *salvation* in Him alone (Acts 4. 12), since He has died to save His people from their sins (Matt. 1. 21). It is impossible to make oneself ready for heaven: the merits of CHRIST are a glorious and sufficient passport, the ONLY passport,

ARE THEY YOURS?

"NOW Thou Shalt SEE What I Will DO"

Ex. 6. 1

THESE words came with refreshing power to the writer amid some weakness, and he longs for others to have the same joy in the LORD JESUS. The word "now" is definite and emphatic. Everything seemed disappointing (5.23). It was then that GOD stepped in. The emergency is no surprise to Him.

"Thou shalt see." Our heart remembers Ex. 14. 13—"See the salvation of the LORD . . . the Egyptians which ye have seen to-day, ye shall see them again no more for ever." Surely these words come with peculiar power after the references to GOD's seeing. "I have surely seen the affliction of My people" (3. 7, 9). "When I see the blood I will pass over you" (12. 13). Is it not because of the precious blood which He has seen that all our Egyptian enemies—the world, the flesh and the devil—shall be laid low? "Thanks be unto GOD Which giveth us the victory through our LORD JESUS CHRIST" (1 Cor. 15. 57).

"I will do." How encouraging are the mighty acts of the LORD (Ps. 106. 2). "Blessed be the LORD GOD . . . Who only doeth wondrous things" (Ps. 72. 18). Well may the redeemed say, "Thou, LORD, hast made me glad through Thy work" (Ps. 92. 4). It is a mercy to rejoice and triumph in the work of GOD'S hands, and are not His people, as well as the blessings that reach them, His workmanship? That which rests upon a man falters. But when GOD works who shall hinder? We may compare the wondrous message of Ex. 34. 10 after the unveiling of the LORD'S NAME AND GLORY AND MERCY.—"Behold, I make a covenant: before all the people I will do marvels," yes, the permanent covenant depends on GOD'S doing and in this we rejoice, yea, and will rejoice. May He be exalted in our gratitude, and obedience, through the enabling power of the HOLY SPIRIT.

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in Thy courts: we shall be satisfied with the goodness of Thy house, even of Thy holy temple." Ps. 65. 4.

"Blessed are they that dwell in Thy house: they will be still praising Thee. Selah." Ps. 84. 4.

"Blessed is the man whom Thou chastenest, O LORD, and teachest him out of Thy Law." Ps. 94. 12.

A Word of Introduction.

IT is always well to give thanks unto GOD. This is the privilege of those who are made righteous (Ps. 32. 11; 33. 1), and who can over-estimate it? These pages are sent forth with the definite desire that GOD may be glorified in the prayerful encouragement of His people, to please Him, and to live devotedly for Him amid a ruined world. We would not attract attention to a man, but emphasize Him: we would not urge onesided, but whole-hearted and all round, concern for His holy will. The doctrine of GOD is one, and this would we believe. The practice appointed by GOD ADORNS this doctrine, and we would wish for holy fellowship in the truth, and holy separation from worldliness, in the power of the HOLY SPIRIT, as becometh saints, redeemed by the precious blood of CHRIST.

"THE OUTSIDE . . . CLEAN ALSO"

Matt. 23. 26.

THESE words of the LORD JESUS are full of the deepest instruction for those who are, by grace, attentive. Indeed, the fulness of Scripture is always manifest, but, alas, how often we

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show an emptiness which is not a spiritually prepared emptiness. How often we are unreceptive, although the precious *command* of James 1. 21 still sounds forth, and awakens prayerful concern.

It is important that believers should be *outwardly* faithful to the LORD. An *undue* or disproportionate stress on the fact that the LORD sees the heart may be misused. So subtle is Satan. It is easy to say, "My heart is right, and I do not mind what others think." But such an attitude is not adorning the doctrine of GOD. Nor is it walking charitably: we should not wound the feelings of others. When, in Hezekiah's day, many prepared their heart for the passover, but were not outwardly obedient to the LORD'S own arrangements, there was a need for *healing* (2 Chron. 30. 18-20). And 1 Cor: 10. 29, 30 shows up the objection of one who argues "Why is my liberty judged?"—"Why am I evil spoken of?" The man who, by unwise "methods," and self-arranging temperament, brings trouble on himself, should not pose as a martyr for the truth.

But though the *outside* is a part, it is not the whole, and spirituality of the outside only is not *true*. Hypocrisy is a dangerously subtle sin. It may even appear as an unwillingness to dishonour GOD'S Name, and the believer may feel, "I should not like to do this or that," and thus put on "spiritual appearances." I do not mean that the remedy is a continual talkativeness about failures: we should be ashamed of these. Godly proportion is learnt in the school of the LORD JESUS. But we should, while especially humbled before GOD, be careful to avoid any pretence of holiness, not yet attained, when before men. The growing believer will be spiritual in details without obtruding it.

Hence the Divine order, "Cleanse first that which is *within* the cup and platter, that the *outside* of them may be clean also." The reference to the "cup and platter" is not only proverbial. The HOLY SPIRIT implies that we should have concern as to our spiritual food, and feed on truth, then shall we illustrate "pure religion and undefiled" in our daily walk. The same precious order is found in Hebrews 10. 19-23. "Let us draw near with a true heart . . . having our *hearts* sprinkled from an evil conscience, and our bodies washed with pure water." May the same order be seen in our lives, through the powerful inworking of GOD and to His glory.

Translations that May Help To The Glory of God.

Part 1.

WHILE praising GOD for the precious translation of Scripture, we desire to help, in any way He enables, where a more exact rendering would bring out more of His instruction. All human translations fail in measure, and these notes are not issued with self-confidence, but in humble dependence on the LORD, by one who has obtained mercy to be faithful.

Gen: 3. 22. "Behold the man *became* as one *from us*—(in order) to know good and evil." This is literal and fits the context. Adam's object is before us. "From us"—separation. How sad was the result of self-seeking.

Gen: 4. 7 "Is it not if thou doest well (there will be) a lifting up: and if not well, to the opening (open door) is a *sin-offering* lying," i.e. a sin-offering lieth to the door.

The only "opening" shown in context is the one into Eden. That door was closed by sin: a sin-offering (as this very word is rendered in Ex: 29. 14, Lev: 4. 3, 8, 20, 16. 3 &c. &c) is the only way to GOD. The word "lying" is grammatically unusual, to emphasize, it would seem, a male sacrifice. This verb is most appropriately used of a living animal (Gen. 29. 2 "crouch" Gen. 49. 9). Thus we have the solemn alternative. The man without personal righteousness needs the finished work of another. GOD set forth the gospel before Cain. Shall we be unmindful of it as he was? Or are we rejoicing in *the* Sin-offering of CHRIST?—2 Cor. 5. 21.

"TRULY GOD IS GOOD TO ISRAEL."*

THIS may be written at the end of שמות (Exodus 12). Why did the LORD bring out His people? Because He *loved* them. And how important it was that the command should have been given, "Remember this day" (Ex. 13. 3), for "by strength of hand" the LORD brought them out. The work was His, as it is said—

"Now thou shalt see what *I will do*." Ex. 6. 1.

But these facts make it all the more remarkable that, *at the first*, Israel were not set free. Even Moses said, just before the above words, "Since I came to Pharaoh to speak in Thy Name, *he hath done evil* to this people; *neither hast Thou delivered Thy people at all*" Ex. 5. 23. The word "NOW" is emphatic. GOD has an appointed time—"It came to pass at the end of the four hundred and thirty years, *even the self-same day*, it came to pass that the hosts of the LORD went out from the land of Egypt" (Ex. 12. 41). So Habakkuk wrote, "The vision is yet for an appointed time" (2. 3). Why do you ask about the *apparent waiting* of four thousand years before MESSIAH was sent? GOD has a "self-same day"; and the seven times seven, and sixty two sevens, needed to be fulfilled *before* MESSIAH could be cut off (Dan. 9. 25, 26).

Again, the fact that GOD *loved* Israel, and that He has a *mighty* arm, is the reason why some ask "How is it when GOD arose Israel were not delivered till *after* the *tenth* plague?" Possibly you have noticed

THE TWO DIFFERENCES

* Abridged reprint of leaflets circulated in the LORD'S Name among Israel. This work is a privilege for Him.

as to this plague. It was linked with *death*, and not only trouble, to the Egyptians, and it was the **ONLY** plague which was accompanied by something among Israel: and what was that **SOMETHING**? Hear the answer. There was **DEATH** among Israel too, but not the death of Israelites, nay, the death of the Sacrifice. In other words, **NO ONE** was brought out of Egypt till there had been *redemption by a sacrifice*. GOD was mighty, GOD can *always* do what He pleases, but His love and power *alone did not redeem*, He *also* kept to His purpose and *saved by a sacrifice*. So is it now. GOD'S love is wonderful—GOD'S power is great. But we cannot be saved except through the Sacrifice, which He has provided. **MESSIAH** died the self-same day that Israel were eating their passover, in order that GOD'S power might be seen in the salvation of all who trust in Him (Ps. 2. 12). Let me repeat it. The love of GOD does *not* act unrighteously. If the messenger of death comes in judgment, are not we sinners? Unless our *deserved death* has been taken by a sacrifice *instead*, unless our debt has been paid, how can the LORD righteously save? This is GOD'S passover message still. If Israel think GOD delays, we remind them of Ex: 5. 23. If they profess to be too good, and beyond punishment, we remind them of passover. If they trust to GOD'S love and power *without* a sacrifice, we remind them of passover. And then rejoicingly we can add, "**MESSIAH** our Passover has been sacrificed for us."

A Passover Unto the Lord In Jerusalem.

2 Chron. 35. 1.

WHAT is a "*passover*"? Why do we read "*unto the LORD*"? What is the reason for the words "*in Jerusalem*"? Dear Jewish reader, are you willing to ponder *these three questions*? The word פסח is from the same Hebrew root as "lame," and this occurs in 1 Kings 18. 21, "How long halt ye between two opinions?" One who is lame *stands still*. We do not read GOD passed **BY** the houses of Israel (not עבר), but that He stopped (פסח) **UPON** them (על*). Notice in Ex: 12. 13, 23, 27.

In verses 12 and 23 the word עבר (pass through) is used, but *not* at all with regard to Israel: it is used in direct contrast with GOD'S mercy to Israel:—the LORD *passed through* to *smite* the Egyptians; Passover was GOD'S own contrasted resting *upon His people*—"upon you," "upon the door," "upon the houses": notice the *threefold* thought. The door itself was an opening (פסח) but the LORD *sealed it up*. There was the shut door as in Gen: 7. 16.

Why did the LORD stay upon the houses of Israel to protect?

* Remarkably "atonement" also has its twofold "upon"—Lev: 17. 11, yet many fail to see it there: "upon the altar," "upon your souls."

In love? Yes! But what do we read that He *saw*? Notice Ex: 12. 13, 27.

The GOD of *love* saves through a *sacrifice*. Love works by a sacrifice, not *without*.

Secondly, Why "*unto the LORD*"? Ah, dear friend, these words are so important. They cut at the root of man's selfishness. But more. The sacrifice *belonged to the LORD*. So in Jonah 2. 9—"Salvation belongeth unto the LORD."

Hence we would not only ask you to *see the hollowness* of your merry making which forgets GOD, but also put the definite question, "Have you a Passover which really belongs to the LORD?" *We have*. "Thanks be unto GOD for His unspeakable Gift."

And, thirdly, we would notice the words "In Jerusalem" בירושלם. Now you say, "Next year in Jerusalem." But why are you still away from Jerusalem? The *last* book of the תנ"ך (דברי הימים) gives the reason.—The messengers of GOD have been refused. When you rejected them of old, 70 years of captivity came, but since you have rejected **MESSIAH, THE ONE GREATER THAN ALL OTHER MESSENGERS**, more than twenty five times seventy years of captivity have been sent. Is there not something wrong with Israel? But, so wonderful is the grace of GOD, the very **MESSIAH** you refused, so that you are now without a passover, was Himself, dying at passover time, **THE PASSOVER**, and in Him there is the true שלום, the True **PEACE-OFFERING**. And the GOD of Israel *still* sees the blood—even the blood of **MESSIAH** and delights to welcome all those who trust in Him.

"Happy are all they that put their trust in Him" Ps: 2. 12.

A FIRM ATTITUDE.

IT is not right or GOD-glorifying to encourage "doubt" either in prayer or in action. Firmness for the Truth pleases GOD. The apostle *knew* Whom He believed, and urged a *holding fast* the faithful Word. We should cleave with purpose of heart unto the LORD (Acts 11. 23), and stick unto His testimonies (Ps. 119. 31). There should be a definite denial of self (Matt. 16. 25), and a non-consenting to evil (Prov. 1. 10). If we become "hesitating," we dishonour the Name of the LORD. We must not be of a "divided" soul, and unstable in all our ways (Jas. 1. 8). Only as the heart is **FIXED** do we sing and give praise (Ps. 108. 1). It is a sad thing to be always "uncertain" (2 Tim. 3. 7): as the weak man is frequently obstinate, so the man of uncertainty frequently acts too quickly. The important thing is to believe GOD, and *first* to seek such dependence on Him that time may be taken in knowing His

* The Scriptures. The last book in Hebrew order is 2 Chronicles.

Will, and then, AS IT IS REALIZED, to be concerned that time may not be lost as to carrying it out. We often *start* when we should *wait* for His counsel, and afterwards vacillate when we should be doing His known will.

The fear of man, moreover, bringeth a snare (Prov. 29. 25). But what are "consequences" to faith? *The will of God is the only decisive factor.* We must not compromise to gain time or influence: to do evil that good may come is evil (Rom. 3. 8). Many were the attempts to make Nehemiah swerve. *Men* tried to frighten him with the thought of what other *men* would do (Neh. 6. 6, 7, 10), but he was occupied with *his GOD* (Neh. 6. 14). "If GOD be for us, who can be against us?" Pharaoh said "Who is the LORD?" but the position of faith is "What can man do unto me?" "Who art thou that thou shouldst be afraid?" is a wondrous question and we also recollect, "Of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered Me?" Forgetfulness of GOD is a step to much fear! Faith staggers not. "None of these things move me." "His heart is fixed, trusting in the LORD."

Be firm when men would flatter, as well as when they would terrify. Do not give place for one hour (Gal. 2. 5). Do not "hope for the best" in a way which makes light of even a temporary compromise. You are a *trustee of truth*, not of comfort. The LORD has not left His people to their own discretion but to His will, and the HOLY SPIRIT is living to apply and guide into all truth. Be firm against all human systems, however "successful" which usurp the position of an assembly of GOD. Be firm against error, put attractively. But be firm with *holy graciousness*. If your manner does not *adorn* GOD'S doctrine do not say you are a martyr for CHRIST when you suffer for your own evil. If "error" has more apparent graciousness, many are won thereby and truth is blamed for our failure.

CHRIST is a wondrous *Example* to His own. Separate from sinners, He was, nevertheless, Meek and Lowly in heart. Loving righteousness and *hating* lawlessness, He showed SUCH gracious words, and SUCH tenderness. Be firm, but be patient. Be firm, yet also humble. Thus will GOD be glorified, and subtle compromises will be detected and any heart-inclination toward them judged and confessed, that there may be spiritual progress, and a holy devotedness *in the Name of the LORD JESUS*.

"THAT COULD KEEP RANK."

1 Chron. 12. 38.

THE many descriptions of those who were drawn toward David in Ziklag and Hebron are very helpful, and imply spiritual parallels. How important that GOD'S dear people now should

have "faces like the faces of lions," being "ready armed to the war" against the might of Satan. Such, "expressed by Name," should seek "understanding of the times," and hate a "double heart." Indeed, one feels that there is a fulness of meaning in the *three* linked statements:—

"NOT OF DOUBLE HEART" (see Marg:)

"WITH A PERFECT HEART"

"OF ONE HEART."

Saved by GOD'S grace, we would, whether called to guide others or to be guided, whether "old disciples" or "new born babes" press forward to know the will of GOD, and to walk therein. Undoubtedly "a cry" precedes "conflict," and "the babe in CHRIST" must desire the sincere milk of the Word first, so as to grow. But conflict soon begins if there is growth, and this is well, though there is always the grave danger of activity and prominence, rather than a willingness for GOD to work out His purposes in the life, and rather than a delight in communion, with its background fulnesses.

Just now it is our privilege to ponder the keeping of rank which is implied in the margin of verses 33 and 36, and emphasized in 38. How precious is the condition of spiritual life which is seen by keeping rank. There are some who appear to need "goads," and almost a dragging along. There are others who are very independent. They have good wishes, but they do not know what it is to work with others to GOD'S glory. Their mannerisms encourage friction: they give the impression that they do not want anyone to arrange: selfishness is suggested by their methods. They work on their own account. Possibly they do more than others in bare activity, but there is not the the loving encouragement of others which is used by GOD the HOLY SPIRIT to make a work permanent.

Furthermore, the language here employed by GOD seems to suggest a godly order as distinct from a jerkiness. *Irregularity* is one of the greatest thieves of time. But believers are not sufficiently firm with themselves. Holy determination along a path marked out by their Heavenly FATHER is needful for His children. Every day we should be in godly array, else time unused will pass by, and our well-meaning, but disorganized lives, will have little to show at the Judgment Seat of CHRIST!

Ah, dear readers, it may be you and I own the Name of CHRIST. Are we seeking oneness of mind that we may glorify GOD? Can we say that the binding together of the LORD'S redeemed is dear to our hearts? Are we intensely earnest to fulfil 1 Cor: 1. 10? Is the privilege of keeping rank our prayerful delight?

Your weakness is not too strong for GOD'S strength: if you are afraid to trust yourself, it is well, but do not be afraid to trust Him.

"THE KINGDOM AND PATIENCE"

Rev. 1. 9.

THESE words seem strangely linked unless we are brought in grace to appreciate the heavenly meaning of the heavenly calling. "The kingdom of the heavens" has no earthly parallel. "The kings of the Gentiles exercise lordship over them . . . but ye shall not be so : but he that is greatest among you, let him be as the younger . . . I am among you as he that serveth" (Luke 22. 25-27). Observe the LORD JESUS does not imply that we are to see the application of this command to others instead of to ourselves. It is so easy to turn the edge of the sword by emphasizing how this Scripture, or that, fits a certain brother. It may do, but it is for us first. Nor is there any socialistic, man-made levelling in this humble harmony. GOD does not attack loving guidance and discipline, but He lays low the mannerisms as well as the feelings of pride, which mar all witness. "The Kingdom of the Heavens" is associated with love's powerful lowliness. We are privileged to "remain under," as the word "patience" means.

Soon will there be the "Kingdom and Glory" (1 Thess. 2. 12), but now the good confession (1 Tim. 6. 13) rings out "My Kingdom is not of this world" (John 18. 36). "Here is the patience and the faith of the saints" (Rev. 13. 10). The reigning is future. The LORD JESUS is the Rejected One, and His people have no earthly honours. If they seek these, they fail to remember the LORD'S command "Follow Me" whenever they walk as other men. Here is a believer—or shall it be rather said, "One who is apparently a believer"—and he even takes a share in politics—and he is a staunch follower of this party or of that. Indeed, he becomes a councillor : he takes part in electioneering : he receives the honour of an alderman : he is a candidate for parliament. Here is another whose business is organized in such a way that he becomes, in measure, a profiteer. And all the time the words ring out "Now ye are full, now ye are rich, ye have reigned as kings without us . . . we are made as the filth of the world" (1 Cor. 4. 8-12). And again "If we suffer, we shall also reign with Him" (2 Thess. 2. 12) and again, "Be patient, therefore, brethren *unto the Coming of the LORD*" (Jas. 5. 7). Will you, beloved reader, for one morsel of meat deny your birthright? Will you for "the treasures of Egypt" set aside "the recompense of the reward"? Is it wise to live as others, and to walk as men? Is this our answer to the poured out blood of CHRIST? Is this our response to His love? He Himself has said "If a man love Me, he will keep My words" (John 14. 23) and has added "I have chosen you out of the world, therefore the world hateth you" (John 15. 19). Shall it be said that "the love of CHRIST constraineth us" (2 Cor. 5. 14) or shall "the lust of other things, entering in, choke the Word?"—Mark 4. 19. Oh how can we lightly treat the love of Him Who loved unto death, and lives to love for evermore?

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"Although the fig tree shall not blossom, neither shall fruit be in the vines : the labour of the olive shall fail, and the fields shall yield no meat : the flock shall be cut off from the fold, and there shall be no herd in the stalls : yet I will rejoice in the LORD, I will joy in the GOD of my salvation." Hab: 3. 17, 18.

A Word of Introduction.

HOW precious are GOD'S thoughts unto us! How great is the sum of them! And yet, how often we forget TO THINK OF HIS THOUGHTS! Surely unbelief could not flourish amid such meditations! "Our own way" could not become popular, if the glory of the LORD, and His loving thoughts for His people were more realized. These pages are sent forth that He may be exalted, and that His blood-bought people may enjoy their quickly passing privilege, namely, the privilege of pleasing Him, in unworldly devotedness while they have "bodies of humiliation," and in the midst of a crooked and perverse generation. Oh that the joy of the LORD may be their strength in this attractive service.

Translations that May Help To The Glory of God.

Part 2.*

(3) Gen: 6. 3. "My SPIRIT shall not always judge among men." The words "Dan" and "Daniel" are from the same root. Does not Heb: 11. 7 help us? GOD would not always "judge among" men, and convict of judgment: He would at last send

* Any "difficulties" are welcome; it may be the grace of GOD will be granted in help thereon, and if those in other lands desire any suggestion as to the exact meaning of certain words of the HOLY SPIRIT, it will be a joy to contribute something toward translating of the Scriptures for men who cannot be personally reached, if we are privileged to answer letters concerning such problems. For this "labour of love" we shall need, and count on, the prayers of GOD'S praying people, for "we are not sufficient of ourselves to think anything as of ourselves."
[67, UPTON LANE, E.T.]

condemnation. For a season, however, He waited (1 Pet. 3. 20).

The Epistles of Peter remind us that

- (a) The *SPIRIT* of CHRIST was in the Prophets (1. 11).
- (b) CHRIST, in *SPIRIT*, heralded when the ark was a preparing (3. 18, 19).
- (c) Noah was a *herald* of righteousness (2 Pet. 2. 5).
- (4) *Gen: 6. 4.* "The fallen-ones became in the earth in those days, and also afterwards" (*lit*: "after thus"). "Nephilim" is from the root "to fall": "giants" is a paraphrase, though, doubtless, these fallen ones were giants (Num. 13. 33, same word).
- (5) *Gen: 6. 14.* As the word "pitch" suggests "atonement," being from this root, surely we should rather render, "Thou shalt cover it." GOD looked down on and Noah looked up to the type of atonement. Atonement in its twofold aspect (meeting wrath—without: encompassing him—within) was between the spared family, and the waters of the flood. This twofold aspect is illustrated by the HOLY SPIRIT'S use of the plural in Ex: 29. 36, 30. 10, Lev: 23. 27, 28, &c.

"Who Shall Lay Anything to the Charge of GOD'S Elect? It is GOD That Justifieth."

Rom. 8. 33.

"That we might be made the Righteousness of GOD in Him." 2 Cor 5. 21.

THE first verse sets forth the declaration of the FATHER: the second unveils the position of believers "in CHRIST JESUS," and if the two passages are realized in the power of the HOLY SPIRIT, the blessings and joy thereof will be great indeed!

Salvation is not a fresh probation! A gospel that made a man merely "savable" would be a weak gospel. If there were the "doing of our part," as many vainly teach, the gospel would be "weak through the flesh" (Rom. 8. 3),—as strengthless as the righteously condemning law,—but it is the power of GOD (Rom. 1. 16). A savable man is an unsaved man, a lost man! But let sovereign grace be manifested in its quickening power, let it be acknowledged that CHRIST gave His life a *ransom* for many, and that He bare the sin of many, and the suggestion that such will not be brought to glory is derogatory to His glory! The principle of a sacrifice is this—"A Righteous One, deserving of all honour, and *not* deserving to die, vicariously takes the wrath due to others, and thereby brings to them a deliverance. His competency must be seen in that He has *no* guilt, but, on the contrary, has wrought out a fulness of obedience, for sins against the command, 'Thou shalt *love*' cannot be blotted out unless a *fulness* of love is imputed to the sinner" This Scriptural teaching cuts at the root of *indefiniteness* as to redemption, and also shows the importance of the whole work of CHRIST, made available for His people by His

death. Incarnation without atonement would leave us in helplessness and doom. A perfect life of obedience without atonement would be without efficacy. But atonement pre-supposes and crowns both, and those who are "in CHRIST JESUS" have, on resurrection ground, an acceptance with the FATHER, which is only to be measured by the perfect acceptability and acceptance of CHRIST Himself!

Who then shall lay anything to the charge of GOD'S elect? Observe that *election* is made a sufficient reason for their *eternal security*! This is an evidence that election is a fact. Those who speak against election know not its real meaning. Election injures no one, but secures the eternal blessedness of a great number whom no man can number. Who dare blot out one word of Scripture to flatter the mind of the flesh? But just now let us meditate on the precious thought that GOD has so gloriously justified His own, (in connection with the declaration that His Son is righteous), that if they were unjustified *He* would be denied His very glory!

Shall righteousness be called unrighteous? Shall the finished work of CHRIST be undone? Shall GOD condemn the justified? Shall He, upon the throne of judgment, set aside His own decision? Impossible! Believers are accepted in all the perfectness of their LORD, and no charge that will stand can be preferred against Him! The safety of a believer is no less than the security of CHRIST! The Surety of a better covenant has answered for His people, and any thought now of their *unjustification* is an attack upon the pillars of GOD'S throne, or upon the merits of the LORD! Can such "doubting" of eternal life be called humility? Is it a godly dread of presumption? Nay, it is the fullest presumption! The *only* doubt must be—"Am I saved?" "Have I the evidences of one born from above?" If the lowly answer of the heart before GOD can be "Yes," if the Spirit beareth witness with our spirit, then the continual power for a life of devoted love is linked with the joyous knowledge, "My sheep hear My voice, and I know them, and they follow Me; and *I give unto them eternal life*, and they shall never perish, neither shall any one pluck them out of My hand. My FATHER, Which gave them Me, is greater than all, and no one is able to pluck them out of My FATHER'S hand" (John 10. 27-29). "The righteousness of GOD in Him," Who liveth to make intercession (Heb. 7. 25), cannot be declared unrighteous! Herein is the *fixed* joy of a *fixed* people, "made to sit together in heavenly places, in CHRIST JESUS" (Eph. 2. 6).

DELAYS often indicate a lack of realization of the greatness of GOD, and of every privilege for Him. The Coming of the LORD is a bright hope to those who walk in the light; but if we do not seek His Coming now, why should we imagine that this will be our great joy?

“Legion.”

A name that gives solemn instructions as to The Unseen Activities of Satan.

HOW often we have read Mark 5, and praised our gracious GOD that where sin abounded, grace did *much more abound*. That which the law could not do, with its chains and fetters, the STRONGER than the strong one *has done*, and “if anyone is in CHRIST, there is a new creation.” This precious fact is a comfort to the believing heart when the words seem to sound forth, “Can these bones live?” All natural desponding is quelled by the consciousness that “with GOD all things are possible.” We do not look at circumstances and then ponder what will “happen,” but realize that GOD is not limited (Heb. 11. 6). There is a grave danger when we look to the LORD through circumstances, so that *they* are nearer and distort our view of *Him*: rather let us look at circumstances through Him and His power, if we may so put it reverently, and thus we shall see *them* in their real condition. Let Him be nearer than all else.

But not only does this narrative encourage; it shuts off *all encouragement* except that which is *in the LORD*. The power of Satan is *seen* in its mighty grasp. Nor can we say that because Satan has *one* object his methods will always appear to be the same. *Men* tried to bind this *man*: *they* were evil, *he* was evil: they seemed opposed, but actually both were working out that which was rebellion. Demon-might in the possessed man did not mean that he was made *happy*, with his body held in so fearful a control: nay, he was torturing himself (Mark 5. 5). Let those who speak lightly of hell remember this! To be punished *with* the devil and his angels is no light matter. The agonies of this man were brought about by a multitude of cruel evil spirits. There are many who are tampering with “spiritism” to day, unmindful of the madness it often involves, unmindful that if a wretched man *gives himself over* to hidden powers, *some* will *afterwards* show themselves in a horrible manner, and torture the one who at first welcomes them. And how many will seek by all means to retain their victim! If he wishes after all to give up the identification they will tighten their grasp, and drive him to an extremity, unless the GOD of all might intervenes with grace abounding! The reader will recollect how spirits when told to come out sometimes rent a man first (Mark 1. 26). They hated the thrusting forth from their temple.

And Mark 5 also indicates the *multitude* of evil spirits. A legion could be spent on *one* man. Are we to interpret numerically as a *Roman* legion? If so there were *thousands*. Nor is this improbable. The herd of swine into which they went numbered “about two thousand.” The conflict which believers have with unseen “principalities and powers” of evil (the exact

contrast of spiritism, Eph. 6. 12) is no small conflict. If we under-estimate the foe (Luke 14. 31), or trust to ourselves, like Israel at Ai, we shall be awhile defeated. Satan has multitudes of forces, and we cannot resist, unless we are “strong in the LORD and in the power of His might.”

Further, the evil spirits are not a mere medley of evil powers. Here we behold thousands acting together *in military array*. The word “legion” implies this, and is linked with the word to “gather.” These powers are determined to *attack*, that is to attack GOD’S plan. There is a *terrible* definiteness. And the singular “What is *thy* name?” is answered strikingly, “My name is legion, for *we are many*.” The plural and singular are thus “united.” The spirit-powers in this man were of *one* mind (*cf.* Rev. 17. 13). Oh that those who are tampering with spiritism would ponder the real nature of that which is unseen. It is no difficulty for Satan’s organized forces to disguise themselves, and to use every means that they may make a captive. The devil himself knows how to flatter and attract (Gen. 3. 5, 2 Cor. 11. 14, 1 Thess. 3. 3 implies *two* methods). The “devices” of the evil one are subtle (2 Cor. 2. 11): the references, already noticed, to principalities and powers imply different *grades* of spirits and an organized attempt against GOD. This is a real warfare. Again let us remember “Legion” is a term of “Warfare.” We need all our armour.

There is no time for parleying. There is no room for compromise. We are in a fallen world, and the devil is not yet bound (Rev. 20. 1-3): our *only* safety from his legions is in the LORD JESUS. *Other* legions are in the control of the mighty LORD (Matt. 26. 53). Not that we are to pray *to them*. CHRIST wondrously shows the *true* method in the passage before us. Prayer is to be *unto the FATHER*. The angels do not only *come forth*, they are “*being SENT forth*” (Heb. 1. 14): hence it is for us to look unto GOD, and find comfort in His grace, and His organizing of all things to meet our need. It is a wondrous thing that we are not slain! It is a wondrous thing that we are able to live at all! Surely these thoughts will hold us back from self-confidence, and make us more praiseful for mercy hitherto, and more confident in the LORD as to the future! We cannot face one day without His loving power, but we can step forward confidently if He is with us. If in mercy we are children of GOD, *our concerns are His*, and He will not fail. Ah, beloved friends, the “problem” of daily life is met in communion with GOD, and in the application of the work of CHRIST by the power of the HOLY SPIRIT, so that we may overcome, because of the blood of the Lamb, in this warfare, even as that precious blood destroys every accusation against the redeemed before the throne of GOD (Rev. 12. 10).

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

"Thus will I magnify Myself, and sanctify Myself." Ezek. 38. 23.

[F a man makes himself the *centre* and *object* of life, there is a grievous evil, but it is *right* for GOD to do all to His own glory. Any other aim would be *lower*, and, therefore, as He cannot fall short, His purpose *must* be the carrying through of His own will, to His own honour. It is true that our blessing may be wrapped up therein: it is true that He may be pleased (and is pleased) to encourage us very much. Yet His *all-embracing* object remains; "This people have I formed for Myself; they *shall show forth My praise*" (Isa. 43. 21).

But what if another thought enters our mind, and if we selfishly fret against this great purpose? Are we not proving ourselves to be out of harmony with Him? Bare "humanity" and "philanthropy" are, when analysed, a denial of the glory of GOD! They ask for the second commandment without the first, and build up the house without a foundation! Actually they are unkind, for they set aside man's inmost and eternal welfare, and occupy him with that which is unsatisfying and transitory. Furthermore, they lack the *motive power* for real *transformation* of life. Thus we see that "the goodness" of man, however helpful as to human relationships and tranquillity on this earth, is, in the light of GOD'S law, linked with a denial of His right position and glory, and as such, it is that whereon the SPIRIT of GOD must blow in disapproval (Isa. 40. 7). Man's best actions have no weight *before GOD'S law*. Their failure, as to cause and aim, must vitiate the whole.

It is delightful to remember that a day is coming whereof the LORD hath spoken (Ezek. 39. 8), and which He hath made (Ps. 118. 24, Mal. 4. 1), in which He alone shall be exalted (Isa. 2. 11). "In that Day" the LORD will magnify Himself and exalt Himself. Thus will be His glorious reply to the defiant and lawless one, who opposeth and exalteth himself (2 Thess. 2. 4); and the characteristics of the Day of the LORD are very manifest. Ezekiel 38. 23 encourages those who have tasted that the LORD is gracious. At the *present* time, GOD appears to be silent (Ps. 50. 3), but He *will* awake to the judgment which He has commanded (Ps. 7. 6). Then will the words be fulfilled, "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set him in safety from him that puffeth at him" (Ps. 12. 5, cf. Isa. 33. 10).

When Antichrist's forces are laid low, not only will the words come true "In Judah is GOD known" (Ps. 76. 1), but the LORD will be "known by the judgment which He executeth" (Ps. 9. 16), throughout the earth, and "the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea" (Hab. 2. 14). The thoughtful reader will see the difference. *Now* the glory is that of the *gospel* of grace (2 Cor. 4. 4), and it is hid to them that are lost (3). If GOD has shined in our hearts, we

behold this glory (2 Cor. 4. 6, John 1. 14), but the unmindful world has seen no beauty in our beloved LORD: the last it saw of Him was One hanging on the cross of rejection! But *then* He will magnify Himself, and "the LORD of hosts shall be exalted in judgment" (Isa. 5. 16). He will be known to the eyes of many nations, and, (observe the added statement of Ezek. 38. 23), they will know that *He is the LORD* (cf. Ps. 83. 18). Zech. 14. 9 illustrates. At the present time, the knowledge of His NAME is a *spiritual* perception (Ps. 9. 10), but every knee will be compelled to bow, and every tongue to confess, though the heart may not realize His love. The LORD will be known, for He will unveil His *majesty*, and instead of faith there shall be sight! *Now* is the time of testing: *then* everything will be changed. How bright is the prospect for those who love Him, and *whose interests are wrapped up in His*, but it is not bright for others:—*the reverse of bright for others* (Amos 5. 18).

Ah, dear reader, it is important that we should ponder this very solemnly before GOD. When the LORD JESUS shall be revealed from heaven, there will be flaming fire on those who know Him not, and obey not His gospel. Too late men will realize that "JESUS CHRIST is LORD," and the knowledge of GOD will not be the salvation-knowledge of John 17. 3. But now free mercy sounds forth, and the powerful gospel (Rom. 1. 16) is GOD'S weapon of reigning grace (Rom. 5. 21). The sinner laid low, and conscious of utter unworthiness, is clothed with all the merits of the Worthy One, and is accepted in the Beloved. To such a saved soul, wrath is impossible, for GOD cannot undo His own work, and the longing of the believing heart must be, "That I may know Him," in Whom alone is there deliverance from wrath that is for ever, and with Whom all things are freely and fully given. As the HOLY SPIRIT takes of the things of CHRIST, and reveals them unto those who are redeemed, is there not a stimulus to a rejoicing praisefulness, that, in grateful love, the will of the FATHER may be done, and the privileges of the family experienced?

"BUSYBODYING."

1 Pet. 4. 15.

THERE are natural tendencies, and more than tendencies, to selfishness, which remind of the need for a spiritual victory in the believing life. And therefore it is fitting that, in GOD'S grace, we should seek to set forth, His own will, as to PRACTICAL ARRANGEMENTS. Some would prefer doctrine without its application, but this is not Scriptural spirituality.

"Busybodying" is so easy, and so attractive to the flesh in some temperaments, and even a pondering of this subject may be permitted to appeal to the "flesh," in a desire to think of A's faults, and to hope the notes will be a blessing to B, and to think how appropriate the message is for C, whereas self's need of mortifica-

tion is largely forgotten.

What is a busybody? He (or she) is one meddling with that which is not *Divinely entrusted* to him or her (Prov. 26. 17). And this unholy madness is ruinous. The word used by the HOLY SPIRIT in 1 Peter 4. 15 implies "an overseeing of that which belongs to another." GOD *has* appointed "overseeing." The very epistle before us emphasizes this. In 2. 25 we have CHRIST'S work, and in 5. 2 oversight in His Name. But *self's* appointment is deadly. It spoils everything. A strong will of obstinate pride may cause much mischief. It is so easy to "interfere," with a word and an action alike. The passage not *only* sets forth *general* self-exaltation, but also an interfering *oversight which unkindly trespasses on appointed oversight*. In a home a wife or child may ignore GOD'S arrangements for husbands or parents. In an assembly, it is so easy to say words of discontent against any to whom GOD entrusts godly care, and to *imagine* one is doing GOD'S service all the while. *Partial* knowledge is usually very "talkative," and criticism of the LORD'S arrangement is one of the commonest sins of the last days, but 2 Timothy 3, 2 Peter 2, and Jude, show clearly how GOD views it; and we should take *HIS* stand-point against the permeating socialism of "man's day." Strife is often caused through a feeling of envy, but if a believer has received a responsibility for others, *he* is not exalted. There is no room for boasting on his part, we were *all* worthless sinners. GOD'S sovereignty is very precious, and our beloved LORD has given to every one His work according to His own authority. Oh that we may keep gladly to the lines of His loving will. This is our *true* dignity. This, gladly undertaken, in the HOLY SPIRIT'S power, PLEASES HIM; and how precious is this privilege.

"GOLD TRIED IN THE FIRE"

Rev. 3. 18

ARE you seeking this, dear reader, or are you attracted by "the gold that perisheth"—1 Pet: 1. 7! It is so solemn to see those who bear the Name of CHRIST drawn aside to this present age, and to "get on in the world." Is not CHRIST more precious? Is not His reproach greater riches than the treasures in Egypt?

Further, we would, by grace, notice that Rev: 3. 18 not only speaks of "gold tried," but of "buying" it. This means a willingness to ponder *carefully*, and a willingness to give up *something*, to give up the fading advantages of earth, and receive the privileges of obedience.

Is it "time" which we are asked to give up? Shall we not gladly do so? Is it comfort in some partly indulgent way? Shall we hold back? Does not this "counsel" of love appeal to our hearts, that we may enjoy, in the HOLY SPIRIT, the precious words,—*"Buy the truth and sell it not; also wisdom, and instruction, and understanding"* Prov: 23. 23. If this is our aim in life, how privileged are we, as we look for the LORD JESUS from heaven.

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"My people hath forgotten Me days without number" Jer 2. 32

"This do in remembrance of Me" Luke 22. 19

A Word of Introduction.

WE read, as to the disciples that when the LORD JESUS was raised from the dead they "remembered" what He had said, and believed the entwined Hebrew Scriptures and HIS spoken Word (John 2. 22). Similarly Luke 24. 8 says, "And they remembered His Words." And in John 12. 16 it is written, "These things understood not His disciples at the first: but when JESUS was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him." Thus John 14. 26 was illustrated, "The HOLY SPIRIT . . . shall . . . bring all things to your remembrance, whatsoever I have said unto you." On resurrection ground (Col. 3. 1) though our body is NOT raised, we also should have a strong memory for the commanding words of the LORD JESUS (Acts 20. 35). "They soon FORGAT" is a sad statement after Israel had been raised up from the bed of the sea which symbolized death. To help a memory for the truth, a memory for the will of GOD, and a setting aside of human ingenuity and self-will, are these pages sent forth. We are not to "scheme," but to remember the LORD'S words, and to live according as He has appointed, while we rejoice in what He has done.

BLESSINGS MISUSED.

THE experiences of one believer often help another, and if GOD deigns to use these thoughts thus, the glory is *His* alone. It is delightful to know His *deep* interest in all His people, and His care for them, even in minutest details. "Day unto day uttereth

speech" in *this* connexion also, and day unto day should be full of heart-felt thanksgiving. We should never tire of praise.

Let us remember that temptations beset at all times. But when we receive manifest blessings there is an *extra* fulness of peculiar dangers. For example:—

(1) We may become occupied with the GIFTS and forget the GIVER. As soon as a "*thing*," however precious, becomes the *object* in view, there is a peril. It is easy to seek blessings for their own sake, and to ask for them rather than *His* will. It is "natural" in a flood tide of encouragements to *forget* to give thanks. TEN lepers prayed; ONE, when he was healed, praised (Luke 17. 13, 15). Is there a similar proportion of failure to-day?

(2) Closely linked with this is the tendency to *excitement*. Evident mercies follow in *rapid* course, and the mind becomes less restful, and less humbly dependent.

(3) Satan will ever seek to inculcate wrong thoughts, and pride is so natural amid great joys. It may be pride of "walking with GOD," and this is twofold:—

(a) Self-satisfaction after *real* spiritual communion.

(b) Self-esteem because of an *imagined* basis for the blessing in some condition of soul, whereas GOD may have granted it *in His sovereignty*, thereby drawing us to see much more His love to *unworthy* ones.*

(4) And not only so, when remarkable blessings occur, it is so convenient to spend the time with regard to these, and to forget the continual command of Prov: 4. 23. *The fortress is left unguarded* while the feast of blessing is enjoyed. This is "one-sided."

(5) Still more openly, there may ever be the consuming upon *one's own pleasures* (Jas. 4. 3). Thus the Corinthians used the LORD'S enrichment to aggrandize *themselves*. BUT EVERY BLESSING IS A TRUSTEESHIP.

(6) Repeated experiences of enjoyed mercies may *accustom* one to such, and thus unfitness for strain of another kind may be brought about. The child of GOD may unconsciously drift into a state in which if the fig tree does not blossom there is at once a *diminution* of rejoicing in the LORD. This is the effect of the failure already noticed—dependence on the GIFT rather than on the GIVER. Indeed, all mistakes are closely associated sins.

(7) If we have many manifest blessings some will draw wrong inferences, and exalt us as if "we" were very spiritual, and some may feel jealousy and envy. Hence the need for much circumspection in attitude toward others at such a time, and a holy delight in the partnership of other believers. This thoughtfulness for others is deeply important. Shall we not seek it in GOD'S grace?

* The consequence of pride is comparison with others (2 Cor. 10. 12), and despising of others.

A holy guarding against these evils, in the power of the HOLY SPIRIT, is possible. GOD'S hand is NOT shortened. His ear is NOT heavy. It is needful to be on the alert against the beginning of every evil. For example, pride may easily be fostered by a tendency to speak of oneself. It is wrong to say, "Lead us not into temptation," and *then to step thither*. But if in mercy, we delight to be in conscious dependence on the LORD, how often shall we detect sins, at their commencement, and seek and receive victory to enjoy the good hand of the LORD as Ezra and Nehemiah, and to praise Him with uprightness of heart.

IF CHRIST HAD USED LEAVENED BREAD—

WHEN He appointed the LORD'S Supper, what would be the solemn inferences? Some tell us "This is a small matter." *Love regards nothing of obedience as small*. Others say, "We do not want to be occupied with symbols"—why then *imply* that others are, when you do *not* know their hearts? If you find them harsh, criticising, bad-tempered, unspiritual, lacking in love, and *only* talking on this subject, you may well reprove these sins, but what if the act of "becoming cross" is on *your* side? What if you are the one who is SO insistent on *materialism* that you are unwilling to change *your* material to that which the LORD used? If you really find others "Judaistic," reprove this sin according to Scripture; but what if you yourself, beloved friend, are *so Judaistic* that you make the LORD'S Word of none effect by compelling the usual *traditional* bread, of which the *only* basis is tradition. Is not this Judaism? Do not use the word "Judaistic" of others to comfort yourself in disobedience, or to hide the real issue. What if *CHRIST had used Leavened Bread* in Matthew 26. 26, and Luke 22. 19, would it have mattered much?

A reply is simple. If He had used leavened bread, the Scripture would be misleading, after Luke 22. 1, 7. This is suggestive. Some say, "Where does it say He used unleavened bread?" If Scripture order means *anything*, the whole passage would be confusing *unless* CHRIST had unleavened bread. Thus any argument that the word ought to be used in verse 19 falters. Moreover, the shewbread was marked out as unleavened, and yet the "word" is not employed. GOD treats His people as spiritually minded enough to compare Scripture with Scripture, and many who object are so gladly willing to do this as to *other* parts of His precious truth.

But further, if CHRIST had used leavened bread *His obedience* unto death would have been broken, and thus His salvation destroyed. Some lightly say, "We do not know that He had this bread." Beloved reader, the truthfulness of the LORD is at issue. Ah, the answer comes, "He was obedient *under law*: that is the

whole matter." Stay, *He was obedient under law*, and therefore used unleavened bread. Is obedience under grace more careless? "Nay," you reply, "but what has the unleavened bread to do with the new covenant?" Very much. We do not have the *ONLY* bread of which He spoke because of Moses, but *because of Him Who died for us*. If He gave a new covenant command, shall the fact that unleavened bread was *ALSO* used under the old covenant hinder us from *HIS* will now? Because John baptized *before* Pentecost, shall we refuse baptism *after*? Because *the law* appointed honour to a father and mother, shall we call *the will of CHRIST* in this matter "legalism"? *Must* the new covenant commands be an entire contrast with everything appointed before? Is our LORD to be thus limited? Nay, if CHRIST had used leavened bread He would have broken the Scripture: if we use it in the LORD'S Supper, we break His commandment! We are as much *outside His own word* "This," as the "Strange fire" of Lev: 10 was outside the LORD'S appointment, though our *HEARTS* may want to please Him, and *He accepts such love* and forgives (2 Chron. 30. 18), but is there not forgiveness with Him that there may be service with godly fear (Ps. 130. 4, Heb. 12. 28)! He says "If ye love ME, keep MY commandments" (John 14. 15). Here is the simple test. Shall we venture to say "No," dear believing reader?

"I DELIGHT TO DO THY WILL."

Ps. 40. 8.

IT is delightful to ponder the LORD'S delight. There was no bare constraint in His service when *He* took upon Him the form of a servant. There was no mere outwardness. He delighted in the will of the Father. Each day was filled with love's activity, so that if all His obedience was written, the world could not contain the books (John 21. 25). But yet *that* Perfect, undescribably Perfect, Obedient One is the measure of His people's acceptance. Oh how rich are their blessings, and how fully secured. Who can overestimate the glories which are in CHRIST JESUS our LORD? Let every believing heart overflow with praise.

And thus we reach the inference of love. If we are in Him, we should seek to walk as He walked. A religiousness of form will not suffice. An outward behaviour of apparent godliness is a failure and worse. How blessed it is to love to do the will of GOD, to delight in His way, and His commandments (Ps. 112. 1). We are called to be willing servants, to be glad servants, and to rejoice in the privilege of honouring Him Whose worthy Name we bear. "What a weariness" said some of old (Mal. 1. 13). Shall we copy them? Surely not. Rather is it our thankful delight to do what our LORD has commanded. 'Tis not what we think, but

what He has said. Mark 1. 45 illustrates this. There are many who want to please the LORD in their own way, but such will displease Him. The message of John 14. 23 is definite and impressive, "If a man love Me, *he will keep My words*." The HOLY SPIRIT glorifies CHRIST, and never leads against the words of CHRIST. Those who claim the LORD'S leading against the LORD'S revealed will are on dangerous ground. Let us be joyful in our obedience (note Deut. 28. 47), and realize the order of John 15. 10, 11 where we see obedience leads to yet further emphasis on joy (*cf.* Neh. 8. 14-17).

HOW TO FIND THE WILL OF THE LORD.

DO not let the believing reader think that rules are to be set forth which will be applied mathematically. Do not let him be merely occupied with the will of GOD as to *certain isolated actions*. Our important privilege is *to be in the LORD*: then shall we see His hand as to special circumstances. The general principle applies: "Let your speech be *always* with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4. 6). If there is a jerky wish for guidance as to "this" or "that," but an unwillingness for guidance as to *everything*, we may be sure there is a serious defect. Saul sought GOD'S direction in emergencies, when *his life* was self-willed. It is not comely to ask when we wish, and to arrange for ourselves when we wish. The *whole* life should be brought unto Him. The words of John 7. 17 have many related applications, "If any one will to do His will, he shall know of the doctrine." Let there be a holy *conditon*, and the promise shall be enjoyed, "The *meek* will He guide in judgment, and the meek will He teach His way" (Ps. 25. 9). "Condition" and "attitude,"—how important are these. To bring pieces of our life to GOD, and to hold back the rest, is to insult Him. It is not enough to want leading as to actions: let us acknowledge we are not our own. Hence 'tis "if we walk in the light, we have fellowship," and in GOD'S light see light, and know what to do.

Romans 12. 2 has often been noticed in this connexion. "That good and acceptable and perfect will of GOD" cannot be realized *while* we are conformed to this age. It is when we awake, and arise *from the dead*, that CHRIST gives to us light. A believer must be concerned to *walk* in the SPIRIT, and that *whatsoever* he does should be to the glory of GOD. Any *holding back* hinders GOD'S gracious friendship. It was when Abraham showed he would not withhold aught that the name was emphasized, "the friend of GOD." And this thought needs our prayerful grasp.

When Israel rebelled against the LORD, they served their idols till heavy trials came, and then they said, "Arise and save us"

(Jer. 2. 27). This was cowardly : this was ruinous. It is so important that there should be a general seeking of the LORD at all times. Thus will there be the *special* application of His will to *special* circumstances, and His leading will be felt in a plain path. This, and not a temporary intensity, is the way of blessing. GOD will honour this, and if we seek to please Him in all, and to enjoy the communion of the HOLY SPIRIT in all our life, we shall not be afraid of awkward circumstances, but rather see *His* opportunity to direct our steps, and glorify His own Name.

"THE FEAST OF WEEKS IS NOT BEING KEPT."

THE GOD of Israel, Who said "In the seventh month, on the tenth day of the month, ye shall afflict your souls," *also said*, "Three times in a year shall all thy males appear before the LORD thy GOD, in the place which He shall choose,—and they shall not appear before the LORD empty." Thus *He* appointed TIME, PLACE and MANNER! Yet, to-day we find many Jews who *think* of אִיִּם כַּפּוּר but quite *forget* שְׁבִיעוֹת. Is it right to "pick and choose" between parts of GOD'S law? Ask a publisher how many service books are printed for *this* feast, and compare with other feasts! There is a *neglect* which attacks the authority of GOD. ONE sin will exclude a sinner from His holy presence for ever.

But the writer cannot hide the fact that even if שְׁבִיעוֹת were *outwardly* observed, it would not be *kept* in GOD'S appointed way. Two great events of Israel's year illustrate this fact: "Passover" is held without the blood which gives the name;—

רֵאִיתִי אֶת־הַדָּם וּפִסַּחְתִּי

and "the Day of Atonement" likewise leaves out the *essential* fact that

הָדָם הוּא בְּנֶפֶשׁ יִכְפֹּר

This is a strange omission in both, a *central* omission, the *same* omission. A body without the life is a carcase: why omit the kernel of GOD'S appointment? But this sad *incompleteness*, yea, contrast with what GOD said, shows the failure of every Jew, and some of us almost hesitate to apply His words to the present day travesties, or to call the day "Passover" while without *The* Passover, and to use the Word "Atonement" when without *The* Atonement.

* A leaflet circulated among Israel at their recent feast.

† The Day of Atonement. ‡ Pentecost.

§ I saw the blood and I passed over.

|| The blood, this, in the soul, will make an atonement.

And so orthodox and unorthodox Jews alike have left GOD'S teaching as to שְׁבִיעוֹת. In Deut: 16. 9-12. we read—

- (a) "Seven weeks shalt thou number to thee: . . . and
- (b) Thou shalt keep the feast of weeks unto the LORD thy GOD, . . .
- (c) And thou shalt rejoice before the LORD thy GOD, . . . in the place which the LORD thy GOD hath chosen to place His NAME there, and
- (d) Thou shalt remember that thou wast a bondman in Egypt." You number seven weeks, it is true, but "*not*" from "the morrow after the Sabbath" of Lev: 23. 15. The *foundation* is not rightly laid: therefore the *house* is not rightly built.

Again, Pentecost records GOD'S *harvest-goodness*, and thus suggests a *Palestine* centre: at this time of the year it reminds of GOD'S holy law which was given in the 3rd month, but no one among you has kept all that law: it tells of death and resurrection (as other FIRST day types*), and yet you forget this altogether. *Pentecost is not being kept*: the present-day Jewish religion is *not* as GOD said. But GOD cannot allow men to change His will. An unkept Pentecost tells of a coming judgment.

Why THE MORROW after the Sabbath? Why TWO loaves? Why baken with leaven? Why a contrast with the other First-fruits? All these questions have a clear answer,—if GOD'S teaching as to Salvation in MESSIAH is *seen*, but *not otherwise*.

To sum up. If in the wrong place, and at the wrong time, you profess to keep a feast, are you not guilty of one sin of Jeroboam, who "devised of his own heart, and ordained a feast unto the children of Israel!"—1 Kings 12. 33. The remedy is *not* hiding your eyes to this sad fact, the remedy is *not* careless putting aside of all religion, the remedy is by the path set forth in Lam. 3. 40, 41: "Let us search and try our ways, and turn again to the LORD. Let us lift up our heart with our hands unto GOD in the heavens."

Then you will see that GOD'S lesson in שְׁבִיעוֹת is the acceptance of His people, saved from Jew and Gentile, in the enjoyment of His law written in their hearts (Jer. 31. 33), because of the finished sacrifice, and precious resurrection of the MESSIAH Who *filled* the types, and without Whom they are *empty*. "O Israel, return unto the LORD thy GOD; for thou hast fallen by thine iniquity" (Hos. 14. 1, 2). Do not appear before GOD empty. Your *only* hope now, as one who *has* broken the law, is *not* to try and make up for it, but to rest in Him Who has made Atonement, and to appear before GOD, not empty, but with His *full* merits, in the *heavenly* place, of which the earthly Jerusalem was a precious type and pattern!

* "The morrow after the Sabbath" is rightly the FIRST day, and in Gen: 1. 3, this speaks of resurrection, so is it in Ex: 16, the manna pictures a Heavenly One humbled to the dust of death (Ps. 22. 15), and then raised up. The sheaf of corn plainly tells of the Seed which died, and from which the much fruit rises.

Translations that May Help to the Glory of God. Part 3.

(6) *Gen: 7. 21. 22.* Probably the use of נשמה, and the balance of the sentences, would show that we ought to punctuate, "Every man, all in whose nostrils was the *breath* of life :—of all that was in the dry land died." The breath (neshamah) of life here refers to *man*, even as the two previous "alls" of flesh and creeping things have received a further description. Then comes the colon, followed by the references to *all* creation—men and animals,—“of all that was in the dry land.” *Not every term* used of man can be used indiscriminately of beasts : those who teach the human theory of annihilation need earnest warning as to the exactness of *GOD'S words*.

(7) *Gen. 9. 27.* Our version is not clear. "He shall tabernacle in the tents of Shem" would appear to allude to *Ex: 25. 8* and *John 1. 14* "The Word became flesh, and tabernacled among us."

(8) *Gen: 10. 11.* One cannot speak decisively but it may be we should render, "He went forth into Assyria," The progress of this great type of Antichrist whose name signifies "We will rebel" and whose number is 7x42 (cf. *Rev. 11. 2*), is before us. The word "Asshur" may also signify that when he was established, and prospered, he went and built Nineveh.

(9) *Gen: 15. 13.* Again the English punctuation hinders. The four hundred years of the seed could not have been in Egypt, see *Gal: 3. 17*. A careful examination of Genesis will show 25+60+130 years* from the promise to the exodus, i.e. the 430 exactly bisected. GOD is the GOD of order:—

(a) "Thy seed shall sojourn in a land that is not theirs (Canaan Acts 7. 5a):

(b) "They (thy seed) shall serve *them* (verse 14 explains), and *they* shall afflict them."

The TWO periods make 400 years. So accurate is the precious Word. Oh for more thanksgiving.

The refreshments which the LORD gives must not be misused so that we have no time to be thankful. Let us remember that temptations to pride and other sins are very subtle and strong after peculiarly rich blessings. Satan seeks to come while we are exulting, and we often lose the victory, as many a man has lost it, namely through feasting on the spoil unmindful that the enemy has many other modes of attack than we have just experienced.

* *Gen: 12. 4, 21. 5, 25. 26, 47. 9.*

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." *Matt. 6. 19-21.*

A Word of Introduction.

*[It is a good thing to praise the LORD: it is a great privilege to want to please Him, and to have some view of the treasures which are in Christ, so that the worthless, passing advantages of earth are esteemed as but "threads and shoelatchets" (*Gen. xiv. 23*) by which we refuse to be bound. Faith's great refusal is seen in *Heb: xi. 24*. The things which are seen are temporal. Shall we spend our labour for that which profiteth not? Surely the things of God are more to be desired than gold, and better than thousands of gold and silver.*

To encourage children of God, amid the strain of being in the world, that they may set aside "the treasures in Egypt" and rejoice in "an inheritance incorruptible, and undefiled and that fadeth not away"—are these pages humbly sent forth.

"He Saith 'THE OLD IS BETTER.'"

Luke 5. 39.

THE LORD JESUS CHRIST in His wondrous parables unveils GRACE, but He also shows the SINFUL NATURE OF MAN. A topical study of the parables would be helpful to many. Where is the character of sin portrayed? To what is it likened? Where is redemption by the work of *Another* shown? In what parables, and HOW? Such questions, prayerfully pondered, would surely lead to much blessing.

In the passage before us, we see the *natural* man. He is not

viewed as one necessarily defiant. The "ordinary" sinner is far from GOD. The sad despising of GOD'S gift, which is associated with the casting forth of the man in Matthew 22, finds a parallel here. The man who was driven out there, was without the robe of righteousness. That was all—so far as the record goes—but such ignoring of the gift of GOD is a *terrible* sin. And the man before us in Luke 5 does not *desire* the new wine of the gospel. That is all we are told. He gives his reason. "The old is agreeable," it is "*kindly*," as the word implies. The "old" does not "*go against*" a man's natural bent. And what is the "old" wine? It is the fermented wine of "the sinner's own religion." It *pleases* him: he does not want God's humbling gospel *while he has the taste* of his own theories. The gospel hides all pride from man, and lays the sinner low, but the "old" i.e. the fermented doctrine of "man" does *not* say "You can do nothing worthy of God." On the contrary, it plausibly suggests that a sinner can help in something toward his own acceptance with GOD. And this is a *pleasing* thought to the natural man. But whatever men say, we would be responsible to GOD (*cf.* 1 Cor. 1. 22, 23). The *plain* gospel must be sounded forth (Gal. 1. 10).

Incidentally, we see that the LORD JESUS shows there *are* two kinds of wine, and that His truth is likened to *the new*. And this must be preserved in its *simplicity*, when it has been received into that heart which is part of the new creation ("new bottles").

And what about ourselves? Are the ideas of men pleasant to us? Do we find the gospel unpalatable? Is its holy severity against sin repugnant to us? Oh let us remember, not only that the unsaved soul does not seek CHRIST *while* he has his ideas of salvation, but that it is possible for a believer to wander somewhat from the LORD, and thus imbibe some of the "thoughts of man" which are "vanity," and that such an one will not desire then the simple gospel. How important it is to be brought into close enjoyment of the LORD'S presence, that we may be kept from *any* participation in the things of earth which will hinder a keen taste for the precious gospel. There is nothing in the Gospel to please unsaved or careless ones, but there is much to attract the heart-burdened, much to attract His saved ones.

"REJOICE YE IN THAT DAY."

"REJOICE ye in that Day." As a rule the beautiful expression "in that Day" reminds us of the coming glory when our LORD JESUS CHRIST will be exalted, and His faithful people will share His honour. But in Luke 6. 23 we have an intended hint of the glory, and yet a striking contrast. The LORD JESUS would seem to have suggested to His people, that their trials were not then on them, but that He was bearing the strain. And thus "that Day" was distinguished from the time of His earthly life. But it would

also imply that our problems now are all to remind us of *another* "that Day," even the solemn GLORIOUS time when the work of each believer shall be tested. Thus the rejoicing in *one* "that Day" is with hope of a *further* "that Day."

Doubtless, there is also a precious command which implies, "we must not *postpone* our rejoicing till the strain is *gone*. We must not be miserable *under* the difficulties. On the contrary, "Blessed are ye *when* men shall revile you and persecute you, and shall say all manner of evil against you falsely for My sake" (Matt. v. 11). *Amid* all the difficulties, however many, seek to have the happiness of saints. How can children of God be despondent?

May there not be a *further* hint? As Moses named his son "Gershom," i.e. a stranger *there*, because he would not regard the trials as perpetual, but would look forward to the time when "here" had become "there"—so should we live in the light of the fact "*This day*" shall become "*that day*" and "*That Day*" shall become "*This Day*," and the glorious future shall be changed to a glorious present. Hence from the standpoint of the glory the past time of trial could be described as "that Day." Oh to live with faith's expectation, in the power of the HOLY SPIRIT.

THE PRIVILEGE OF KNOWING.

THE HOLY SPIRIT has not encouraged a vain imagination. He has not flattered men with the thought that all will be well, but nevertheless there are precious indications in Scripture that it is possible not only to have eternal life but to know this (1 John 5. 20). Yea—amazing though it seems—actually to know GOD (John 17. 3). And to whom is this wondrous blessing? God has, in marvellous grace, set forth His mercy to poor, lost sinners. *Such* are made children of GOD, and to them is given the great joy of being near to Him. No one can estimate all this means. The wealth of grace is beyond all parallels, and when we read of knowing the love of CHRIST we are at once reminded that it passes knowledge (Eph. 3. 19). In like manner we notice the words of Gal. 4. 9, "After that ye have known GOD, or *rather are known of GOD*," as if to suggest "Now I know in part."

How delightful is this contrast of grace with Satan's vain and wicked promise, "Ye shall be as GOD, knowing good and evil" (Gen. 3. 5). How sad is man's continued seeking of knowledge to-day *without the LORD*. The desire to have information, if it is not associated with a heart of obedient love, may lead to many iniquities. May it be ours, by grace, to hear the voice of GOD in this matter, and to seek after that fear of the LORD which is "the beginning of knowledge," and to hate the pride of the creature against the Creator. Ah, if one is a *new creation* in CHRIST JESUS he may well seek a holy separation from the schemes and plans of men and the demoniacal wisdom of which Jas. 3. 15 solemnly warns.

A Difficulty in the Minds of Many Prayerfully Pondered.

"Shall We Use Fermented Wine At The Lord's Supper?"

REFERRING to 1 Cor: 11, a recent letter says,—

"As to the wine in use it was evidently intoxicating, for some were indulging in it to drunkenness. Yet he does not tell them to change the wine. If the fermentation was wrong, and the apostle failed to point it out, he failed in his duty. But under the guidance of the HOLY SPIRIT he did set the Corinthians right so as to guard against the improper use of the wine. Now if I were to go beyond the Apostolic practice by prescribing the quality of the bread and wine to be used I should feel that I was making myself wiser than GOD, and committing the sin of *presumption*."

Many dear children of GOD are deeply exercised on this point. They have realized the ravages of "drink," and *dread* the effect of ferment at the Breaking of Bread, but they are also concerned not to be "wiser than" their LORD. Therefore, while *gladly* abstaining from fermented wine as to their own meals, in love's desire not to cause others to stumble (Rom. 14. 21) they are in two minds as to the LORD'S supper. As the above letter puts the difficulty in a simple and reverent way, and without unkind imputations and sarcasm against those who would quietly and humbly follow their LORD'S "This do," it is a privilege to ponder, and oh that writer and readers may alike have the enabling of the LORD, to HIS glory (John 7. 17). May we not count on Him as to this?

One simple solution seems helpful—The LORD *never* uses the generic word "wine"—which *includes* both new and old, unfermented and fermented (Mark 2. 22), but the definite word "fruit" or "produce of the vine," which *excludes* that which is not the "produce of the vine," i.e. *excludes* fermentation, which results from the intrusion of a foreign plant.*

But the difficulty in 1 Corinthians 11 is still before us—"If the believers at that city used ferment, why does not GOD'S servant remind them they had *changed* the very symbol?" Somewhat strangely the difficulty itself is through a *foreign* plant which has leavened the passage. The careful reader will notice one *italicised* word in verse 21. GOD *did not use it*. The whole meaning is thereby changed. That the HOLY SPIRIT is *not* referring to the LORD'S Supper in 21 seems probable, *at the outset*, because how could there be drunkenness with "many" partaking of "one

* Such is ferment. It is *foreign* to the grape. Somewhat remarkably the Lord seems to allude to Himself as untouched by anything foreign in John xiv. 30 with special reference to the symbol of the vine, and His precious blood (xv. 1).

cup"? But this thought is made unnecessary by one yet more impressive and decisive. The HOLY SPIRIT says, "In eating every one TAKETH BEFORE *his own supper*" i.e. he takes *first* his own supper, and one at least was drunken thereby.* Terrible fact: the sin would be much greater now: we little know the temptations of Corinthians snatched from idolatry. But the one who had been regarded as a brother, and was nevertheless guilty of this sin, was not excused because of circumstances. He was quite incapable of taking the LORD'S Supper after such indulgence, and *so were others while this disgrace was tolerated*. Here we see love's holy sternness. No overlooking was possible.

Where is one word to be found as to drunkenness through the LORD'S Supper? The HOLY SPIRIT does not even use the term "wine" as to *this*, but simply "cup" (verse 25). Indeed, dear children of GOD who suggest keeping to the epistle for instruction in the present dispensation, and *omit* the gospel, would not know at all *what* was in the cup from Corinthians alone. But the gospel narrative tells us, "The fruit of the vine." Thus we are encouraged to compare Scripture with Scripture (note 1 Cor. 2. 13).

Hence as to the *difficulties* raised in the letter, we would suggest:—

(i) "As to the wine in use": the word wine is *not* employed, and that which intoxicated was at the *personal* suppers, for which arrangements were made in verse 22, and NOT at the LORD'S Supper.

Therefore, (ii) it is wide of the mark to say that the apostle did not tell them to change the wine. How could he tell them to change the symbol *when* there is no evidence they *had* ever changed it from what the LORD first used? Till it can be proved that ferment was introduced at the LORD'S Supper the *silence* of the apostle as to "correcting" it means nothing, for we have *no* evidence there was *anything* to correct in *this matter*.

(iii) May we not add that *till* it can be shown that the HOLY SPIRIT adopts the word "wine," for the LORD'S Supper, this word, since it has *two* meanings, should be *entirely excluded*,—it is (like *ferment*) a *human* addition in the context before us?

LOVE'S DEVOTEDNESS AND LOYALTY TO THE LORD IS NOT LEGALISM, BUT IT IS A PROTEST AGAINST LAWLESSNESS.

Beloved friends, is it not—quite unconsciously, it may be—presumption, to use fermented wine *instead of* "the fruit of the vine" at the LORD'S Supper? And will there not be a loss at the Judgment Seat of CHRIST for dear children of GOD, if they thereby

* "Before" is *not* a separate word in the original but only part of "*Taketh before*" or "*Pre-taketh*." The "for" which begins verse 21 shows this means "Taketh beforehand" i.e. before the Lord's Supper mentioned in verse 20.

shut out some of His own people who feel drawn to be simple regarding His own words "This Do!" Redeemed by the precious blood of CHRIST we would rejoice in His will, in His will alone!

A brief appendix, called forth by a further letter, may help some of the dear people of the LORD, so many of whom earnestly want a ready ear for the Shepherd's voice (John 10. 27), and who are *really* perplexed. The main point raised is "Going beyond Scripture." BUT THIS IS THE VERY THING THAT IS DONE WHENEVER

- (a) fermented wine is used,
- (b) the term "wine" is emphasized,
- (c) the added word of 1 Cor. 11. 21 is made the basis of an argument against *the LORD'S simple Words*.

Beloved readers, our hearts are full. We would write earnestly, but with love, because of *His* love. When we read such words as "The point of the apostle's censure was that they had made what should be the LORD'S Supper their own supper" we feel concerned that such an alteration of GOD'S Words should be possible. The HOLY SPIRIT distinctly says that *their* supper was *before*. Again, we read, "To suppose that after using the ordinary intoxicating wine to excess they then discarded it and introduced another kind, would be to stretch the imagination beyond all fair limits." This at first sight *appears* a forcible expression and may *seem* to some a powerful argument, but is it not based on that which is hardly "fair"? It is so easy for us all to get a wrong standpoint. But, so far as the Scripture record goes, early believers *never* connected the LORD'S Supper with fermented wine, and one might as *fairly* ask "How could they after having other forms of food go to plain bread at the LORD'S Supper?" But this is an unreasonable question and the answer would be simple, "The LORD JESUS said, 'This do': if they did what He said with love to Him, well: *if not with love*, there was serious sin: if they did something *else*, then by this also they sinned." But to say that because *to-day* many connect fermented wine with the LORD'S Supper, *therefore* the Corinthians must have done the same, and *therefore*, that the apostle approved, is *to build the whole argument on "adding to Scripture,"* and only to show that there is *no argument in Scripture itself for fermented wine*. Ah, beloved readers, beware of what-ever must ADD to GOD'S own statements to obtain its foundation. I dread lest one word should be hasty, or unkind, or turn aside any from prayerful meditation on His own loving will. If any should be offended, or annoyed, this would be a grief, but there is *no wish* to wound, nor are we conscious of any bitter words. May His dear people, including any who have written, receive these words in the spirit of love in which they are intended, and only for His glory. One yearns that loyalty to CHRIST may fill all our hearts the more, and yet fears, when urging this, that some will assume the writer is satisfied with his own loyalty. But it is

not so. We all mourn our slowness to grasp His truth. Should we not be deeply concerned in this matter, because it divides the witness of His own, as *every* addition to Scripture necessarily does? Let us go back to the fruit of the vine, beloved friends, which fermented wine is not, since it is *changed* from this by a *foreign* substance. Earnest repetition, and emphasis on this simple point, will surely impress some of His dear servants who want to please Him alone.

"And they Laughed Him to Scorn, Knowing that She Was Dead." Luke viii. 53.

NOTHING is more painful than the way in which men cast off grief, and play with death. The weepers on this occasion were evidently professional, and so they quickly began to show their true character when CHRIST spoke. Their mockery is described as laughing against Him, and the tense used implies their continuance in this iniquity. At the present time we often see how soon a man is able to set aside the solemnity of death. The decorated hearse and funeral drunkenness of some are only vulgar illustrations of a condition which permeates millions—a condition of thrusting away GOD'S solemn lessons through death.

But this passage goes further. It shows, as a general principle, the danger of self-confidence:—"knowing" that she was dead." They had no doubt upon this matter. Ah how often *our knowing* is our ruin. "Knowing": let the word ring out. If we feel sure we know, we are unwilling to be instructed. But what we know may be such partial "knowledge" that we spoil everything. We "know" that a dead man is unable to stand up, and *therefore* that a spiritually dead sinner will not come to CHRIST. But if we stop at *this* knowledge, we arrive at a hopelessly incorrect view of everything. And why? Just as, what the law could not do, GOD has done, even so what a man is quite incompetent to do, GOD is now doing. "The hour cometh and now is, when the dead shall hear the voice of the SON of GOD, and they that hear shall live." Other aspects of the failure which arises through stress on self-knowing are seen in John 3. 2 and 11. 24—"Rabbi, we know that Thou art a Teacher come from GOD," and "I know that he shall rise again in the resurrection at the last Day." In these cases the knowledge was correct, but, disproportionate stress thereon was blinding the mind to other facts, to the unrealized glories of the LORD JESUS in His Deity and all-sufficiency.

The words of CHRIST have been criticized, and sometimes His people have wondered how best to answer. What is death? Is it not the *definite* separation of body and soul? When Paul was taken to paradise, was this death? No. Yet, he tells us he may have been out of the body. Moreover, "knowing that she was dead" is, more literally, "knowing that she died" and the word

"knowing" suggests "having seen." Outwardly, she died. But the soul was not, in GOD'S intention, to be permanently removed from the body until the resurrection, the body was not to go to corruption. Hence she did not "die away." The LORD'S words were designedly an attack on the tendency of man to judge by appearance, and to infer from these instead of leaving all with GOD. What is His *purpose*? His purpose decides the *real* nature of an action and a condition. If you and I are occupied with appearances we shall make grave errors.

The truthfulness of CHRIST is important, but yet another lesson is wrapped up therein. As earthly riches are contrasted with the "true" in Luke 16, so is it as to other things. The "annihilationist" dares to interpret Scripture "as any other book," from a human standpoint. But this is impossible. Even from his *own* standpoint he is faulty, for a destroyed garment is not as a rule, annihilated, but destroyed from use, and in Scripture we read of "the destroyed (lost) sheep of the house of Israel" quite as definitely as of future destruction. If we do not take words from GOD'S standpoint the Bible is in confusion to us. How can the words "far" and "near" be explained in any other way? Sinners are "far off." Far off from *Whom*? At once we reply from *GOD*," and every word needs to receive its *Scriptural* force, as explained by the HOLY SPIRIT, through the comparison of passages, and through a humble heart-recognition that our gracious GOD Himself must be acknowledged as the Centre and Object before the spiritual eyesight of His blood-bought people.

"Thou Thoughtest That I Was Altogether Such An One As Thyself" Ps. 50. 21.

THOSE who seek to explain GOD by their own human parallels make a grave mistake. They often contend that GOD is the FATHER of all, and then assert He will not punish for ever since they would not act thus. But their statement is wrong, for GOD is the FATHER of them that believe (Gal. 3. 26). And not only so, there are many things which GOD *does* allow which many would stop if they had power. But His perfect plan is beyond man's realization. The fact that GOD *does* permit is sufficient evidence of the rightness of His action. The sad fact is that men forget GOD'S greatness, and think they can explain Him as if He were such an one as themselves! They forget, too, the enormity of sin, and how, when the LORD rises in judgment, there must be a manifestation of His holy wrath against sin. Objections as to eternal punishment set forth a slight perception of the awfulness of sin in His sight, and of the sinner's unchanging nature.

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

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"O LORD, Thou art my GOD; I will exalt Thee, I will praise Thy Name; for Thou hast done wonderful things; Thy counsels of old are faithfulness and truth" Isa. 25. 1.

A Word of Introduction.

BY the grace of GOD we can rejoice in grace, and would make known something of the fulness of grace. And grace realized leads to a new and spiritual responsibility—the privilege of GOD'S dear people as they wait for their LORD from heaven. A tender conscience befits a saint. GOD specially noticed this in Josiah. Oh that our hearts may never become HARDENED, through the deceitfulness of sin. With earnest desire for GOD'S glory these pages are sent forth to emphasize His love, His power, and His revealed will.

"He shall Grow up Before Him as a TENDER Plant, and as a Root out of a Dry Ground"

Isa. 53. 2.

ISAIAH 53 is known by heart among many believers, and this is well. Again and again it emphasizes some of the *many* glories of the LORD JESUS, and shows how the remnant of Israel will yet mourn and yet rejoice in Him when they fulfil this prophecy of their turning unto Him (Hos. 14. 1), because of the Spirit of grace and supplication (Zech. 12. 10).

Every part, compared with Psalm 22, might well detain us, but shall we now ponder the *wonderful* description of CHRIST in verse 2? Many seem to have thought because of the *added* words, that the name "Root out of a dry ground" is a term of disparagement. But *actually it is the reverse*, for in the first half of this verse we see the FATHER'S estimate of our glorious LORD JESUS, and, in the *latter* part, man's contrasted view. BEFORE*

* "To the face of."

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the FATHER He was (a) Growing up as a *Tender Plant*, and (b) As a Root out of a dry ground.

The former description ("Tender Plant") seems rather to indicate "a Shoot," which is exactly our botanical term "sucker." This refers to the precious humanity of the LORD JESUS, when He was born into the family of David, to fulfil the promises to the fathers. BUT THE WORD "ROOT" EXPRESSES HIS DEITY AND HEADSHIP OF A SPIRITUAL FAMILY.

In like manner Isaiah 11. 1 illustrates the first aspect, and 11. 10 quickly adds the second. The *same* two thoughts are in Rev: 22. 16. So far from suggesting His humiliation and His appearance before men, the term "Root," reveals Him as the *Glorious One*, the *Source* of life for His people, who are made members of Himself (John 15).

"The Root out of a dry ground" was the *only* Living One. On all sides there was, morally, nought but death *only*, dry ground. *Such is man by nature.* Thus, moreover, we see that there was *nought in circumstances* to nourish and sustain the LORD JESUS: Israel were nationally a dry ground. But He was living "to the face of" the FATHER, and His *hidden* fellowship with the FATHER is marked out. The Root is hidden!

Further, the very *order* of words may also set forth very beautifully that His life of humiliation led up to His glorious climax of a finished work, and His position as the SAVIOUR of those who owe their *life* to Him.* First we see the tender Branch from Jesse's line. Then He goes beneath the ground (death and burial pictured), and in resurrection is manifestly the One to Whom His people are united. *He* is their Root. It is precious to see how Deity and Resurrection shine out *together*. But in the light of John 17. 5 this is clear:—"And now, O FATHER, glorify Thou Me with Thine Own Self, with the glory which I had with Thee before the world was."

And so, dear believing reader, this Name is no disparagement, but shows once more the majesty of Him in Whom you have trusted (Ps. 2. 12), and Whom you rightly call "MASTER and LORD." All your blessings are in Him! Will you not be more devoted to Him, in the enabling of the HOLY SPIRIT?

And, dear unsaved reader, what about you? Are you confessing GOD'S testimony as to His Beloved SON? Or do the added words describe your standpoint,—"*He hath no form, nor comeliness.*" The word "form" implies the contrast with the "Tender Plant" or "Branch," and the word "comeliness" or "majesty" shows the contrast with the majestic and glorious "Root." Oh how can it be that *CHRIST* is nothing to you? You *need* Him. And He welcomes sinners with a mighty welcome of wondrous love, because for *such* He deigned to die. Was ever love like this? The love of our TRIUNE GOD is overpowering, and more than tongue can tell!

* Cf. John 12. 24: contrast the deadly root of Heb: 12. 15 with its evil fruit.

Translations that May Help to the Glory of God.

Part 4.

(10) *Gen: 22. 14.* "And Abraham called (calleth) the name of that place, '*The LORD will see*' (or, the LORD will be seen): with reference to which it is being said to-day, 'In the mount of the LORD, He will see' (or He will be seen)." Thus we see the repetition of THE SAME WORD: the human "pointing"† is varied, but the Divine letters are the same. "The LORD will see," or "the LORD will be seen":—which is the correct rendering? Surely, BOTH are intended. GOD the FATHER *saw the Lamb*, when the LORD JESUS CHRIST *was seen* in the very land of Moriah, dying for sinners. "*THE Lamb*" of which Abraham spoke (our version misses this important emphasis, but it is plain in the Hebrew) was *not* only "A ram."§ Hence the patriarch showed in 14 that the fulfilment of His prophecy in 8 was *still* future (Note John 8. 56 "See"). The stress on the sacrifice "being seen" reminds of Ex: xii. 13 (cf. "looking upon" another type in Gen: 9. 16). Wondrous fact, "the LORD will see," "the LORD will be seen." We recollect GOD anointing GOD in Ps: 45. 6, 7. The Deity of CHRIST is wondrous, and the way in which all Scripture points to Him, awakens much praise.

(11) *Gen: 49. 10.* "There shall not depart sceptre from Judah, and (nor) statute-maker from between His feet perpetually, for SHILOH shall come, and to Him the obedience of peoples." The One Who will have not only Judah's sceptre, but the obedience of peoples is here before us, even the LORD JESUS CHRIST. The two words rendered "perpetually, for" *can* have an idiomatic force "till," but this *is not* necessary, and are we sure it fully suits this context? Did not the sceptre depart awhile from Judah? One is quite aware that the thought may be included, "GOD'S sceptre shall not belong to the Maccabees or the Edomite Herods, though the name 'king' be taken,—the rule must be held for the One Who was to be born into the family of David, and Who will now soon return to display this." But the simple, verbal rendering|| is forceful, and prevents any appearance of "accommodating" the passage: hence this should be given a primary position. The sceptre cannot be finally laid aside: SHILOH *will* receive it, the Prince of Peace, Whose right it is, shall reign at Mount Zion before His ancients gloriously. How happy, and stimulating, is this hope, if we are among the called of JESUS CHRIST. Oh to exalt Him more, and to realize that the threads of prophecy are taken up in Him, and cannot be broken!

* The word "to-day" shows this force of the tense.

† Hebrew vowel points are added to help pronunciation &c.

§ Cf. the way in which Moses indicates that he did not fulfil the need of the people for a Mediator (Deut. 5. 27, 28; 18. 15, 16 "According to all that thou desiredst"): Moses was an incomplete illustration of type.

|| As in Isa: 26. 4.

"Woe unto them that rise up early in the morning that they may follow strong drink; that continue until night, till wine inflame them" Isa. 5. 11.

GOD'S "WOES" ARE VERY SOLEMN. Contrast His many "blessings" (e.g. Matt. 5. 1-11). "The blessing of the LORD it maketh rich, and He addeth no sorrow with it" (Prov. 10. 22). This solemn verse has come before the writer in several ways. Believers need much holy sternness as to the wishes of the flesh. The man who resents the words of Rom: 14. 21, or who is unwilling to give up indulgences, is a *slave* to himself, and *cruel* to his brethren. The denial of *oneself* is good, not for the sake of *others* alone. CHRIST *commanded* it not only because of this, but the "weak" brother who compels more care in all things is a real blessing to those who experience love's exercise.

The context of the above passage is remarkably suggestive:—

The man who seeks earthly gain—joining house to house (5. 8) is brother to the man who aims at "pleasure." Business success and amusements are two terrible snares, and closely linked. The added verses remind that sin will find a man out. *Punishment is on the line of the sin*; "His own iniquity shall take the wicked himself, and he shall be holden with the cords of his sins" (Prov. 5. 22). Hence the man of Luke 16 who fared sumptuously was thirsty beyond measure, and here we read, "Their honourable men are famished (see margin), and their multitude dried up with thirst" (Isa. 5. 13). It would seem that the LORD JESUS refers to this message in the solemn unveiling He gives!—

Thus we find the link of Scripture with Scripture.

Psalms 127. 2 was evidently in mind. It is not vain to rise up early (Ps. 108. 2), but it is vain "to rise up early, to sit up late, to eat the bread of sorrows" in feverish business anxiety: GOD often gives such restful sleep. "The abundance of the rich will not suffer him to sleep" (Eccl. 5. 12, note verse 3, and be concerned). "Ah," one will say, "The aspect here is not business." Stay, we have just pondered the *context*. "Business" is prominent *there*: "business engrossment" and "pleasure loving" are TWIN evils, and the child of GOD needs emancipation from both, to use his brief earthly life for the LORD.

And it would seem that Habakkuk laid this passage to heart:—"Woe unto him that coveteth an evil covetousness to his house" (cf. Isa. 5. 8), "Woe unto him that buildeth a town with blood," "Woe unto him that giveth his neighbour drink." These sins are *entwined*. The root of sin is *in the heart*. Till a man is saved from himself, he is in a *perilous* position.

Are you by grace a contrast?

Do you *regard* the work of the LORD, and *consider* the operation of His hands (Isa. 5. 12)? If so, can you not say, "Thou hast

put gladness in *my heart* more than in the time that *their corn and their wine* increased!"—Ps. 4. 7. The privileges of children of GOD are unnumbered, and, accordingly, their opportunities to glorify GOD in a ruined world are precious TO-DAY.

"That they may Lay Hold on the Life that Really IS" 1 Tim. 6. 19 (lit:).

THESE words, in their context, come with true power. Many are occupied with "a living," and ignoring real life. They want "a living wage" for the body, and all the time are unmindful that their hearts are earning death-wages (Rom. 6. 23). This is so sad, and yet believers fail to impress the world that "the things which are seen are temporal" (2 Cor. 4. 18), for those who bear the Name of CHRIST live so much like the unsaved. The world's standpoint, the world's customs, the world's prosperity, the world's methods, the world's aim—these things are more powerful in our own lives than we perceive. I am not pleading for a *personal* standpoint instead. It is possible to leave sects, and make a sect of one individual. And so it is possible to give up the world's attitude and take "our own" instead. But this is a failure. The LORD's standpoint alone is blessed.

I am not pleading for slovenliness or neglect of daily work. The believer should be the most consistent workman, not with eye-service. But the object of a child of GOD is to be heavenly. "*The life that really exists*" is to be very dear to him: earthly life is brief: the tent and body of humiliation may soon be taken down. Why live as though earthly life were everything. Invest for eternity, dear believing reader (2 Cor. 4. 17). Lay up treasures in heaven (Matt. 6. 20), "lay up in store a good foundation" (1 Tim. 6. 19). Thus will you glorify your FATHER Which is in Heaven, in the mighty power of the HOLY SPIRIT.

The LORD has never broken His promises, even though His people have often, alas, broken His commands. His love is constant and mighty.

"Ye which are spiritual"—Gal. 6. 1. The HOLY SPIRIT tests many hearts by such words. "Ye which are spiritual." If we are not in a spiritual *condition*, though we have been born from above, we are *quite incapable* of much service. How can we restore another who has failed unless we are spiritual? A clear eye and steady hand are needed to cast out the mote. If we still have a beam in our own eye, how can we see clearly? In striking contrast with Gal: 6. 1 we read 1 Cor: 3. 3—"Ye are yet carnal," and again, "Are ye not carnal?" It is a great disgrace if a child of GOD lives with a manifest measure of unspirituality!

"A STRONG MAN'S HOUSE"

Matt. 12. 29.

THIS verse contains a remarkable parable. Satan's power in the heart of a natural man is real. And the power of self is as a strong man armed, acting under the guidance of the "spirit that now worketh in the children of disobedience" (Eph. 2. 2). The members are being yielded as instruments of unrighteousness (Rom. 6. 13). The heart is against GOD.

The strong man **MUST BE** bound. WE cannot bind him. OTHERS cannot bind him. Compare Mark 5. 4. But a Mightier One **CAN** bind (Luke 11. 22). When the LORD JESUS comes to a poor guilty sinner, *the flesh is bound*. And what is the result? All the members, wherein the sinful flesh trusts, are no longer to be used as weapons in this sad and sinful war (Luke 11. 22), but to be used for the LORD. When the LORD claims the "house" He rightly claims the whole. The eyes and ears and hands, and every part of His people must please Him. There are many who think they are safe, and their "house" appears at peace (Luke 11. 21). How many have a delusion through this. They think that they are in an encouragingly spiritual condition, because they are restful, the flesh is so definitely in control. But let the strong man be *bound*, let him be **IMPRISONED** in that which has *hitherto* been his own house, and *he will struggle*. The Christian life is one of real conflict, and the words "He that overcometh" rings out with definite power in Revelation: indeed, to *each* church this message was to be read. "Overcoming" is not a mere feeling, it is not a sentimental affection, it involves a victory in the *background* as well as the foreground—a victory in "little things" over the power of the flesh within. Do not think you are saved because of mere feelings: how can you be saved unless the strong man—the "old man" of the flesh, *has been bound*? The striking words of Romans 6. 6 ring out, "Knowing this, that our old man was crucified with Him" (cf. Gal. 5. 24). Shall we put a criminal on the throne? Shall we release the strong man, and seek to undo the crucifying? Nay, but let us mortify the deeds of the body in the power of the HOLY SPIRIT, and live unto the praise of the glory of GOD'S grace. This is possible. May it be our daily experience!



The height of blessedness in CHRIST JESUS cannot be expressed in human words. Nor are believers able to "think" or "feel" *all* that grace has done. "We know not what we shall be," and the love of CHRIST passeth knowledge. Yet if human words falter, grace does not falter, and the sovereign grace of GOD is the joyful confidence of His people, as they look forward to blessings of which the half they cannot tell, but which are *things* for ever, in Him Who died for the utterly unworthy.

THE FOUNDATION OF MERCY.

HOW many wish to go to the root and cause and foundation of anything! WHY does *this* take place? or WHY does *that* happen? But how frequently are we all reminded that human knowledge is very limited! Man does not understand "life," and the mighty works of GOD in nature are beyond him, yet he presumes to speak and reason, as if he had complete knowledge. But if we, in ourselves, fall short in these matters, how much more as to grace! The heart-knowledge of the gospel is not possible except by Divine revelation (Matt. 11. 25). And when this wondrous wisdom is granted, how delightful is the heart-joy which sees that *mercy is because of mercy*! Who can fathom the LOVE of GOD? It is a joy to see that mercy had no foundation in *circumstances*, and that it is not dependent on *man*. GOD did not love me because I loved Him, but the words are humbly true, "We love Him because He *first* loved us." Why are we saved? Was there anything at all in self? Nothing, for we were less than nothing. In ourselves, we had not even the potentialities of spiritual good. If any reason can be found it is a *negative* one, namely, our utter unworthiness was GOD'S opportunity to display the riches of His grace. He laid hold of *rebels*, of those who were weak and small, yet daring to defy Him, and He loved them with a love that more than excels all earthly love. The *foundation* of mercy is mercy. GOD is *entirely* sovereign and uninfluenced in His love. There is, consequently, every reason for a child of GOD to praise GOD, and to be trustfully *confident*. Since salvation is simply by grace, and GOD, in perfect wisdom and with full knowledge of what He would do, loved us in spite of ourselves, will He now forsake the work of His own hands? He has said He will NOT, and it is impossible for Him to break His Word!

IS THE GOSPEL A POWER?

MANY delight to talk of *Power*, and of man's power. They are occupied with the balance of power in a ruined world, and with the organization of earth, while GOD is forgotten.

It is a joy to turn to something far brighter. The power of man is often destructive, but the gospel is

THE POWER OF GOD UNTO SALVATION.

Yes, by the grace of GOD we have proved this, and a thousand plausible "reasonings" could not disprove an experienced fact. Our mind and our heart are alike at rest. The mind sees that GOD has revealed this. The heart feels that GOD has applied this. When the understanding and the affections alike perceive the truth, it is very blessed. The mind without the heart is incomplete. Emotion without a Divine warrant is perilous. But when the rejoicing of the soul is within the sphere of GOD'S own manifestation of the truth, it is indeed blessed. How many can bear a like witness? Are not some concerned that they are unable so to do?

Hymns for Believers.

Oh how rich God's lovingkindness
To the objects of His choice:
Oh how dark our doleful blindness
When we tremble to rejoice!

Oh how rich His love to save us,
And His love to keep us still;
With His Son *all* things He gave us,
God shall all His plan fulfil.

Let our praise, henceforth abounding,
Show the riches of His grace,
While in heaven it is resounding,
Where His angels see His face.

'Tis so wondrous that He hears us
Mid the chords of heaven's song;
How this thought in trouble cheers us,
Since to Him we now belong.

Doubting, trembling, fearing, groping,
—Oft we thus dishonour Him!
Oh for brighter, heavenly *hoping*
Eyes that are not growing dim.

Oh to trust Him in the sorrow,
Oh to doubt ourselves, not Christ!
We shall have a bright to-morrow,
Since His blood for us sufficed.

Here we rest—*not* on our trying,
Nor our trusting, *nor* our prayer,
Strengthless, ON THE BLOOD RELYING
All our hope and trust is THERE!

'Tis precious to know
The love of the Lord,
While pilgrims below
To follow His Word,
To joy in Salvation,
And walk in His love,
In closest relation,
The mind set above.

'Tis precious to yearn
To see Him, our Lord:
With love that *must* burn
In hearty accord;
In Him now delighting
While waiting "that Day,"
To know heart-uniting,
To press on the way.

'Tis precious to be
His people by grace,
His mercy to see
Which none can efface;
To rest in salvation,
And joy in the Lord,
And know adoration
In holy accord!

We praise Thee, O our gracious God,
That we are saved through poured-
out blood,
Made nigh to Thee, for ever blest,
And on Christ's finished work we
rest.

We praise Thee for such wondrous
love,
Which brought our Saviour from
above;
Since all in Him we now possess.
We bless Thee for Thy righteousness.
We praise Thee, Christ will never lose
Those saved by grace, whom Thou
didst choose

We bless Thee that the choice Divine
Was all of Thee, and Thy design.

We praise Thee, we shall never die,
But dwell for aye with Christ on
high.

We bless Thee for eternal joy.
Which sin shall never more destroy.

We praise Thee for abounding grace.
In Christ, our Sure and Hiding Place,
That every word shall be fulfilled,
As Thou hast purposed, planned and
willed.

We praise Thee for the Spirit's power,
His presence with us every hour.
We bless Thee for His work of grace.
In bringing us to seek Thy face.

We praise Thee for Thy constant
care,
And for the privilege of prayer.
We bless Thee for the Scriptures, too,
And praise Thee for that Day in
view.

Can I do ought but praise,
I who God's love can tell,
That brought from deadly ways
That rescued me from hell?—
A child of wrath His child become!
How can I stand unmoved and dumb?

Let me remember much
The glory of my Lord:
His condescension such
How can my tongue record?—
The Glorious One my doom endured,
Or I had been in wrath immured!

Awaken every power
To bless His holy Name,
To use each passing hour,
His praise the constant aim:—
Redeemed my Lord to glorify,
And tell the love that brought me nigh

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"Giving thanks unto the FATHER, Which hath made us meet to be partakers
of the inheritance of the saints in light" Col. 1. 12.

A Word of Introduction.

"*GIVING thanks unto the FATHER.*" *How precious is the Name "FATHER" (John 17. 26). How great is the privilege of giving thanks. Are you an ever-thankful believer? Are you a rejoicing believer? These pages are sent forth, in the LORD'S strengthening, with an earnest desire that HIS people may love HIM, and do His will gladly from the heart (Eph. 6. 6), and press toward the mark for the prize of the high calling (Phil. 3. 14), with the joy of His salvation. If you find He blesses thereby, obey His will, and give Him the glory. We shall be glad of the addresses of any others, known to readers, who would welcome this little messenger of GOD'S truth.*

"If thine eye be single, thy whole body shall be full
of light" Matt. 6. 22.

THIS precious verse, in a context emphasizing devotedness unto the LORD, calls for much spiritual definiteness to-day. We are all so easily *diverted*. Concentration is a very real need. This thought affects everything. If we seek to lay up treasure on earth and also treasure in heaven (19, 20) we shall be of a doubtful mind. If we try to serve two masters, we shall make a grievous shipwreck of *testimony*. "Him *only* shalt thou serve." All service must be wrapped up in devoted love to the LORD. How beautifully this principle is shown by the two commands, "Thou shalt love the LORD thy GOD," and "thy neighbour as thyself." The first left *no room* for the second, except as *part of itself*. There, and there only, it received plenty of scope. Do you ask

how this is made clear? The words "with *all* thine heart" embrace *all* love, and the love to the neighbour must, therefore, be to the glory of GOD, and it is not vain.

Oh that believers would seek grace more ardently to enjoy and illustrate this principle. If the eye is single, the whole body will be affected, and blest! Why? Because the light or lamp of the body is the eye. Such precious words cut at all theories of a natural "inner light," for they show that even believers must not be "occupied" with that which is within, but "look off unto Jesus the Author and Finisher of the faith." This exhortation is needful because some think that the Indwelling HOLY SPIRIT will make them independent of the written words of truth, and so they look within for guidance in a way that ignores the beautiful *harmony* between the working of the HOLY SPIRIT and the Scriptures. It is so easy to *imagine* we are led, whenever, instead of seeking a *single* eye unto the LORD, we trust to feelings. The work of GOD within ever exalts *CHRIST* (John 16. 14). We need a *single* eye, that our *whole* body may be guided, because we behold, as in a glass, the glory of the LORD (2 Cor. 3. 18),—because we look unto Him and are lightened (Ps. 34. 5).

What is the "single" eye? The word implies a contrast with *all* duplicity, and with all dividedness of soul (Jas. 1. 8). It suggests that which is "folded *together*," and "wrapped up" with one aim, so that it has an undivided position. The only other occurrence is Luke 11. 34,* but it is found in the Septuagint of Prov. 11. 25, the *noun* appears in Rom. 12. 8; 2 Cor. 8. 2; 9. 11, 13; 11. 3; Eph. 6. 5; Col. 3. 22 and renders "uprightness" in 1 Chron. 29. 17. The single eye has a heavenward look. Like to Moses we should endure as seeing Him Who is Invisible. This attitude is appointed, and it is the only safe one. It does not become dreamy, nor give up necessary duties, but it *does* wrap all up in *pleasing* the LORD!

Ah, dear reader, have you an intense longing for this single eye? If, in mercy, as one born from above, and seeking to humbly walk with GOD, you can humbly say "yes," then it is your privilege to present your body a living sacrifice (Rom. 12. 1). Your *whole* body should be full of *light*. There should be wisdom in the use of *every* faculty unto the LORD (cf. Rom. 6). "If any one will to do His will, he shall know of the doctrine" (John 7. 17). A divided purpose means ignorance of the will of GOD. Many "ask" for light, but *remain with the dead* in the engrossing pursuit of earthly attractions and ordinary worldly comforts or success. The treasures of Egypt *seem* greater riches than the reproach of CHRIST. But how can light from GOD be expected

* A remarkable context. Verse 33 shows the danger of putting the lamp under the bushel. Many have "an eye to business," even the bushel of *business*, and so they fail to "get on" in the things of the LORD. 'Tis a poor exchange. Occupation with business instead of Christ is deadly in its nature, even though the LORD, in mercy, prevents its terrible climax.

in such a condition? The words are clear, "Awake thou that sleepest, and arise *from the dead*, and CHRIST SHALL GIVE THEE LIGHT." How solemn it is if our eye is the reverse of single! Do the things of earth bind and hold? Beware, it is easier to be misled than we think. But GOD is graciously willing to break chains even now that His people may wait on Him, and that there may be a living devotedness to our living LORD.

THE BEAUTIFUL ACCURACY OF SCRIPTURE.

A little example often crystallizes a principle, and encourages a believer. In Luke 24. 33 we read, "They rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The LORD is risen indeed."

The difficulties seem to be two:—

(i) This was the resurrection day, and since Judas was removed, and "Thomas . . . was not with them" (John 20. 24) how can we read "the eleven?"

(ii) The eleven did not believe at first (Mark 16. 14)

But there is no contradiction. The border-line of a contradiction without the slightest mistake is a wondrous evidence of inspiration, especially as the narratives are in *different* books through different writers.

Observe we do *not* read "the eleven *apostles*" (as, for example in Acts 1. 26): Matthias was among the "eleven" (see Acts 2. 14, 1 Cor. 15. 5*). In accord with this we find in John 20. 24 "Thomas, one of the twelve": the word "apostles" is again left out, that Matthias may be included.

The second "difficulty" is not a large one. The eleven may have been brought *after their unbelief* to a measure of conviction by this time, because of the LORD'S special work for the one who had denied Him. How great is GOD'S grace! Further, how often children of GOD forget that words in *italics* are not in the original,† nor are punctuation marks. Just as in Acts 7. 15, 16 the words "were carried" refer to "our fathers" and not to Jacob, who was buried at Machpelah, so here we may read "they found the eleven gathered together: and them that were with them saying" &c. Some *with them* may have been giving this testimony.

If only we seek to read Scripture humbly, prayerfully, and in the SPIRIT, how many of our difficulties will disappear. A careless and criticizing attitude ill befits any who bear the precious Name of the LORD JESUS.

* How contrasted is verse 7: a leaflet "The other apostle" will be gladly sent.
† A booklet readily sent.

THE PERILS OF UNDERWORK.

GOD has clearly appointed *work*. We find this even before Adam sinned (Gen. 2. 15), and it is delightful to know that saved ones can now please Him even in the daily details of daily work (Col. 3. 24, Ps. 90. 17). Yet many are afraid of *overwork*, when they *should* be afraid of worry (Phil. 4. 6—worry is *forbidden* to believers). So ingrained is this thought that many may almost think the heading is a misprint. But in days of pleasure-loving and of carelessness, it is a joy to be able to find some believers who are concerned that they may *live* in the HOLY SPIRIT and in view of the Judgment Seat of Christ! Such will long, with happy devotedness, to spend and be spent for His sake! 'Tis "worth while" to be devoted unto Him. The LORD'S hundred-fold is *more than* compensation.

Underwork is a grave peril *physically*. Many are "unwell" thereby, and, the more so, when they lose the privilege of learning to *trust* the LORD more. He delights to *honour* faith, the quiet faith which plods onward in devoted service. As the runner obtains a second breath, so oftentimes the child of GOD would be strengthened in body if he did not "give way" so quickly. There is a tiredness which soon comes over many, that is only a test and a background for further activity, *if it is conquered*. Many speak of a "rest-cure." Is it not possible *the LORD uses a work-cure*? The apostle writes, "Through infirmity of the flesh I preached the gospel to you at the first" (Gal. 4. 13). Even a headache He sometimes removes *via* more work, even, strange as it may seem, *via* mental work. And why? There are no "chances" with Him, and if the believer will not "give way," the trial, permitted in chastening love, has its effect, and is as graciously removed as it was allowed.* Underwork, moreover, gives time for "occupation" with physical feelings, and *this* is very dangerous. Nor can we overlook the spiritual peril, in *other ways*. As the believer is assimilated to the world, he not only fails to enjoy the expectation of GOD'S upholding, and thus receives according to his lack of faith, but he also misleads others. Thereby young believers take a lower standard of the life which is so beautifully described in John 9. 4, 1 Cor. 15. 31. And thus the LORD'S work is left by many: but He abideth faithful.

Do not think that we plead for a continued bustle before men: prayer is as much "work" as other service (Col. 4. 12 convicts us), and daily toil is spiritual, if in the Name of the LORD JESUS. Do not think, moreover, that robust health is *assumed*: the LORD may permit, as to Job and Paul, severe trials because of a measure of faithfulness, and to *increase it*. "Every branch that beareth fruit," He purgeth. Each trial has a reason, and children of GOD should not be weary in well-doing (Gal. 6. 9). Lack of continuance is "natural," but GOD emphasizes and enables a pressing forward.

* Sometimes the *wrong* person takes part of a reproof: there *is* a real pros-

"A GOOD MAN IN A WRONG PLACE."

A bad man doing many bad things is often found. Nor are we surprised. This world is full of sin. And, accordingly, a bad man in wrong surroundings is a manifest *warning* to those who are simple, and, in mercy, they avoid the very surroundings. Thus GOD overrules the sin. But when Abraham goes down to Egypt, there is a grave peril that others will say, "We can go too," and when an apparently earnest believer remains in unholy forms of Christendom, younger ones find his action a *reason* for the easier path. And Satan tells them that separation is proud, but does not tell them that there are *two* kinds of separation. Many who own the Name of CHRIST cling to man's arrangements, and even tolerate the worldliness of concerts and socials, because of some whom they love who continue in sleeping partnership with such evil. Fellowship *with protest* is fellowship still. A "just Lot" in Sodom is a frequently used example, unconsciously used! Unwittingly we are more influenced by others than we think. Even the temperament which "likes to go contrary" is influenced, if only as to the *mode* of going contrary: this of itself is a serious consequence. We cannot make ourselves bare units.

Jonathan was a good man, but he did *not* choose David's exile, and so *died with Saul* on Gilboa: a tragic death! If only he had learnt separation! Jehoshaphat went down to Ahab: his intentions may have been very good, but how much evil resulted.* Do not seek to win Ahab in Ahab's path. When Peter sits among the servants of the high priest, he is a powerless man! "Ah," you say, "these examples are beacons." Yes, because GOD has written the history and shown the end, but often we do not see the end; and we find an encouragement in that which is not the LORD'S will, *because A* who seems so godly, and *B* who appears so earnest, are willing to do it. Because *this* beloved brother is worldly in one point, we see no harm in it. Because *that* dear brother believes some error, we do not realize the real force of truth brought before us. Because one whom we love in the LORD is linked with this trade society or that religious organization, our eyes are partly closed to many evils. Thus the more earnest a man is, the *more* dangerous is his wrong example. *A good man in a wrong place becomes the devil's decoy, to trap simple souls*. He may *wish* to stay there to *improve* the evil, but unless in a place of the LORD'S appointment he is *doing* evil that good may come! *Our* methods are often very "reasonable" but not appointed: the cleansed leper *naturally* blazed abroad the matter, yet thereby hindered the work he meant to help. It is easier to be

tration, and GOD does give to His beloved ones sleep, but they should be labouring very definitely first (Eccl. 5. 12). Only *via* a prayerful walking with GOD can we know when to act and when He has appointed sleep, or rest for the outward man that perishes.

* A booklet on this subject, and "Compromise," will be gladly sent.

clever than to obey. Love that is not regulated by the LORD'S will is not His appointed love. We need to lay these things to heart. The words ring out, "Awake thou that sleepest, and arise from the dead, and CHRIST shall give thee light." What right hast thou to remain among the dead? Jehoshaphat has already been mentioned, and 2 Kings 3. 14 needs prayerful notice:—"As the LORD of hosts liveth, before Whom I stand, surely were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee nor see thee." Remember that Jehoram was partly reformed—"He wrought evil in the sight of the LORD; but not like his father and his mother: for he put away the image of Baal that his father had made" (3. 2). Jehoshaphat might have argued plausibly:—"My methods are proving effective: Jehoram is really improving." Furthermore, it is always so easy to misuse blessings. Do not say, "I know I am in the right place because GOD has blessed me there." *He blessed Jehoshaphat although in the wrong place, and on more than one occasion.* He extricated David when linked with Achish: will you make GOD'S sovereign love an argument for self's own way? He does not deliver that we may do abominations (Jer. 7. 10), but there is forgiveness with Him that He may be feared (Ps. 130. 4). Do you say, "I have been so blessed in this arrangement that I dare not leave it till GOD Himself shows me!" What if He has shown you? "Ah," you reply, "I am the judge of that." Beloved friend, 'tis not with a wish to judge or even to wound that we write: we do not ask you to act *beyond* your conscience,* but are you waiting for a voice from heaven, and waiting for a sudden feeling, or are you willing for GOD'S application of His already written words? "Separation," you reply, "to what?" Rather "To Whom?" "Separation from everything?"—"NO." "Only separation?"—By no means—a *one-sided* conscience is a peril: do not feed on parts of truth and reject other parts. The important suggestion on one's heart is this:—Let not any believer try to *quiet* his aroused conscience: let each step henceforth be according to John 7. 17: and let there be humble dependence in all. There are many believers who allow some compromise, some "doubtful" transaction, some identification with ecclesiastical-worldliness, to dull the conscience, hinder other believers, and prevent precious rewards at the Judgment Seat of CHRIST. Let the heart be subject to the LORD, and let the joyous privilege of Psalm 119. 60 be associated with *many words of the LORD*. Do not let us be specialists in one act of obedience, but rather seek to grow up unto CHRIST in *all things* (Eph. 4. 15). The SPIRIT of GOD is not limited in His power: the Scriptures are not indefinite, if we are in a true condition. It is our privilege to be concerned to please the LORD. Whatsoever it be that hinders is

* Rather we should pray for a conscience that goes beyond our present conscience, not only in *one* thing but in many.

a peril. We are bidden to lay aside *every* weight (Heb. 12. 1). Lot's soul remained righteous, but *he vexed it wrongly*. How much better it is to have peace of soul in the path that pleases GOD. Remembering that the world *rightly* expects a high standard from those who act with their conscience as to any seemingly little thing, beware of pride, beware of undoing the effect of love's obedience. Always recollect that if "*a good man in a wrong place*" draw others to evil, it is also true that a good action with a wrong manner leads many to avoid truth.

THE BLOOD will make ATONEMENT.

| | |
|---|--|
| O Israel, boasting of your deeds, You do not see your solemn needs, Without a righteousness you stand: And wrath is in God's righteous hand! | Your <i>after</i> sins—how they remain! Those sins come up each year again. Where is a hope to meet your need? What firm atonement can you plead? |
| Atonement <i>must</i> be made by blood, There is none other way to God, But blood of bulls and goats must fail, Nor can a sinner's blood avail. | The law declares sin's end is death, And we believe what Scripture saith. Without atonement you are lost, None other work can pay the cost: |
| One only hope shines brightly forth,— God's wondrous gift, to meet His wrath Messiah, in God's own plan of love, [— Came down, in mercy, from above. | The law and prophets still declare You cannot meet your need by prayer. What think you had been Aaron's lot If he the bullock had forgot? |
| The Righteous One God's law obeyed, And <i>then</i> the debt of many paid: That debt was death, 'neath judgment's load,— | Or dared without the blood to seek The blessing of that wondrous week? His fast would not have covered sin That he God's room should enter in: |
| Or there could be no heavenly road. The sword-closed gate to Eden shows The doom of those who are God's foes: | His pride would have been met by wrath, Like Nadab, he had ne'er gone forth. |
| The open'd tabernacle door Tells of salvation evermore. Atonement opened <i>then</i> the way, And God is still the Same to-day: | The sacrificial blood alone Could make the way unto the throne: The words sound forth, "He shall come <i>thus</i> ," |
| The sacrifices <i>then</i> made known We can be saved by blood alone. Without the blood your work is vain, God's message is so very plain: | And God has teaching here for us. And "lest he die," we also read! If he God's will refused to heed, [ply, Death would have been God's stern re- |
| Atonement <i>must</i> be by the blood, There is none other way to God. What meaneth your <i>new</i> year, dear friend, | And sinners <i>cannot</i> now come nigh. You <i>need</i> atonement God has <i>given</i> .* The only way from earth to heaven:— If this atonement you deny |
| A fresh beginning soon to end? You need a work for ever sure, A righteousness which shall endure. | To make your own in vain you try. O Israel, will not some confess Their sin and doom and helplessness? |
| What meaneth your atonement fast? The awful "day" is quickly past: | The <i>still</i> rejected One can save, His life for guilty ones He gave! |

* Lev. xvii. 11.

"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, E7, 43a, Broadway, Walham Green, S.W.6. "Rosemond," Bede Burn Rd, Jarrow-on-Tyne.

IS ATONEMENT POSSIBLE?

GOD is righteous. There is no doubt as to this. Every sin *must* be punished. Any forgiveness, of a sin against GOD'S law, without punishment is unrighteous. Therefore we ask—Is atonement possible?

Undoubtedly it *is*, because GOD has said so. But how? If the punishment falls on the sinner there is *no* forgiveness. If the punishment does not fall, there is *no* righteousness. If the punishment falls on the Sacrifice, we see *both* righteousness and forgiveness!

GOD gave wondrous pictures of this: for example, "the blood of the sin-offering of atonements" (Ex. 30. 10), Again, "Then shall he *kill* the goat . . . an atonement." Here is *the picture*.

What is the reality?—"For it is not possible that the blood of *bulls* and of *goats* should take away sins" (Heb. 10. 4). If a Perfect One be found, Who will bear wrath for sinners, we shall have the reality. And such an One has been *found*—

"And He Himself bear the sin of many" Isa. 53. 12.

WITHOUT MESSIAH ATONEMENT IS IMPOSSIBLE.

"LORD, I KNEW THEE."

Matt. 25. 25.

A vain and presumptuous claim. And how sad is the thought that a man would dare to speak to the LORD thus. If we know Him we shall surely trust Him, and delight to please Him. The man before us in the parable professes to know the character of the LORD, and immediately mis-represents it. Somewhat remarkably Jonah in 4. 2 knew the character of the LORD aright, and misused this knowledge, since he stifled love of the beautiful attributes of GOD by a measure of self-will against Nineveh.

Dear reader, do you know the LORD?—see Jer: 31. 34. If so, you will, in contrast with the evil man in Matthew 25, enter into the words "Let him that glorieth glory in this that he understandeth and knoweth Me, that I am the LORD, Which exercise loving-kindness, and judgment, and righteousness, in the earth: for in these things I delight, saith the LORD" (Jer. 9. 24). Outward observance without the knowledge of GOD becomes mere ritual (Hos. 6. 6). In another striking passage, contrasted with Matthew 25. 24 we see Moses' desire "Show me now Thy way, that I may know Thee" (Ex. 33. 13), and hear the longing of GOD'S servant Paul "I count all things but loss . . . that I may know Him" (Phil. 3. 8-10). Oh that there may be the joy of this in our lives!

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things" Phil. 4. 8.

A Word of Introduction.

BY the grace of GOD again we can send forth these pages. Why are we thus privileged to tell of His love? No human merit can be found! The knowledge of Himself in any measure, the wish to tell of His will, the opportunity so to do—all are by grace. And if, dear readers, we are alike "in CHRIST JESUS," what gratitude should overflow, and how definitely we should walk in accord with the high calling (Col. 1. 10), and simply please the LORD. Believers SHOULD be of one mind in the LORD. Oh that this may be our heart's longing, in the power of the HOLY SPIRIT.

THE HISTORY OF A TERRIBLE SIN.

Luke 12. 45.

THE beginning of sin is oftentimes seemingly small, but *this* grain of mustard seed will become a tree. Beware of the beginning of a sin. "Out of the heart" come varied evils, and they defile the man. How much wood a little fire can kindle. A root of bitterness may spring up and thereby many be defiled. Beware of "little things": do not excuse one sin.

The servant who *is evil*, before he utters the evil words (Matt. 24. 48), first speaks in his heart. THE LORD HEARS the language of the heart (Ps. 10. 11, 14. 1, 139, cf. Ezek. 11. 5, Zeph. 1. 12, 2. 15). Any human idea as to the LORD'S "delay" is ruinous: believers should "live . . . looking for that blessed Hope." Forgetfulness of the LORD'S promise quickly involves a wrong atti-

tude to the *LORD'S People*. 'Tis always so! Love to the *LORD* is followed by love to His own. John 21 shows this, and *the order of the two commands* in Matthew 22. 37-39 is clear. Solemnly then we see the related principle in Luke 12. If we forget *THE LORD*, we treat *HIS SAINTS* wrongly. The sin here before us has a *beginning*. *Previously* this attitude was not shown, but when there is a lack of concern as to readiness for the *LORD*, it "naturally" follows. Together with disregard of *others*, love of *self* flourishes. *Material* comforts become an "attraction." Eating and drinking have a wrong place instead of a right place to the glory of *GOD* (1 Cor. 10. 31), and the awful climax is reached "*and to be drunken*." Then comes the *LORD'S* reply, "His portion is with the unbelievers!" This man is viewed as looking awhile like a believer, but the *LORD* unmasks him. There is not one word as to a portion with believers: he is not in the congregation of the righteous. The humbling blessing of 1 Cor. 11. 32 is not his! His hypocritical heart is found out (Matt. 24. 51), and teeth are gnashed against the *LORD*.

Ah, dear reader, activity and prominence do not prove one is saved. Do you want to *enjoy* the knowledge of salvation? Then do not, in any measure, excuse the copying of the man just before us, who said, "My *LORD* delayeth His coming." Look for that blessed Hope, and say from the heart, "Even so, Come, *LORD JESUS*." Show Christian concern for *other* saints, beware of self-indulgence, do not seek "a *little* worldliness." Or ever you are aware, its chains will bind you, and golden chains are chains although golden. The attractions of earth are a miserable substitute for the friendship of *CHRIST*.

Translations that May Help to the Glory of God. Part. 5.

(12) *Gen : 49. 24.* "The Shepherd" is a precious Name of *MESSIAH* (cf. Zech. 13. 7, note Ps. 80. 1). David was a type of *CHRIST* in this. But "it is evident that our *LORD* sprang out of Juda" (Heb. 7. 14), and not out from Joseph. How then can we explain "From thence"? The same Hebrew *letters* denote "By reason of the Name." This rendering is beautifully emphatic, and suits the parallelism of Hebrew poetry:—

And there abideth* in strength his bow,
And active are the arms of his hands,
By reason of the hands of the Mighty One of Jacob,
By reason of the Name of the Shepherd, the Stone of Israel.
All blessings are from Him: well may He be praised.

* The *vav* consecutive does not oust the thought of continuance.

PRIDE OF SPIRITUALITY.

THIS seems, in some respects, the most deadly form of a deadly disease. To be proud of anything is sinful, for what have we which we did not receive? But when there is pride as to the very blessings which reprove us so definitely for pride, who can measure the results?

In all the Christian life, we are liable to Satan's temptations. Activity in earnest service is often made his base of operations. We think of the Puritan who, when congratulated upon his preaching one day, replied to this effect, "The devil told me that first." I am not suggesting that those who are helped should fail to encourage the one who declares *GOD'S* truth. He may need this when seeming to need it least, but "flattery" is vain. Yet pride as to worship seems even more perilous, in some ways, than pride as to preaching. The *LORD* spake a parable to those which "trusted in themselves that they were righteous," and the message of Isaiah 65. 5 to those who say "I am holier than thou" is deeply important.

It may be that we feel we know somewhat more than others. We look on the "denominations" and "systems" of to-day, and speak rather confidently of being brought out of "systems" and being gathered unto the *LORD*. Let us beware. The one who said "*I am of CHRIST*" is rebuked with the one who said "*I am of Paul*." The big "*I*" is ruinous.

It may be, beloved reader, that you conceive the spiritual blessings which are yours are so much greater than those of others, that you can speak of such as in "bondage" and as those who hold to the "letter" of Scripture. "Take heed lest by any means this *liberty* of yours" become something quite different from what you think it is. Spiritual shipwreck may be graciously prevented, but unconscious self-complacency brings grave danger. The sad fact is that those who speak much of love, and complain of others as being too "legal," sometimes show that their own love cannot speak lovingly of such, and, therefore, that, with all their spirituality, in some cases "real," it seems there is a large amount of imitation love. Do we not feel our own danger in this? "Love is the fulfilling of the law," and to us this is "the law of *CHRIST*." But "love" that puts aside the word "law," and objects to the term "commandments" is hardly the love as to which He said, "If ye love Me, keep My commandments." When our love cannot come down to practical details, we may well search our ways!—There is something wrong!

What must be said if any of us speak of fellowship with *GOD*, and of going onward with Him, and of union with *CHRIST* and a heavenly position, and yet sometimes act bitterly, and seem so unkind when parts of the *LORD'S* appointment (for example, as to the breaking of bread) are brought before us? May it not be that spiritual pride has come in, and that we are unwilling to see anything which

"leading" brethren have not seen? The blessings which GOD has given in the past are misused to draw the inference that "If anything else were the will of the LORD in these matters, they should have known it." Is there not a call to humiliation, and a prayerful concern in the HOLY SPIRIT?

The wondrous movement which GOD caused about 1830 seems to have now become much overgrown by a pride of spirituality. Linked therewith, is there not often an unconscious sense of "finality," which holds back from the LORD'S own work in bringing more definitely still to His own arrangements? The writer is deeply conscious that the same danger surrounds *all*. If believers who are gathered where he also is privileged to be gathered, become self-satisfied, their power is undone. It is *this attitude* which often makes the world hate the position of children of GOD who are in measure separated, and yet such flatter themselves that their rejection is more largely the reproach of CHRIST. Ah, beloved readers, let us not be proud of what we are, or have, or know, or do, but simply boast in the LORD, and beware of Satan's attempts to lead to unconscious loss of humility. Sin is gradual, but if we realize the precious blood, how humble shall we be kept.

"LET NO MAN DECEIVE HIMSELF"

1 Cor. 3. 18.

HAVE you noticed how the apostle uses such words to those owning the Name of CHRIST, and specially with regard to that Day? Gal. 6. 7 is heart-searchingly definite. How often we pass on these warnings to the careless sinner. But are they not addressed to those who bear CHRIST'S Name? Are not many deceived who will say, "LORD, LORD," and find He does not own them? The contexts of such warnings show definitely

THE EMPTINESS OF MERE PROFESSION.

Unless there is spiritual fruit, how can we dare to say there is life? The parable of the sower comes forward in this connexion. Wherever there was good ground there was at least *some fruit*. The minimum was thirty-fold.

"Let no man deceive himself," and imagine, in human wisdom, that he can profess CHRIST'S Name, and then "live as he likes." The gospel with its freedom and its encouragements of love, is most dangerous in the hands of a sinner. But let one have a new life, and he will long not to deceive himself, but to be open and transparent before the LORD, and humbly concerned that his life may adorn the doctrine, and prove he has passed from death unto life.

The words of love that smite our pride bury our cares. If our FATHER is trusted to arrange His children's lives, they have no right to mortify their self-will, and yet hold to their anxiety.

"BEFORE HE WAS HUMBLLED."

IT is deeply important to notice certain words emphasized by the HOLY SPIRIT in certain contexts. For example, a Concordance will show the stress on being humbled in 2 Chronicles: the word here used occurs in 7. 14, 12. 6, 7, 12, 30. 11, 32. 26, 33. 12, 23, 34. 27, 36. 12. Thus we see some striking contrasts. In Hezekiah we see a believer graciously humbled: in Manasseh we behold an unbeliever brought to humility, brought to a bowing down before God, and caused to become a believer. In Josiah we again notice a believer who was humbled: and in Zedekiah we have the sad contrast—an unbeliever unhumbled, but persisting in his own self-will. In this connexion observe how that Manasseh was "taken among the thorns" (2 Chron. 33. 11). If this refers to the mode of capture there is the contrast with Zedekiah in 2 Kings 25. 5. But the writer is inclined to interpret in the light of Num. 33. 55 and Jos. 23. 13 which give a clear thought of piercing the eyes.* This was quite in accord with the Assyrian custom. Hence there would seem to be a contrast with 2 Kings 25. 7. Manasseh was led before the monarch, and his eyes were almost pierced, but God wondrously prevented, and he was spared to become one of His servants. Surely the trophies of grace are marvelous. Whereas Ahaz in the time of his distress trespassed yet more (2 Chron. 28. 22), and Amon humbled not himself but trespassed yet more and more (2 Chron. 33. 23), Manasseh was sovereignly brought to a true humiliation, and then, as in connexion with Saul of Tarsus, the words were true "Behold he prayeth." Observe the precious *simplicity* of "And prayed unto Him"—"The rest of the acts of Manasseh and his prayer"—"His prayer also." Verses 12 and 13 plainly set forth that prayer is impossible till there is humbling. The Hebrew word for "prayer" bears out this thought; it denotes "judging oneself." Remember, too, the parable of Luke 18. 10-14. Oh that we, dear readers, may be sufficiently humbled to pray, and to pray with power. Pride shuts the mouth as to supplication, but opens it with boasting. God shuts the mouth as to boasting, but opens it in praise. How many evils are done before a man is humbled. This principle applies to the believer also, as Psalm 119. 67 suggests. When we are truly humbled, how earnestly shall we seek God's own Word, and keep that priceless treasure!

"I HAVE GAINED . . . FIVE TALENTS"

Matt. 25. 20.

IT is very difficult now to record service without pride, but in "that Day" all pride will have been removed. This is a precious prospect. But the hard work, under, or, at least, amid trials must be *now*. Do we realize this sufficiently?

Just now the special thought on the writer's mind is a very important principle. Doubtless the HOLY SPIRIT shows in Scrip-

* See also 2 Cor. 12. 7: God's servant elsewhere alludes to the eyes in a very remarkable context (Gal. 4. 13-15). The fact that a different word is employed in 2 Chronicles does not prevent the *same* thought,—of that which would pierce.

ture that the "talents" may be interpreted in *several* ways. We must *not* limit to the English use of the word "talented." What then is the principle? It is simply this:—multiplication is often linked with right and earnest use of that which is entrusted to us. Many believers hinder their mental powers by *complaining* of their "inabilities" instead of *using* their abilities prayerfully. If we use our memories aright, of how much will GOD make them capable? Alas, how often we forget this, and either leave unused, or use wrongly, without true determination. Oh that it may be ours by grace to "gain" as we seek, in the HOLY SPIRIT, to occupy in, and with, whatsoever is given into our charge and care, that we may use it for the LORD.

Have You The Knowledge Of Salvation?

MANY say that this knowledge is *impossible*; and that the claim is presumptuous! But what is the testimony of Scripture? Many *are* presumptuous when they profess to be children of GOD because born in a certain country, or *professedly* baptized. *But is it presumption to believe GOD?* If it is the reverse of presumption to rest on His testimony, we are assured that it is possible to know whether one has eternal life. "These things have I written unto you—that ye may know that ye have eternal life" (1 John 5. 13). But to whom and of whom is this spoken—"The ones who believe *into* (not merely about) the Name of the SON of GOD!" And in inspired praise the words sounded forth—"To give knowledge of salvation unto His people in the forgiveness of their sins" (Luke 1. 77). It is presumption to profess one is saved unless there is a foundation, but if we are in CHRIST JESUS, if as guilty sinners we have rested on His death for us, and if we are now living to please GOD, and thus have the fruits of life from above (John 3. 3, 2 Cor. 5. 17), it is NOT PRESUMPTION TO BELIEVE AND REJOICE IN THE TESTIMONY OF GOD.

"That is Ready to Judge" 1 Pet. 4. 5.

These words should be sounded forth. GOD is *ready* to judge. He waits, in perfect wisdom and wondrous forbearance, but He has given a climax witness to the world, and the work of the LORD JESUS to save poor lost sinners out of this world has been accomplished. In this connexion nothing remains to be done: therefore, it behoves us to warn men because judgment has come so near. Sentence may not be executed speedily, from man's standpoint, but it is futile to hope for deliverance apart from CHRIST. No man is able to make his own escape. To put off concern is perilous. Now GOD waits, and waits to be gracious, and to welcome sinners.

"So are the ways of every one that is greedy of gain, which taketh away the life of the owners thereof" Prov. 1. 19.

"He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it" Prov. 11. 26.

THE book of Proverbs is intensely practical. Indeed, all Scripture is practical. It is true, we are not here to reform the world. We cannot put right the ungodly. We cannot change the ruin. But we can be personally faithful, *whatever* our surroundings may be. And we would not be complainers. Rather, GOD tests His dear people and trains them by trials. Hence we would be deeply concerned not to envy the oppressor, nor to choose any of his ways (Prov. 3. 31). Our privilege is to be lowly, and to wait for our LORD from heaven.

A believer cannot excuse one sin in business life, *without gravest danger*. He must call things by their *right* names: a business *lie* is never permissible, there is nothing "white" about it: worldly flattery and affability are not necessities: a "sharp" practice is not to be commended, nor at all condoned. It is painful to hear such an expression as "That is business," when some dishonourable method has been chosen. That is NOT true business, and if any commercial arrangements, or any measure of seeming prosperity, hinder the spiritual life, or nullify one word of CHRIST, let such success be banished. It is better to have a dinner of herbs with a clear conscience than worldly success with loss of communion.

"A dry morsel" can satisfy the bodily needs, but wandering from GOD will never satisfy the awakened soul. In this connexion one notices, with deep concern, that Prov. 1. 19 is the *culmination* of *preceding verses*. These have spoken of apparently *open* robbery, and many are ready to flatter themselves, "We do not act thus," but the HOLY SPIRIT shows that the "ways" of all who seek for gain are *exactly the same* BEFORE GOD. If you, dear reader, want to get on in the world, you are in great peril. How much better to listen to the next verse in Proverbs: *listen to true wisdom: listen to the LORD'S voice*. The LORD is not heard by many, because commercialism has such a deadening effect. Do not put aside this chapter. The after-context of Proverbs is as solemn as that which comes before: it shows the blighting effect of "gain."

But, possibly, the reader turns to Proverbs 11, and feels relieved. He thinks "I am not a profiteer; I am not cornering food supplies: how shameful is such iniquity." But some professing believers are sleeping partners—*doubly* sleeping partners—in such sin. But in view of this not a few flatter themselves

once more "And I have always held aloof from such a fellowship." Stay, dear reader, the principle which *underlies* the action is simply "*selfishness*" at the expense of others. Only ONE perfectly fulfilled the command of Lev. 19. 18, and He is seen in the beautiful parable of Luke 10. Oh what a mercy it is to be saved by Him, and NOW to follow Him as LORD and Model. The young man thought he knew the rule and carried it out, till he was given an example to work out, and he immediately failed. Are we thus mistaken?

Finally, though we have rightly emphasized the *physical* aspect, (for godliness extends to all daily details), there IS a spiritual parallel. If GOD grants spiritual "corn," do not withhold it. This you receive freely, in order to give freely. Seek to avoid becoming a miser of blessings. Think of the spiritual needs of others. Do not be greedy of spiritual things as if self were the goal. You are the LORD'S trustee for all, the LORD'S trustee unto His glory!

"They have not Served Thee . . . in Thy Great Goodness that Thou Gavest them" Neh. 9. 35.

"Thou Servedst not the Lord thy God with Joyfulness and with Gladness of Heart for the Abundance of all Things" Deut. 28. 47.

IT is a wondrous privilege to serve GOD. This is not bondage. The true attitude is expressed by the words, "O LORD, truly I am Thy servant . . . Thou hast loosed my bonds." We remember, moreover, the striking expression, "His own son that serveth him" (Mal. 3. 17), and, "As a son with the father, he hath served with me in the gospel" (Phil. 2. 22). Nor would we forget that almost immediately after John 15. 15 we read, "Remember the word that I said unto you, The servant is not greater than his LORD," and the climax of Rev. 22. 3, 4 comes to mind, "His servants shall serve Him: and they shall see His face, and His Name shall be in their foreheads." Service with joy is a privilege, and the reverse of bondage.

"Legalism" is "*lawlessness*," since the commands of GOD contain the word "love," and love cannot be legalistic, therefore legalism is always breaking the law. It is *intense lawlessness*, and prepares for Antichrist. But the tendency of the world to speak against the LORD'S commandments is not so serious as the subtle sin of those who bear His Name when they speak as if their freedom was a reason for *disobedience* to His plain and definite appointments. This is *not freedom*, it is *fleshly bondage* calling itself liberty! Oh for a grace-given contrast!

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"For your obedience is come abroad unto all. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil" Rom. 16. 19.

A Word of Introduction.

CAN the above words be said of us, dear readers? They are very searching. But they should be applied. Our knowledge of truth must not be "*only in the head*"; we need a close acquaintance with the LORD and His ways, that our actions may be manifestly—OBEDIENCE. Lack of obedience vitiates doctrinal accuracy. How often the Name of GOD is blasphemed, because a believer who knows more than others does not live more nearly to the LORD than others. It is right to expect more from those to whom we commit more. And if our gracious Heavenly FATHER has committed to us so very much in His free grace, how definitely should we be concerned to show the obedience which will honour and praise Him. To help, in some measure, in the emphasis on such godliness are these pages sent forth.

SPARED THROUGH THE DEATH OF CHRIST.

MALACHI 3. 17 is beautiful: but how precious it is to realize the foundation also—Romans 8. 32. Our deliverance is because He suffered wrath! What manner of persons ought we to be!

GOD has arranged many precious "overrulings" in typical history. For example, the blessing to Judah, and the ten tribes alike, is associated with the possession of a "silver bowl" to which the sons of Jacob were *not entitled*. The "picture" is

clear: redemption and refreshment and exaltation (as *this* word for "bowl" means) are linked with an undeserved redemption, *given*,* without Israel's seeking. Moreover, in connexion with the Divine working out of this *they* acted *sinfully* (Acts 2. 23). It is true that Joseph did not exactly say, "you have stolen," but he seems to have misled, yet GOD *overruled*, to show the beautiful type. In like manner, Jonah, *through disobedience*, was under the waves, and did not go to the Gentiles till afterwards: CHRIST as the Obedient One went under wrath and cried out, "My GOD, My GOD, why hast Thou forsaken Me."—*cf.* Jon. 2. 3—and on resurrection ground the gospel is preached to the Gentiles. GOD'S overruling does not excuse the failures: but it shows He will cause everything—even the wrath of men—to be restrained, in measure, that praise may be brought to His Name.

And so, in connexion with our subject, we notice that Barabbas the sinner was spared and CHRIST died. The type, from another standpoint, may suggest much else, (for types, as prophecies, are often two-fold), but it is clear that *we* are released because *He* was delivered up. Observe the stress on the *setting free* at the *pass-over* feast: the work of CHRIST is thus emphasized.

In another way, the death of CHRIST was set forth in connexion with the raising of Lazarus (John 11. 47-53). Thus Lazarus pictures souls brought to the joy of salvation, and out of sin's grave, by the finished work of the LORD JESUS, and *also* the future completed salvation (in which the glorified body will be given) because of that wondrous atonement. Oh that it may be ours, by grace, to enjoy the privileges of a complete salvation, because He was pleased to bear the judgment completely.

"O ye of little faith, why reason ye among yourselves?"

Matt. 16. 8.

"Why reason ye? . . . Have ye your heart yet hardened?"

Mark 8. 17.

"Take heed, brethren, lest there be in any of you an evil heart of *unbelief*, in departing from the living GOD . . . but exhort . . . lest any be *hardened*" Heb. 3. 12, 13.

THESE verses are evidently meant to be read together. The LORD connects hardness of heart with unbelief: and tenderness of heart is associated with faith (2 Chron. 34. 27). How often we make our burdens, and our perplexities, because we lack the simplicity of faith. The HOLY SPIRIT has again recorded the LORD'S stress on the link of unbelief and hardness in Mark 16. 14: we cannot be softened except *via* growth in spiritual faith. Indeed, Hebrews 3 seems to work out this solemn thought in a very full way:—those who hardened their hearts in the wilderness entered not in because of unbelief (verses 8 and 19).

* *cf.* the returned money (Isa. 55. 1).

"That the Word of the Lord . . . might be accomplished, the Lord stirred up the spirit of Cyrus King of Persia" 2 Chron. 36. 22, Ezra 1. 1.

NOTHING can break GOD'S promises. What are men before the Mighty GOD? What a mercy to *realize* this, and to act in faith. Just as the stormy wind *must* fulfil His Word (Ps. 148. 8), so the wrath of men *must* praise Him and the remainder restrained (Ps. 76. 10). There is a wondrous "Hitherto shalt thou come, but no further" (Job 38. 11). The Assyrian must become GOD'S tool (Isa. 10. 5-15), and nations become His scaffolding for the erection of His temple. GOD'S purpose must stand. It is delightful to see that Cyrus was mightily controlled to fulfil the Word of the LORD. And what is the *reason* for unbelief to-day? Surely there is none! Are there unforeseen circumstances from GOD'S standpoint? Is His hand shortened at all? Cannot He give Egypt for our ransom? Does He not take up the isles as a very little thing? Is not the king's heart in the hand of the LORD? Shall not every Word of GOD prove true?

A remarkable illustration of this is found in John 18. 31, 32. The object of the Jews in urging crucifixion was evidently a *degradation*, but, beyond this, GOD was working out His purpose, marking out our beloved SAVIOUR as—

- (a) bearing a curse (Gal. 3. 10),
- (b) fulfilling prophecy,
- (c) rejected by Jew and Gentile,
- (d) "lifted up," and shown to be the One uniting heaven and earth for those brought to look unto Him (John 3. 14).

"A little thing" does not exist, in one sense: every event is full of meaning. The LORD JESUS was delivered up to die on the feast day: the priests and elders tried to avoid this. But GOD'S passover fulfilment was foreknown, and therefore *they themselves* brought about the very date they said was unsuitable (Matt. 26. 5). How precious to know GOD'S glorious working out of His will, beyond men and over men, yet not excusing their wishes and sins: for whenever He allows them to take place, their wicked hands are to be condemned (Acts 2. 23),—but His wisdom in preventing the full work of wickedness, and refusing to it certain channels for its display must be thankfully seen. The limitation of man, whereby wicked hands were *not* allowed to kill the LORD JESUS *before* His hour was come, or to kill in any other way, (e.g. as Stephen), must awaken the prayerful meditation of those who wonder about their "circumstances," but are brought, in mercy, to *leave all with GOD*.

Faith can look up when natural feelings would look down—in front of faith is the LORD, not merely the "great mountain" of difficulty. The grace of GOD is the nearest circumstance.

"I HAVE MEAT TO EAT THAT YE KNOW NOT OF" John iv. 32.

HOW little the disciples knew; how little we often know. In John 2. 22 and 12. 16 we are told how they remembered and understood afterwards, and the same thought shines out in John 13. 7. Indeed, we are specially told that the work of the HOLY SPIRIT was to bring all things to their remembrance (John 14. 26), and is it not the same to-day? Does He not thus apply the words of truth? Often we know, in one sense, the appropriate Scripture to meet an emergency, but we do not seem able to *recall* it *while the emergency surrounds*. Why is this? The reason is not far to seek. We are not sufficiently submissive to the will of GOD, and thus we lack the leading of the HOLY SPIRIT, which is not an emotional substitute for Scripture, but, (very, very often) a bringing to remembrance at the appropriate moment.

The disciples' "not knowing" seems to suggest Matt. 22. 29. Often the LORD implied that the disciples became in measure, like the world (e.g. John 13. 33, 14. 11). And we need such re-proofs. We *ought* to know: but any hardness of heart, through the deceitfulness of sin (Mark 8. 17, cf. Matt. 16. 8), hinders perception.*

Oh that we might realize and value CHRIST'S food! If only believers were more occupied with the spiritual devotedness which should characterize them, or rather more occupied with Him, so that spiritual devotedness would result from beholding Him, what power there would be in their lives! John 4. 34 explains the food of the LORD JESUS. It is usually taken to suggest that doing the will of the FATHER is food, and this is true. But a little word of great power is thereby weakened. No theories of changed meaning of words can be allowed to weaken its force. Literally the passage reads, "My meat is—in order that I may do the will of Him That sent Me." "In order that" implies that *bare* doing, in an *outward* sense, is not sufficient—there must be godly *intention* and *intentionness*, i.e. *a purpose of heart to do!* This is a precious thought, for it not only takes away pride as to outward activity (Isa. 58. 1-3), but it encourages wherever apparent results are withheld (Isa. 49. 4).

And there may be a yet more unexpected thought. "My meat IS in order that I may do," as if to say that it was—not a goal in itself, but a strengthening of the frame *that* the will of the FATHER might be accomplished. How often we make the *body* the goal! Zech. 7. 6 (omit italics) judges such sin. We are to *eat and drink*—but with what object? The glory of GOD (1 Cor. 10. 31). It is difficult to bring out the thought in English, but how delightful

* How beautiful is the contrast as to CHRIST'S knowledge: "He knew what was in man" "He Himself knew what He could do," "I know whom I have chosen," "I know My sheep," and so forth. Many, many verses set this forth.

if a believer could say—"I need food, but I do not want to make it an idol: my earthly food *exists* as a reality: GOD does not keep me alive without it (Matt. 6. 11): but the food is only a means to an end; it is given with that purpose, *viz.* the fulfilling of my FATHER'S purpose. Hence I must not partake of it in a way, or at a time, that would hinder appointed service." Ah, the nearer we approach to saying this, the more unwilling to speak of ourselves shall we become, since we, imperfect ones, unlike our LORD, so easily become proud even when telling what grace has enabled. But *this* aspect of necessary food *should become ours*, that we may live more and more devotedly, using all for CHRIST, spending and being spent for Him.

"What shall we say then that Abraham our
father, as pertaining to the flesh, hath found?"

Rom. 4. 1.

HOW much depends on the true emphasis and punctuation of the words of the HOLY SPIRIT. The apostle wrote to Gentiles (Rom. 11. 13): hence they were not in Abraham's family by nature, nor was he their father *as pertaining to the flesh!* Thus we see the link with the words "hath found." What has he found according to the flesh? We think of other occurrences of the same word, "That I may be *found* in Him" (Phil. 3. 9), "Be diligent that ye may be *found* of Him in peace" (2 Pet. 3. 14). The term suggests a legal finding. What did Abraham find before GOD through his own works? Nothing. His righteousness was reckoned to him as to one that *worked not*—the link of verses 3 and 5 enforces this. In James 2 we see that the fruit of faith is godly working (22, 23). There must ever be this witness. But if Abraham was justified by works, he would have a ground of boasting before GOD. But this is *impossible*. No flesh can glory in His presence. And the Scripture specially shows that Abraham and David—the two men named with CHRIST in the first verse of the "New Testament"—were justified by grace through faith! Thus the LORD JESUS CHRIST alone shines out as the One of Whom Leviticus 18. 5 literally prophesies,—"*The Man* will do them, and He shall live in them." How blessed to realize that He, the Perfect One, was not only perfect as an Example, but that He came to "fulfil all righteousness," and therefore, finishing the work given Him to do, He died for poor guilty sinners, that all His merits and fragrance and living acceptance might be eternally given to such, on resurrection ground in Him. And even now are they raised up (Eph. 2. 4-8), though the body is still dead, and its resurrection is still future. But even now believers are welcome in the Worthy One: they are made the righteousness of GOD in Him (2 Cor. 5. 21). That which sets aside the flesh glorifies His Name in setting forth the new creation!

“MADE WORSE”

Mark 2. 21.

IT is not always noticed that we have *two* parables of the ragged garment, one recorded in Matthew and Mark, and the other in Luke.* In like manner Luke shows there were *two* parables of the old and new wine. Each gospel records a part of CHRIST'S utterance. *One* thought is the foolishness of attempting to mend by unwrought, *unfinished* cloth: and the *other* (in Luke) the foolishness of tearing up a *finished* robe to repair a tattered garment. Yet we find that both sins are very common to-day, in their spiritual parallel. *Many* would deal with the work of CHRIST before it was finished, by claiming salvation by incarnation or example, and leaving out the blood and the glorious way in which His work was FINISHED. *Others* attempt to use His finished work to patch up their own miserable attempts to be fairly good. Both actions are an insult to GOD, and what is the result? There is no improvement. The sinner is *made worse* by his own proud alteration of GOD'S method. He adds sin to sin (Isa. 30. 1). And who can realize the full consequences of sin? Surely these Scriptures show definitely the only right attitude, namely, a humble recognition that our works are *nothing*, and must be thrown aside altogether, that we may receive and enjoy the precious gift of the finished work of the LORD JESUS, and be arrayed in that and that alone (Isa. 61. 10: cf. Adam's typical clothing: “skin” a sacrifice).

THE LITTLE VARIATIONS OF SCRIPTURAL EXPRESSIONS.

THE remarkable change in Matthew 13 between verses 44 and 46 is suggestive. In the former, we see the intense delight of CHRIST: in the latter His calm counting of the cost is set forth, or rather the fact that He *had* counted it, and that nothing would move Him! Thus in 44 we read, “He *goeth* away and *sellet*h all things as many as He *hath*, and *buyeth* that field.” The present tense encourages a vivid sense of His joy. In 46 there is joy, but the *emphasized* aspect is distinct:—“Having gone away He has sold (a deliberate action with a lasting effect) all things as many as He had, and He bought it”:—present tenses are purposely omitted: “the merchantman” did not make a sudden effort. He knew all that was involved. As frequently, *two* types (or parables) together shew forth the LORD more fully.

Probably many other parts of Scripture would give us on the very surface similar precious instruction, or rather GOD would

* “No one patches a patch from a new garment on to an old garment: but if otherwise, both the new he rendeth” etc.

instruct His people thereby. At once the prayerful reader must realize that—(a) This is a key to *many* different words:—they are not contradictions, not even contrasts, but of *relative* emphasis. (b) It is most important to be in harmony with the Author of Scripture.

In John 4. we read “There cometh a woman,” “JESUS saith,” “the woman saith”:—then “JESUS answered and *said*”:—the aspect of solemnity is evident: He, at first, asked for water, and the word “saith” is appropriate, but when she manifested her opposition, in calm and solemn words He set forth her need. Verse 11 adds, “The woman saith” but in 13 we read, “JESUS answered and *said*.” In 15 “the woman saith.” When in 16 (as in 7), the LORD JESUS does not at once show the purport of His words, but gives a request, we appropriately read, “He saith.” Now, for the first time, she was more reticent, and, with a measure of quietness, “The woman answered and *said*.” The LORD now speaks more suddenly (17), and her curiosity is awakened in 19, while He continues to press His point with remarkable definiteness (21), and so the narrative ends (25, 26), until in 32—(in response to the disciples' request—“*they* kept on asking”)—“He *said* to them.” The change is fitting once more.

If we look to the record of the temptation in Luke we shall see the HOLY SPIRIT'S perfect wisdom in the use of words. “The devil *said*.” “JESUS *answered*.” “The devil *said*.” “Having *answered*, JESUS *said*.” “He *said*.” “And having *answered*, JESUS *said*.” How definite a stress on *His* answering.

We will not take better known examples as the *two* words for “love” in John 21; and the “continuous” tenses of Acts 4. 31-37: nor the contrast between the two words for preaching in 1 Pet. 3. 19 and 4. 6, but all tend to shew the perfectness of Scripture, and the *need* for much prayerful thought if we would study aright, and to the glory of GOD. Oh that this may be encouraged.

AN ANSWER TO A QUESTION.

“Phil. 4. 19 . . . is pressed by many Christians and the promise held to be constant in all circumstances . . . I have found in my own experiences, and that of others, the physical need has not been supplied. Paul himself suffered hunger, thirst, cold, etc.”

IT is a precious privilege to believe GOD, and the question does not suggest that His promise fails, but asks “Do we always apply aright?” GOD'S unconditional promises are unconditional: His conditional promises are conditional: He, and He only, can mark out the limits. Just as many dear children of GOD leave out the “and” of Matt. 28. 20 which emphasizes obedience first (cf. Isa. 58. 8), so not a few leave out the first word of Phil. 4. 19. The

HOLY SPIRIT sets forth a precious "contrast." The Philippian believers showed devotion to meet one need, and this was encouraging, but GOD would supply every need of *such* saints (*cf.* Rom. 8. 28). As we walk with GOD, we can expect similar encouragement. The letter further says, "To my knowledge Mr. Müller held that if the need was not supplied, sin was the cause." Herein lies the difficulty. Probably many have thought that this interpretation means, "So much sin, so much lack of fulfilment, and so much obedience, so much fulfilment"—a kind of proportion. But GOD has not promised to work thus in the *present* dispensation. *Proportion* belongs to "that Day" and the judgment Seat of CHRIST (Rev. 22. 12). 'Tis not that the withholding is always for some *specific* sin. Remember Job, and Paul. The latter case is very clear. He had a thorn in the flesh. Why? Because of the abundance of blessings. In one sense, this trial was a reward. But the humble servant of God wrote "Lest I should be exalted" (2 Cor. 12. 7): he knew *the flesh* was within, and incipient pride "needed" mortification (1 Pet. 1. 6). This is the Divine principle, shown in Hebrews 12. If we have a strain, this is *chastisement* though it may be *partly* because of a measure of faithfulness also. There is often a *twofold* reason. If we were *absolutely* faithful, we should not "need" trials, and such passages as Prov. 16. 7 would then be absolutely fulfilled. But we falter, hence the problems. And if our "need" is refining, GOD may supply this when He *withholds* physical encouragements. Hence the believer should say, "My Father is meeting my 'need' in *His* perfect way, but if I walked with Him more He would change the manner of permitted trials, and I might have the supply of earthly 'needs' more manifestly, but while He sees I 'need' this discipline, oh that I may humbly learn His lessons." If a believer is in such financial stress that he dishonours GOD by getting into debt, there is plainly a grievous departure; and believers should plead such a promise *against* these emergencies, but as to bodily food and strength, they must gladly remember *another* verse in Phil. 4.—"I know both how to be abased, and I know how to abound." Oh for grace to see our FATHER'S hand in all.



When the prodigal son was in want, he could *not* eat the husks which satisfied the swine. When the LORD brings a soul to feel its need, the pleasures of this age will not please!

The prodigal son offered to work as a "hired servant," but he received a *gift*, whereas in the far country he worked, and "no man gave unto him." A striking contrast.

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