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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

*"The Lord make His face shine upon thee,
and be gracious unto thee." Num. 6. 25.*

A Word of Introduction.

IT is a wondrous privilege to know that our God is Living (1 Thess. 1. 9). He is NOT far away, NOT unconcerned. He loves His people with a PERSONAL love. He graciously brings redeemed ones into the light of His presence, and in HIS PRESENCE is fulness of joy (Ps. 16. 11). All these thoughts are meant for DAILY LIFE. The Holy Spirit does not divide our life into two contrasted parts. Daily business is to be unto the Lord. It is not in vain that He speaks of true weights as His delight. Daily eating and drinking are not to be "under the sun," but unto the glory of God (1 Cor. 10. 31), the food being received from our Father's hand (Matt. 6. 11), and SANCTIFIED (1 Tim. 4. 5). Thus, for believers now, there is the privilege of Enoch and Noah! Do we WALK with God? And the words ring out, "Blessed is the people that know the joyful sound: THEY SHALL WALK, O LORD, IN THE LIGHT OF THY COUNTENANCE" (Ps. 89. 15).

"WITH PURPOSE OF HEART."

**"HE DID EVIL, BECAUSE HE FIXED
NOT HIS HEART TO SEEK THE LORD."**

Acts 11. 23 ; 2 Chron. 12. 14.

IT is a privilege to desire to say with the psalmist, "O God, my heart is fixed" (Ps. 57. 7, 108. 1). The Lord Jesus fully illustrated this. We cannot proclaim our goodness, but by His grace we would be determined. Then shall we be enabled to add, "I will sing and give praise."

Decision of character is so needful, and the Lord ever leads to this. Daniel "purposed in his heart." Nothing could change him. Threats are often weak, but fair speeches persuade. The devil can deceive. We need firmness of resolution before the Lord.

Particularly one realizes this as to food: therein was one of Daniel's victories. To REFUSE the things for the body, which tempt is important. As to clothing, is it not possible that many believers dress more showily than they would, because they are "afraid" of others? Otherwise HOW can one account for so much likeness to the world? It seems incredible to suggest that believers would so often *choose* this similarity! But they are "talked into it" or frightened into it. Worldliness is a strange "bondage," and the things of earth have a strange fascination.

Again, *purpose* of heart is needed in the *morning*. We OFTEN rise a few minutes later than we *intend*. The waking believer is OFTEN half-decided, and when one is half-asleep there is little strength of character, unless the Lord has been sought and besought, and a godly *habit* of victory, claimed in the power of Christ. Yes, we need to "continue." If we excuse the absence of godly HABITS, we shall be irregular, and undecided. Firmness is so important. We should be strong in faith, and not give place for one hour. We should seek definitely that God may strengthen our character, lest we be turned aside before we are aware. Beloved fellow-saved ones, shall we not pray for ourselves, and one another, that there may be a fixed purpose, lest we be "tossed about," and dishonour God? He is willing to enable that we may be a contrast with Rehoboam, even as it is written of a "scribe of the words of the commandments of the Lord"—"Ezra had PREPARED his HEART to SEEK the law of the Lord, and to DO it, and to TEACH in Israel statutes and judgments" (Ezra 7. 10, 11).

A FEW WORDS CONCERNING THE EARLY PART OF NUMBERS 16.

SELF-WILL is perilous: how sad to notice the rising up of men after Num. 15. 37-41. In Num. 16. 3 we see an altogether wrong charge; yet it was worded "*spiritually*." This is a grave peril to-day. It is dangerous to covet (verse 10). There is a primary aspect with regard to those who would, with a priestly "caste," *usurp Christ's priesthood* now: this is the sin of *ritualism*: yet, strangely, ritualists charge the sin of Korah on others, although it is manifestly *their own*. But this is the tendency of human nature, *viz.* to blame others, and to do the same thing (Rom. 2. 1). Thus is it with another aspect:—many want to rule out the Lord's arrangement for the shepherding of His people with words like those of verse 3, but the *independence*

they assume actually involves "taking too much" upon themselves: that is to say, in this case also, is not the sin charged, the very sin of those who accuse?—Note verse 7—"TOO MUCH UPON YOU, ye sons of Levi." Oh that we may *all* be guarded: this passage speaks to us ALL in the power of the Holy Spirit. It is so easy also to commit the very evils for which we *grieve* in others' failures. It seems a warning to us. It is worthy of notice that from Reuben's family—the firstborn—men arose who 'wanted to govern,—and from another line, that of Levi, men who sought to be *priests*. Kingship and priesthood, united in Christ, have ever been bones of contention. Self-will comes in! The principle of Num. 16. 5 is far reaching. And, as we have seen, this passage not only applies to Israel, and to kingship, but to all authority in the Name of Christ. Hence 1 Cor. 12. 28 seems to allude to it. The Lord Jesus is not to be set aside in *His arrangements* (Eph. 4. 10-13). If we assume that "any"—including the unsaved—can draw near and "worship," and join in the singing of the *praise* of the redeemed people of God: if we break His plan in 1 Timothy 2. 12 under the profession of spirituality (1 Cor. 14. 37 with 34): if we wish to have a "body" of "*independent members*" and resent guidance:—how does our attitude appear before the Lord? Love is humble, and that which is not humble lacks love.

It is important to see that spiritual language was used, though the condition was unspiritual, and that access to God was sought. The tempter does not always urge ugly things, profanity and atheism. There is much in religious arrangement which is not of God—TO-DAY. Independency, as with Micah in Judges 17, is deadly. In that chapter we notice a religion that cost much, and which was linked with an expectation that the Lord would bless, and yet it was in vain. How sad are the words, "Now know I that the Lord will do me good, seeing I have a Levite to my priest" (Jud. 17. 13). 'Tis "will-worship" (Col. 2. 23). The Lord seeks obedience.

On another occasion we may ponder the rest of Num. 16, to which 2 Tim. 2 alludes, but just now we would thankfully notice that ON, the son of Peleth, is not mentioned afterwards. Perhaps, by mercy, he repented. The solemn words "against the Lord," in verse 11 stand out. Sin brought death, in the very act of professed worship, as in Lev. 10. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15. 22). God seeks *simple obedience*, and glad willingness for all His will. Let us not seek great things, but to please Him. Independence (Jud. 21. 25), and self-will, must bring ruin. But, by His grace, a precious contrast is possible, even in days of weakness (2 Tim. 2. 22).

"I looked to "it," and "it" kept me from seeing Him; I looked to Him, and He enabled me to see "it" aright."

THE WITNESS OF EACH TENSE IN SCRIPTURE, AND SOME THOUGHTS ON REV. 6. 12 WITH CHAPTER 16. 18.

GOD never misuses a word, nor a tense. In John 8. 58 we read "Before Abraham became, I AM." A change of *word*, a change of *tense*. In the book of Revelation we have a wondrous unveiling of God's purpose. Many warnings and judgments are recorded, but the book begins with its climax, and object—"The Revelation of JESUS CHRIST." Only as we exalt *Him*, can we understand *it*. Many believers have seen the parallels between trumpets of *warning*, and vials of *wrath* (e.g. first, on the earth, second, on the sea), yet not seen the *time*-contrast, the former in *this* dispensation, the latter in the Day of the Lord.* In like manner, the *sixth* seal introduces the Day of the Lord (Rev. 6. 16, 17). Hence its earthquake and signs are parallel with Matt. 24. 29, and the intensity of Rev. 16. 17-21 at the end of the last "hour" is more than that of Rev. 6. 12-14 at the opening of that "hour."† Thus we have a Divine principle of Scripture repetitions. So there was a past "abomination that maketh desolate," it would plainly seem, *before* "the time of the end" (Dan. 11. 31, 35), but Matt. 24. 15 is after the period of "the end" arrives (14). Likewise we have past destructions of Jerusalem preparing for the future judgments around that city, and it is the same with Babylon's history, and Antichrist's "Gog and Magog" in Ezekiel, when Christ comes. These are followed by Satan's "Gog and Magog" in Revelation 20 at the *end* of the thousand years. Prayerful thought is needed, that we may not confuse.

Hence the exact language of Rev. 16. 18, and this leads us to a verse in Matt. 24 often misunderstood:—"Then shall be great tribulation such as was not since the beginning of the world to this time, *no, nor ever shall be*" (21). This would appear to give no room for the *greater strain* when God sends His tribulation during "the hour" (2 Thess. 1. 6). But the more literal rendering would be, "No, nor shall (may) *have become*," i.e. up till that period. The thought is "Not till *now*, and not till *then*," but, beyond the "then," there is a climax, even as, beyond the earthquake of Rev. 6, a climax in Rev. 16. This helps much in the realization that "the hour" is *after* the saints are caught up (Rev. 3. 10), and quite distinguished from "the great tribulation," in which man "tribulates" the saints, and the beast wears out the saints of the *high places* (Dan. 7. 25) for a season, and to which the word "wrath," with respect to God, is *not* Divinely applied (1 Thess. 5. 9). It is plain believers will be raised up in the *last day*, (John 6. 39, 40, 44), and thus the tribulation *before* the Day of the Lord (Rev. 6. 11 before 16, 17) must be prayerfully distinguished. How we praise God for a perfect Bible,

* Leaflets gladly sent to the glory of God,

which is our soul's *food*; and led by the Holy Spirit, we know the Coming of the Lord *draweth nigh*, and would pray, "Even so, come, Lord, Jesus."

THE CHERUBIM.

IT is a joy to receive a question from another land. God grants so many magazines to go forth thither in His service (many co-operate in sending, with *personal* prayer), and it is refreshing to be encouraged again and again by the foreign post. How we should rejoice to hear from yet more believers, and to help more especially any translating the Scriptures,—if only in *one* word, for the *Lord's* sake. The question is as follows;—

"Many thanks for your Scriptural magazines. Would you in coming 'Student' kindly give reason or authority for saying *cherubim* means 'those grasped'? I see no ground for such meaning and much prefer *chariot*, transposed from צָרָר With Christian greetings and best wishes."

The derivation is a *difficulty*, and should be, therefore, a blessing. In such a case, does not the Holy Spirit lead us to ponder the letters, and what they *suggest*? Hence the hint, "as the many," or, more literally, "as that which is much," a precious compound of many made one "in Christ." Cf. "Caleb," which *means* "dog" yet *suggests* "as the heart" (Josh. 14. 7). A sad example is *Babel*, "confusion," which *suggests* "a reversed heart" (*Heb. Lebab**),—a heart turned away from God, and thus upside down, as it were, before Him. But the derivation "Those who are grasped" is not new. Young's Concordance contains it. The root is not otherwise used in Hebrew, but the word "grip" would be related (K and G are alike throat sounds). Changed order of letters, (as *three* and *third*, *simlah* and *salmah* for garment, in Hebrew, *kebes* and *keseb* for lamb, etc.), are not unusual, and we welcome our friend's letter, especially as the cherubim are so beautifully linked with God's chariot in Psalm 18 and Ezek. 1, and the carrying out of His purpose. We should have put "*may* indicate those who are grasped," and the fact that the root-word is also Indo-European would hint "Jew and Gentile" one in Christ. We cannot always speak with certainty of the *history* of words. It may be God has veiled, to help our study—and our humility,—and, in this case, to bring before us the fulness of His truth, and the remote, yea, eternal, unseen choice of His beloved people, whom *He loved because He loved*, and the "root" of the blessing of whom can only be found in Himself (Eph. 3. 9). It is a privilege to realize how heartily His dear people will rejoice in this, by the enabling of the Holy Spirit.

* "Sheshach" in Jer. 51. 41 which spells *Babel* from the other end of the Alphabet, i.e. from the end—God's climax, His fulfilled plan.

"He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come into the unity of the faith." Eph. 4. 11-13.

HOW often we lose blessing through leaving out some words of Scripture. Satan evidently left out words from Psalm 90 (Luke 4. 10, 11). The privilege of a believer is to emphasize *all* God's words, and to know their context. We cannot say, "He gave apostles . . . till we all come," unless we think of the wondrous words, "They have *Moses* and the prophets." In Eph. 2. 20 we have "the *foundation* of the apostles and prophets." But the Holy Spirit *does* imply in Eph. 4. 11-13 that *some of these gifts* will be continued among saints. Thanks be unto God, we may expect His good hand, even in days of weakness. May we not definitely pray for "*teachers*" after the Lord's Own Heart?

It is remarkable that in the last epistle written through God's servant Paul—2 Timothy—we see his *apostleship* (1. 11); and the call of Timothy in years gone by, through *prophecy*, is implied (1. 6 alludes to 1 Tim. 1. 18, 4. 14), but the *continued* stress is on one doing the work of an *evangelist* (4. 5), and those "able to *teach* others also" (2. 2).

And in Revelation 2 and 3 we have those who said they were *apostles* (2. 2) and were not, and Jezebel who *called herself a prophetess* (2. 20). Thus the words "evangelists, pastors and teachers" are *not* linked with these false claims, as if to confirm the suggestion that, though every privilege of Scripture *may* be falsely claimed, yet, in the days of the assemblies of Rev. 2 and 3, the special falseness was joined with the assuming of *apostleship* and *prophecy*. May it not be the same to-day? Does not this rather illustrate Eph. 2. 20? And is it not remarkable that in the gracious unveiling of the real revival in the last days we have a stress on teaching in various households God will graciously grant (Matt. 24. 45, 46),* but the allusions to miracles and prophecies in the last days are associated with counterfeits (Matt. 24. 24)? This is not an accident. We praise God for all *His* teaching, and for *His* willingness to give teaching, and for the gift of teachers, and long for more enjoyment of the *fruit* of teaching, while our thankful and obedient hearts cry, in the Spirit, "*Even so, come, Lord, Jesus.*"

Spiritual progress is not always a matter of sudden crises. Growth is emphasized in Scripture far more than we realize.

* To apply this passage to one *man*, and that man, one who has *died* denying the essential Deity of Christ, is a sad fabrication of Zion's Watch Tower or Russellism. In Matthew 24 we behold saints alive till the Lord returns, according to His promise, manifestly.

FIVE CONDITIONS.

1. Some wander from their Lord, and do *not know* it, they are in a "close" room, but have become *used* to its atmosphere.

2. Some, who would not *thus* mix with evil, are departing "a little" from their Lord's will, but Satan simultaneously withdraws *certain* temptations, and disguises himself as an angel of *light*, and urges "spiritual language," (for he knows nothing else would win), and they almost think awhile they are growing in grace. But the test is love's spiritually minded obedience in little things, and an unselfish willingness to be helped by the loving care of others, who perceive the mistaken comfort which the evil one likes to give.

3. Some are earnestly *wanting* to please the Lord, but they follow *afar off*, and thus run into greater dangers, and fail yet more through *half-obedience*. Peter's *half* following brought him into greater peril than those further off.

4. Some are concerned to go forward, and Satan attacks much more fiercely, and, through not trusting the Lord sufficiently, they falter, and then *almost despond*. Those in the second condition may look down on *these*, but yet *these* may be much nearer the Lord, in experience, and *tender in their extreme disappointment*. 'Tis better to see failure because of *wrong* encouragements.* Sensitiveness as to failure is well, if it leads us to Christ. But, in the path of pleasing God, Satan's common weapon is "disappointment," because he well knows the joy of the Lord is our STRENGTH (Neh. 8. 10). Remorse doubles sin, while repentance leads to deliverance.

5. Some are, like Enoch, walking with God, and receiving, humbly, the testimony of this (Heb. 11. 5). They are conscious of His enabling, yet not proud, for the Holy Spirit never leads to pride, but to the sanctuary!

Doubtless we all know *something* at various times of parts of all these experiences, and of gradations between them, but oh that, confessing our sin, and rejoicing in the precious blood, we may *henceforth* walk more in the Spirit, and be able to say from the heart, "Thanks be unto God, Which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15. 57).

If I am to be *kept* spiritually boiling—the real meaning of "fervent in spirit" (Rom. 12. 11)—I must abide near the Lord. His love is a flame (Song 8. 6) to keep His people boiling. But that which preserves in this condition is hotter than that which is preserved. The burning flame excels the boiling water, but the latter shows forth the power of the former, even as the moon tells the glory of the unseen sun. So let it be with children of God always, in the power of the Holy Spirit.

* The principle of Rom. 7. 9 applies: Job did not know what was in his heart, nor Hezekiah, till there was a humbling disappointment; but disappointment is not the goal, and failure must never be excused.

"UPON THEIR FOREHEADS OR IN THEIR HANDS." Rev. 20. 4.

THE entire refusal of the mark of the beast is a precious testimony as to a real *separation*. The Lord's sheep hear His voice, and they can desire no compromise while they hear its gracious tones! Antichrist longs to have the *bodies* of men at his service. And, as with many things in his career, his marking suggests not only a contrast with the spiritually-marked *sheep*, and with heathen brandings, but also a *travesty* of the Divine arrangement for Israel—"Thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes" (Deut. 6. 8).* It is solemn to notice this, and furthermore, the close relation to Israel's "phylactery *misinterpretation*," forgetting the lesson of Prov. 7. 3 and its *inwardness*. Is it possible that, in the personal antichrist, "*Dan* shall be a serpent by the way, an adder in the path" (Gen. 49. 17), just before the unveiling of the One of Whom the next verse says, "I have waited for *Thy Salvation*, O Lord?" This would illustrate Daniel 11. 37 ("the God of his fathers") and also Psalm 50. In Antichrist would thus be seen Satan's counterfeit of the exaltation of *Israel*, and of Him Who, concerning the flesh, was of the seed of David. Thus "the *destroyer* of the *Gentiles*" (Jer. 4. 7) or nations, would combine Jew, Gentile, and professing Christian within himself.

But there are deeply important practical lessons for us to-day, as with all the prophetic Scriptures. We remember the ear, hand and foot of the anointed priest and cleansed leper. We call to mind Romans 12. 1, 2 and the presenting of the body. God claims our *foreheads* (note also the future, Rev. 14. 1), our minds are to be unto Him, our eyes are to have the mark of His loving control (Ps. 119. 37). He rightly claims our hands: we are to *do* His will, when we have *thought* upon His Name. A whole-hearted life is a privilege of a blood-bought one, in the power of the Holy Spirit. "*One day a week*" spirituality, and emotionalism in meetings are poor things to substitute for the love with *all* the powers which He has so graciously given (Deut. 6. 5). We do well to ask ourselves if His will is ever before our eyes (*cf.* Ps. 16. 8), and if our hands are His, with love's devotedness? Oh that it may be so to-day, and from to-day!

* Observe there was *not* in Deut. 6 a marking, but a hint of Israel's ability to *remove* the binding. The very word "forehead" in Revelation contains a word for eyesight.

Correspondence from any who love the Lord Jesus Christ, and desire to obey His will, ever welcome. Also from any enquiring the way of His Salvation. Further literature and particulars of meetings gladly sent. And all "that God in all things may be glorified through Jesus Christ" (1 Pet. 4. 11). Meeting Room, 61, Upton Lane, Forest Gate, London, E. 7.
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"I shall yet praise Him, the Salvation of my Countenance,
and my God." Psalm 42. 11; 43. 5.

A Word of Introduction.

BY the grace of God, we are again privileged to prepare a few words to send forth to His glory. If some of His dear people are encouraged to love Him more, how we shall rejoice. The surroundings of to-day, as of every day, are against simple godliness. It is easy to be drawn aside to by-paths. And the strain of trial seems real. As soon as obedience loses its joy, the battle is half lost. One word of complaint within is often of more power than a thousand attacks of the enemy (Neh. 4. 10). How can murmuring be kept out? The victory is only possible as we walk with God, in the enabling of the Holy Spirit. The delightful names of God in Psalms 42 and 43 should be noticed, "The Gladness of My Joy" (43. 4), and "The Salvation of my Face" (42. 11; 43. 5). Our very faces are to SHOW we are SAVED. Why should it not be so? Have we not every reason for thankfulness in what He IS? Complaint is so foolish, in the light of His love! And temporary trials are in wisdom, and IN LOVE. We have proved this again and again. Why not trust and PRAISE HIM STILL?—Psalm 84. 4; 89. 5.

"MORE TOLERABLE."

WE need much care, and prayer, in speaking of God's "ways." How can a believer refer to eternal judgment with any *lightness* of manner? It is so easy to allow our frequent use of certain words to blind us to their solemnity, and we may allude to a belief in Christ and His Deity and Atonement, and in everlasting punishment, just as if we were making a catalogue of books.

Realities do not become less real because we have heard them a thousand times, any more than miracles become less miraculous when they are daily granted in God's governing of nature. To not a few the word "sin" is only three *letters*, but to believers it should be a *painful word*.

Many of us have become one-sided as to the Lord's people in the future. We have forgotten the *differences* between stars in glory (1 Cor. 15. 41, 2 Cor. 4. 17), and have failed to interpret 2 Tim. 2. 20 of the future great house.* 1 John 2. 28 is very suggestive. Is it possible to be shamed away, albeit in "*His presence*"? Is it not certain, at least, that some will suffer "*loss*" (1 Cor. 3. 15), and "*reap corruption*"?† There are *degrees* of glory, though all saints will live together with their Lord (1 Thess. 5. 10), and possess *incorruptibility* as to that which is the Gift of Grace (See last footnote). We find a *parallel* revelation concerning the unsaved. Eternal punishment is a fact for *all* unsaved, AND the *manner* of judgment will be *individual*, and strictly *according to works* (Rev. 22. 12, Eccl. 12. 14). Everything is "*written*," and the Judge of all the earth will do right. Hence there will be *many* degrees of punishment: indeed, in one sense, *each* case will be different. The Lord alone can deal with such a complex problem, it passes our very understanding, but is *no problem* to Him. Anything else would be "*unrighteousness*," and *that* would be a problem to Him:—rather, unrighteousness is *impossible to Him*. Romans 1. 20 and 2. 12 set forth that God will not only take actions into account, but *all* the knowledge and available knowledge, linked with circumstances, of each individual. Though this does not make us careless, it brings a restfulness as to the merits of Christ for those who die in infancy, and a glad willingness to leave in His hands those who remain in idiocy.

Moreover, whereas such an aspect rightly presses on a religious but rejecting land its terrible position (Matt 11. 20-24), God uses it to awaken a *true missionary aspect*. "How shall they preach except they be sent?"—Rom. 10. 15. It is a solemn responsibility to increase a man's knowledge, but in the light of Matthew 28. 18, 19 we would not draw back when we are truly "*sent*," yet feel much the need for declaring truth, in the simple and right way, and in the power of the Holy Spirit.

Often a child of God has humbly thought, "What of the heathen who have not heard?" Speculativeness is unsatisfied. Acts 4. 12 is unchangeably true. Though we do not doubt the Lord's *power* to speak life (John 5. 25, Rom. 10. 17), and reveal grace to a dying heathen, for the preaching is primarily *His* (Eph. 2. 17),—and though we *know* that His Own SHALL be claimed

* Leaflets gladly sent to enquiring believers.

† Not that *they* will be corrupted: acceptance in Christ, and corruption putting on corruption (1 Cor. 15. 53) must not be negated.

from *every* nation (John 6. 37, Rev. 5. 9, Isa. 53. 11)—yet we dare not assume that which is not written, nor ignore the responsibility of His watchmen.* But what of those who hear not? God's clear teaching in *nature* must not be forgotten, (Romans 1 and 2 have already been noted), and some, as the Canaanites, were *specially* disobedient, and for such, *as for those in Christendom*, there must be fuller degrees of judgment. We restfully realize that God is inflexibly righteous, and that wrath is not capricious, nor vindictive, but rather "*vindicative*." Nothing can be without a purpose in God's dealings. He SHALL BE rightly exalted.†

The wrath of man shall, in some way, be caused to praise God, and the remainder of wrath He will restrain (Ps. 76. 10). Sin exists (Mark 3. 29 lit:), but, thank God, there is an everlasting *restraint* for the sinner held in punishment. Hence the solemnizing history of man is to be *overruled*. We may not understand *how* this will be: "*men*" may think that a different arrangement at the beginning, or the annihilation of the sinner at the end, would be more honouring to Him, but it is our wisdom to own God's wisdom, and that He will have the glory. Punishment is not meaningless. There is a purpose. The Lord alone shall be exalted, and enemies shall be *put out of action*, as 1 Cor. 15. 26 literally sets forth. The history of Pharaoh illustrates God's overruling.

Hence we have Divine principles, and cling to these. We *must not even wish to know more than God has revealed* (Deut. 29. 29, see Gen. 3. 5). If faith had no tests mentally, as well as in practical trials, it would not be faith. Every attempt to bring God down to the level of man as to His nature, and as to His ways, must be worse than futile. It is sinful. We are to go into the sanctuary (Ps. 73. 17), not to argue. God seeks worshippers, not reasoners. It is presumptuous to imagine we can explain all, presumptuous to criticize, doubt, or murmur. The man of this age may look down on faith and say, "It is *childish*." We thank God it is *child-like*. We see no foolishness in a child's willingness to trust a wise parent: no foolishness in a boy's unwillingness to follow a suggestion to wrestle with higher mathematics, instead of the simple sums set by the master. We know enough of our God to trust Him as to what we do not know. If there were not eternal punishment, the types of punishment, and the sufferings now, would be inexplicable, and the man who com-

* Mark a *twofold* duty—prayer (Isa. 62. 6, 7, 8) and warning (Ezek. 33. 7)—This may be profitably pondered. Let us be *silent* in reasoning, but *not* silent in supplication and service.

† Cf. "*The spirits in prison*" i.e. at the time Peter wrote, to whom Christ had preached, "*When once the longsuffering of God waited in the days of Noah*" (1 Pet. 3. 19, 20).

plains of the future will "logically" judge the present.* There are some things as to which, whether we be thought foolish or not, we must speak firmly, "Nay but, O man, who art thou that repliest against God?" Rom. 9. 20. God *has* a right to do all He does, and *is* right in the way He does it.

We return to Romans 1 and 2. We are not to pronounce as to *individual* cases. To assume "all is well" because of a death-bed remorse is dangerous: to speak lightly of any individual as in hell is a serious matter. God knows all: we do not. But "As many as have sinned without law shall also perish without law,† and as many as have sinned in the law shall be judged by the law" (2. 12). The parenthesis seems to be wrongly marked in the English, and the latter words of verse 15, as well as 16, apply—"their conscience also bearing co-witness." Men will *know* they are guilty. Luke 11. 31, 32 may be remembered. We have no statement that the men of Nineveh spiritually repented. Their crying unto God is linked with that of the animals (Jonah 3. 8).§ It brought a lengthening of their tranquillity, as natural repentance has often brought (Dan. 4. 27, note specially 1 Kings 21. 27-29). God ever notices these things. It is possible to "treasure unto oneself wrath against the day of wrath" (Rom. 2. 5), and *it is possible not to do so*. Man has a natural power and accountability, and God remembers everything. The iniquity of the Amorites was not full at once. God gives space even to a Jezebel to repent. One of the by-products of the testimony of the truth is that some are afraid to sin against God so daringly. The man who says, "If I am not saved, I may as well go on in evil," has no conception of the righteousness of God. The parent who is comparatively careless as to his, or her, children, under a misuse of God's teaching as to election, is quite forgetful of the *degrees* of future punishment.

And Christ's expression "more tolerable" is a wonderful unveiling. The judgments on an African, and on a Londoner who has been brought up in a Christian home, are *not* the same. We should have said, "It shall be more *unbearable* for the men of Capernaum," but Christ words it the other way, "It shall be *more bearable* for Tyre and Sidon." "More bearable" seems a true help to the believing Bible student. There is no suggestion of degrees of *length* of punishment, but, *there is* plain teaching as to degrees of *weight*. Luke 12. 47, 48 must be owned: we have here a Divine principle. Some will be beaten with *few*

stripes, though in eternal punishment.* So with confinement in a prison even to-day, though human parallels are incomplete and not to be chosen, except when God has used them, as in this matter. For some it is *more bearable*. All imprisonment is *not* with the same hard labour. The *confinement* is the lot of all. There is no entrance into heaven but by salvation: hell has its true fire, but the *stress* on the words for "torment" in Rev. 14. 10, 20. 10, and Luke 16. 23, 24, 25, 28 is in connection with *special defiance*. "More bearable" is Christ's own expression in certain cases, and it means what it says,—a real *weight* but *not* so heavy, *nor* unbearable a weight.

Isaiah 14 comes before us with a remarkable view of ORDER in God's overruling of His prison:—"Hell from beneath is moved for thee . . . it hath raised up from their seats all the kings of the nations" (9). The principles of Divine justice show a *complete control* of the *nature* of punishment, and it seems to be marked out, as rewards of believers, on the lines of the actions done. Hell is not a mere confused mass, but a Divinely regulated prison house, and, for some, eternity shall be "more tolerable." Stars differ from one another in glory to a great degree, and there is a very great (parallel) difference between *many* stripes and *few*. God will reveal His righteousness, and He will be glorified. Can we not acknowledge His wisdom? How many have urged annihilation through "theories" of an uncontrolled mass of *indiscriminate* suffering, with a purposeless pain, instead of seeing that *God will bring honour to Himself*, in His perfectly holy and perfectly wise supremacy over all! The word "more tolerable" does not give *any hope* of release or annihilation, or of the *removal* of the weight, but it *does* show how strictly right God will be, and how man's present recognition of *some* of His attributes will not escape His memory. But all this should make us more and more concerned for those brought up under the sound of the gospel, and still utterly careless. Have WE been earnest, or has our indifference helped them toward hell? With such a thought we might close. It is well to be heart-humbled. Permit two thoughts more. One is a repetition, but a needed repetition. As Abraham stood near some of the very cities of which Christ spoke, in his intercession he made use of words, without the *realization* of which we are *never able* to pray to God's glory. Those words are, "Shall not the Judge of all the earth do right?" (Gen. 18 25). "The Lord alone shall

* Particularly would the usual mode of reasoning deny that the present shows God's *longsuffering* and *forbearance*. But Scripture is plain on this point. We are not to *reconcile* words, but to be *reconciled* to them, because reconciled to Him. He is All Wise.

† On the Holy Spirit's own use of this word, literature will be readily sent.

§ It was linked with God's *forbearance*. See a leaflet on "Yet Forty Days."

* There is no suggestion in Scripture of any release. The very persons, who are marked out in Ezek. 16. 48, 49 as exceeded in sin by Israel, just as the Lord Jesus marks them out, and who are linked with the words "*more bearable*," the same are associated with the "*vengeance* (or *justice*, lit.) of eternal fire" in Jude 7. It seems a quibble to explain away this verse, and declare the fire that burnt the cities burnt out. The *material* cities did not go after strange flesh; the Holy Spirit refers to the *persons*. Thus they are *not* at all exempted from judgment. And for one whose *nature* is *sinful* this must be eternal, when judgment sets in, otherwise there is unjust release.

be exalted in that Day" (Isa. 2. 11). "Salvation and glory and honour and power unto the Lord our God: for true and righteous are His judgments" (Rev. 19. 1, 2). And the other thought is for the anxious sinner, "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." (Isa. 55. 6, 7, 8). "Behold, NOW is the accepted time: behold, NOW is the day of salvation" (2 Cor. 6. 2).*

A PARALLEL.

OFTEN has the writer's heart been exercised as to the Lord's loving will in "the breaking of bread," and the joy of keeping to His symbols,—not for *their* sakes, but for *His*! The desire to please Him, and not to alter, is deeply important. But much tactful love is needed, lest one should seem to exclude those that are beloved,—yet who, in their turn, actually, though unconsciously,—rather exclude any child of God feeling himself called, and bound by love, to the simplicity of the Lord's "This." So many, alas, have thought that their Lord's arrangements are *not* decisive, but any EARTHLY parallel would surely help to prevent such a misunderstanding. Let us think for a few moments of such a parallel in daily business. A master in a large provision firm may give instructions to his employees, before journeying away,—"*This* is my speciality, put *this* to the front," and refer to the *fresh* butter, which, it is *known*, he has used at his own table. Afterwards the employees may be earnestly carrying on his business, and yet one may put some *salt* butter to the front; or be indifferent if it is salt or fresh. The other may keep definitely to his master's will. They meet together in the shop where the *latter* is working. The former remarks, "It is not always so easy to get fresh butter, and, besides, our master did not say '*fresh* butter' but only '*this*,' and it is *all* butter: I feel sure he only meant '*butter*' in general, but *happened* to have one variety before him." The other replies, "It is not for us to decide, but to obey: it is not for us to use the word '*happened*'; we *know* what he had on his table, and I do not feel free to vary from his words." Inasmuch as it was well known that, years before, the master once commanded *another* servant to emphasize the fresh butter, with a rather *different* object, the former replies, "You are too much held to the letter of the law, or rather to what the master told *another* servant long ago." Quickly the reply comes, "Did he not speak to us also? HE said, '*This* is my speciality, put *this* to the front,' and though I believe you want to work rightly in his business, I should not be honourable

* The Lord enabling, available as a reprint for prayerful circulation.

if I asked you to serve in this shop, and, if, when any enquired, 'What is the speciality?', you picked out the fresh butter here, but *elsewhere* acted otherwise: I should be helping you to a self-contradictory position." Both employees may really wish to be honourable, hence we can conceive that the one from another shop responds, "You exclude me, but we should not exclude you at our branch." "No," is the loving, but plain, reply, "I am sure you would still welcome, and I do not doubt your sincerity, yet *your action decisively excludes me*, for if I came to your counter I should have to sell as the '*speciality*' that about which my master said *nothing*, and, though you misunderstand us, we cannot venture to break *his* will here. This would grieve him. Rather let us seek to be of one mind as to *his will*, BEFORE he comes back." Is the suggestion clear to beloved children of God? Is it not important to seek this oneness of heart and mind, in the enabling of the Holy Spirit, Who *never* contradicts Himself, before our loving Lord comes again?*

"I will put enmity between thee and the woman, and between thy seed and her Seed; IT SHALL BRUISE thy head."
Gen. 3. 15.

"They saw the Young Child with Mary His mother, and fell down, and worshipped HIM."
Matt. 2. 11.

THUS both the earlier and later Scriptures open with a testimony as to Christ, which cannot be broken. The Hebrew of Genesis 3. 15 cannot be altered to suggest that the woman bruises the head. The glory belongs to "the Seed." Christ is before us! Mary was "highly favoured."† We rejoice in her privilege and faithfulness. Her example as to believing (Luke 1. 45), and as to pondering all things in her heart (Luke 2. 19) is precious. BUT she did not contribute one iota to salvation. The Lord Jesus definitely showed this, and *never* spoke to her with *any other hint*. Romanism would do well to meditate on Christ's own words to Mary. They show *love*, but firmness in this very matter (e.g. Luke 2. 49, John 2. 4). If He had seen in her any help to the work of redemption, His words would be *inappropriate*. Those who professedly exalt her rob Him thereby of His perfection and glory. And the after reference to her (Acts 1. 14), followed by *silence*, places her among the disciples, whereas He is the ever exalted One! We have no spiritual titles among saints (Matt. 23. 7-12). Ah, we have One—"He is thy Lord," "Our Lord Jesus Christ," but there is no hint of "our Lady." "Add thou not unto His words lest He reprove thee, and thou be found a liar" (Prov. 30. 6). Mark 3. 32-35 is full of teaching, and when Galatians 4. 4 brings before us the Lord

* Leaflets on the Lord's "This do" gladly and prayerfully sent to His disciples.
† A leaflet on this subject readily sent.

Jesus "made of a woman" it is "that *He might redeem*" (Greek), *not* "that they might redeem." Hold fast the faithful word!

Thus in Matthew 2, Mary was *present*, but *no* worship attached to her. 'Tis not only in resurrection that Christ is worshipped: *before* He personally spoke words of acknowledgement, and *before* He wrought His work, the Holy Spirit *writes approvingly* of the worship of Christ! And Scripture is clear in witness *against* worship, even of an exalted angel on the ground that he is *not* God (Rev. 19. 10). But Christ was worshipped when an Infant. Why? Because He was essentially God (John 1. 1).^{*} And the wise men presented to *Him* the gifts. They had come for *Him*, and Mary is consistently in the background. So in Revelation there is *no* exaltation of Mary,[†] but every exaltation of Christ. The Holy Spirit *mentions* the woman definitely in both Genesis 3 and Matthew 2, and the very definiteness of the background makes the Sole Glorifying of Him the more remarkable, and *with* Mary we still say, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour" (Luke 1. 46, 47).

If an unskilled man seeks to cut up and repair a piece of furniture of exquisite workmanship, what is the result? He may mend a broken kitchen chair, but is quite incompetent for the other work. Yea, it is quite unneeded. More foolish would he be who sought to remodel, decorate, and paint the microscopic shells of the ocean bed. And yet more foolish is the critic who endeavours to alter and rearrange the wondrous Scriptures which God has so graciously given. Let the potsherders strive with the potsherders of earth (Isa. 45. 9), but the Lord is in His holy temple: let all the earth keep silence before Him (Hab. 2. 20)

"Set your affection on things above, *not* on things on the earth" (Col. 3. 2). God gives a positive AND a negative. Let *neither* be omitted. And to whom? To those risen with Christ? The *world* cannot understand, but the *believer* should not misunderstand. Heavenly ones should be heavenly!

* The Greek structure implies *this*: *other* translations show ignorance of its emphasis, under the show of knowledge.

† To apply ch: 12 is inapplicable; note the reference to the wilderness (14), and verse 17 would strangely make those who say, "Ever Virgin," attack one error by another.

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"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. 7. 14, 15.

A Word of Introduction.

IT is deeply important to thank God for all His will. The attitude of grumbling is ruinous. The Christian path is clearly marked out in Scripture, and, doctrinally, it is not popular, with its unveiling of One Name whereby we must be saved (Acts 4. 12), and of eternal judgment as the goal of the broad way. Nor is it practically popular, as it shows separation from the usual arrangements of so-called adornments, comforts and pleasures. Nor is it ecclesiastically popular, since it cannot call men servants of God who deny the Scriptures, or mix entertainments to amuse with warnings of love, nor overlook the Lord's precious commands to walk outside earth's politics and glories, and to emphasize baptism, the breaking of bread, and Scriptural simplicity. Thus it appears too "particular." But the question comes with power: "Where is our Centre?" Is it where Christ is, or not?—Col. 3. 1-4. What is our joy? Is it His will, or not? Does Psalm 16. 11 appeal to us, or not?—Notice Ps. 40. 8. The attractions of the world have real power, but, if we have tasted that the Lord is gracious, have we not a new creation? This is crucial. 2 Cor. 5. 17 applies, or it does not apply. What would be the verdict of any who see our daily life? Do we show that the precious blood of Christ has made an entire difference, and that the Holy Spirit graciously dwells within the redeemed?

THE LORD JESUS said: "If any man will to do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself." John 7. 17.

The "REASONABLENESS" of the FLESH.

IF the flesh can find a seemingly "reasonable" argument it will usually prefer this to one which is unreasonable, when working in a believer who wishes to be earnest for his Lord. For example, a child of God wakes in the morning; he realizes that to rise, with, and for, his Lord, *promptly*, is usually wise; but if the flesh can suggest, "You have had very much curtailed sleep," or "It is unusually cold this morning," or "You were very tired yesterday, and did extra spiritual service," such pleas are often preferred to others. The real nature of the *objection* is seen in that when the weather is ten degrees warmer, some other suggestion is forthcoming. But *that* suggestion is quite in abeyance, if the "reasonable" argument of *intense* cold will do its work.

Indeed, the flesh is never more subtle than when it assumes the language of spirituality. If it can plead that there will be more wakefulness for service if lying in bed is prolonged, or if it can suggest deliverance from "bondage," the thought is that *these* things will appeal to a loving believer. As suitable *promises* show the nature of the ones to whom they are addressed, and this is so encouraging with regard to Scripture promises,* so the arguments of the flesh may be turned back by the trustful saint to encourage himself in the Lord, because the flesh finds his longings are spiritual and counterfeits these. But if, instead of encouraging himself in the Lord, the child of God flatters himself, the battle is largely lost. The devil's base coin is "beautifully" made, but it is counterfeit. Test everything by God's tests. The flesh may speak well of prayer, and suggest *spiritual meditation* while lying in bed, only to avoid God's will. This is subtle—as when the flesh says, "Pity thyself" (Matt. 16. 22), when evil pleads for humility (Col. 2. 23), and when an unclean spirit tells of "the way of salvation" (Acts 16. 17). We have much need for spiritual concern. Let us seek to walk in the Spirit, and to remember that our beloved Lord MEANT denying ourselves when He so lovingly spoke of this.

"WHY ARE YE FEARFUL, O YE OF LITTLE FAITH?"

Matt. 8. 26.

THERE seemed every "reason" for fear from a human standpoint. The tempest was great, the ship was being covered by the waves. And He was not awake. The suddenness of the storm would intensify the fear, and the very word seems to

* E.g. Rev. 22. 20. The Lord Jesus makes clear that His people are those who (a) want to see Him, and (b) are not (to be) occupied with the "earth" and its Babylonianism and harlotry. The bridal longing for the Bridegroom is thus made a test. This promise would not "appeal" to many,—in reality.

suggest that an earthquake may have been behind it. "Experienced" seamen trembled. Yet the Lord Jesus did not countenance the fear, or cowardliness, for the word actually signifies this (cf. John 14. 27), as if reasonable. This is deeply important. We are definitely called to look at things from a Divine standpoint. "Probabilities" and "improbabilities" are nothing to God. He can as easily work the last moment as the first. We should seek to be *regular*, but we must not regard HIS sudden workings as extraordinary. HE is not within the sphere of appointment by another, as we are. There is no limit to Him, except His own Word, His own truthfulness. The disciples forgot the Lord. Faith is as reasonable, when He is remembered, as unbelief when He is forgotten! Faith is to be *manifested*. It is not only an inner struggling to hope, but a quiet confidence. The Lord implies that fear is unbelief. Faith is not only an effort, but a spiritual experience. Faith feels, but it is more than feeling. You may force an action, but faith is *restful*, and rest must be enjoyed, or it is not rest. God does not call us to mere "attempts" which are natural, but to the joy which is dependent on Himself. His will is a happy sphere. This does not encourage carelessness, and we should search our ways as to why chastening trials are allowed. Faith without godly concern for the cross that needs the fire would be onesided. But faith has its sphere, and godly sorrow its sphere, and *they* work together, and counterfeits, of careless presumption and anxious remorse, are both pointed out and dealt with by the Holy Spirit.

IF YE LOVED ME, YE WOULD REJOICE.

John 14. 28.

THIS aspect of love is very important. The disciples *were* attached to the Lord, but unconscious selfishness was easy. Indeed it is often *one step* from love of a Person to love of oneself in the enjoyment of what that Person gives to us. Love of our happy feelings may be *mistaken* for the love of another. Love gives and thinks of *others*: a loving man is unselfish.

The Lord Jesus was about to go, but His joy should have been the joy of His people. If we love others, we should be glad in their delight. 'Tis not, "I want this," but "What does He desire?"—if we earnestly love Him.

It is refreshing to see that love is truly our own gain as well, though it does not centre round this. "Ye would rejoice." *Love is happy*. Forcing is not of the essence of love. The flesh needs sternness, *mortification* of the deeds of the body is commanded, in the Spirit, and it is important to lead the body as a *servant* (1 Cor. 9. 27), but we are to have a blessed freedom for the new life, and a real joy in our love unto our Loving Lord, even amid the strain. The Holy Spirit commands giving with cheerfulness, and suffering with joy (Matt. 5. 12). Can we not see how delightful this is?

THE SWING OF THE PENDULUM.

THE swinging pendulum does not stand in the midst, the impetus leads to an over-reaching. It is often so spiritually. If I am self-confident and boastful and proud, when I reach a "reverse" I stop, and the reaction is often toward despondency. Why? The two attitudes are similar, though seemingly contrasted. They alike look to SELF, and self's temporary circumstances. A view of Christ prevents the rule of pride and the power of discouragement. It is remarkable how quickly one can pass from "despising" the chastening of the Lord to "fainting" when rebuked by Him. But why is it strange? The omission of despising, or making light, brings a VACUUM, and, unless that is filled spiritually, worry will step in and occupy. And worry stops everything. The dislike of worry will often cause a leap to carelessness: a sad way to drive out the thoughts that agitate by emotion,—mere occupation with other "things." Let a believer lose some time or money, it may be only a penny, Satan quickly seeks one of two things,—an indifference to the trusteeship, OR a grief which prevents confession of sin, and prevents the use of time in the immediate future. "Why did I do this?"—and the mind palpitates, and there is remorse. Remorse looks to the THING and not to the LORD. Repentance looks to HIM, and claims victory, via exercise of heart. If I ADD failure through remorse, what is the profit? If I lose spiritual power to win the battle next time, through lack of confession of sin, and of repentance, what is the blessing? But the road from remorse to indifference is a short path, and the flesh tries to miss the true stopping place,—heart-exercise, and receiving of grace, and the Holy Spirit's power, for the immediate need, and the soon-arriving future alike.

TRUSTEESHIP.

BY the grace of God we want to use all He gives FOR HIM. But how much this means. Money is not the only stewardship: every moment of time is an income, and an income which must be spent—or wasted—at once. There is no possible hoarding, there is no capitalism of this possession, albeit we can lay up the fruit of well-used time with a view to that Day. In like manner with time,—every particle of strength supplied is a sacred trust. We receive it—whether physical or mental—to employ for the Lord. If not thus employed, it is wasted. How solemn is the privilege of a child of God. How often one sees lost moments, lost opportunities, lost lives, from the standpoint of God-honouring activity. The days have little for Him, the cankerworm eats, the pile is built up for the fire, inasmuch as the fire will try every man's work of what sort it is. May we lay these things to heart, and seek to walk in the Spirit.

A WITNESS AGAINST JUDAISM
AMONG
THOSE WHO BEAR CHRIST'S NAME.

BELOVED fellow-believers, permit ever-loving plainness in these pages. We would never say one unkind word, nor wound for wounding's sake, but, in love, seek to be humble, and seek the manifest unity of more of God's dear people. It is so easy for us all to turn aside the reproofs of the Lord, and to apply wrongly. With a prayerful desire that our Heavenly Father may be pleased to prevent this sin, and conscious of our own weakness, are these lines written, and sent forth. If many who read will prayerfully ponder, surely some who own one Lord will be drawn nearer together, in true affection, through loving "plainness of speech." *Whenever we say, "Impossible," our own unbelief raises an unappointed barrier.* If we think believers cannot be encouraged to weigh "differences" in the balances of the sanctuary, because "they will lose their temper," we show how much there is a setting aside of the mind of Christ, and how little we recognize the gracious guidance of the Holy Spirit.

The Galatians turned to Judaism. What was this? In their sad wandering, from grace, they

- (a) expected justification by law (Acts 15. 1),
- and (b) introduced unappointed arrangements instead of the commands of Christ.

It does not matter, indeed, whether the arrangement is heathenish OR belonging to another dispensation, the principle is the same. Gal. 4. 8, 9 shows this. *To leave the Lord's dispensational appointment is to return to bondage.* Col. 2. 20-22 emphasizes the same thought. Jewish regulations become, in this dispensation, "the commandments and doctrines of men." Yet many dear children of God quite miss this point, as a "point," and blame others, but they themselves are making the very same error. They blame those who use unleavened symbols at the Lord's Supper, and "This do," and who do so simply *because* He said, "This do." They call it "Judaism," and yet it is *His* word when He set aside the Jewish Passover, for this dispensation! Our Lord said, "This do," and we cannot see He meant "Do something else," or "Use something else." It is His Word, and that is our sole reason for the literality of love (*not* the love of literality). Is it Judaism to obey Christ?

The word "Judaism" is glibly uttered, when we have no thought of any other reason than our Lord's own "This." *Is it fair? Is it God-glorifying?*

But a solemn contrary IS true. If the traditions of Christendom are followed, is not such an attitude the essence of Judaism? Inasmuch as leavened and fermented symbols have not one wor

of command in Scripture as to the Lord's Supper, whence do they come? Are *they* not only traditional and usual? AND they *definitely keep out* the very symbols as to which the Lord said, "This do." Earnestly would we plead with those who bear the worthy Name of Christ—

(a) to pray over this earnestly,

(b) not to bear untrue witness against their brethren,

but (c) to leave *their own* unconscious "Judaism," and, with love's ready repentance, to walk readily with those who ask *their prayer* in a wish to go along on the same path, in the enabling of the Holy Spirit. He never causes disunity, and all should be in view of the near Coming of the Lord Jesus.

HERODIAS' CHOICE.

IT is a delightful privilege to find godly training, and influence, but if the law of the mother (Prov. 1. 8) is not the law of the Lord, the "influence" is perilous. "His mother was his counselor to do wickedly" (2 Chron. 22. 3, cf. 1 Kings 21. 20). Herodias had a sad "power" over her daughter. The Lord grant us holy contrasts among His people,—believing mothers as determined as Herodias, BUT for the Lord's glory! This is a real need. Herod's "birthday" was the opportunity. Festivity is often Satan's vantage ground. The daughter of Herodias pleased the evil king. His heart-licentiousness was gratified by the dancing. The words of promise were wildly uttered. But Herodias wanted more than half a kingdom, she wanted fuller control over the king, and thus over all the kingdom.* The wife is to be a help, meet for her husband, if God's will is to be fulfilled. Here we have a counterfeit throughout, and a usurping. How important it is that believing wives should remember Ephesians 5. 22. The influence that pleases God never breaks 1 Tim. 2. 12.

Herodias hated the plain testimony of John. She hated the man of God. He had been outspoken as to Pharisees and Sadducees, but had not forgotten to be plain in his dealings with Herod. Not that he talked of him, but, being brought across his path (Mark 6. 20), refused to compromise. His faithfulness made him fill a young man's grave, but who can say his life was really cut short? Measure everything by the will of God, and pleasing Him, and by nothing else.

The way in which a child of God can be a constant reproof of sin, and so a thorn in the side of the ungodly, is clearly before us. "I testify against it" is Christ's statement as to the world: His WHOLE life was such a testimony: hence its bitter hatred! Why is the position apparently so much changed? Let us recollect John

* A solemn thought is wrapped up in this. How many are quite willing to give up *personal* position if they can act for Satan behind the scenes. *the dev's own offer of the kingdom to Christ is based on this evil principle,*

15. 18-20. We dare not seek hatred for hatred's sake, but we cannot compromise to God's glory. Rejection does not prove we have been faithful, but the absence of it should make us think. Nineveh's repentance is rare.

Herodias chose to murder a saint of God. The people chose Barabbas instead of Christ. The history of man's free will is very sad. The world is still in a terrible condition: "This generation" has not passed. The real antagonism is often veiled, because children of God hide their light. Is it so with us?

But what is our actual choice? Let us not deceive ourselves that we are more spiritual than we really are. Our gracious Lord proclaims a whole kingdom* with Himself (Luke 22. 29). Shall we seek something of earth to-day? Shall we be "as Esau"? The importance of an opportunity is before us. Herodias chose to be rid of a reminder of God's words and of a check to her evil desires; shall we not choose His voice and will, and everything that will lead us, in the power of the Holy Spirit, to keep "that blessed Hope" in view?

"THERE IS ONE FLESH OF MEN."

1 Cor. 15. 39.

THESE easily passed over words seem to be one of God's own hints as to differences in God's creation. All flesh is **not** the same flesh. The repeated words of Genesis 1 come to mind, "After his kind." Evolution would attack this Divine testimony in a most unholy way, and God's own hatred of evolution is seen by the VARIOUS "answers in advance" which He has given.

It is important, moreover, to see how all human flesh is regarded as one. Through "one man" sin entered into the world. The unity of the human race is emphasized. Indeed, the many allusions, in "all Scripture," to the absolute trustworthiness of the early chapters of Genesis show His foreknowledge of Satan's special attacks therein. What a mercy to have our eyes open to accept whatsoever God has revealed.

Further, those who "materialize" man, and put him on a level with the beast, in a way quite contrasted with the Scriptural testimony on this very point, as to his loss of right relation to God, forget that words must be understood from God's standpoint, and as the Holy Spirit interprets in Scripture! Because an animal has a "soul," there is no reason to say that the souls of men and of animals are the same. Observe that even the flesh is **not** the same. Genesis 1 shows a distinction, and Genesis 2 also shows a distinction! And this is set forth after the fall, through Scripture. Man is a moral agent, and death is not non-existence. The sinner is said to be "perished" and "dead" now. From God's standpoint this is plain. Unless we read Scripture humbly and prayerfully, we shall be led astray.

* Herod, who offered a half, was himself only a *tetrarch*, a fourth-part ruler.

THE SEVEN PIPES OF ZECHARIAH 4.

OUR Heavenly Father often emphasizes *continuance*. He never slumbers nor sleeps, and He did not send the manna irregularly. How great is His grace—Oh that we may realize this. One feels the preciousness of the "morning by morning" of Isa. 50. 4, and of the words "anointed with fresh oil" in Ps. 92. 10. God graciously delights to supply every need. Hence the *trees* of oil in Zech. 4, and the pipes, continually giving the wherewithal for the ascending of worship. We recollect, moreover, John 4 and the "well of water springing up." There is no stint with the Lord: there is no uncertainty with Him. He delights to meet every emergency. 'Tis not "Jesus Christ, yesterday," and then a stop. He is the Same "*to-day*." The words of God are fresh to-day, and it should be our concern, in the enabling of the Holy Spirit, that there may never be a staleness in our experience. Oh that we may have a joy in present devotedness, and not live on yesterday's manna, or last week's experience. If the light of the lampstand is to be acceptable, in praise, we must have fellowship with God now. "Enoch *walked* with God." "Noah *walked* with God." "*To-day*" is more important than we realize. He does not only emphasize this, but, as we have seen, provides the trees of oil and the golden pipes. Everything is available in the Lord Jesus, and the Holy Spirit ever directs our hearts to Him.

"O YE OF LITTLE FAITH."

Matt. 6. 30 ; 8. 26 ; 14. 31 ; 16. 8 ; Luke 12. 28.

THE Lord does not rebuke little faith, but those of little faith. He does not reprove little faith, but the fact of the littleness. The faith is good, however small, but the entwining of unbelief is bad, the scope for unbelief is wrong. Faith should fill the vacuum before unbelief sets foot. Real faith cannot be made unbelief, but it may be small (Matt. 17. 20 lit:). Sometimes we think of our faith as feeble, but rather we should realize that faith is mighty, if spiritual, but we imprison it. We should not complain of grace-given faith as being slow, or hesitating, yet WE are hesitating in acting upon it. Faith is good, faith in the Lord and His words, but does our faith have free course? We are to blame ourselves, not the faith.

Correspondence from any who love the Lord Jesus Christ, and desire to obey His will, ever welcome. Also from any enquiring the way of His Salvation. Further literature and particulars of meetings gladly sent. And all "that God in all things may be glorified through Jesus Christ" (1 Pet. 4. 11). Meeting Room, 61, Upton Lane, Forest Gate, London, E. 7. Telephone: MARYLAND 2196.

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"But my God shall supply all your need, according to His riches in glory by Christ Jesus." Phil. 4. 19.

A Word of Introduction.

THE context shows that the above verse was meant to be the joy of those who were privileged to give unto the Lord. "PRIVILEGED to give,"—yes, and it is a wondrous privilege. By nature we had nothing worthy of Him. Is it not vain to talk of giving a sin-filled heart to God? But by redemption and Divine quickening we have become wealthy, and can present "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God" (Phil. 4. 18). Then there comes the thought, "The givers have many, many needs in their pilgrim path." God is willing to fill them. He has both riches and love. He has the supply, and the wisdom to bestow. "NEEDS": ah, we feel them. How little we KNOW, how little we can DO, how weak is our SERVICE. What shall we say? Ah, our GOD is willing to use five barley loaves. "Bring them hither to Me," said Christ. Your very NEED, FELT BY GRACE, is a call to draw near. The grace that EVER welcomes a NEEDY sinner EVER meets a needy saint, and our Heavenly Father DELIGHTS to pour out an abundant blessing. The limitations are all on OUR part, not HIS, as when the widow said "Bring me yet a vessel." But there was none provided, and so "the oil stayed" (2 Kings 4. 6), but not before. Be more ready for the Lord's fulness and fillings. Anxiety has NOTHING on which to stand, faith has everything, and devotion should be continual, in the enabling of the Holy Spirit.

"HIS LORD'S MONEY."

Matt. 25. 18.

WHAT, dear reader, are you doing with YOUR LORD'S MONEY? It is not your own. The dangers of misuse are

very real, and the results will not be easily removed. Your Lord gave it to you for *a purpose*. Are you fulfilling that purpose? 2 Cor. 8 shows that the use of money is one of the most important tests of *love to Him*. It is easy to put aside thoughts of "these material things," but they have a great bearing on future reward—or loss (Luke 16. 9-12). The book of Proverbs is intensely practical. God has not left us in darkness as to the power of *little things*. We remember Matt. 6, and "a cup of cold water."

"**HIS LORD'S MONEY**,"—and yet virtually stolen. Non-use for Him is robbery. "My money" is the definite claim in verse 27. A trusteeship involves a *duty*: "Thou oughtest." There is a peril if we say, "We must have this or that," in accord with the customs of this age. *Every penny belongs to the Lord*. 'Tis not enough to give up half-a-dozen indulgences, now and then; 'tis not enough to abstain, for example, from drinking and smoking. The question comes with solemn force, and spiritual humbling:—"How am I using **MY LORD'S 'MONEY'**?"

It is true that the *whole* question of stewardship is entwined. Gifts, influence, time, opportunities:—these are *all* to be gladly employed for Him Who loved and gave *Himself* for His people. But we would not, by broadening the issue, forget that the Holy Spirit records Christ's specific reference to money in the parable, because that is *so definitely a part of responsibility*. 'Tis not that we merely give a tithe. Even Israel gave two tenths, and sometimes perhaps three, and, *beyond* these, gifts and offerings (Mal. 3. 8). When a child of God, in the present dispensation of *greater* manifest privilege, flatters himself that he has actually spared a tenth, one may well ask, "Are we conscious of *our privileges*, or are we trifling with them?" Yet many who give "irregularly," and "on the spur of the moment," would be surprised to find how much less they give than one tithe! Can they be surprised if there is "a bag with holes"? And to commence with a small portion, such as a tenth, is better than nothing. There were tithes before Moses, linked with Melchizedec, a type of the heavenly priesthood.

It is vain to put aside the Lord's gracious sword-thrust because the convicted *servant* was only nominally such. This shows also the deadly peril of those who *claim* to be the Lord's, and yet live in indulgence. But the two real and rejoicing servants were faithful with **THEIR LORD'S MONEY**, and the solemn warning comes yet more to those who *are* His, and who confess they are not their own. Let *each one* seek, with the definiteness and seeming *risk** of faith and love, to act at once, and cheerfully to use aright "**HIS LORD'S MONEY**." Thus may we expect a blessing (2 Cor. 9. 7, Mal. 3. 10).

* For many will urge, "You have so many responsibilities, and nothing over now. You will have difficulties." Is not the God of 1 Kings 17. 14 The Same to-day?

But now we approach another deeply important lesson. Though the "wicked and slothful servant" of Matthew 25. 26 is plainly marked as a *professing* Christian, in accord with the principle of parallels to refer to *claims* and apparent or dispensational positions (e.g. Luke 15 4—with verse 7, and 31), yet the Lord would search us very deeply by this. It is important to notice, as evidence this is a professing believer, that—

- (a) The Lord has not one word to say *for* him, contrast 1 Cor. 4. 5.
- (b) The servant has not one word, except wicked complaint *against* the Lord. To conceive of a believer, *raised in incorruption*, having not one word of love to the Lord, but still *retaining the flesh, and showing nothing but the flesh*, is to negative the teaching of Rom. 7. 24, and to undo the whole thought of resurrection, "We that are *in this tabernacle* do groan, being burdened," but then we shall not fail as now, but shall be a part of a glorious church presented to the Lord. Phil. 1. 6 *must* come true in the Day of Christ.
- (c) There is no suggestion of a backslider who *began* to please the Lord and became cold: *no* real service can be presented (Matt. 25. 18). It is noteworthy that there are degrees regarding good ground in the parable of the sower, but the ground which has NO fruit is not good.
- (d) The utter darkness and weeping and *gnashing* of teeth of Matt. 25. 30 mark not only separation from the Lord, but continuance in impenitence.
- (e) It is by no means remarkable to see *an* unbeliever possessed of a talent. We think of Judas. This is a key to much.

Thus the believer is not to infer, "I may be a servant and thus excluded," but the probing goes still further, "Am I really a servant?" *Privileges are no proof*. And, lest we should shield ourselves that this does not affect us, because we have brought some fruit, Matt. 7. 22 comes to the mind, with its distinct aspect, and the Lord draws to repentance, and love which realizes that only a growing fellowship with Him can rightly claim the joy of assurance (Gal. 1. 9).

The stony ground hearer *rejoices*, but we do not read then of *any joy* in heaven. 'Tis when there is a *repentant* soul we are refreshed with the thought of much joy in heaven. *He* feels sorrow, but the *Shepherd* thus has the joy. A wound healed *slightly* can only *pain* a true physician. Much present-day joy in the profession of others is a *cruel encouragement* to self-deceit. The good ground has been *ploughed*: the work of grace is not a joy which ignores the awful fact that sin brought the Lord Jesus to cry, "My God, My God, why hast Thou forsaken Me?"

"THE LAMB OF GOD." SOME PASSOVER THOUGHTS.

A Leaflet for Israel at *their* feast-time. Prayer valued.

I NEED *The Lamb of God*, and so do you, dear reader: "What simple words," you answer, "and yet what do they mean?" But, before answering, again I would say, "I need the Lamb of God, and so do you."

This World is an Egypt,

and the angel of death is mighty, the plague of deserved *judgment* is a reality. The head of the house of old provided a lamb, and Israel's firstborn were free.

Accordingly in the remarkable thirteenth verse of Exodus 12 God emphasizes

The Blood and the Blood Only.

Nothing else, nothing less, nothing more, was the foundation of deliverance. The Lord Himself said, "I see the blood."

But I am not merely in an *earthly* household seeking safety from *earthly* death, I need to be in GOD'S own household spiritually, and to be saved from an eternal plague. Will He, as the Head of HIS family, provide the Lamb? Ah, His grace does more than this, yea, He HAS provided the Lamb, and **THUS** has brought me INTO His family. I needed the Lamb of God, and

I have the Lamb of God

as MY Saviour. Is He YOURS?

In Genesis 22 Abraham said—God will see, God will provide! Has God fulfilled Abraham's prophecy? He has! "A ram" was a type or picture, "THE Lamb" is the Reality, and we rejoice in "the Lamb of God." You and I CANNOT provide the Lamb. Even in Exodus 12 the thought seems to be that

someone else prepared for the firstborn,

and we cannot save ourselves, nor even help to save ourselves. God is so holy, and we are sinners. But He, Who made coats of skin for Adam and his wife, is the God of salvation, and He delights TO GIVE. And He will not *smite* the poor, guilty sinner who is sheltered by

THE BLOOD OF THE LAMB OF GOD.

But I know of none other shelter. Do you? There IS none other. But He is the one Hope of Safety. Is He yours? He died for us, in love becoming our Passover. Yes, His Name is Jesus, the Messiah. He is the Gift! We NEEDED, and we HAVE, and we KNOW—

THE LAMB OF GOD.

THE REALITY OF ROMANS 8. 1, AND ITS LIVING EXPERIENCE.

THE words sound forth with a ringing certainty, not to *persuade* a man that he is saved, but to show the joy of one who is saved. A vast difference! Many vainly *believe their believing*, and have confidence in their confidence: this is a groundless self-hope. But those who, in unworthiness and guilt, have fled for refuge to the Lord Jesus can rest on *His finished work*, and not on self, and the result will be an experience of Himself and fruit-bearing. Hence they enjoy their believing, but lay no hope on *it*. Such have learnt to hate sin, and from this standpoint they increase their joy in grace. The very sin they hate keeps them from self-trust, but the *seeing* of it, with hatred, leads to present victory and to *real* trust in that work of Christ, by which power is given to perceive, to hate, and to subdue (Phil. 3. 21).

"There is therefore now no condemnation to them which are *in Christ Jesus*." There is nothing but condemnation *outside*. But how can there be condemnation *inside*? One drop of water could not enter the ark: "the Lord SHUT him in." The fact that a believer is "*in Christ Jesus*" sets forth that he is no longer viewed in the flesh (Rom. 8. 9). The flesh *has been* judged: sin *has been condemned*, on his behalf (3), and, therefore, the penalty cannot be viewed as future. It has been borne: Christ did not die in vain. There is "no condemnation." This emphasizes the *covenant-character* of Christ's work, and the reality of John 10. 27, 28. The flesh will misuse this: but sin took occasion by the *commandment* (7. 11), and the wresting of the *Scriptures* is no argument against the Scriptures (2 Pet. 3. 16). The flesh is subtle, but surely it is thereby detected. If salvation's *freeness* makes any more careless about sin, this touchstone causes others to wonder if they were really saved at all. The *freeness* and *fulness* of GRACE are emphasized, to show *who* are saved, for *their* argument is in Romans 6. 2, and that of the flesh recorded in 6. 1. In which verse are we?

"No condemnation *now*." There remains "now" a conscious falling short, and we would not excuse this at all, but no *condemnation* can undo Christ's work. This verse comes *after* chapter 7, as John 14. 1 after 13. 36-38, to comfort a *tender* heart. Others will misapply. Romans 7 does not excuse one sin. It reveals sin's hatefulness (7. 13, 15). 'Tis not "I *carelessly* do what I hate," nor "I do *everything* I hate," but, rather, the tiniest imperfection, which many even call *holiness*, is judged in the *light of the Sanctuary*. That which many regard as beautiful service, and wonderful progress, is, in the light of Romans 7, a cause of heart-grief. *Such* nearness to the Lord *must* realize 8. 1, to be kept in holy proportion, and the *joy* of salvation. Otherwise this would be overpowering. Note the principle of 1 Cor. 4. 4. The believer should realize that he must *hate* the

"smallest" departure from Christ's perfect obedience. He does that which he *hates* when he tries, for instance, very lovingly to reprove, but makes "a verbal mistake," as to which others say, "You did your best, you can't do more," or "We thought *how* patient you were." He does that which he *hates* when he prays fervently, yet "forgets" one request the Lord had laid on his heart, or becomes for a moment less *intense*. Beloved friends, the writer feels ashamed of his greater failure, and can see that the more holiness there is, the more humbling there must be, and the need for realization, in the power of the Holy Spirit, NOW,—even *to-day*,—that there is "NO CONDEMNATION NOW to those in Christ Jesus." A consciousness of what sanctification *should* mean, would, we repeat, but for this, be overpowering. Revelation 12. 11 is precious, and 1 John 1. 9 is meant to comfort a *truly tender heart*, but only such a heart. *The more* we walk with God *the more* we can experience Romans 8. 1 in its living freshness and power; and the more we shall see and feel that, even in our holiest moments, *our complete salvation* depends on Christ. How this emphasizes the *distinction* between Himself and the godliest saint, and sets forth His Deity, and awakens our heart-felt lowliest praise (Ps. 50. 23).

PSALM 75.

HOW wondrously the various Psalms suggest *PRAISE* in various contexts. All that God does and permits should lead His people to *praise*. Wondrous are His works. "Thy Name is near": we might almost spell with a capital N—Near: God's Name coming to dwell (Deut. 12. 5, 2 Chron. 6. 7-10). His mighty acts herald His return (Ezek. 43. 2, cf. Ps. 145). Verse 2 has been rendered "When I take up a fixed time," or an appointment:—the very word used for *the feasts* of the Lord in Lev. 23, and for the tabernacle or tent of "MEETING." The "appointed season" of the Lord's Coming Kingdom and Judgment, as unveiled in Psalm 82. 8 (Acts 1. 7). Thus we behold the failure of *man* in 75. 3, and the *Lord's* own glorious control is before us. The authorities of earth have already been warned* (again compare Ps. 82)—whether visible or invisible—and *they* alike must be laid low (Isa. 24. 21), to be "visited" afterward in His revealed judgments, as Ps. 82 continues to set forth. The sixth verse is deeply important as to the exaltation of the Lord: for "the Lord *alone* shall be exalted in that Day." The *great change* in earth's arrangement does NOT come from east or west, it does not come from man's oracle in the "mountains" of earth.† It does NOT come from "nature," nor from the ordinary course of events, suggested by the going forth of the sun, and its setting—

* "Fools": the word implies *boasting*: cf. Antichrist's great voice, and words.

† "South" may be rendered "oracle" or "wilderness"—"the wilderness of mountains"—note Psalm 121. 1 margin.

as the words for east and west imply. Nay, the Lord will step in! "Now will I arise," He has said. It is noteworthy that the *north* is not mentioned nor implied: an allusion possibly to God's throne—Job 26. 7, 37. 22. HE is the Judge (Ps. 50. 6), and the times *will* be changed (Dan. 2. 21). Then the cup of the Lord's anger, contrasted with "the cup of blessing" and with Babylon's cup in Rev. 17, will be manifested and Psalm 11. 6 fulfilled. The wondrous Saviour, Who *came* to die for guilty sinners, will soon return as "King of kings, and Lord of lords." The solemn future for the wicked is before our eyes. Surely there is a call to *solemnity* to-day. How can any who really know the Lord's Name be frivolous in a ruined world, fast hurrying to judgment? But, on the contrary, they must, and should, have deep peace and joy in the Lord, and praise *Him*, for His *grace* and work. And *thus* the psalm closes with such praise (9), and the unveiling of the carrying out of the Divine principles as Psalm 101. 8 prophecies, and the glorious reign of Isaiah 32. 1 with the Lord's princes, the contrast with the *horns* on the beast. How wondrous the many *links* of the prophetic Scriptures, and the praise of God throughout!

A FEW THOUGHTS ON THE PARABLE OF THE HID LEAVEN.

THIS repeated parable (Matt. 13. 33, Luke 13. 20, 21) needs *prayerful* emphasis to-day. It is often misrepresented, and we hear such thoughts as "The Kingdom of God leavening society," and a godly man is encouraged to be as the leaven. But surely this is *not* God's teaching.

1. Leaven is *invariably* a *type* of evil,* and this portion of Scripture is not an exception. Should we not need the Holy Spirit's testimony for the contrary?
2. "Leaven" is, in both cases, parallel with "the mustard seed," and does not the Lord Jesus by a key-interpretation in Matthew 13. 4, 19 show that the birds of the air are evil?
3. The fine flour is not a type of evil, but the reverse (Lev. 2). The theory that the human heart, or human society, is as "fine flour," and *improvable* till it all pleases God, is not only an entire contrast with God's typical teaching, but a setting aside of regeneration (John 3. 3).
4. The Lord Jesus *often* alludes to the earlier Scriptures, and in Zechariah 5 we have a *woman* with an ephah (which was 3 measures), and *hidden* wickedness inside (1 Cor. 5. 8). Cf. 2 Thess. 2. 7: lawlessness in the midst leads up to the lawless one.

* Leaflets gladly sent.

5. The Lord Jesus never prophesied a *development* of good, but revealed that the generation of evil would remain, His own people being the rejected minority of Matt. 5—7, the *little flock*, waiting for Him.
- 6 This *fourth* parable in Matt. 13 parallels the *fourth* letter in Revelation 2, and there we have *Jezebel*, spreading evil, as a climax.
7. Thus the instruction here would harmonize with all Scripture in showing Babylonianism. (*cf.* the woman of Rev. 17), counterfeiting Christ's bride, and inserting *self* (as in Zech. 5), to corrupt His sound doctrine (the food of the truth).^{*} Is not this the saddening history, during the dispensation?
8. The fact that "the kingdom of heaven" is *thus* likened is in accord with the inclusion of the five *foolish* virgins (Matt. 25. 1, 2), and the reference to wicked and slothful ones as "servants," and to the ninety-nine "*just*" ones, needing not repentance, as "sheep." The elder son also comes before us. Thus, we have the Lord's frequent reference to man's *profession*, and we think of those who *justify* and *sanctify* themselves (Isa. 66. 17). Israel were often called "Israel" when far from their real position, and "Lo Ammi" (Hos. 1. 9). Corruption and wandering from the Lord's will are thus named, to show a Satan's counterfeit of the Kingdom, which is evident in the departure from the Lord's narrow path, while still saying, "Lord, Lord."

If, beloved friends, our eyes are open to this, by the Holy Spirit's teaching, let us be concerned to repent, and to walk with God in prayerful simplicity, as we look for our Lord from heaven, and love His appearing (2 Tim. 4. 8). The hid treasure affords a gracious contrast with the hid leaven, and the importance of emphasizing the unchanged fine flour of God's truth as a trusteeship in the light of 2 Tim. 3. 16.

Counterfeits of good things are not *ugly*, nor are they as *unlike* as possible, but the reverse. Only a trained eye can detect at times, and only a spiritual heart can deal with spiritual counterfeits aright. Unless we *walk* with God we shall often be handling an imitation with joy, when our hearts should be pained. This is a key to much mistaken delight in apparent results to-day. In His light we shall see light.

^{*} Cf. Mark 2. 22: fermenting the Lord's new wine.

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

The Lord Jesus said:—"Come UNTO ME, all ye that labour, and are heavy laden, and I will give you REST." Matt. 11. 28.

"Whosoever will come after Me, let him DENY HIMSELF, and take up his cross, and FOLLOW ME." Mark 8. 34.

A Word of Introduction.

COMING to Christ is a privilege, to be followed by following after Christ. Salvation's rest leads to further rest of soul amid the very strains which the world views as miserable, but which the believer esteems as riches (Heb. 11. 26), and part of Christ's legacy (John 16. 33). To help children of God in the pilgrim path are these pages issued. Without food, we soon lose resisting power in a bleak atmosphere: so is it spiritually. Many believers WONDER WHY they fail, but persist in neglecting food. They choose a position of draught, spiritually, and WONDER WHY they feel cold. They run, without a meal, into a germ-laden room, and WONDER WHY they are susceptible to spiritual disease. Godly wisdom is needed. The path of Christ has a cross, i.e. rejection amid the world, and willingness to die daily. "Popular Christianity" has some of the BEST buildings, and earthly glories. WHY? Is it through compromise? Is it through a changed standpoint? Let us ask ourselves—"Is Christ's view of the world OURS, or is it not?"—See John 15. 18, 19. Are we willing for Christ's standpoint, or would we rather have that of to-day?

ADDITION IS NOT CONTRADICTION.

MEN seem so willing to object to the Scriptures. Is not the reason parallel with the intense earnestness that many show to point out a seeming defect in one against whom they

argue? The Scriptures, in mercy, testify against men, and therefore the human heart would discredit them. Attempts of centuries have been resultlessly made, yet men persist in "a vain thing" (Ps. 2. 1). There are numberless *parallel* passages in Scripture, among them some of the clearest in the gospels. Our gracious God invites His people's *comparison* of Scripture with Scripture, yielding rich fruit, if enabled in the Spirit, with reverent care. In some narratives we find inspired "variations," yet many say, "Two traditions." By no means. If we have somewhat different words of the Lord Jesus, are we not helped to realize He emphasized by *repetition*, and that each account gives part of His utterance? This repetition is not a mere supposition: His addresses in the same book give ample evidence of it.* And we ought also to be careful lest we assume the various passages are referring to the same event. Not a few have confused the addresses on the mount (Matt. 5—7) and on the plain (Luke 6), and failed to see the driving out of the temple on two successive days, (a solemn witness, cf. dreams doubled), in Matthew 21 and Mark 11.

In ordinary reading we shall find many illustrations, e.g., Does our portion include Matthew 27. 54? We have here an amplification of Mark and Luke. Not only the centurion but *they that were with him* owned Christ's glory in His death. But Matthew does not give that which led up to this. Luke records it, and yet is guided by God to lead Matthew to tell the effect. Luke 23. 33, 34 reads, "There they crucified Him . . . Then said Jesus, Father, forgive them; for they know not what they do. And they parted His raiment, and cast lots." Why these words of prayer *in the midst* of two statements as to the soldiers? To show Christ prayed definitely for THEM, yet His prayer seemed at first unanswered. They went on to part His garments! But Matthew tells us *He was heard*, and these four men, with the centurion, were blessed (5 often the number of grace),† and John explains the type of righteousness and salvation in the very claiming of the garments (19. 23, 24§).

In like manner, Matt. 27. 58 is brief, but Mark 15. 44 helps. How many seem to think Mark is always the shorter narrative, and infer that one gospel added to another, as it were. This is a sad mistake of men. God gives us *four testimonies*. And, in this connexion, John's witness is needed as well (19. 31-37).

* Nor can we forget that He spoke often at least in Aramaic—the very words are given as *Talitha Cumi*—and we have the Holy Spirit's translations, to bring out different aspects.

† It would be enjoyable to ponder the attitude of different ones at the Cross of Christ, and blessings bestowed,—but the sad contrasts must not be overlooked. They are to warn us.

§ How wondrously Christ gave up beyond Jonathan (1 Sam. 18. 3, 4). His body (Matt. 27. 58), His soul (Isa. 53. 12), Himself (Gal. 2. 20). Nothing withheld (Phil. 2. 7, 8).

We can well understand how Pilate's enquiry of the centurion impressed him, after he had seen the triumphant death, and become one among the "many" Gentiles to be blessed thereby. To those of us who also were, by nature, sinners of the Gentiles this manifestation of grace to such around the cross of our Lord Jesus is full of blessing, and we praise our Heavenly Father, that out of every tribe a redeemed people shall be gathered to praise His Name.

- (1) "For Thy *Word's* Sake,
- (2) And According to Thine Own *Heart*,
- (3) Hast Thou Done All These *Great* Things,
- (4) To Make Thy Servant *Know* Them."

2 Sam. 7. 21.

HEREIN we have a fourfold division, to help our faith, and love and prayer. How definitely are God's words emphasized in Scripture: the "exceeding great and precious promises" of 2 Peter 1. 4 are before us. Our Heavenly Father *delights* to encourage faith. He has magnified *His Word* (Ps. 138. 2). He will not suffer His faithfulness to fail (Ps. 89. 33). We should be more grateful for the encouragements so graciously given, and for the assurance that His Word shall stand for ever (Isa. 40. 8). Men may say "Where is the promise?" ; but our hearts rejoice in the stability of the Words of our God. "Hath He said, and shall He not do it?" He is not slack concerning His promise: every word is "Yea and Amen" in Christ, and will "come true" at the right time.

And David adds, "According to Thine own heart." Fitting words, for the man according to God's heart. How often in national treaties men are compelled to agree *against their wishes*. 'Tis not so with our God of *all grace*. If He gives wondrous blessings they are *according to His own heart*. Ephesians 1 is clear. God loves to bestow, and to meet every need. Am I among the called of Jesus Christ?—'Tis according to God's own heart. Am I blessed with all spiritual blessings? God's own heart has appointed this. The references to God's "heart" are not many. Note, for example Isaiah 63. 4, Ezekiel 28. 2. But here, in 2 Sam. 7. 21, we have such refreshment, in our Heavenly Father's felt delight as to His people.

And next we notice that God not only loves, and thinks of His people (Jer. 29. 11), not only speaks with His *mouth*, but fulfils with His *hand* (1 Kings 8. 15), He performs His Word, and He *does great things*:—wondrous things (Ps. 72. 18). Have we not proved this, and should not our hearts leap for joy? Great things have we received: let us not undervalue them! Psalm 126. 3 is never out of date for His own.

But not only has our God *done* great things for us, He has

revealed so *much*. Salvation is blessed, but how precious to *know* we are saved. Assurance removes so many strains and perplexities. And not only do we know *them*, we know *Him*. Hence the importance of omitting the word in *italics*. God has a gracious object in all His love. He reveals His ways, and *Himself*. Ps. 103. 7 is very striking. 'Tis true we only know "the parts of His ways," but we can see something of what He is, and of what His love is, as the Holy Spirit directs our minds to His gracious dealings with us, and we CANNOT doubt *Him*, CANNOT doubt His lovingkindness. EVERY act of our God to us is to make us experience more His attitude toward us, that our life may be an anthem of praise, and thus a circle of obedience around Himself, as the One Centre. Oh that this may be the joy of blood-bought ones *from to-day* !

A FEW THOUGHTS ON ISAIAH 7. 15.*

"Butter and Honey shall He Eat, That He may Know to Refuse the Evil, and Choose the Good."

HOW often have we felt the *preciousness* of prophecies of Christ in the earlier Scriptures. *He is exalted everywhere*, and the Holy Spirit Himself uses the repeated expression, "That it might be fulfilled." Ahaz rejected the sign ("Ask thee"), and therefore the Lord gave a sign to the *house of David* ("You," 14, plural), to be fulfilled after the king had long died, but the *house of David* remained in accord with God's "*sure mercies*" to build David a house.

The Child "born," the Son "given," is "Immanuel," "God with us" (14, Matt. 1. 21), and HE is seen in verse 15. But what is the special power of these simple words ?

Without professing to exhaust their *fulness*, the writer has experienced the Lord's blessing in the following thoughts :—

- (1). "The Word" truly became flesh (John 1. 14) : the Lord Jesus was a *real* Man. Thus was He able to bear sin, and die for sinners from Adam's race.
- (2). The *simplicity* of His life is shown to us, the details were not unimportant (cf. 53. 2 "before Him").
- (3). The very partaking of "butter and honey" would seem to suggest that HE was associated with *God's unchanged promise*, (Deut. 6. 3, and many other verses), even in days when the land was down-trodden.

* Typewritten Notes on this wonderful chapter, especially verse 14, so often opposed by rationalists and Israel alike, will be gladly sent for a fortnight, if the Lord will. God is graciously blessing OTHER Typewritten Notes also. Particulars of subjects, etc., if any are, by grace, desiring further definite prayerful Bible Study.

- (4). He humbled Himself, and though the Possessor of the land by Divine purpose (8. 8), became as the poor remnant (7. 22, cf. 2 Kings 25. 12). What condescending love !
- (5). The Lord Jesus is, throughout, the Contrast with Adam, who sought, by *wrong* use of food, "to know" good and *evil* (Gen. 3. 6, 7, 22).
- (6). Wondrously we behold the unfallen humanity of Christ. He *grew up* from *true* infancy, in accord with Luke 2. 52, but WE need more than "butter and honey" to bring us "*to know to refuse the evil and choose the good.*" We need "*a new creation*": He did not : AS He physically grew, He, in His perfectly holy nature, always acted aright in choice.

Truly our hearts rejoice in the fulness of such a simple statement from the words of prophecy. Possibly we have overlooked it before, but is there not a call to praise ? No word of Scripture is unnecessary or common. Every sentence is a jewel, to awaken love and devotedness and thanksgiving and obedience in a redeemed people !—Praise God for the Scriptures.

"WHEN JESUS KNEW."

TRANSLATION DETAILS WHICH MAY OBSCURE THE GLORY OF CHRIST.*

SUCH expressions as "When Jesus Knew" (e.g. Matt. 12. 15, Mark 8. 17), add the English word "*when*," although the Holy Spirit's language is *far* more forcible, "But Jesus *having known*." We think of John 4. 1, "AS therefore the Lord knew,"—and of Mark 2. 8, "Jesus straightway *having perceived* (recognized) IN HIS SPIRIT." "He knew all . . . He knew what was in man" (John 2. 24, 25). To Nathanael, *His* knowledge was a surprise : "Whence knowest Thou me ?" (John 1. 48). It would be well to lay more stress on this, in days of lamentable indifference to the glory of Christ. When the apostles were silent about their unwise discussion (Mark 9. 34), He showed His full acquaintance with it (35), and answered the thoughts of the heart in His wondrous wisdom and love. He asked questions oftentimes, but not for information. Israel quite misunderstand this, when they say that He, in quoting Psalm 22 on the cross, showed unwillingness to die. How can His very joy in *fulfilment* of the Scripture be thus viewed against the Scripture ? His obedience unto death shines forth, that WE may answer the question, and humbly own that, He was wounded for OUR transgressions, that WE might have peace with God. And the word "Why ?" can signify

* If the Lord will, we hope to reprint.

Other leaflets, showing incidental stress on the Deity of Christ, gladly sent.

"Because of what?" or "In order to what?" or "With a view to what?" In Matt. 27. 46, Mark 15. 34 it is plainly the *latter*, in the Greek, reminding us that He kept a glorious object in loving view (Eph. 5. 25-27).^{*} Again He asked a question in Mark 5. 30, "Knowing *in Himself* that virtue had gone out of Him," that there might be instruction to the disciples, and to US, and blessing withal to the healed woman. In quite a different context, "Why callest thou Me Good?" is inexplicable, *if* it be interpreted to doubt Deity, for He never put such problems when He was worshipped, but only when He was treated as good, and yet *not* as God (*cf.* John 3. 2, 13, 16). In other words, He would not acknowledge *half*-recognition as a Teacher. In like manner, the stress in Matt. 22. 45 is on the word "How?"—"How is He his Son?"—implying Deity and Humanity. Thus the Lord's perfect Self-knowledge and Self-consciousness are revealed, as in John 13. 1, 3.† When this was confessed, He did not deny nor restrict, but approved the *faith* (John 16. 30, 31). Surely from the depths of our hearts, we too, can, and must, say with *believing* Thomas, "My Lord and my God" (John 20. 28).

"AND JESUS LOOKED ROUND ABOUT,
AND SAITH UNTO HIS DISCIPLES."
"AND JESUS LOOKING UPON THEM
SAITH."
MARK 10. 23, 27.

THERE is wondrous wealth in every word of Scripture. The Lord's look is very precious. Those who have experienced Psalm 119. 132 know something of what this means. And the *varied* aspects are deeply important. Mark was inspired to emphasize this looking round about: we think of the two examples in chapter 3, "And when He had looked round about on them with anger" (5, a holy anger against sin), "And He looked round about on them which sat about Him, and said, Behold, My mother and My brethren" (34). The same word is found in 5. 32, "And He *looked round about* to see her that had done this thing." So in 11. 11, in the temple, Christ "looked round about upon all things":—how grievous to Him; and leading up to Matt. 23. 38. It is only used *once* of men (Mark 9. 8), and *once* outside Mark's gospel (Luke 6. 10).

Other words will help our prayerful study, while we exalt Him Whose eyes are *now* emphasized as a flame of fire (Rev. 1. 14, 2. 18, *cf.* Ps. 11. 4), and Who tests all our work.

In Mark 10. 27 we have a "looking *in*": compare Luke 22.

^{*} The Holy Spirit uses both *iva ti* and *eis ti* to give a wondrous twofold view and emphasis.

† Another case of the intrusive word "when."

61, "The Lord turned and looked upon (in) Peter." We remember the precious result. Oh that WE also may be humbled. It is a mercy to desire to be in the light of His countenance, and to have His gracious dealings, that we may be well-pleasing. Let us not seek to hide *anything* from Him. It is better to be reproved *now*, than at the Judgment Seat of Christ to fail to hear *His* "Well done, good and faithful servant." Alas, how many will fail to hear this word. Shall we be among them?

"SHOULD NOT PERISH."

A Leaflet for Israel at *their* feast-time. Prayer valued.

THESE words sounded out one PASSOVER TIME, and a Jewish RABBI listened to them. It was *night*. Did he think of that dark solemn "NIGHT" when the Lord passed through Egypt, and the firstborn of Egypt perished? It may have been so. Evidently God has a lesson for us.

"SHOULD NOT PERISH."

The words *again* sound, and this time in OUR ears. WE are not able to boast: we are members of the race of Adam, and, since he sinned, how saddening has all the history been. We dare not plead we have been without sin. We KNOW we have sinned deeply. All the sacrifices, arranged in Leviticus, show that God viewed *every Israelite* as a sinner, and in danger of *death* because of sin! Accordingly the passover lamb, and nothing of the individual himself, made all the difference for Israel's firstborn. They lived because the lamb had died! They would have died if the lamb had lived. Hence their right to life WAS not their own: they were in exactly the *same* danger as the *Egyptians*, apart from

THE BLOOD OF THE PASSOVER.

* * * *

"SHOULD NOT PERISH":

precious message, and a glorious "Not." We are reminded of the verse, "The plague shall not be upon you to destroy you" (Ex. 12. 13). Here are words of hope and joy. God HAS a way of salvation, and sinners may be saved.

And what other words are added? "Should not perish, *but* have EVERLASTING life." Ah, this is a blessing beyond that of Israel. The Israelites died afterwards. But here is a promise of the *eternal* salvation which you and I need. Is it true? Thank God it is, and true to-day.

"SHOULD NOT PERISH."

Who uttered this precious promise at passover time? The Messiah of Israel Himself, and He had come to make good its fulfilment, had come to die as THE true Passover Lamb for sinners. Thus the whole verse reads:—

"For God so loved the world, that He gave His Only Begotten Son, that whosoever believeth in Him **SHOULD NOT PERISH**, but have everlasting life." John 3. 16.

This is God's own testimony, and the only way of salvation. Messiah is God's Passover Gift, and God's answer to my need.

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Matt. 11. 28.

True salvation, eternal life and wondrous rest! And God's grace shines forth to-day. Do you not desire HIM? Be not like many, who still despise Him, as it is written—

"He is despised and rejected of men" Isa. 53. 3.

HE WELCOMES SINNERS TO-DAY.

"Behold, now is the acceptable time: behold, now is the day of salvation." "To day, if you have heard His voice, **HARDEN NOT YOUR HEARTS.**"

CHRIST is the **REASON** for faith, and the **CAUSE** of faith. Every thing good finds its **SOURCE** and **GOAL** alike in the Lord, and the continual **POWER** of faith must ever be realized as the Lord Himself. "Things" are precious to feed faith, as they express His love and draw to Him Who loves: but if they are viewed apart from Him, what are they?

Faith does not look to me, but to my Lord: it does not rest on my resting, but on Him on Whom I rest. Faith does rejoice in the resting, yet is not occupied with it, nor dependent on it, but rather the rest is dependent on the faith, the expression and fruit of it, leading our hearts to the encouragement of God's foundation for faith and rest, in a world of unrest.

It is blessed to depend on the Lord. My "to-morrow" may have surprises for me, but none for Him.

Correspondence from any who love the Lord Jesus Christ, and desire to obey His will, ever welcome. Also from any enquiring the way of His Salvation. Further literature and particulars of meetings gladly sent. And all, "that God in all things may be glorified through Jesus Christ" (1 Pet. 4. 11). Meeting Room, 61, Upton Lane, Forest Gate, London, E. 7, Telephone: MARYLAND 2196.

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"The axe is laid unto the root of the trees." Luke 3. 9.

"The branch of My planting, the work of My hands, that I may be glorified. . . I the Lord will hasten it in its time." Isa. 60. 21, 22.

A Word of Introduction.

ALL that is of the flesh is set aside (Isa. 40. 6). God is not "developing" men into blessing: there is a new creation (2 Cor. 5. 17), not an "evolution." All human theories make a "blend," but God's work is wondrously new (John 3. 6). Hence all human methods fail, and to adopt them, in Christian work, is a grave mistake. The Lord's axe is laid unto the root. The fruitless tree is set aside as a whole. God is not purging branches in the wild vine, till they "become" fruitful. Social reform and education will never make a man more fit for salvation. The startling words of 2 Cor. 4. 6 shine forth, and refresh the heart, when once the actual state of a sinner "dead" in sins is acknowledged. A man need not be outwardly wicked before God thus sets aside. Since there is **no fruit for Him**, the condemnation is real. There may be the "goodliness" of the flesh (Isa. 40. 6), but the Spirit of the Lord blows upon this (7), and only the Word of God abides (8, 1 Pet. 1. 25). This precious gospel is the joy of the heart-broken, the encouragement of the weary Christian worker, and the basis for a definite "newness of life" (Rom. 6. 4) in the daily enabling of the Holy Spirit.

"MY LEARNERS."

THERE is all fulness "in Christ," and the words of Scripture have this same characteristic. It cannot be "defined" by mere logic, but, if they "lay hold" of us, the experience of the Lord and of His truth must be a heart joy. The infidel may be shown

negatively foolish, but positive salvation is not via human reasoning: "It is the Spirit That quickeneth."

The Lord claims that which is His. Not always at once, but finally. Thus he will claim Jerusalem. Meanwhile He sits, but the set time to favour her shall come. So is it with the individual. Those given to Him shall come to Him (John 6. 37), as He said, "All Mine are Thine, and Thine are Mine; and I am glorified in them" (John 17. 10). Redemption is not a bow at a venture, but we rejoice in the blood of the covenant; and He, Who shall see of the travail of His soul, shall present to Himself a glorious church for which He died, in accord with that covenant ordered in all things and sure! Isa. 43. 1 is precious: every promise of God is substantial.

When a soul is led to Him now, there is "possession." "My sheep hear My voice," "I know Mine," "My church," "My brethren":—such experiences are real, and, withal, heart-searching. Again and again we read "His disciples." The Holy Spirit in the record, and the angels on the resurrection day, would lay stress on this, and He said, "My disciples" in John 8. 31; 13. 35; and 15. 8, "If ye continue in My word, then are ye My disciples indeed." Ah, shall we not read with the simple English word "learners"? It is easy otherwise to think of the apostles alone, or to become so "used" to the word "disciples" that we lose much of its power. "If ye continue in My word, then are ye My learners indeed, and ye shall know the truth, and the truth shall make you free." Again, "By this shall all men know that ye are my learners, if ye have love one to another. Herein is My Father glorified that ye bear much fruit; so shall ye be My learners." And yet again, "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My learner" (Luke 14. 33).

How precious to be a "learner," ah, and His learner, i.e., a learner belonging to Him, and learning of Him (Matt. 11. 29). Is this our daily experience? If we do not continue in His word, if we do not show love to His people, if we do not abide in Him, if we do not forsake "things," can we, in experience, be His learning ones? Here is the key to much ignorance and slowness as to the truth. We do not know the truth, because we flit to and fro, we leave "Him" for "things," instead of leaving things for Him. We possess something of "our own," and have not room to enjoy His fulness. We are our own enemies in this. O how great the joy of room for Him and His teaching. Who will complain of the loss of ignorance and lumber? Christ more than compensates for self's tinsel.

The thought of possible "proportion" should not be overlooked. We do not mean it is exactly said, "To the extent you give up you will learn," but often we find a slowing down as to holy "learning," often slower obedience, and unmindfulness of Ps. 119. 60. Let us not infer from this a "little" more speed, "gradually"

"worked up," but rather, with love's repentance and earnestness, hasten to do His will, Whom we call Master and Lord! Faith acts promptly in the strength of the Holy Spirit, and our Heavenly Father delights in this. Nor can anything else show deep love to Him.

"But Mary kept all these things and pondered in her heart."

"But His mother kept all these sayings in her heart."—Luke 2. 19, 51.

MARY'S whole attitude is encouraging. And the marks of a godly character are the same to-day. It is a privilege to have "eyes to see," and "ears to hear." We may not understand all (Luke 2. 50), but it is needful to present God's teaching for fuller knowledge "hereafter" (John 13. 7). If we do not "keep" this, we shall be unprepared for His further guidance based thereon. Not only are the principles of reverence for God, and of recognition that He guides and overrules, in themselves important, but this is the path of spiritual advance and disciple-like progress in His school. Why is it we often fail to understand part of one chapter of Scripture? Is it not because we have forgotten other Scriptures to which it alludes? Why is it we do not learn God's loving lessons from to-day's circumstances? Is it not because we were blind to His preparation for them yesterday? "Blessed is he that readeth" is the message of Revelation 1. 3, and this includes a reminder, "Even if there is not realization of the interpretation at once."

An infant would never learn unless God had stamped this method on nature. Yet many beloved parents fail to apply it further. They "object" to a child being "strained," as they think, through meetings beyond the little one's comprehension, forgetting that the absorbing of what we do not know to-day is the Lord's preparation for what we shall grasp later, and that the absence of the former will mean many defects in subsequent knowledge. Thus many grow up "uneducated" in the things of God, through a mistaken fear of overdoing the infant mind. But the mind works, and if we do not supply it aright, poison is drawn in; if we omit the opportunities which God gives, the things of earth will fill the vacuum.

Mary was, doubtless, deeply concerned to see God's teaching, and, therefore, she had a heart-quietness. We have just referred to the parallel, which includes the mind unto the Lord, and affects the training of those whom the Lord will bring to Himself, consecrating their knowledge of His truth. But let us, dear fellow saved ones, have a definite heart-humbling in all. A "mental" view of the Lord's dealings will not suffice. He awakens our

affections. And out from the heart are the issues of life (Prov. 4. 23). A tenderness for the Lord's reproofs (implied in Luke 2. 48, 49, "Thy Father," "My Father"), must be ours, if we would grow in grace. That we may long to see what God says to our heart, in every verse and every experience alike, should be our heart-prayer! Oh for heart-exercise before Him.

"Loveth Little."—Luke 7. 47.

"Love Shall Wax Cold."—Matt. 24. 12.

THESE remarkable words speak to our hearts. The Lord Jesus does not bring before us here a case of hatred, or of no love, but of little love. There is love, the sinner has, indeed, been forgiven, and yet the love is little! We call to mind the words, "O ye of little faith." There is no doubt as to the existence of the faith in this case. The Lord Himself declares its presence, yet He emphasizes its smallness. And so with love. Surely we must be exercised, and ask ourselves, "Do I love little?" "I know I love the Lord," says one. Yes, but is the love little? Simon's little love was shown in that he omitted so much (Luke 7. 44, 45). We seem so thoughtless for Christ when we love little. Much love brings down our glory (1 Cor. 11. 15) to His feet. Much love forgets others' criticism and other things, for His sake. Have we such love? He is worthy of it. He is full of love. We remember the vehement flame of Song of Songs 8. 6, and long that our love may have this characteristic. If we are dilatory, if we love less than we used to love, how sadly we dishonour His Name. And how ungrateful it seems after He went to Calvary, and bore untold anguish for us.

The angel of the church in Ephesus is said to have left "first love." There is no suggestion, "You are an unsaved man." As we have already noticed in Luke 7, there is not a word as to the absence of love altogether. But the first love has not been maintained. It is easy to cool down amid trials and strains. Some are drawn to a little worldliness, and it imperceptibly grows upon them. Others hate false doctrine, and become so occupied with warfare against this, that their life has more of the negative than the positive, and they fail to partake of spiritual food. Was not this the case with the messenger of the Ephesian assembly? Rev. 2. 2 would seem to show that it was. And this may be one key to Matt. 24. 12. Lawlessness abounds, and we may become angry against it, and point out the errors, till Satan attracts us to some self-righteousness and pride. We may be disgusted with evil, and always complaining against it, instead of walking with Him we love. Jude 3 shows godly proportion, and Enoch illustrated both aspects of a holy life (Heb. 11. 5, Jude 14, 15). O that we, too, may grow up unto Christ in all things. Then will there be victory. If the tempter cannot win us to mixture with the world, he will seek to make us lovelessly separate, our

heads clear as to truth, but our hearts lacking the tears of which Phil. 3. 18 speaks. Our hatred of the compromising sentiment, which professes to be love, must not be used to bring us to a contrary swing of the pendulum. We must hate this imitation, but our witness is very poor unless it all springs out of holy affection for our adorable Lord. Let not our love be cold when He has loved so much, and loveth (Rev. 1. 5). Shall we be warring against evil, professedly in His Name, and have time for this, and enjoy our zeal for the Lord (2 Kings 10. 16), but have no time for Himself? Suffer the word of exhortation, beloved fellow believers: I would speak to my own heart as to yours, and let us prayerfully seek grace to illustrate the words "the fruit of the Spirit is love."

An Inspired "Omission" in Mark 10. 30.

THE teaching of Christ in Mark 10. 29, 30 and Luke 18. 29, 30 is much needed to-day. His supremacy must ever be emphasized. It is a joy to give up all for Him. And His preparatory compensations are 10,000 per cent. How can we call our actions a giving up? We more than gain. It is important to remember that a piece of paper, if a Treasury note, may equal 240 or even 960 pieces of solid metal, and it is so, and more than so, with the Lord's own gifts. His view of the "exchange" should at once become ours.

Another thought will help: we can all see in a moment the wisdom that leaves out the word "wife" in Mark 10. 30, but have we equally seen the wisdom which omits the word "father"? In the light of Matthew 23. 9 everything becomes clear, and we realise how Scripture fits with Scripture, and thus illustrates the Divine origin. This is the more remarkable because believers are privileged to bring others to Him (1 Cor. 4. 15), and yet the title "father" must not be used, nor wished. In this connexion how definitely we feel the difference between a title and a description,* and how we would be pained that while many dear children of God, whom we love, reject the ritualistic name "Father" for one in their ranks, they still use it in certain connexions in the Prayer Book.** This is not a note of unkind verbal criticism, but of affection for His glory, Whose Name His people bear, and would honour, and Who appoints, and prayed for, their manifest oneness (John 17; 1 Cor. 1. 10). It is a joy to look forward to the answer of this prayer, but what a privilege now to anticipate it, in measure, and to learn, in the Spirit, the loving fellowship which is possible to-day.

* Leaflets gladly sent to the Lord's glory. He is **The Titled One**, the **LORD** Jesus.

** E.g., in the "Making of Deacons," etc. Leaflets on Confirmation and Scriptural Bishops will be sent to any concerned, for His honour, Whose Name we bear.

"AS AGAINST A THIEF,"

AND He was the Precious Giver Who gave up all for those who had nothing. And such are we! The Gracious One treated as a highway robber! O the wilful misrepresentation of which sin is guilty. He said "All that ever came before Me are 'thieves and robbers': 'usurpers' indeed. Again, 'The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life'" (John 10. 8, 10). But Christ, though so loving, was, and is, the Rejected One (Isa. 53. 3). The glorious Lord was, and is, hated. He came unto His own possessions, and His own people received Him not. Sinful men "killed the Prince of Life" (Acts 3. 15), and tried to give Him the shame when they crucified the Lord of glory (1 Cor. 2. 8). Every sentence is a paradox, but every sentence displays His love,—Who said, "For My love they are My adversaries, but I am a Prayer" (Ps. 109. 4). "Now Barabbas was a robber" (John 18. 40), and he was the people's choice. Such is man's climax. Yea, the religious Jews prompted the request for the robber. Sorrowfully the words ring out, "Now Barabbas was a robber." And the very Roman governor, fearful for himself, gave a man who helped in insurrection, to those who said, "We have no King but Cæsar," because he desired to appear as "Cæsar's friend." Yet the One Who did not strive nor cry, was given up to death. The hollowness of human profession is evident. Such is man. "As against a robber." Why did the multitude bring swords and staves? Was there a realization of His power? Against this, how could swords avail? Or was there a fear that those who had recently cried "Hosanna," the Galileans, would defend Him? The "crowd" is ever fickle. The priests quite misunderstood His real rejection, and His real strength (Matt. 26. 5). "As against a robber":—everything was done to shew the humiliation to which He willingly went in love, and He felt it because He loved,—loved the nation which despised Him. His tears over Jerusalem were not theatrical, He loved, and He loves still, and the unloving heart is out of sympathy with Christ. We cannot tell what it cost Him, because He loved so much.

"As against a robber." If we have been saved, are we willing for any rejection, for His sake? Not through our eccentricity, but for His sake. Oh that believers may not shrink from their "cross," provided it is after Him, and because He has borne all the judgment of God that was against them. But can you say this is your joy? The sword will soon belong to Christ (Rev. 19. 15), but now He still sits (Heb. 10. 12, 13) and waits:—and TO-DAY a free salvation is still declared and wondrously open for guilty sinners. They have been, and are, the robbers; but He, the great Giver, welcomes such, because God so loved the world, that He gave His only Begotten Son that whosoever believeth on Him should "not perish but have everlasting life" (John 3. 16). And believing ones can add: "He loved me and

gave Himself for me" (Gal. 2. 20). Ah, dear reader, is this precious Saviour yours, or do you only know about Him, and know Him not?

DIFFERENCES.

HOW Satan delights to make "differences"—where the Holy Spirit emphasizes love. And how many contrivances the evil one has. "Evil surmisings" and "imaginings" are perilous. "Little things" are often the root of much bitterness. They seem, in reality, so foolish, and yet bring about estrangement. Deal with them in your own life, dear child of God, at the outset, "lest any root of bitterness springing up trouble you and thereby many be defiled" (Heb. 12. 15). Many "differences" are long perpetuated, when they might easily be removed if we were humble enough. But if we go to a brother and say, "I am sorry, but," we prepare his flesh to receive the message, whereas if his spiritual life received it, he would answer beautifully, and tears and prayer might mean more love than ever, and joy to the Lord in view of His judgment seat. O that we may be afraid of the "buts," and the "conditions." "I will repent if he repents" must not be an underlying thought or attitude. Pride is the danger. We cannot be too humble. If we would wash another's feet, in this spiritual removing of that which is grievous, we must be girded with a towel first. If we are too "exalted" for this, we shall only hinder. Unless we recognize the "one another" of Jas. 5. 16 and confess our own faults, we are powerless in this matter, though we may pride ourselves that we tried to "help." We need to "be helped" as well.

It is delightful to see that the Holy Spirit has emphasized the apostle's strain of writing a special epistle that two sisters might be of one mind in the Lord (Phil. 4. 2). Friction is ruinous. And two sisters, who have been faithful (Phil. 4. 3), may still hinder a whole meeting. Oh that sisters in the Lord would remember this. A little thing out of place may spoil a large piece of machinery, or affect a whole body. Am I a hindrance? Are you a hindrance? Let us be humble enough to wait for the Lord's indication. We see how prominent this thought was in the heart of God's servant Paul by such a verse as Phil. 2. 1, long before 4. 2. Fellowship of saved ones is so blessed, and differences are so ugly. Friction is so unspiritual and cruel. Loving obedience and fellowship are so beautiful. So many encouragements are possible, so many sins might be nipped in the bud, if dear children of God would ever seek a gracious, tender manner, and illustrate the love that "thinks" no evil, i.e., imputes no evil. To deal with "motives" is not our province, and if we impute an evil wish, we may cause it, and then wrongly say that our thought is proved true. Let these things sink into our hearts, and let the Lord be glorified by such simplicity unto Him Who

loved and gave Himself for His people. Pride cannot flourish in the view of His death. Hasty and unkind words cannot be found in the sanctuary. If we realize this, and walk in the Spirit, our humble and repentant and gracious attitude will help other truly saved ones to genuine repentance more than hundreds of rebuking words. Reproof is well in its place, but how important that the reproof should be wrapped up in the love of Christ, and that "considering thyself, lest thou also be tempted," should be our heart-experience, in the enabling of the Holy Spirit.

"If the Lord will," Gatherings are held, for Business Men, on Tuesdays, 6.30, at John Pearce Restaurant, 2, Minories, Aldgate (side door, 2nd floor), and any who desire tea-time conversation unto the Lord's glory, and help in Greek and Hebrew with this object, are welcome from 5 o'clock. Further particulars gladly sent. Prayerful remembrance is valued. Suggested Subjects during June:—

3rd.—Repentance.

1. Man's Accountability (Jonah 3).
2. Spiritual Repentance (Acts 5. 31).
3. Believers and Repentance (2 Pet. 3. 9, Rev. 2. 5).

10th.—Home Details unto the Lord.

1. The Holy Spirit's Emphasis on Little Things, and Background Godliness.
2. The Believer's House, and Its "Furniture" of Various Kinds (Hag. 1. 4).
3. The Home and the Use of Time, with Thoughts on Food and Sleep, "unto the Lord."
4. The Training of "One Another," and of Children.

17th.—Question Evening (Questions welcome to the praise of God's glory, if possible, a week before).

24th.—Foolishness, and What God Says About It.

1. The Plainness of Scripture Testimony.
2. Jestings and "Lightness."
3. Idle Words (Matt. 12. 36).
4. Excusing of Sin.
5. "Speech always with Grace" and Heavenly Wisdom.

The grace of God teaches us to live soberly (Tit. 2. 12). Grace never leads to licentiousness: anything of this character is a "turning" of grace (Jude 4), and God hates it. His love may be misused, but rightly used it awakens praiseful obedience.

Correspondence from any who love the Lord Jesus Christ, and desire to obey His will, ever welcome. Also from any enquiring the way of His Salvation. Further literature and particulars of meetings gladly sent. And all, "that God in all things may be glorified through Jesus Christ" (1 Pet. 4. 11). Meeting Room, 61, Upton Lane, Forest Gate, London, E. 7.

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"He frankly forgave them both." Luke 7. 42.
"What shall I render unto the Lord for all His benefits toward me?" Ps. 116. 12.

A Word of Introduction.

IN the enabling love of the Lord we can again write and issue. Why is He thus gracious? We were children of wrath even as others, and what is there we have not received? How privileged are children of God in this land. Do we sufficiently remember those in other lands, and their spiritual needs? Selfishness is easier than we imagine, even in prayer and Bible study. Salvation is to God's glory, that our beloved Lord may see of the travail of His Soul. Enjoyment of grace is not that we may spend it on ourselves but that we may encourage others. If we are given a field of precious pasture it is that we may feed His sheep. Everything is to the praise of the glory of His grace. (Eph. 1. 6.) "Of Him, and through Him, and to Him are all things" (Rom. 11. 33-36). This view of service is deeply important, and it affects the thought of rewards also. If we seek rewards only for our sake, and for their sake, we grieve God's Holy Spirit, but if we look forward to enter into the joy of our Lord (Matt. 25. 21, 23), there is a holy impetus to press toward the mark for the prize of the high calling—for His delight. It is with a desire to keep to this standpoint in daily life that these pages are humbly sent forth, and we long for the prayers of exercised saints, that such may be drawn nearer together, since He prayed "that they all may be one."

The wonders of God's mercy are greater than our knowledge of them, but the more we know the more we shall be refreshed. Hence our limited knowledge should not make us settle down in ignorance, but rather let us follow on to know. So with holiness. The fact that our holiest moments fall short, far short, is no reason for contentment as to failure. Rather let us press toward the mark, in the power of the Holy Spirit.

"For She Loved Much." Luke 7. 47.

THE word "for" always needs prayerful handling. The theory that the sinner's love is the basis of forgiveness would not only contradict Rom. 3. 10 and 1 John 4. 19, but make the Lord's argument here **inconsequential**. The point of verses 42 and 43 is plain: a wondrously free forgiveness **realized** calls forth much love, as its fruit, and love is definite, devoted, humble, and costly. He calls Simon's attention to the clear evidence: "Her sins are forgiven." How is this to be known? "She loved much." But that is not all. "Her sins, which are many." "Much" and "many" are the same word. The Pharisee objected **because** the woman was a special **sinner** (verse 39). The Lord Jesus did not excuse sin **on any occasion** (observe the added command in John 8. 11). He acknowledged that "this woman" **had** committed many sins, and then declared that her very actions of welcomed **love** showed her own confession of this. On such a background **grace** shone forth,—and delights to shine forth still. 'Tis in accord with the stress on "grace," that the word "wherefore" is not a mere conjunction, but, literally, "And with reference to the grace of this," i.e., in relation to "the **grace hereby manifested**." "I say unto thee" is, indeed, forceful in such a context. And how ashamed we feel if **we love little**. 'Tis not that the Lord urges much sin, but a **deep sense of sin**. "Five hundred pence" is, comparatively, a small amount (Matt. 18. 24), but will not even "a five hundred pence" **realization** of what sin is, bring forth more love than we have felt?

Can we be surprised, therefore, that joy is in heaven over a **repenting** sinner, and that Satan urges profession, and receiving the word with joy, **apart from a deep work**? Modern mission work has forgotten this too much, and have not we?

Thus we approach the precious thought that "love," on the part of a sinner saved by grace, is not a grand thing of earth, but very humbling. It says, "I was a **great sinner**." O let us not sing glibly of love; let us remember that, even as every reference to redemption, true love lays us in the dust, and emphasizes Christ's worthiness and our unworthiness. We had nothing but sin, and Christ had nothing but grace, and in His finished work is the joyous groundwork of a lowly love.

There is no bondage more subtle than the bondage of being afraid to **seem** controlled by the loving wishes of any who seek to care for the soul (Heb. 13. 17), or, who, along a path of some obedience to the Lord, humbly long for the fuller "narrowness" of their beloved brethren, and for their own similar growth in grace. And yet we all know something of this bondage in our own lives. Oh for victory in the power of the Holy Spirit.

"The Contention was so Sharp."

Acts 15. 39.

IT is a grievous thing to differ. It is worth a long letter that Euodias and Syntyche may be of one mind in the Lord. It is a thousand pities, and more, that children of God should ever fall out. There is utterly a fault among them that controversies exist. "Talking" is often at the root. If only we were humbler, we should often talk less, and be more concerned about **our own failures**. If A "asks" prayer for B, it is sometimes easier than we think to become Pharisaic. We may talk to one another thus, "I am concerned **about so and so**, he—" Ah, it is often well to cut such conversations short. Let "hearers" have love's sternness and be "**concerned**" about **the one talking**, that speech may be **always** with grace (Col. 4. 6). It is natural to **like to hear**, but are we "**concerned**" about ourselves, i.e., the ones **hearing**, that we may not be **damaged** by "scandal," the more unsatisfactory if it is wrapped up in terms of godly interest! Doubtless there are definite exceptions to this, and I should be sorry to hinder **true** prayer for one another, and sorry to hinder the fulfilment of Matt. 18. 16, or the responsibility of shepherding of 1 Tim. 5. 19. But if we know anything of the subtlety of sin, and of the tendency of our own temperament, we shall know **how** to apply these words of loving exhortation. Love never loses its temper, and never scandalizes others.

The Holy Spirit seems to imply by the stress on commending to the grace of God in Acts 15. 40 that Paul's resultant attitude pleased the Lord, and that Barnabas made a mistake by "**kindly**" clinging to his nephew, and then going to his **homeland** Cyprus. There is a need for much **self-denial**.

The use of the same word as "sharp contention" in the holy contrast of Heb. 10. 24 would seem to help us to more intensity, and a right manner. And just now the thought before me is this: can we not learn the lesson from this sad confusion, recorded for our instruction, and seek to **avoid such differences**? Here was a severance, **not** from Christian fellowship, **not** from mutual recognition as brethren, but from certain forms of intercourse and co-service which the Lord had very definitely blessed. How often we stand in the way of our own true usefulness: how often we shut our own doors impulsively: how often we make our own trials. Let us be humbled. Let us not say, "Barnabas and Paul failed, **therefore** we must expect this," but rather, "The failures of children of God are written to keep us from grieving our Lord in like manner." (Rom. 15. 4). Oh for spiritual victory that He may in all things be glorified! The Spirit of God really indwells. Have you not met a co-believer, whom you love, and in whom you find much that pleases God, and yet there is an apparent "**inability**" to **speak** with a view to the removal of some difference or other, because hasty words will

rise? A barrier seems erected, and God is dishonoured. Oh that our hearts may be humbled as never before, and that there may be growing frankness, and oneness of mind and judgment (1 Cor. 1. 10) among those who would adorn the doctrine of God our Saviour in all things!

The Living Power of Obedience.

"**A**S the body without the spirit is dead, so faith without works is dead also" (Jas. 2. 26). Observe a contrast with what we should have naturally written. Faith is likened to the body, and works to the spirit. Men would have said, "Works are the body," but the Holy Spirit shows that boasted faith, without a godly life, is only a carcase. Yet it is so easy to say "Lord, Lord." In like manner we may talk of love, and at once fall into a temper when any suggest obedience. We may speak of holiness, and all the while neglect the commands of the Lord. But talkativeness is not walking with God. He looks at prayer in secret, and cups of cold water, and "home and business spirituality," and is not deceived by the froth of emotionalism, and "fair speeches." Ah, let the words be repeated, "Enoch walked with God."

Furthermore, if the true works are compared with the spirit, we see that James is not urging dead works, nor salvation by natural works, but only those activities which are living fruit, the fruit of abiding with Christ. Thus the epistle is the reverse of human legalism. It shows that salvation by works is impossible. The faith of a believer is a "body," a godly profession, which is to be filled with life. The body is a receptacle for the life! Faith is to be filled with the Lord's work. And let us enter into the thought that the body is not only a visible reality, it is for use. Faith gives us "limbs" to use, as it were. That is to say, our living fellowship with our Lord cannot be manifested unless we "believe." Doubt means absence of manifest life.

In Luke 6. 48 we have a somewhat parallel passage. The "doing" is digging deep and laying a foundation. Christ is the Rock Foundation beneath. There must be much hidden work, much digging deep if the life before men also is to be a witness. Bare "hearing" is linked with building before men (49). The "doing," which pleases God must be present, or we shall not "hear" further (John 7. 17). We often cause deafness because we do not obey. "Doing" that is merely outward is like to the superficial work of the stony ground hearer. But the good ground brings forth fruit with patience ("remaining under"), and the twofold experience of Isa. 37. 31 must be ours in the Spirit, and the "taking root downward" is first.

The Testimony of the Demons.

THE Lord Jesus refused the testimony of evil spirits (Luke 4. 35, 41). This is important, reminding us of His servant's attitude in Acts 16. 17, 18, and bringing into wondrous emphasis the gracious acceptance of the witness of redeemed men. "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee" (Mark 5. 19). Are we surprised, moreover, that the witness of Acts 1. 8 is associated with the Holy Spirit? Holiness befits service, and God's people need beautiful feet, and not only beautiful words, if they are to declare the Gospel (Rom. 10. 15).

Yet the offered testimony of the demons makes very manifest three things:

1. The Reality of the Glory of Christ.
2. The Fact of Punishment to Come.
3. The Devices of Satan.

The Lord Jesus did not deny that He was the Holy One of God (Mark 1. 24). The statement of Luke 4. 41 is forcible. "They knew that He was Christ." Cf. Mark 1. 34, "They knew Him." Thus His honour shines forth, and we can enter into 1 Pet. 3. 22, and the future compelled confession of those under the earth (Phil. 2. 10; not a word about reconciliation here; contrast Eph. 1. 10, Col. 1. 20, where "under the earth" is omitted). In the appointed time the evil powers will be caused to acknowledge the glory of Christ. How solemnly we are reminded that head-knowledge and bare recognition are quite distinct from spiritual faith. "The demons also believe and tremble" (Jas. 2. 19). Of what kind is our faith?

Secondly, it is evident that the evil spirits are out of harmony with Christ ("What have we to do with Thee?"), yet working in the children of disobedience (cf. Ep'1. 2. 2). The state of man is thus indicated, and, on this background, righteous punishment shines forth. The demons do not doubt the wrath of God. "Art Thou come hither to torment us before the time? (Matt. 8. 29). Torment is a reality. These wicked spirits have no thought of release, and no thought of repentance.* Their present freedom is not torment. So with man. How many speak as if hell were present. They do not fear the future wrath of God. But should we not preach it?

3. Again, we learn that Satan is not necessarily the patron of infidelity. He oftentimes works in a strange way. "These men are servants of the Most High God, which shew unto us the way of salvation" (Acts 16. 17). How many would have welcomed this. Emphasis on salvation, and on Christ, does not prove that a work is the work of God. Satan aims at tares like to good grain, and the birds of the air wish to lodge in the branches of Christen-

* Nor has the rich man in Luke 16. 19-31: one of the startling evidences that hell will not change character.

dom. The evil one encourages much religious profession and work, and makes many converts. The usual opinion of to-day has **no room** for the wheat-like tares. It accepts man's **profession**, and, alas, rejoices therein, though the Holy Spirit's stress is on rejoicing when a sinner **repents**. Myriads profess Christ **without repentance**. There is no deep work; the stony ground hearer was, and is, joyful. So many to-day illustrate this. Remember the devil's work is very subtle. Do not seek, nor allow, his co-operation; do not imagine that success and converts prove the Lord is with you. Emphasize **discriminating truth**, **humbling truth**, and many will "go back" (John 6. 60, 66). Much modern revivalism is linked with a **definite** omission of Christ's commands, and a **growing** sense of carelessness, and excusing of sin. Worldliness grows therewith. Can this be of God?

Surely the Holy Spirit draws our hearts, if we love the Lord Jesus, to wonder at the mighty grace which has reached poor guilty men, whereas evil powers are left in their evil. What mercy to know that the Lord, Who suffered not the demons to speak, delights to hear His people's voice (Song of Songs 2. 14). Oh that we may thus walk before Him to-day.

He "Departed, Wondering in Himself."

Luke 24. 12.

THESE words are heart-searching. It is possible to be exercised, and yet not to remember the words of the Lord aright. It is possible to wonder, and yet to **depart**. He wondered in himself, or **to himself**. So we find those on the road to Emmaus had communications "one to another" (Luke 24. 17). If only we sought Him more, how much more should we know! The disciples were, on various occasions, afraid to ask the Lord, and they went on talking among themselves (see for example Mark 9. 10, 32). Is it not possible for us to fall into the same sin? Let us bring all our difficulties to the Lord, and bring them **promptly**.

But the order of words in Scripture is inspired, and there is often a twofold force which a translation fails to express. "He departed to himself wondering" may signify "He departed home." "He went away to himself." Ah, dear readers, have not we often gone away **to ourselves**? Have not we made **self** the centre? How many, many, many are the sad results of this mistake. May our hearts be awakened, that we may delight in the Lord's regulation of all, and the Lord's solution of all our problems, and the Lord's continued fellowship amid all.

There is no bondage more terrible than the bondage to self, and self's will and pleasures.

"Go Ye and Learn What This Meaneth."

THE Lord spoke plainly. The Scribes and Pharisees were readers of Scripture, yea, students, but they did not experience the meaning and power. These thoughts are humbly before us now.

1. "Go ye and learn." The Lord would send them **away**. He would, moreover, humble them, and remind, as it were, of their need for **elementary** instruction once more. They must go to a true school.

2. "... and learn." "Learn at once" is the Divine command. Their ignorance was lamentable and far-reaching. How important that there should be a prompt obedience. So long as we **think** we can teach, we often fail to learn (Rom. 2. 19, 20).

3. "What this meaneth": literally "What this is." The leaders of Israel did not like Scripture as it was. Oh that we may be "contrasts." We are not permitted to explain away God's own sure Words, "Go ye and learn what this **is**," not, "what this can be" **twisted to mean**, by human (mis)interpretations. Be simple, take Scripture as it is. 'Tis only when we "go" obediently, and often only when we have a humbling strain, and a solemnizing difficulty, that we can progress in real knowledge. We are all often too proud. We "cleverly" alter God's statement, and then wonder that we lose power in our daily lives. Never let us try to make His message fit with our wishes or square with our actions; rather let us be brought, in the Holy Spirit, to conformity therewith, to the praise of the glory of His grace.

"FOR." Luke 6. 43, 44.

EVEN the conjunctions of Scripture are wonderful. Every tiny word is a jewel. "For," in Luke 6. 43, suggests, "Thou art a hypocrite," since such words as "Brother, let me pull out," are not the real fruit of love, unless thou judgest thyself first (cf. Gal. 6. 1). Thus we see **why** it is we are often hindered from true power with others. Again, "Then shalt thou see **clearly** . . . for a good tree bringeth not forth corrupt fruit." Thanks be unto God for this **promise**.

And in verse 44 "for" is repeated to show that "fruit," not "words," which are rather likened to leaves (cf. "nothing but leaves"), will indicate the **real character**. If we **allow** beams in our own eyes, are we comparable with good trees? Nay, godliness involves a deep sense of sin, not of talkativeness. Note that the one who says "Brother," in 42, also says "Lord, Lord," in 46, and how often we find this tendency. The Lord emphasizes fruit, and self-judgment, and "digging deep" (48). Let our ex-

perience be thus, and He will be glorified. We would have the precious fruit of helping others, but dare not expect this from the bramble of fleshly pride. First, let there be hatred of sin in one's own life, and then the Lord's people can be served, and as there is **more of this** cleansing, there will be **more power** among saints to "exhort one another," and "wash one another's feet," will there not, beloved readers? Shall we not seek this from our Heavenly Father? He is graciously willing to show us our own "beams" to-day.

"If the Lord will," Gatherings to the Glory of God for Business Men, on Tuesdays, 6.30, at John Pearce Restaurant, 2, Minories, Aldgate (side door, 2nd floor). Any welcoming tea-time conversation (Mal. 3. 16), or help in Greek and Hebrew, with a longing to please the Lord more, are welcome from 5 o'clock. Further particulars gladly sent. Please make known to young men in the City, or West London. Prayerful remembrance is a help. Suggested subjects during July:—

1st.—Names of the Lord Jesus.

1. Introduction. The Names of God in Gen. 1-3, and other Scriptures (e.g., Gen. 7. 16): An evidence of Inspiration.*

2. Names and Titles of the Lord Jesus.

(a) In Prophecy.

(b) In the Gospels.

(c) In the Epistles, etc.

(d) How He is Addressed ("Lord": Note Matt. 26. 22-25, contrast).

3. A Plea for Reverence.

8th.—Joel 3.

1. Antichrist and the Close of His Career.

2. The Introduction of the Day of the Lord and Its Solemnity.

3. The Dealings of the Lord with "Multitudes in the Valley of Decision."

15th.—Preaching on Mars' Hill.

1. Previous Ministry (Acts 17. 18).

2. The Preciousness of the Inspired Record, and Its Purpose.

3. The Unfinished Address (verses 22-31).

4. Acts 17. 23 in the light of 1 Cor. 10. 20 : 27 in the light of Rom. 3. 11.

5. The Holy Spirit's Teaching in 1 Cor. 2, with Thoughts on Acts 17. 32-18. 5.

22nd.—Question Evening (Questions welcome to help His people, if possible a week before).

29th.—Topical Bible Study.

1. Comparing Scripture with Scripture.

2. Concordance Work to God's Glory.

3. Illustrations:—

(a) Atonement.

(b) The First Day of the Week.

* Higher Criticism has drawn a most inaccurate inference. The perfect use of the names is a precious testimony to unity of authorship.

Correspondence from any who love the Lord Jesus Christ, and desire to obey His will, ever welcome. Also from any enquiring the way of His Salvation. Further literature and particulars of meetings gladly sent. And all, "that God in all things may be glorified through Jesus Christ" (1 Pet. 4. 11). Meeting Room, 61, Upton Lane, Forest Gate, London, E.7.

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with My whole heart, and with My whole soul."
Jer. 32. 41.

A Word of Introduction.

IT is a great privilege to **rejoice** in God's salvation. The poor, guilty sinner, brought from death unto life, and made "a new creation in Christ Jesus," can, indeed, **rejoice**, though there is nothing of levity as he remembers what he was, and the cost of his redemption. One great peril to-day is the confusion of **lightness and delight**. Spiritual joy is humble, and reverent, and with a true sense of sin. The rocky ground hearer knows nothing of this **deep** work of grace.

But we would not only be glad in salvation because of our safety. Let us call to mind the rejoicing of God. The precious verse of Scripture above, referring primarily to Israel, and leading to prayer for that nation, brings before us a Divine principle. "The Lord shall rejoice in His works" (Ps. 104 31). "He will save, He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing" (Zeph. 3. 17). "In that hour Jesus rejoiced in spirit, and said, I thank Thee, O Father, Lord of heaven and earth" (Luke 10. 21). It is a wondrous thing to say, but we can say, without hesitation, that even **one** sinner saved is a delight to the Lord. "Rejoice with Me" is the Shepherd's own precious word (Luke 15. 5, 6).

Correspondence from any who love the Lord Jesus Christ, and desire to obey His will, ever welcome. Also from any enquiring the way of His Salvation. Further literature and particulars of meetings gladly sent. And all, "that God in all things may be glorified through Jesus Christ" (1 Pet. 4. 11). Meeting Room, 61, Upton Lane, Forest Gate, London, E.7.

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"GOD REPENTED."

A FEW HELPS FOR BELIEVERS CONCERNING A DIFFICULT EXPRESSION.

THE Holy Spirit teaches oftentimes through a prayerful study of the exact words He is pleased to use; though exact study, without prayer, and without spirituality, is vain. The Hebrew expression, "God repented," has caused deep concern to some dear believers, but is there not much blessing, as we notice the original idea? The root suggests deep feeling, and, sometimes, groaning, and thus is associated with the thought of comfort and relief afterwards (Gen. 5. 29; 50. 21; Ps. 23. 4; Isa. 12. 1). Isaiah 1. 24 explains that this may be by means of **righteous wrath**, for the same word is rendered, "I will ease Me of Mine adversaries," but this wrath may be graciously transferred to a sacrifice. Should we not, in the light of Gen. 5. 29, connect the word with "rest"?* We cannot but notice how Gen. 5. 29 leads up to 6. 6, 7, and the repeated stress on the name Noah is marked (e.g. 6. 8, 9, four times). And so we reach 8. 21 (margin). The ark, with its precious reminder of atonement (6. 14), portrays the work of Christ, and unveils rest because of wrath satisfied. How grateful His people should ever be.

Hence Gen. 6. 6 does not imply that the Lord broke His arrangement, or that an after-thought came to surprise Him. The Scriptural words "of earth, purified seven times" (Ps. 12. 6), are used with perfect wisdom. The parallel line, "It grieved Him at His heart," interprets. The deep feelings of God must not be overlooked, and they were brought into action until He accomplished a work wherein He could speak of "rest." Judges 2. 18 is impressive. God is not afar off, and unconcerned. 1 Sam. 15. 21 and 29 would warn us against a hurried misinterpretation: undoubtedly deep feelings in us are often the result of a prior mistake, but it is not so with the changeless Lord (Mal. 3. 6). 2 Sam. 24. 16 has been rendered "The Lord bethought Himself of the evil," and we find rest in the context through the sheathed sword of the sacrifice. Ps. 110. 4 associates the Lord's contrast with repentance as to the Melchisedec priesthood. There are no deep feelings of sorrow associated with a change of action (both thoughts must be noticed), in connexion with the work of Christ. The Aaronic priesthood without an oath (Heb. 7. 21) is carefully distinguished. Far from "repentance" being against God's character, it is in accord therewith. Even Jonah felt this (4. 2, alluding to Ex. 34). Jeremiah 18. 5-10 illustrates very clearly His principles. It is deeply important that we, too, should realize

* This link of nacham with nuach may help those who serve God in such labours, to explain His words, guiding as to Hebrew derivations, and the relation of bi-literal and tri-literal roots. There are evidently more suffixes and formative letters than some have realized. This will guide in comparing Scripture with Scripture: a wonderful privilege as God enables.

this, and realize it thoroughly. God is not capricious. His way is perfect. But, till any are enabled to go into the sanctuary, they understand not His "ways." Thus sometimes even children of God have misrepresented Him; and the spirit of complaint and fretfulness has the same root. Let the heart realize God's wisdom, and leave all with Him, and there will be spiritual blessing in the unquestioning simplicity of living faith.

"AS HE IS, SO ARE WE."

ARE you surprised that these words are linked with much rejoicing, and the removal of all fear which "hath torment"? How can the anguish of uncertainty and doubt intrude if we are thus blessed? Surely 1 John 4. 17 seems too good to be true, but it is true, and true not only of some, but of all the redeemed who are born from above. A child of God may be but a babe in Christ, but these words apply. And the pronouns are emphasized by the Holy Spirit, "As That One is, so are we." "That One" is the exalted Lord Jesus, and we are as He is. Mark the present tense. What does such an unveiling of grace mean?

The promise, "We shall be like Him, for we shall see Him as He is" (1 John 3. 2) reminds us that He IS already in glory, but His people still have a body of humiliation here (Phil. 3. 21), or rest patiently in Paradise, without bodies. We can understand this promise in some measure, though everything of the Lord's love surpasses our fullest knowledge (Eph. 3. 19), and awakens much praise.

The implied command of 1 John 2. 6 as to another aspect of "likeness" is important:—"Ought himself also so to walk, even as He walked." Our humble hearts can enter into this, and we long, by grace, to fulfil more and more in the Spirit. But what is the special aspect of 1 John 4. 17? The context is judicial, and the plain teaching in that we have become the righteousness of God in Christ. We have eternal life, and Christ is our Life. It is all so wonderful. Can you understand a believer going down to the world for amusement, going back and going down to the ruined world? The "Love with us" (margin) which has brought such a wonderful change in our life makes us ashamed of any unlikeness to Christ. He cannot be condemned in the day of judgment, and Romans 8. 33 is triumphant. God will not take back His words, nor suffer His faithfulness to fail. Christ is the Same, and His years have no end. Thus the believer sees his anxiety and tormenting fear all swept aside and buried, because God has loved so much, that He has made His people members of Christ, at infinite cost. Well may "we love because He first loved." Our righteousness is nothing short of the perfect righteousness of God, for it IS this righteousness. Our acceptance is by no means less than the acceptance of Christ, for it IS His own acceptance. Our security cannot be viewed as more uncertain than the security of Christ, for it IS the very same. What manner of persons ought believers to be?

FALSE WITNESS.

"And there arose certain and bare false witness against Him, saying, We heard Him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands" (Mark 14. 58).

"**T**HOU shalt not bear false witness" is a very definite command, and it still applies as part of "love" (Rom. 13. 9, 10). Children of God should be very careful never to misrepresent anyone: they should be fair to others, even to those who seem wandering. To excuse a sin by saying "It was unintentional" is not to the glory of God. The evil has been spread. We ought not to speak before we know. Sometimes believers will report what they have "heard" against others, and think they have cleared themselves if they add, "I am not sure," but have they not raised suspicions, which, by lingering in the mind, may destroy or damage character? This is robbery. Truly we need a watch before our mouth, and slowness to speak (Jas. 1. 19). One point emphasized in Mark 14. 55 is often forgotten. The chief priests sought for witness against the Lord. Note that "seeking" of an unkind nature often produces what we want, as well as blinds true perception, and that amid the form of correctness ("two witnesses") its power may be lacking. Beyond this, notice that there was a "half-reproduction" of what Christ had said, with sufficient variation to spoil everything.

When an infidel objects to the gospel in the street I am not so surprised if he thus misunderstands my words, for God has told me his heart is foolish, but if a brother in Christ thus misrepresents, is there not a peculiar sorrow of heart? The Lord Jesus had said, "Destroy this temple" (cf. the words "Fill ye up then the measure of your fathers": an imperative of doomed futurity): but not "I will destroy." In like manner, His statements as to the Kingdom were misused (e.g., John 19. 12). The servant is not above his Lord, and Stephen was subjected to a similar attack (Acts 6. 14): and so was it with Paul (Acts 17. 7, etc.). May we add a seemingly small point? John 8. 57 changes the order of words from 56 (He "rejoiced to see." "Hast Thou seen?") But there was thus a failure to perceive Christ's emphasis. Often children of God are misled through "wishes" to prove their point, and rush to a conclusion, changing the words of a fellow believer from whom they differ, or interrupting in the middle of a sentence. The writer remembers being about to say that someone else, then misrepresented, was too near the Lord to do certain things, or to be understood by others in some matters. He was interrupted after such words as "too near the Lord," and the whole aspect was made to look like exaltation of another. Again, when some plead for simplicity as to the Lord's arrangements, it is assumed they are "taken up" with these, and they are said to be occupied with the types, or if they urge separation from intoxicants in daily life, lest they cause to stumble, they are declared to be legalistic or as Nazarites, though

their own reasons are clearly stated to be quite distinct. Yet these are not heard. If only we are concerned to avoid all false witness, the Lord will bless the truthfulness of love, which will not fall into the contrary sin of excusing sin, and explaining attacks on Scripture as if those who made them are to be commended. Do not deal with motives which are unseen, do not misquote, do not act as if glad to find another's mistakes, but be sorrowfully jealous of God's truth, and remember, in your own experience too, that "a good motive" does not sanctify an expression against the words of the Lord. O that we may be on our guard against Satan's many subtle devices. Varied evils surround, but the Lord giveth grace and wisdom, and humble-minded saints will be guided in judgment, for He has said so (Ps. 25. 9).

Some "Determination."

THE fixed heart glorifies God (Ps. 57. 7; 108. 1), the unfixed heart means instability (Jas. 1. 8). But how important that the determination should be God's Will. If we "set" our minds on aught else, there must be spiritual loss. 1 Cor. 2. 2 and 2 Cor. 2. 1 emphasize "determination." The earlier verse reads, literally, "For I did not determine to know anything among you, except Jesus Christ; and This One having been crucified." The danger of a wrong determining is thus brought out. When Paul preached at Athens, just before going to Corinth, he quoted the poets as to "Divine fatherhood," and said that many heathen worshipped the "unknown" God. Reaching Corinth ("to you"), he came not with excellency of speech (1 Cor. 2. 1), but simply keeping to "the testimony of God." Hence he is here inspired to emphasize that the "natural man" (1 Cor. 2. 14) is NOT God's offspring, and that the things which the Gentiles sacrifice, they sacrifice to demons and not to God (1 Cor. 10. 20). Thus, showing that the address in Acts 17 is Divinely recorded by inspiration, even as the taking of a vow in Acts. 21 to guide us and warn us against a "well-intentioned" mistake when we have (apparently) a good opportunity, he makes clear that there is a real peril whenever we "determine" to know anything with a view to winning an "Athenian" audience. The same gospel is for scientist and scavenger, for courtier and cannibal, and God humbles all (1 Cor. 2. 3-5).

In 2 Cor. 2. 1 we have an earnest determination regarding the sad "broodiness" and failure at Corinth. The apostle would not come wrapped up in grief: he longed to encourage the saints, and therefore waited for God's gracious work to be more manifest first (2 Cor. 13. 1). Thus we learn how important it is that saints should refresh, and be refreshed by, "one another" (Heb. 3. 13; 1 Thess. 4. 18; Philemon 20). Have we this aim sufficiently on our very hearts? The Lord grant steadfastness in His principles!

A Wonderful Example of Devoted Service.

THE Lord Jesus was over all, God blessed for ever (Rom. 9. 5), but He deigned to take upon Him the form of a Servant (Phil. 2. 7; see Matt. 3. 17), and as such became the Perfectly Obedient One. This is the key to John 5. 30, 8. 28, 29. Present-day Socialism, and human independency, seen, alas, even in the home and among children of God, have a very different standpoint. Against this 1 Timothy 6. 2 definitely protests, and we do well to heed its witness. The apostle's action in Philemon 12-14 is, likewise, important. But Luke 13. 7, 8 has come to the writer with peculiar force. The Lord Jesus plainly pictures Himself as "the Dresser of the Vineyard." When He speaks with regard to His people He rightly shows His unique glory as the King's Son, and as the Lord of the servants. **No created being could have thus distinguished Himself alone, and remained humble.** But here, in the perfection of service, He addresses the Father as "Lord."* How different is this from the attitude of those who would encourage a believing servant to treat a master as "on a level," and to address him as "brother" with a glib familiarity. The grace of God does not remove appointed distinctions. The child who is saved must not forget the **dignity and authority** of a parent. Anything else is not consenting to "wholesome words" (1 Tim. 6. 3, 4).

Another remarkable case is found in Luke 14. 15-24. The Holy Spirit is here marked off from the many servants of Matt. 22. 1-14, and He alone can "compel." When He "brings in," none are thrust out (contrast Matt. 22. 13). Observe, therefore, how perfectly He, too, adopts the language of the position voluntarily taken, "Lord, it is done as Thou hast commanded" (22. cf. 21). How then can **we**, who are in ourselves so unworthy, and to be distinguished from One Who has thus voluntarily condescended,—how can we venture to act with **independence** or to forget the privilege of being under authority? Irreverent language** and self-will concerning the Lord Jesus are painful to-day. May our hearts be more and more spiritually sensitive to His wishes at all times, and thus we shall walk in the Spirit, and adorn the doctrine of God.

* Cf. His perfect use of names when on the Cross (Matt. 27. 46; Luke 23. 46). His twofold position manifested.

** The disciples never addressed Him as Jesus, and never put a possessive pronoun to this name, but to His title, "my Lord," "our Lord."

The Lord's Own "Must."

"MARVEL not that I said unto thee, Ye **MUST** be born again" (John 3. 7). A very solemn word. Fulness of reform, reconstruction and reorganization will not suffice. It is vain to "hope" unless we have a word of God on which we

are caused to hope (Ps. 119. 49). It is easy to desire "good things," and to "pray" to die the death of the righteous, as Balaam, and to expect heaven's glories, and yet to be lost. It will be terrible to hear the words "I know you not." **Have you been born again, dear reader?**

It is precious to see the background which still makes this "must" possible. Another "must" is found in John 3. 14. Christ died that His people might live, and because He took wrath, grace reigns through righteousness for them. None other way of salvation is to be found.

Nor would we overlook the "must" of the next chapter (4. 24). Human wisdom would have given the "must" of the new birth to the sinful woman of Samaria, and emphasized the "must" of worship to the respectable and religious Nicodemus, but God's ways are not our ways. Salvation leads to worship. Thus was it with the cleansed leper (cf. too John 9. 38).

And so we return to John 3. 7. To modify the statement is to make out that Christ told a lie. How awful is such a sin (1 John 5. 10). Do not let any think reading the Scripture (precious though it is) will take them to heaven. Do not let any think the placing of their name on "a roll of membership" will secure eternal life. Christ is the one Door and Way. Christ is the one Hope, and we **must** be born again, **must** be "livingly" united to Him, if we are to share in His kingdom and His glory. Socialism, and other "isms," do not realize the power of inherent selfishness and sin. They do not deal with the **root** (Matt. 3. 10). They wrongly assume the **improvability** of man, and, like "evolutionary" doctrines, they do not go back far enough to the **origin**, nor can they supply **missing** links. "That which is crooked cannot be made straight: and that which is wanting cannot be numbered" (Eccl. 1. 11). Therefore the **only** hope is a new creation (2 Cor. 5. 17), a work of God from **above** the sun, and "in Christ Jesus," and gloriously declared "under heaven" (Acts 4. 12) because of His finished work.

And yet another "must" of His journey through Samaria refreshes His people. He is still claiming poor, lost sinners. With the joy that He may use these lines, and thereby see of "the travail of His Soul" in "one sinner that repenteth," we thankfully send them forth.

"The man of God." A beautiful description, whether in 1 Kings 13 or 2 Timothy 3. But the earlier chapter shows that faith must be lovingly maintained: **yesterday's** obedience is not sufficient. The **reaction** after a victory is a sad possibility, unless we **continue** to walk with God. The man who "settles down," after a consciousness of blessing, forgets the **subtlety** of Satan. "Exhort one another daily" has its bearing on this.

"If the Lord will," Gatherings to the Glory of God for Business Men, etc., Tuesday, 6.30, 2, Minories, Aldgate (side door, 2nd floor). Tea-time conversation unto the Lord (Mal. 3. 16), or help in Greek and Hebrew, from 5. Further particulars gladly sent. Prayerful remembrance and making known valued. Suggested Subjects during August :—

5th—The Days before the Flood.

1. Genesis 4.
2. "The Sons of God" (Genesis 6. 1-4)-
3. Matthew 24. 37-39 ; Luke 17. 26, 27.
4. Spiritual Teaching as to the Ark, concerning the Way of Salvation, and the Coming of the Lord Jesus.

12th—Driving out of the Temple.

1. The Nature of the Miracles of the Lord Jesus : Mercy, not Wrath. Dispensational Teaching.
2. John 2. 13-22 ; Matt. 21. 12-16 ; Mark 11. 15-19 (a day later, note Gen. 41. 32 : "Higher Criticism" confuses the repetition).
3. "My Father's House" (John 2. 16) and "Your House" (Matt. 23. 38).
4. Does the Action of Christ Encourage our Use of Force ?

19th—Question Evening (questions welcome to help His people, if possible a week before).—1 Sam. 10. 9, 26, etc.

26th—The Parables of the Two Garments and the Wine Skins (Luke 5. 36-39).

1. Human Righteousness Not Patched Up.
2. The Completeness of the Work of Christ Alone.
3. The Old Wine Skin Ferments the Truth : a New Creation is Needed.
4. Christ's Own Testimony as to the Word "Wine" for that which is unfermented, and His Comparison of the Gospel with This, and Contrast with the Old Wine (39).
5. Man's Choice : the attractiveness of Human Doctrine ("Better"—"Kind," "Agreeable").

"The disciples were called Christians first in Antioch."

Acts 11. 26.

'Twas not a Christian nation,
But Christians 'mid the world;
Rejoicing in salvation,
Their witness well unfurled :
Nor is a Christian people
With earthly kingdom found,
Though many a tow'ring steeple
An earthly fane hath crowned.
Disciples, God's own "learners,"
Were by Him "Christians" named ;
Of His own Word discerners,
Since in His mercy claimed :
A separated nation
'Mid all earth's nations still,
With heavenly adoration,
Acknowledging God's will.
The crowd, oft with derision,
This title soon apply,
And Satan makes division
Where truth would unify ;
Thus sometimes wrongly taken,
And sometimes mocked by men,
God's "name" remains unshaken—
For "learners" still—as then !

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"In the midst of a crooked and perverse generation, among whom ye shine as lights in the world." Phil. 2. 15.

A Word of Introduction.

"**O**UGHT ye not to walk in the fear of our God, because of the reproach of the heathen?" The principle of Neh. 5. 9 is important. The world is ever looking on. Do we adorn the doctrine of Christ? There should be a manifest godliness, not only veneer. Talkativeness will not "do." To say "Lord, Lord," is not sufficient, and, of itself, not satisfactory. Is there a deep love to Him which leads to a definite spiritual walk? "Enoch walked with God." The believer is not of the world (John 17. 16). He is privileged to live for Christ. He is called to be quite different. This may interfere with "ceiled houses" (Hag. 1. 4), and spoil earthly success, but it will introduce untold blessings. Are we lights in the world, or not? Does John 15. 20 have any application? By avoiding Christ's words, we can be popular, even though we profess His Name. His Words cause the cleavage. See John 17. 14.

"THE BEST OF THE SHEEP."

1 Sam. 15. 9.

IT is easy to hate some sins ; they are not "respectable." Education will tone down and even deliver from many forms of evil. Some, on this account, mistake outward improvement for Divine quickening. And, in front of the believer, not a few sins are attractively adorned, and by "fair speeches" the unwary are often misled. But true sanctification does not keep "the best of the sheep" that should be "utterly destroyed." Our "righteousnesses" were as filthy rags when God saved us (Isa. 64. 6), and it is as needful to-day to judge the "goodli-

ness" of the flesh (Isa. 40. 6);—for the Spirit of God ever blows on this (verse 7), that everything may be not mere "success" of human temperament, but the effect of the Word of God effectually working in our lives (verse 8, 1 Thess. 2. 13). Failure to distinguish this often leads us to much error. We may be naturally "kind," and thus may think we are growing in Christian love, but such kindness may be as generous toward error as toward truth, and thus actually unkind, encouraging others in evil, and loss. Again, we may be naturally "studious," and thus may think we are making spiritual progress, whereas the truth is not being assimilated in its humbling power, and applied by the Holy Spirit in to-day's joyful pilgrim life for our rejected Lord. Herein is a peril. But, if our eyes are opened by grace to see the danger, we should be on our guard. "The best of the sheep" must not be spared: we must not excuse more attractive sins, nor approve of doing evil that good may come. "If I join this society, I can use my influence for Christ: if I go to that place, I can witness for Him." No! Seek the Lord's will as to all. Be definite. You need, dear fellow Christian, your Lord's authority for everything. Do not think He will accept that which is wrongly obtained, or retained. Do not think you can sanctify a wrong mode of winning influence by professing to use it for Him, any more than a wrong mode of securing money. The principle applies in many ways, and we need a sensitive heart to do God's will, in the enabling of the Holy Spirit, AS God has said, and to beware of "the best of the sheep."

"In Israel 800,000 valiant men that drew the sword; and the men of Judah were 500,000 men." 2 Samuel 24. 9.

"All of Israel—1,100,000 men that drew the sword: Judah—470,000 that drew the sword." 1 Chron. 21. 5.

SOME will say, "A discrepancy." But pause a moment. Quiet, prayerful, expectant study is a contrast with the critics' rash guesses. Read the passages again. We have three inspired descriptions—"Men," "men that drew the sword," and "valiant men that drew the sword." The Holy Spirit has a purpose in these expressions. Hence there appear to be 30,000 men of Judah not drawing the sword, and 300,000 of Israel, though drawing the sword, are not classed as "valiant." The stress on the sword is very saddening here. It shows this was a military census, and thus there was pride of numbers. This makes a dark background, moreover, for the omission of the thought of redemption (Ex. 30. 11-16). Pride always puts redemption in the background: let us also beware. And so the threatened plague came. The warning had been unheeded. Sin

leads to death, and we behold the Lord's contrasted sword (1 Chron. 21. 16). But in wrath He remembered mercy, and the sword was sheathed in a way that speaks (via 2 Chron. 3. 1) of the prophecy of Gen. 22. 14, "In the mount of the Lord He shall be seen." The typical sacrifices of 1 Chron. 21. 28 were afterwards: they were pictures, but not the reality, not the cause of the mercy. Thus the temple site (1 Chron. 22. 1) always reminds of the danger of self-will, and the blessedness of God's will.

Another precious, though humbling, thought is wrapped up in these numbers. David's mighty men suggest the coming Kingdom. Beloved friends, are we preparing for this? Are we becoming more ready for our Lord's coming? Isaiah 53. 12 shows that the future spoil is for the strong. Are we only men, or men that draw the sword? Are we only men that draw the sword, or are we valiant for the truth upon the earth (Jer. 9. 3)? Herein is a clear call to more definiteness for Christ. Three hundred thousand are not said to have been valiant. Are we earnest, or are we slothful? May our hearts be awakened to-day.

Five Thoughts on the Herd of Swine.

Luke 8. 32, 33.

1.—The miracles of Christ were associated with healing of men: those of judgment were linked with animals or a tree. What mercy shines out, but He will return to judge.

2.—The swine, as in Matt. 7. 6 and 2 Pet. 2. 22, picture the unsaved: thus we have a solemn view of future judgment. The Lord often warned, in mercy.

3.—We notice, too, the power of demons, and the way in which demon-working leads. How sad is Spiritism. Are we sufficiently concerned to manifest the contrast?—"Sitting at the feet of Jesus, clothed, and in his right mind." Salvation is a reality, and has fruit.

4.—The request of Luke 8. 37 suggests an evil choice. We do not know all the thoughts of these men, but we do know that many still prefer business to Christ, and would rather succeed in their work than have His presence (Luke 14. 18, 19). Is it more important to you to get on in the world, or to see a soul rescued by Christ? Would you rather have your goods than His mercy to others? We may well ask ourselves such questions still.

5.—The fact that swine were "unclean" in Lev. 11 may imply that the Lord warns us of many occupations which "pay," but are not His Will. 'Tis better to lose financially than to grieve the Holy Spirit. Are we thus acting? And are parents thus arranging for their children? Let Christ be Central in the business life (Jas. 4. 15). The shut door of Matt. 6 will lead

to many shut doors of Babylonian commerce, but are we not sorry for the man who walks mournfully before the Lord of Hosts, and who has given up nothing financially for His sake?

SCRIPTURAL BALANCE.

IF a just weight is God's delight, and this thought is precious to a Christian shopkeeper, is not the principle applicable to everything? If I rob you, in order to be kind to someone else, I am sinning in a way that reminds of God's graciously stern warning that He hated robbery for burnt offering, and would not allow the price of a dog in the house of the Lord. (Isa. 61. 8; Deut. 23. 18.)

By how many things we may easily dishonour His Name. Let us be prayerful and on our guard. For example, let us not use an employer's time to do a little piece of Christian service. When you are paid to do certain work, if, when the employer is absent, you slacken down, that you may give "a little testimony by talking," are you not doing evil that good may come? * David said he would not take that which was Araunah's for the Lord. "Cast thy bread upon the waters," not someone else's:—we need hardly say that this does not apply against a poor child of God welcoming free tracts, for which others may have the privilege of paying. The Lord accepts according to that a man hath (2 Cor. 8. 12), though we must never forget "The abundance of their joy and their deep poverty abounded unto the riches of their liberality" (2 Cor. 8. 2). Again, if a believer refuses, with a gracious manner, to help in unnecessary decorations, in time and clothing, it is well; but if, for professedly spiritual meditation, another is left to do all the duties, though we are glad to share the fruit thereof, there may be dishonour to the Lord, which is not quickly removed.

If a believing husband approaches the position of Luke 14. 20 it is sad, but if, with the swing of a pendulum, he keeps on "Christian witness" till midnight, and causes unnecessary uncertainty in the home, is the Lord exalted? If, moreover, he becomes irritable, as a result, or rises late, and loses the morning hour, he is "energetic," but neglecting that fellowship which changes labour into service, and that food which alters work FOR the Lord into the work OF the Lord. We need a balance, and this is the effect of Communion, that we may know the mind of the Lord, and walk in the Spirit. A Peter may feel willing and confident to go to prison and to death, but he will soon deny his Lord. Impulse is variable, dependence on God is quiet and continued. O for grace to stand still when we ought to stand, to kneel when we ought to kneel, to preach when we ought to preach, and to grow up unto Christ in all things (Eph. 4. 15).

* An employer can act differently, and gladly lose success for the Lord's sake; ever concerned not to become irregular for irregularity's sake.

"Now much more in my absence."

Phil. 2. 12.

THE principles of love to the Lord are very high, and very precious. We would not, we dare not lower them. "Eye-service" is not truthful. The boy who is studious when a master is present, and who talks when he has gone out, is hypocritical. Yet few boys and girls could be trusted to behave in the absence of a teacher exactly as in his presence. The same thought applies to many workmen, and even to children of God, or, at least, to professing children of God among them.

The Holy Spirit condemns such in Eph. 6. 6: 4. 28 has a further application in this light. The true aspect is seen in Phil. 2. 12. Genuine love is yet more careful in the absence of an overseer, that the scruples felt in the heart may be put into practice and consistency. If a master is present to criticise, one may feel restless that he will reprove, and that there is no underhandedness. But if he is not there, how concerned we should be not to do anything "doubtful." Thus the caution is increased. This principle applies primarily to the Lord. We realize He is coming soon, and our actions are in view of His judgment seat. But the verse before us speaks of the absence of a servant of God. "What would this brother think?" is now viewed as bondage, but this mistake is largely through the laxity and lawlessness of to-day. There is not enough love abroad to emphasize obedience and concern for one another's conscience and feelings, but if we walk with God it will be very different, and responsibility to "one another" will be found a precious privilege, in the enabling of the Holy Spirit. How many children of God have damaged their spiritual experience, and that of others, by acting differently in the absence of a fellow saint who had the privilege of helping them in the things of the Lord, or even by chafing at the principle which this verse brings before us as glorifying God. The context intensifies the force, for it exalts the Lord Jesus as the Example of love and humility. How praiseworthy we should be if our hearts are, in some measure, emancipated from the great error of Christendom as to Christian love, and as to concern for one another and one another's conscience which the Lord will approve when we see Him face to face.

The difficulties of the path of pleasing God are as nothing, compared with His love, and the joys and rewards of that Day. They are something, I grant, for our frail powers, but the Lord does not leave us to ourselves. They are tremendous, and beyond bearing, if we are away from Him. Standpoint and spiritual position will alter all.

The faith of God's people is a living faith in a living God, so that the things which look insuperable to man are opportunities for Him. Unbelief grumbles, and then, if faith is victorious, pride seeks to boast of the success, but faith gives all the glory to Him. He is worthy.

"AS GRAVES WHICH APPEAR NOT."

Luke 11. 44.

THESE solemn words of the Lord Jesus suggest far more than would at first be realized by an English reader. In the light of Numbers 19. 16, an unmarked grave meant a serious menace to all. "Whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days." The Lord Jesus here shows a spiritual parallel. And we learn thereby the ease with which we may be contaminated. Sin is not a light matter. Theories of perfectionism are possible only by lowering the Lord's standard of holiness. John 13. 14 makes no exceptions.* Apart from direct sets of sin, Scripture emphasizes the "found" root of sin within (cf. Luke 11. 22), the crucified but existent flesh. Only One could say "The prince of this world cometh and hath nothing in Me" (John 14. 30). And it also emphasizes the reality of sin by contact. One of old might be in a tent, and suddenly become defiled, as Numbers 19 shows: so is it now. Before we are aware, we are affected by surroundings.

It is such a view of holiness (the only one compatible with the glory of God), which leads to the realization of the parallel chapters, Isaiah 6 and Romans 7. Satan's attempts are ever the lowering of God's standard. Some lower the glory of Christ, and exalt man. Some LOWER the inspiration of Scripture and unduly honour the preacher of to-day. Some LOWER the electing grace of God, and speak of man's "part" in believing. Some LOWER the qualifications for those who are to have oversight in 1 Tim. 3, and approve a humanly arranged elderhood. So as to holiness. How important it is to remember God's humbling stress on the reality of unconscious sin, "Though he wist (knew) it not, yet is he guilty" (Lev. 5. 17; Ps. 19. 12). And the thought comes searchingly:—Have we any grave-like condition ourselves? Do we help, or cause, others to sin? Any departure from the Lord is not only evil in itself, but cruelly resultful among others. There is a true call to humbling, and much cleansing. As we acknowledge this, and man's dead condition, varied forms of pride and modern theories of the Gospel will fall, and our humbled hearts will cry out, "O the depth of the riches both of the wisdom and knowledge of God. . . . Of Him, and through Him, and to Him are all things: to Him be glory for ever. Amen" (Rom. 11. 33-36).

* A Leaflet gladly sent.

Unbelief is a terrible power (Matt. 13. 58). But the Lord is mighty to conquer unbelief in His people. Yet He will not merely compel. Having quickened, He gives to us a precious responsibility, and if we are gladly willing that He should war against our unbelief, and if we are thankful to accept the shield He gives, we may expect victory, but not otherwise.

"HIS HAND TO THE PLOUGH."

Luke 9. 62.

THE Lord Jesus conveys wondrous instruction to us in these simple words. The Eastern allusion intensifies. The common plough had one "hand" upon it, and if a ploughman looked back it might easily be jerked out of the hand by the hard clods. Spiritual earnestness is still needed, spiritual continuance is still important. Many dear children of God forget the Lord's stress on this. Many idly wait for a large thing which never comes; lose patient pressing forward in the little things which have come. The Lord Jesus called His servants to be "fishers of men" (Mark 1. 17), and the night was usual for such labour. Service is not a mere amusement. He welcomes those who have come to Him to take a yoke, and lovingly promises rest to the soul, but not, necessarily, to the body (Matt. 11. 28-30). "Ploughing" is not exalted work before men. It is not easy: it is winter toil, amid the cold of a ruined world (Prov. 20. 4). Are we spiritually "sluggards"? This is not an unimportant question: it needs an answer before God. Moreover, the ploughman may see little result, and the principle of James 5. 7 (cf. also John 4. 36) applies. "Let us not be weary in well doing." Earnest preparatory work is ever a privilege (Isa. 49. 4): God is not unrighteous to forget. The ploughing cuts into the ground, and we must not please men (Hos. 10. 12). The good ground has been ploughed. We say "men are hard," but we are afraid to plough. Isaiah 28. 24 shows the blending of parts of service, and the object in front (verses 28, 29). Do we not seek something for our Lord? Is not much "Christian work" sowing without ploughing? Are we not often afraid to warn men? We encourage the lightness of to-day. But the one who went down to Jericho needed the laying low first.

The reference to the ox in ploughing, (reminding of "Take My yoke"), brings before us that the believer has a twofold position. 1 Cor. 9. 9 contains another aspect: the Lord will bless the ploughing, but the food is not mentioned in this connexion. The ox was a recognized symbol of wholehearted service, hence prominent in the sacrifices: the Lord Jesus was typified, and He is the Example of patience and zeal, to His redeemed people. The Divine instruction as to the hand on the plough and bearing the yoke (Matt. 11. 29), is doubly suggestive of privileges: ox AND ploughman. And 1 Kings 19. 19-21 is evidently in view, as we ponder Luke 9. 61. There is such danger for many temperaments, whenever they go "home," as it were. The winter fireside and the summer walk may be a powerful snare. Some have an inclination to "take things easily," more than others, and Satan would use the "kindly" care of the home to weaken attachment to Christ.

'Tis not a question of salvation, but of "placing" with a view

to the Kingdom of God. "Not fit," not "well placed": the word renders "When Thou mayest be found" in the LXX. of Ps. 32. 6. Are we preparing for the Kingdom? Do we look back, i.e., literally, "into the things behind," "with a view to the things behind": "with a view to the Kingdom"—the same word. A holy contrast is found in Phil. 3. 13, 14, "Forgetting those things which are behind (cf. Ps. 45. 10), and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Is this our attitude to-day? Nothing else can please our Lord. The faithful servant must be looking for that blessed Hope, and the Lord's "Well done" will more than compensate for all the strain. The service is not for man, nor for to-day, but for Him, and in the light of His coming. Let it ever be so:—gladly, continuously, thankfully, since in the enabling of the Holy Spirit.

"If the Lord will," Gatherings to the Glory of God for Business Men, etc., Tuesday, 6.30, 2. Minorities, Aldgate (side door, 2nd floor). Tea-time conversation unto the Lord (Mal. 3. 16), or help in Greek and Hebrew, from 5. Further particulars gladly sent. Prayerful remembrance and making known valued. Suggested Subjects during September:—

2nd.—God's Wonderful Care.

1. For the Sparrows, etc. (Luke 12. 6, 7, 24).
2. For His People (Matt. 6. 32, 33).
3. For the Scriptures:—
 - (a) Manuscripts.
 - (b) Translations.
 - (c) Testimony Brought to Light at the Fitting Moment.

9th.—The Address on the Mount (an outline).

1. The Blessedness of Pleasing God.
2. Relation to the Law and the Prophets.
3. Dispensational Commands Often Forgotten (cf. Matt. 28. 19, 20; John 14. 23).
4. The Power of Prayer.
5. The Two Roads.

(Difficulties gladly received for pondering before the Lord.)

16th.—Question Evening. (Questions welcome to help God's people, if possible, a week before).

23rd.—Revival.

1. Isaiah 57. 15.
2. Scripture Revivals (e.g., in the Days of Hezekiah, Josiah & Ezra).
3. Thoughts on Hab. 3. 2, Hos. 6. 2.
4. Prayerful Application.

30th.—Some Mountains of Scripture.

1. Lebanon (Deut. 3. 25).
2. "Round About Jerusalem" (Ps. 125. 2) and Jerusalem Itself. (Thoughts on Sinai and Zion, and the Future: Zech. 14. 10.)
3. Babylon (Jer. 51. 25), with Some Suggestions on Rev. 17.
4. The Dark Mountains (Jer. 13. 16), and the Glorious Contrast (Rev. 14. 1).

Correspondence from any who love the Lord Jesus Christ, and desire to obey His will, ever welcome. Also from any enquiring the way of His Salvation. Further literature and particulars of meetings gladly sent. And all, "that God in all things may be glorified through Jesus Christ" (1 Pet. 4. 11). Meeting Room, 61, Upton Lane, Forest Gate, London, E.7.

Telephone: Maryland 2196.

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"My sheep hear My voice, and I know them, and they follow Me." (John 10. 27).

"A stranger will they not follow." (John 10. 5).

A Word of Introduction.

CHRIST has become Central for His people. Earthly things have no longer the same position. Everything is changed (2 Cor. 5. 17, 18). Christ is the Alpha and Omega, Christ is All in all. The privilege of hearing Him is before us. The beginning of the new life is seen in John 5. 24, 25, and its continuance in John 10. 27 (cf. 3. 29). These pages are sent forth to exalt Him, and to attract His people to Himself, that they may walk in His ways, and avoid the delusive words of "strangers." Apart from open "Higher Critics" and "Ritualists," there are many others who are not uttering His words. And, not only so, it is possible to have an orthodox head-knowledge of much truth, and yet to lack hearing His voice. But to own this possibility is not enough. Are we His, by precious blood, and do we hear His voice to-day?

LISTLESSNESS.

I MEANT to be earnest for the Lord: I wanted to be spiritual, but . . . ! How many a child of God has felt thus after failure. Through indefiniteness many an opportunity has GONE for ever. The longing to please the Lord was real, and the determination was awhile expressed, "I am ready," "Though all shall be offended because of Thee, yet will I never be offended." But then lack of determination came in stealthily. A feeling of indecision began to "grasp," and, with it, loss of power both to perceive and act. A sleepiness "began" to twine itself around the mind, and resistance gradually died out. The result was NOT opposition to truth, BUT a vague and undecided life, half empty and without the joy of 1 Cor. 15. 57, 58. Yet many a child of

God is longing and praying for more thoroughness in daily life. He is wishing to study the Scriptures more, and to feed on them; but how, and when, shall the **beginning** be made? **Start to-day**, in the enabling of the Holy Spirit, with Genesis 1.* Do not be indefinite: one day's loss is serious: temporary delay means further growth of the listlessness we would combat. How many "wish" that they had been trained as children to work harder, and to concentrate. But mourning over the past is not the Lord's remedy. Though we now see the wisdom of the command to a parent to bring up children in the admonition, or fixing of the mind "which belongs to the Lord" (Eph. 6, 4,** contrast Prov. 17, 24), yet we must not forget the power of God **to-day**, if any of us were not thus trained. A fixed heart and mind are possible, by grace. God is not weakened.

Many a believer has meant to be in time for early morning prayer fellowship, but . . . Or to attend another Bible gathering, but . . . Or to arrive early each meeting, but . . . Indecision at home has brought occupation with things, and the time has gradually gone. Listlessness has, moreover, dulled the very sense of shame, and repeated failure in these points soon makes it much easier for us all to fail without being conscience-stricken, and humbled. How soon we yield and become used to listlessness if we once begin to be listless. The whole strength of "character" is undermined, and consciousness of the sin of "waste" becomes dimmed, or we settle down in a measure of "despondent satisfaction," if one may thus describe that strange blend of feelings when listlessness binds its deadly coils around us. The lack of strength to rouse oneself becomes regarded as normal and almost necessary. The strength of faith is partly forgotten, while, all the time, in other things, there may be much vigour and holy zeal. The paralysis seems localized, but it IS paralysis, and God is dishonoured.

What will the result of these meditations be? Continued listlessness, or victory? It is possible to "enjoy the subject," and to think, "Yes, I understand it all." But that is not victory. To know a little more about a complaint is not the regaining of health. Many dear believers do wish to be more intense for the Lord, but they still rest too long in a negative victory, over the energy of the flesh, and Satan persuades them to be content with this, instead of seeking power to shake themselves from the dust, and to live enthusiastically for Him Who so graciously and willingly gave Himself for them.

* Reading through the Bible slowly (suggested in Daily Readings Calendar) should be supplemented by definite study of certain portions, and of topics with a Concordance. And many will find it helpful a read through quickly as well, for a bird's-eye view. Everything with prayer.

** Let parents be determined to carry this out for the Lord, and not to encourage the squandering of the faculties which God has given their dear children. How many are afraid of leading the young people to the joy of work, and rather incline to indulgent unkindness.

IMPERCEPTIBLY.

HOW much of our daily life is made up of that which is imperceptible. We partake of food. Its immediate effect cannot be measured, but how many "tiny particles" are used by God for the upkeep of our bodies. Imperceptibly a child grows, and a tree likewise. So is it with all of nature. This is a parable for our hearts. Crises are real, but crises are the smaller part of life, by far. We SEE them, but we do not see that which is continual. Yet its effect is manifest. Drops of water may gradually wear away a stone. Thus is it spiritually. We have over-estimated that which is visible. Thank God for a crisis, for the beginning of a new life (John 3, 3), and for an over-powering—or, rather, an empowering—wish to walk with Him. But I cannot live on crises. The whole experience is damaged if we depend on these, and unduly look for them. We need to behold the Lord's hand in the little things of daily life, and to serve Him in details, if we are His. Moments for Him are precious: nothing is too small for Him: we can even eat and drink to God's glory. Is it not wonderful? The privilege is beyond measure. The Lord dwells with His people to revive them with a continual reviving (Isa. 57, 15): how much beyond a succession of crises. If we neglect the daily food of the truth, and look to occasional efforts, there will be no spiritual stamina. One day we shall be earnest "after a crisis," but there will be "ups and downs" continually, a lack of walking with God, a lack of regularity. The Holy Spirit indwells that we may have a growth not a jerkiness; a leading, not a mere leaping. Is this possible? It is, and the will of God is clear.

The converse is true. I go into a close room, and feel the atmosphere oppressive. Those who have been in it while becoming close may not notice this: they have gradually gone along the path of a measure of physical poisoning of God's pure air. And often children of God hinder their spiritual life by neglecting His arrangement, especially in a meeting room: the body does not like a little draught, and the mind, which should be clear for Him, is clouded. But this in passing. The special thought on my heart is God's gracious warning against becoming unspiritual—imperceptibly. We do not notice at once a little backsliding. The steam is shut off, but the engine still seems to run well. A little neglect of fellowship with God, a little tendency to talk as men of the world, a little carelessness—and the gradual departure from Him is, alas, unheeded, till its bitter fruit is seen. Imperceptibly we become a little sleepy when engaged in spiritual things. Imperceptibly we develop a habit of losing a little time, or of rising "a minute or two" later. "One moment makes no difference," says the flesh. But this is not so, and, further, the imperceptible is important. Claim the Lord's rights,

in His strength. If I reduce my season with Him only a second a day, imperceptibly it all passes away, and I have **no time for the Lord**. O that we may be concerned as to this for His glory, and concerned at once.

A QUESTION RECEIVED.

“**D**O you think that there is a place of privilege in Christianity answering to the outer court in the Jewish economy? Or is Christianity less than Judaism? Is the baptism of the Philippian jailer in the singular? Is baptism not in the household mould, or house-wise?” (Acts 16. 33; Genesis 7. 1).

It is a joy to seek to ponder **everything** humbly in the light of Scripture, and we long that there may ever be accompanying love to Christ and to all who bear Christ's Name. And how fervently we should pray, and work, for **oneness** of mind (1 Cor. 1. 10), in accord with the indwelling of **one** Holy Spirit. How often we limit Him, and dare to anticipate differences, and then receive according to our **UN**belief. If we wrangle instead of pray, if we insinuate, or judge motives, rather than humble **ourselves** before the Lord, we must expect confusion. But “the meek will He guide in judgment,” asserts a Divine principle, never out of date, and not one of us can venture to say, “I am always meek.” Humility is a wondrous commentary, but it is costly, yet even the poorest saint is made rich to buy its treasures more and more.

The question before us refers to some who are quite opposed to the claim of regeneration by “infant baptism,” and who do not adopt the sin of altering immersion to sprinkling. But is even **their** belief in **household baptism** founded on Scripture? We find households **AND** households. If the Holy Spirit calls attention to households at all, we have a deeply important principle, but if He also indicates the **nature and personnel** of these households, and thus confirms Scripture as to **personal** faith before baptism, then we receive twofold instruction. And God's wisdom shines forth the more remarkably thereby, in giving sufficient particulars to correct any unintentional misinterpretation in advance. We have said “A deeply important principle”: do not our hearts long to emphasize this? Our Heavenly Father graciously lays His stress on the **family**. We should **pray** for and **expect** saved **houses**, as that of the Philippian jailer: we think of “**brothers**” among the apostles: we call to mind the training of children in the nurture and admonition of the Lord (Eph. 6. 4): we remember the “church in the house.” Shall not faith claim the promise of Proverbs 22. 6 along the pathway of obedience? The Lord's hand is not shortened, nor is His ear heavy (Isa. 59. 1). The allusion to the outer court brings before us an important thought which may help, namely, “Types are meant to **confirm**,

but we must not infer our types, without clear Scriptural basis.” It is so important to be **kept** from any speculations of our own. One hardly feels free to risk theories. Is it **not better** to go straight to the words of the Holy Spirit? The Lord Jesus appointed baptism (Matt. 28. 18-20), and He Himself linked it with **personal** belief and discipleship (Mark 16. 16). In Acts and the Epistles the Holy Spirit corroborates this. Nor is there **any** Scripture which teaches **anything** else, or records baptism of any upon the faith of **others**,—unless it can be **shown** the households were thus composed. Hence if this is not possible, the whole superstructure falls. Nor is there any command to heads of households to act in baptism. As the Lord Jesus **IS** said to have taken infants in His arms, yet **NOT** said to have baptized them, every allusion to **other** care for the children, combined with an **omission** as to appointment of baptism, must be weighed as forcible. Children are **often** noticed in the Bible, but not once as to baptism: women **are** expressly named (Acts 8. 12). Households, in themselves, may, or may **not**, contain infants: we must therefore study the **special** households put before us. In the light of direct command as to subjects of baptism, and the lesson in Acts 2 that they **personally** entered into confession of sin, and in Romans 6 **personally** and consciously set forth “newness of life,” is not the burden of proof, that there **were** infants, upon dear children of God who think this? And surely, if it were so, our gracious Lord would have told us, and guided clearly. But the household of Stephanas (1 Cor. 1. 16) is described quite otherwise (1 Cor. 16. 15), and Acts 10 limits baptism to those who had received the Holy Spirit, who had received repentance unto life (Acts 11. 18). There is no suggestion that Lydia, a business woman, away from her own city, had infants. The **typical** house of Noah had **no** children. The jailer's household alone remains. The issue is important; will this prove an exception or uncertain? Salvation (Acts 16. 31), intelligent hearing of the word (32), baptism (33), and godly, believing joy (34), are predicted of the **same** persons. Why does the Holy Spirit thus exclude infants in **each** case? And why the language of Acts 8. 12 in **contrast** with such a passage as Matt. 14. 21? The “household mould” is linked with **salvation** as much as with **baptism**, and **not** with one apart from the other, **nor** apart from faith. The suggestion, “Is Christianity less than Judaism?” seems to miss the point. The **spiritual** infant's baptism is parallel with the **natural** infant's circumcision. God's gracious arrangement of a **heavenly** calling means a **different** sphere from a magnificent **earthly** temple, but who would say, “Therefore this involves something **LESS** than Judaism!” **Must** baptism be for infants, or is Christianity less than Judaism? Is this the **only** alternative? Surely not. Is it a real alternative at all? Another might say, “Is not the Lord's Supper, as the **Passover**, to be partaken by **ALL** males in Christian homes? Else the

dispensation is less." And so forth.* This may suffice to suggest how we should keep to the Lord's parallels, and value His contrasts, too, as the epistle to the Hebrews shows. If 1 Cor. 7. 14 ("your children holy") implies household baptism, the unbelieving husband, or wife, must be immersed, since said to be sanctified. But that which proves too much proves nothing, and we return to the simple teaching of the passage, "Set apart, that you may live together, and feel a Christian responsibility on the lines of the Lord's will." A Scriptural restriction of baptism to those for whom it is commanded will not make the Lord's people careless for the little ones entrusted to their spiritual care. A home for Him is a wondrous privilege, and to lead the children early to Christ a great joy. Let worldly desires and carelessness and fleshly adornments be crowded out by the constraining love of Christ, and a growing likeness to Him. Thus will there be spiritual power. Christ should be first, and Christ should be All in all. Our Heavenly Father hates, and the evil one uses, a spirit of compromise. Again our hearts would say, for our own rebuke and encouragement too, "The Lord Jesus Christ MUST be Central."

* Furthermore, "household baptism" would mean the loss to many, of that which they have found a privilege,—viz., obedience to their Lord's command after personal faith. Gladly would we lose anything, IF He said this was His will, but one may well seek to show, with Christian affection, how the words "Christianity less than Judaism" take ONE aspect of blessing, apparently without a single Scripture passage, and quite forget other aspects. May the inference for us all be that we will keep to HIS Words more, and follow them in the Holy Spirit's enabling. Thus will there be God's gracious encouragement through our study, and that simplicity of discipleship which is so great a need to-day. Without this, we have theories and confusion. Simple obedience is a privilege.

"When thou art converted, strengthen thy brethren." Luke 22. 32.

WHENEVER we wander, we cannot strengthen others: rather our sins may weaken them: how solemn a thought. "We are members one of another." But where sin abounded, grace overflowed, and a deep sense of sins will lead to "much love" (Luke 7. 47): God overruled David's sin to give Psalms 51 and 32. But only one who is quite out of harmony with God will make this, or see in it, any excuse for sin (Rom. 3. 7, 8; 6. 1, 2). Sin is ever that "abominable thing" which God hates.

The rebuke included is very tender. The Lord does not say nor suggest, "Thou art wilfully opposed," or "Thou wilt wish to be indifferent." A believer's sins are associated with weakness. "The Spirit truly is ready, but the flesh is weak (Mark 14. 38). Yet this weakness is not excused: we ought to be strong (Eph. 6. 10, 13; Col. 1. 11; 2 Tim. 2. 1; 1 John 2. 14). God has provided means.

"When thou art converted." Unbelief was turning from the Lord: conversion is turning to Him, and His Will. Thus we realize the true condition of a godly life. We cannot help others unless we are in a right relation to Him. Regeneration is once, but conversion is after any departure. Spirituality is ever toward Him. The work and prayer of Christ are alike effectual. This precious promise implies, "Thou shalt be converted." What wondrous grace shines out, in that the very one who was warned he would deny his Lord was also told that he should be brought back.

There is still a need for spiritual strength among children of God, and for godly resistance of evil: Christ, as we have seen, leads us to infer that believers should be strong, and that their strength is largely encouraged through "one another." May we seek thus to please Him, and thus to be a blessing to our brethren.

"JOINED HIMSELF."—2 Chron. 20. 35 37.

THREE TIMES over the Holy Spirit here emphasizes a warning against the SIN of "joining oneself." The peril is real, and present. Do WE fall into it? There are many seeming advantages. The unequal yoke is not only in marriage, though that is one solemnizing example. It may be in business, and Jehoshaphat illustrates this very point, as well as political fellowship, which the voting believer, alas, adopts. But to return to business. Partnership and shareholding give one aspect; employees' co-partnership, and benefit and co-operative societies, give another. Both are excluded, by the Lord's loving will, and thus the poorer children of God are affected as much as the richer. It is easy to see another's faults, but Psalm 19. 12, 13 must impress, if we simply want to please Him Who bought us for Himself. Further there is the "joining oneself" of "friendship," whether of earthly societies or privately. Being let go, the apostles went to their own company (Acts 4. 23). Who are our brethren and companions? With whom do we feel "at home"?

Not only so, but ecclesiastically we may "join ourselves," instead of seeking the Lord's gathering with those who call on Him out of a pure heart (2 Tim. 2. 22), and it is so easy to persuade ourselves that we shall have influence in this denomination or that mission, and prove a blessing. But what is the Lord's revealed will? When a wish decides, we find even a Solomon's heart turned aside. So is it still. Peter meant well, but on the wrong lines he failed. If we do evil that good may come, we shall not purge Sodom, but Sodom will contaminate our household, and rob us of an Abraham's reward. "Come out from among them, and be ye separate," is a command with power, and the Lord attracts as well as invites, enables as well as calls. "Let us

go forth, therefore, unto Him," and examine each chain of earth lest it be a thread or shoe-latchet of the King of Sodom. Christ is to be First and Last and Central in daily life, beloved, as well as in hymns at a meeting.

"If the Lord will," Gatherings to the Glory of God for city men and others, Tuesdays, 6.30, 2, Minorities, Aldgate (side door, 2nd floor), preceded by teatime conversation unto the Lord (Mal. 3. 16), or Greek and Hebrew, from 5. Christian brethren are earnestly encouraged to come straight from business, and to come expectantly. Personal prayerful preparation is important. Any are invited to propose Subjects for consideration. Suggested Subjects during October :—

7th.—Preaching in the Acts.

1. The Message (5. 20, 42 ; see 1 Cor. 1): The Use of Scripture.
2. The Messengers the Holy Spirit Enabled.
3. The Languages (2. 6, 8, 11).
4. The Accompaniments (Contrasts with Some Present-Day Methods).
5. Stress on the Kingdom (28. 31).

14th.—Truthfulness.

1. The Truth of God.
2. The Holy Criticism, and its Low Ethics.
3. Truth in Daily Life, with Thoughts on Business "unto the Lord," Partnership, Indirect Responsibility, etc. (Prov. 16. 11, 20. 10, 14).
4. Boastfulness, Exaggeration, and Lies in Jest—Condemned (Prov. 26. 19 ; Eph. 5. 4).
5. An Untruthful Manner, and Sinful Silence.
6. A Wish to Deceive, and the Power of Fear.
7. Recorded Lies, and Their Solemn Warning (e.g., Gen. 12. 13 ; Jos. 2. 5).

21st.—Question Evening (Questions welcome to help God's people, if possible, a week before).

28th.—Translation of the Scriptures.

1. God's Emphasis on the Original.
2. His Use of a Translation (Septuagint).
3. English Translation : with Thoughts on God's Overruling and Care.
4. Definite Mistranslation (Genesis 3. 15, in Romanism) and Unintended Error (Luke 5. 36).
5. Prayer for Translators To-day.

Correspondence from any who love the Lord Jesus Christ, and desire to obey His will, ever welcome. Also from any enquiring the way of His Salvation. Further literature and particulars of meetings gladly sent. And all, "that God in all things may be glorified through Jesus Christ" (1 Pet. 4. 11). Meeting Room, 61, Upton Lane, Forest Gate, London, E.7.

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with PURPOSE OF HEART they would CLEAVE unto the Lord." Acts 11. 23.

A WORD OF INTRODUCTION.

THE quickly passing days remind of a further passing away, and of that which never passes away (Matt. 24. 35). The continued stress on the words of truth is remarkable, and shows us how much we should value the Scriptures. These are days of indifference, but "the Word of our God shall stand for ever," and if the Holy Spirit thus applies that which "hath been written" we are, indeed, blessed abundantly. Carelessness as to the Scriptures is so harmful, and so derogatory to the glory of God. We SAY we believe them, but do we prayerfully study? We profess our faith, but how much godly feeding thereon, and assimilating, and obedience, have we in our daily life? We need more spiritual concern to emphasize the reality of what God has said. Blood-bought ones should be MANIFESTLY spiritual. A high standard of godliness is the only one that the Holy Spirit sets forth, and the only one that befits us. To help saints in the enjoyment of this, to the joy of their Lord, is the object of these pages. May He be glorified in the attainment more and more.

The Deity of Christ Implied by His Wonderful Atonement.

IT is deeply important to hold fast the faithful Word, and to know WHY we believe the truth in contrast with the many lying doctrines of to-day. The Deity of Christ shines forth in all Scripture :—"The Word was God," "Thy throne, O God, is for ever and ever," "God, over all, Blessed for ever." With Thomas, our adoring hearts say, "My Lord and my God."

And His atonement is equally manifest: "Christ died for the ungodly," "Redemption through His blood," "Without shedding of blood there is no remission," "Whom God hath set forth a Propitiation." The one who has FELT himself a guilty sinner, in the light of the holy law of God, cannot question the need for atonement, and cannot but rejoice in the fact of atonement. "It is finished!" A LITTLE-felt need means a shallow experience. And the atonement involved the perfect humanity of Christ that He might bear our sins in His body (1 Pet. 2. 24), the body of His flesh (Col. 1. 22), pictured by the spotless vail (Heb. 10. 20).

But the Deity of Christ is thereby demanded. Doubtless we feel this generally, as we see the awfulness of sin, and the solemn character of Divine wrath. Indeed, His Deity is never laid aside: He emptied Himself, He remained Himself, and though in His Godhead He is viewed as Offerer, since His Spirit was eternal (Heb. 9. 14), and though His Godhead could not die, this is not a problem to those who realize what death Scripturally is. It is NOT cessation.

Beyond this general consciousness of His Deity, four aspects shine forth. First, man's universal ruin in Adam demands One beyond man Who will become a man (Ex. 3. 14), and the estate of angels is definitely viewed as distinct from that of man. Hence Only One could take up this work, and, in accord with an eternal plan, He carried it through.

Secondly, the righteousness of God is involved in this. Objections to substitution would have some force if atonement were entrusted to a created being. Why should wrath fall on such an one? The transfer of judgment would seem hardly right, IF on to a being who in HIS NATURE was so dependent that he was distinct from God. Why should God bring wrath on another creature—however exalted? Why should He thus burden another? The plan would then have involved more than an appearance of unfairness to one who might be viewed as "compelled," and brought merely as a servant into this condition. **BUT, THANKS BE TO GOD, SUCH A THOUGHT IS IMPOSSIBLE.** If God's wrath is on One Who is God, NO objection can stand with regard to righteousness. God is not dealing with another. The Triune Nature of God is NOT a theory: righteous atonement includes this glorious unveiling. Moreover, IF Christ were not God, the love of God would be clouded. The love of a created being would be its equal. Indeed, if the One given were LESS than God, the love of the One giving would surely seem to be second to the love of the One given. To give another would appear as a defect in personal love, but "God SO loved" shines out in His real atonement. And, further, if Christ were not God, there would be a direct encouragement to idolatry. Appointed love to the Saviour, and fitting

gratitude, would necessarily diminish gratitude to God, IF that Saviour were a created being. The division of affection would be ruinous. Either love to the Saviour would be lessened and become UNgrateful, in order to prevent undue honour (i.e., sin would be excused), OR worship would be presented to one less than God. Both alternatives are unholy and impossible, and the redeemed heart rejoices to say, "The Son of God . . . loved me and gave Himself for me." "I am the Lord: that is My Name: and My Glory will I not give to another" (Isa. 42. 8). "Look unto ME, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45. 22). Worship of any created being is forbidden (Rev. 19. 10), whereas worship of Christ is invariably approved—an unanswerable argument. Yes, the Lamb is in the midst of the throne, and He is worthy (Rev. 5. 9, 12, 13). O the unfailing joy of knowing Him, since made near by the precious blood of Christ (Eph. 2. 13).

* Other Leaflets on this, and related Vital Subjects gladly sent.

THE CONSTRAINING LOVE OF CHRIST.

HOW much men of this age will do for earthly ends. Behold those who engage in expeditions and explorations: curiosity, knowledge, fame—all urge them to press forward. Behold others, at the call of desire for wealth they "bereave" their souls of good (Eccles. 4. 8), and rise early and sit up late, and eat the bread of sorrows (Ps. 127. 2), although riches make themselves wings. Further, not a few take deep delight in the work of their skilled hands? Other men crave for pleasures, and will weary themselves to obtain the passing joys of earth. Beyond these, see how many things parents will do out of love,—and there IS a beauty in earthly love—for beloved children. But have not WE a higher motive than that of the men of business, the patriot, and the parent? Does not the love of Christ call in louder tones, and draw with stronger words? Does not such love constrain (2 Cor. 5. 14), and master our lives in its supreme excellency. One who had tasted earth's learning and honour rightly said, "What things were gain to me, those I counted loss for Christ: yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord" (Phil. 3. 7, 8). Nor should it be otherwise, nor CAN it be otherwise if the flame of our love burns brightly. Any other aims in life are small in comparison with the aim of the Christian. The world may laugh at a little suffering and strain for Him, but anything else is madness. To be UNmoved for the Lord Jesus is a hardness beyond parallel, and if we had a thousand alabaster boxes, He is more than worthy of all.

"NEITHER THE SON."—Mark 13. 32.

A PLEA FOR REVERENT CARE IN THE USE OF WORDS.

EVERY believer would be willing to own that he cannot understand the fulness of Scripture. Many evils are caused through pride, and unwillingness to confess this. Let us rather keep to the exact words of the Holy Spirit than attempt one word of doubtful explanation or speculation. The Person of Christ, (God, yet, withal, Man), is infinitely wonderful, and our minds are unable to grasp all, but we can praise. The verses which speak of His perfect restriction of Himself (e.g., John 5. 19), are all without difficulty if we realize that He voluntarily took upon Himself the form of a Servant, but those which speak of His uniqueness, and glory, and worship, are full of difficulty, (aye, and inexplicable), unless we acknowledge His real Deity (John 1. 1; Rom. 9. 5). He emptied Himself, but remained Himself (Phil. 2. 7), in this sense the unalterable Himself (Mal. 3. 6; see John 3. 13). When He became a perfect Babe, and was rightly worshipped then (Matt. 2. 11), He did not need correction to bring Him to discern: physical food is all that is mentioned (Isa. 7. 15). Thus He grew up (Luke 2. 52). There was never the limitation of sin, never the limitation of mistake. In His perfection, He could restrict His power, sphere, and activities (John 5. 19, 30): anything else would have hindered the unveiling of the Father, and obscure His perfect obedience and complete contrast with the sin of Satan and Adam. There is no failure in willingly restricted might, any more than defect in the voluntary weakness when He died (2 Cor. 13. 4). Herein lies the glory of His perfect service. In like manner, there was nothing impossible to Him in His perfect removal of anything from His mind, but He would not and could not substitute an error, nor was He compelled by others to such a limitation any more than to the laying down of His life (John 10. 18). He came freely to do His Father's will and delighted therein (Ps. 40. 8). Hence there is no greater difficulty in their true sphere, as to the words "Knoweth no man, . . . neither the Son," than as to the words, "Their sins and iniquities will I remember no more" in their sphere. And surely the very glory of God shines out in this language. Those who would make His restriction necessary, and those who would deny His own unrestricted power to restrict, limit the glory of our beloved Lord, but faith glorifies Him, and sees in His perfect service the preparation for His perfect atonement. We bow the head and worship. The Lord's ways are in the sanctuary.

"HAD YE BELIEVED MOSES."

John 5. 46.

HOW plain were Christ's words. The sin of disbelieving God's truth is pressed home. Many argue that they cannot be blamed for unbelief, seeing they regard it as an intellectual error, but the Holy Spirit shows it is a HEART-SIN. Living faith which rests in Christ is a new covenant gift, but the man who misrepresents the grace bestowing this, to deny his accountability for belief of God's testimony, must be punished accordingly. Will not some ponder their peril to-day? "Had ye believed Moses." Israel boasted of Moses, yet believed not. Moses' writings are full of Christ. The Jew who still contends that this is a matter of translation ignores the fact that striking prophecies, e.g., of Christ's Deity and incarnation in Exodus 3. 14, His obedience in Leviticus 18. 5 and Deuteronomy 8. 3, His bearing of wrath in Exodus 34. 7,* are passed over in the English. The Hebrew is far, far more FILLED WITH CHRIST.

"Had ye believed Moses." The attack on Scripture which led up to the nominal "Higher" Criticism, remarkably began with Moses! ** How different Christ's attitude. "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (Luke 24. 27).

"Had ye believed Moses, ye would have believed Me." Can we be surprised, therefore, that "Higher Criticism" has developed into a more blasphemously open attack on the veracity of Christ, and ALL His person and work? The evil seed has brought forth evil fruit. Let us sorrow over this and earnestly emphasize the Old Testament Scriptures in all gospel preaching (Luke 16. 31).

Thanks be unto God, there is a contrast with man's unbelief. The child of God can learn so much of Christ through all Scripture (2 Tim. 3. 15). The Holy Spirit still works thereby, and true knowledge of the types must exalt the Antitype. Shall we not remember this in our prayerful study, and begin at Moses?

To our charge, it may be, children are entrusted. Shall we not ground them in the study of the types? Shall we not prayerfully long that the Holy Spirit may use this? Not that we would trust to the bulwark of mental accuracy. With all our prayerful labours, let us enjoy the fervent desire that not only may there be searching of the Scriptures, but the Lord's conviction, to cause belief. Thus, delivered from mere "thinking" (John 5. 39) there will be a coming to Christ (John 5. 40), and, from this standpoint, all things have a new aspect, and Scripture has a living power.

* "I will be (come) that which I will be (come)"; "The Man shall do," "The Man shall live," "The Lord . . . bearing iniquity" (cf. Isa. 53. 12; Micah 7. 18).

** Astruc theorized as to different documents through the use of different names of God. Actually the use illustrates Divine wisdom, and inspiration, most helpfully.

"ON WAXING COLD."

"THE love of many shall wax cold." There is no doubt as to this. Christ has spoken plainly. His prophecies do not raise false hopes: He does not gratify natural wishes. Are we not saddened at the way in which men treat His love—in which **we**, too, have treated His love? Should we not have a flame of gratitude? "She loved much" is a precious thought in Luke 7. 47. The Lord is not unmindful of much love when it is real (contrast Ezek. 33. 31). He is worthy of it, and delights to acknowledge it. Shall we manifest this, or not? Are we really concerned to please Him, or not?

"The love of many shall wax cold" (Matt. 24. 12). We must not glibly say this is spoken of the unsaved. It seems to refer to those who profess to have love. Such would be quite distinguished from the deceiver, and deceived, of verse 11. Hence the word "And." We readily understand the absence of love among the unsaved. They know not the Lord. They are "hateful and hating" (Tit. 3. 3). But is it possible for believers to become colder? The angel of the church at Ephesus is a striking evidence on this point. The first epistle in Revelation deals with leaving first love, and the last with lukewarmness: so important is Christian love in the Christian life.

What is the cause of much lack of love? Luke 7 indicates one root, i.e., the absence of a deep sense of sin. And the words of Matthew 24 are full of meaning, "Because iniquity shall abound." What is iniquity? Lawlessness. "Law" is ever connected with "love." The first commandment, the second, and the new commandment, all contain the word "love." "Love is the fulfilling of the law." Dependence on emotion instead of recognition of the Lord's authority is attractive, but linked with loss of love. Lawlessness is selfishness. "I do not like to be in bondage" says one: beware: he (or she) is on the high road to lack of love. "Paul, a bondservant of Jesus Christ": how precious is the Holy Spirit's contrast with human theories of the Christian life.

But there is another aspect. A child of God is weary of men's lawlessness. He is troubled as to glib words about Christ, coupled with not doing what He says. Satan attempts to make cold orthodoxy. He criticizes Christendom till his love to Christ is withered. There is need for holy proportion. Zeal for God's honour is well, but one cannot feed on pointing out error. The life becomes too negative. The need is more realization of Christ Himself. It is well if you cannot "bear them which are evil" (Rev. 2. 2), but there is little of the beauty of a personal love to the Lord. You have avoided one sin to fall into another. The "lawlessness" around has made a condition of mental accuracy, and one reads for separation, but there is more emphasis on "without the camp" than on "unto Him." O that this may not be so in our experience, beloved friends. If Satan cannot seduce in one way he will corrupt in another, but Christ has lovingly forewarned us.

Two Leaflets circulated among Israel (prayer of God's praying people valued):—

"IS IT PEACE? WHAT PEACE?"

THE question asked of Jehu in 2 Kings 9. 22 may be asked again. How can there be peace, while sin is not blotted out? You speak of A NEW YEAR, and have new clothes, BUT the OLD heart and the OLD sins remain. Is it a new year? You are like many others, you are walking in "a vain shew" (Ps. 39. 6), you imagine and hope all will be well, and keep up your happiness by hiding your eyes from the real state of affairs. Look around. There is a call for weeping rather than boasting (Isa. 22. 12). Judaism without a temple, more than twenty-five times seventy years! Israel without a land all this period! A large majority of Jews in countries of freedom casting off their religion:—Jewish shops opened on the seventh day,* many only in synagogue twice a year, YET acknowledged by their fellow Jews, who ought to cut them off from friendship altogether (since deserving to be stoned)—can this be called a bright outlook? Something is wrong. The feasts come round in order (Isa. 29. 1). The new year greetings are given and taken, the religious ceremonies are taught to the children, but . . . ! So much is hollow: the reality is gone. How many a BAR-MITZVAH** is a mere feast! How many attendances at synagogue are a bare form! Present-day Judaism is not that which God appointed any more than present-day Christianity (so-called) is in accord with Christ. But YOU, dear Jewish reader, pretend all is well: by God's grace WE own that Christ prophesied the WRONG of much present-day profession of His Name. WE humbly desire to keep to the old paths, and the very failure around reminds us that Christ prophesied aright, and that the way of salvation by His finished work is the only hope. The new covenant (God's own expression, Jer. 31. 31) honours the law, and through the blood of the Lord Jesus, God is still able to say righteously, "I will forgive their iniquity, and I will remember their sin no more" (Jer. 31. 34).

פרכת OR כפרת

NOTICE, dear Jewish reader, the same letters twice in Lev. 16. 2, but not the same order. And there is ALL the difference between the vail and the mercy seat. The vail shuts out, the mercy seat tells of wondrous welcome within.

* Not that by shutting them, you could become righteous. The most orthodox movement lacks the power of blotting out sin once committed. "It is the blood that maketh atonement" (Lev. 17. 11): nothing else will suffice. Do you wonder we are in earnest on your behalf?

** When a Jewish lad is made a son of the law and takes upon himself, professedly, his own sins and responsibility, hitherto viewed as his father's.

The vail is beautiful in itself : far from suggesting sin, it is a symbol of holiness, and God's holiness keeps the sinner outside. The perfect life of the Messiah of Israel was pictured by this fine-twined linen. Its six threads** tell of obedience through all the working days :—"Six days shalt thou labour." And His holy life shows me that God will accept nothing less. Hence I cannot possibly come near to God in my own name. But when of old a clean sacrifice poured out its life-blood, the way to God was opened. And this is God's way of peace still. The turning round of the letters of the two words in Lev. 16.2 illustrates the death of the One Whose life was perfect obedience : the heart of love of the Saviour of sinners is seen, His life-blood has been poured out, and there is atonement ! Ah, dear reader, is it yours, or not ?

* Veil, or mercy seat : the numerical value in Hebrew is remarkable, 700 : and in the second word we have the appointed alphabetical order, implying a completed work. God teaches by all these things. Have we eyes to see ?

שש

"If the Lord will," Gatherings to the Glory of God for city men and others, Tuesdays, 6.30. 2, Minorities, Aldgate (side door, 2nd floor), preceded by teatime conversation unto the Lord (Mal. 3. 16), or Greek and Hebrew, from 5. Christian brethren are earnestly encouraged to come straight from business, and to come expectantly. Personal prayerful preparation is important. Any are invited to propose topics for consideration. Suggested Subjects during November :—

4th.—Sidelights on the Deity of Christ.

1. The Glory of our Triune God.
2. Christ's Stress on Himself in Contrast with His People, e.g., Mark 12. 6, John 12. 26.
3. Worship Consistently Approved.
4. The Atonement Implying His Deity.
5. Devotion to Himself in the Epistles.

11th.—How Can We Know if Scripture is Literal or Figurative ?

1. God's Gracious Definiteness, and Guidance.
2. What is Literality ?
3. Some Figures of Speech, e.g., Matt. 26. 26-28.
4. "Signs" and "Parables."
5. The Perils of "Private Judgment," and the Need for Communion.

18th.—Question Evening. (Questions welcome to help God's people, if possible, a week before).

25th. An Outline of the Epistle to the Hebrews.

1. The Outstanding Glory of Christ.
2. The Power of the Types, and the Use of Scripture. (Thoughts on the Priesthoods of Melchisedec and Aaron).
3. "The Precious Blood of Christ."
4. "Within the Veil," "Outside the Camp."
5. Dispensations (Heb. 11. 40, 12. 23, etc.). Parallels with Ephesians.

We much regret in last month's Outlines "Holy" instead of "Higher" (The Higher Criticism), and do trust none were confused. Prayer is much valued as to all mechanical details of the Lord's work.

Correspondence from any who love the Lord Jesus Christ, and desire to obey His will, ever welcome. Also from any enquiring the way of His Salvation. Further literature and particulars of meetings gladly sent. And all, "that God in all things may be glorified through Jesus Christ" (1 Pet. 4. 11). Meeting Room, 61, Upton Lane, Forest Gate, London, E.7.

Telephone : Maryland 2196.

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"Therein is the Righteousness of God revealed" Rom. 1. 17.

A WORD OF INTRODUCTION.

GOD has righteously saved sinners, and still righteously saves.

There are no compromises and expedients in the Gospel. Righteousness is upheld. There is no mere display of temporary forbearance, and holding BACK awhile of judgment (as there was in the types), but sin is put away for all who are in Christ Jesus. It will never rise again to condemn them. God will not demand judgment for them again. Substitution is a fact. This is the glory of the Gospel, and it requires the twofold work of the Lord Jesus (Rom. 8. 1-4). Law must be honoured in its positive demands and in its penalties alike (Gal. 4. 4, 5 ; Heb. 10. 10 ; Isa. 53. 11). The work of Christ stands. He has magnified law (Isa. 42. 21). He has borne judgment (Matt. 27. 46). To exalt HIM in setting forth HIS finished work, and the robe that now covers His people (Isa. 61. 10 ; see Rev. 19. 8), and the path of life which befits those redeemed by such precious blood, are these pages sent forth, while we prayerfully and praisefully and joyfully wait for His near coming again.

SOME ERRORS AS TO THE SEVENTH DAY.

BY the grace of God we have been privileged to issue a little testimony in this matter.* The error is not only a serious one in itself, involving judgment, and thus loss, at the Judgment Seat of Christ (Col. 2. 16), but it is linked with other misconceptions

* Leaflets and Typewritten Notes gladly sent to the Lord's glory. Will those who plead for the seventh day now (before the millennium, when it will be resumed : a striking evidence of its character), read these ? Do not let such confine themselves to the thoughts on details, important though these may be, to confirm and encourage.

of the heavenly calling, and the precious lessons entwined with the day which the Lord hath made.

But as some details may confuse dear children of God even when the main issue is, in grace, perceived, it is well to refer to these. Any real difficulties of a believer are always welcome. For instance, not a few have been impressed by the statement that the apostles preached on the sabbath again and again. A letter received puts it thus: "The mention of one meeting held by the Apostle Paul on the first day of the week, at Troas, does not seem to me a very significant matter in view of the fact that the same apostle held over eighty meetings on the Sabbath day." We believe he held many more than eighty meetings on that day. It was his habit to preach to the Jews when they were away from daily toil. But where is the recorded meeting of Christians, gathered as such for worship on the seventh day? We also would speak to Jews year after year on the day of atonement: who think that we are on this account observing it? Moreover, the Sabbath is passed by in Acts 20, and the language used implies a regular first day meeting, not simply one occasion, in the light of other gatherings of saints as saints. We remember Acts 2—the Day of Pentecost was a first day—and 1 Cor. 16. 2 (cf. Ex. 23. 15b), and the typical gatherings in Luke 24 and John 20.

Again the letter suggests, "One can hardly understand why reference should be made to the 16th chapter of 1 Corinthians as a proof for Sunday keeping. The figuring up of accounts and laying by them in store a certain amount of their earnings of the previous week to be held for a special purpose till the Apostle Paul should send for it, contains no hint of Sunday sacredness, so far as appears from the text." The last words remind us of the importance of prayerfully studying the true text. The English version is not always so helpful. "Lay by him" looks like a personal storing, but 'tis rather "Let each of you by himself put, etc.," cf. 2 Cor. 9. 6, 7. The added words, "That there be no collections when I come," imply the collection was gathered in on the first day (WE do not wish the term "Sunday"); and thus would allude to the assembling of saints. A thoughtful believer, acquainted with Ex. 23. 16, will at once see the force of this. It teaches so clearly that, as Israel gave at their feasts, so the saints were taught to emphasize the first day (note Deut. 12. 6). None to-day should appear before the Lord empty. To give after gathering might suggest being swayed by others. There was personal preparation before the Lord. Let "each by himself lay by" is beautifully suggestive (2 Kings 12. 9, "as one cometh into"). To speak of this as a mere "figuring of accounts" with a view to a future collection seems a travesty of the Holy Spirit's words which definitely distinguish from working days, and show that the Lord is to be gladly owned in the first fruits of His people's money, though all belongs to Him, even as the first of the week is likewise claimed in a special way for Him.

Would not "Sabbatarians" naturally have arranged for this after the Friday evening? Let us acknowledge the Lord's wisdom in the mode of instruction, which tests our love and leads to the comparison of Scripture with Scripture. Thus will He be glorified and the heavenly calling illustrated. We praise God for the direct evidence that the Sabbath is linked in Exodus with those possessing earthly gates, and that whereas all of the other nine commands are found in the epistles reaching saints through Christ, this is expressly omitted, and the keeping of the Sabbath forbidden as much as Jewish feasts. But while thus praising God for direct guidance, we would not omit to give thanks for every indirect reference which exalts the Lord Jesus and shows the simple path for His people, and the unity of Scriptural testimony. He thus corroborates by many details, lest we be confused. Such is His love, and we are grateful.

"If Perhaps the Thought of Thine Heart may be Forgiven Thee."—Acts 8. 22.

IT is well to realize that as words are works (Matt. 12. 36, 37; Rev. 22. 12), so thoughts need repentance and forgiveness. The exact word only occurs here, but one from the same root is found in Heb. 4. 12 and 1 Pet. 4. 1. It is precious to know God's conviction within and to seek His power over the thoughts (2 Cor. 10. 5). Thoughts and wishes affect us far more than we realize, and how earnestly we should pray to be kept from wrong intentions and desires. If the heart is "straight" (Acts 8. 22; see 9. 11 and Luke 3. 4, 5) before God, there will be spiritual blessing. We should long, if we are saved ones, to illustrate "the mind of Christ" (1 Cor. 2. 16), and to take HIS standpoint. The watch before our mouth is necessary (Ps. 141. 3), and the guardianship over our minds is approved as God's will (Phil. 4. 7). Let us not only confess sins that have blossomed, but seek a victory over sin in its first budding forth, that God may be glorified in the enjoyment of thoughts which please Him (Mal. 3. 16).

"LEAVEN"

"LIKE UNTO LEAVEN."

SUCH are the titles of two Reports, of Societies professing the precious Name of Christ,* but our hearts feel concern, for is not this fact indicative of a deep misunderstanding of the words of the Lord Jesus, and of His purpose? Nor is this

* Public Reports may be publicly criticized for God's glory, but we trust there is not a word of unkindness in this testimony for Him. Frankness need never be bitter: love to Christ is plain and outspoken, but not bitter.

an isolated misunderstanding. It is part of a general misconception of Christ's standpoint as to the present age. From this altered standpoint, failure appears to be progress, and true success appears failure. Thus, remarkably, the saddening work recorded in the parable itself is illustrated: the fine flour of His truth is thereby leavened—not openly rejected, but gradually and "imperceptibly" changed.‡ Possibly the title of the Missionary Report is more exact, in a saddening way, than its compiler means. Even Missionary Societies, alas, spread leaven among the unsaved, denying the authority of the words of God.

Leaven is, in Scripture, a consistently used type of evil. We leave, therefore, the Reports for the general prayerful pondering of this subject. A little organism, it works in the dark, and changes substances by changing "proportions" of elements therein. Disproportion is distortion. Thus truth is modified, while a large part of it is apparently retained. Inspiration is still mentioned, but its verbal character denied. The ruin of man is still acknowledged, but a latent capacity to do his part, and to produce spiritual faith, is believed. The atonement is still confessed, but its substitutionary nature put aside. Punishment is still declared, but its eternal continuance rejected. Thus the leaven works, and many are taken off their guard. Is it not solemn to realize Satan's method? Not always the planting of outward evil, but tares like wheat. Not the introduction of an openly evil creed, but the leavening of God's testimony. Gradual change is seen, moreover, in the linked mustard seed parable, the mustard plant leaping over the original Divine rule, being altered from a herb to a tree, that there may be "room" enough for the birds of the air. The present age is not one of appointed greatness. The harlot IS "successful," not the bride: the whore rules, the bride suffers. Christ is STILL rejected, and without the camp, and He has appointed the showing forth of His death with the bread of affliction "till He come." A wrong view of this age leads to wrong discouragement, and to the introduction of wrong methods of Christian work. False criteria are introduced, and His simple path "outside the camp" is not wanted. May all these things become a humbling blessing in our experience, that we may live to please Him more. It is so easy to see the faults of others, but how WE need to walk with God, lest WE leaven His truth, and grieve His Holy Spirit. Without confession of personal sin, any attempt to point out error is likely to prove most harmful to ourselves.

‡ Leaflets on Matt. 13. 33, etc., gladly sent to any longing to know more of their Lord's will.

The theory and practice of music are not always known in the same degree: and so is it with holiness. Have we ability for an "advanced theory" certificate, and yet . . . ? Are our lives walking with God, or not ?

"UNSERVICEABLE."

PAINTED on a door in barracks, this word stood out. Another door opened to a store for "Utensils," but THIS was "Unserviceable." Did it mean the room was a useless one, or that useless things were put there, to lie unwanted? I know not, but I do know that God speaks to us. Are WE vessels for the Lord's use, or unserviceable? We may have been serviceable ONCE, but are now put out of action. Why? Is it because of uncleanness or unreadiness, or of some other defect which WE overlook, never seeking to find out why God lays us aside? We might be so useful, not through greatness, but through nothingness in ourselves, and simple readiness for Him to fill. Are we unconcerned if we are unserviceable? There may be much work yet no service for Him: much activity, yet not His will. Out of service, out of His use.

And the Coming of the Lord draws near. There are those who will be vessels unto honour then. And there are those who will be in the great house of His Kingdom, yet laid aside. In which class shall we be? Unserviceable, or meet for the Master's use in that Day, dear believing reader:—which shall it be? As we are now SO shall we stand. If we are not unto Him now we shall be unserviceable then, and who can measure that solemnizing loss? The Judgment Seat of Christ is real. O that we, realizing the cost of our redemption, may long to be serviceable unto Him.

"PEACE—ARTIFICIAL."

IT was a wreath in a window, designed to adorn a grave. 'Tis strange how slow most are to learn the humbling and levelling lesson of death. They seek a display. But the inscription "Peace" had another inscription near to it: only the word "artificial," and it only meant the flowers, but it spoke to me. How much "Peace" is artificial: it is man-made, and quite unlike the created peace of Isa. 57. 19. That peace has a sure foundation. "Having made peace by the blood of His cross" (Col. 1. 20). "There is no peace" apart from this (Isa. 57. 21). Many are still walking in a vain show, and many memorial stones would lull others to a deadly sleep. "Rest in peace," but there is NO rest, there is NO peace. How can there be peace with a rejected Saviour? God would not have made peace at such a tremendous cost if He were willing afterwards to modify His law, and to accept some other terms. How many are building their hopes on nothing, and we should be cruel if we did not lovingly warn them, cruel if we did not say, in tones of affection, yet fear, "Is your Peace Artificial, or Is It Real?" How do you stand before God?

The Stranger, the Thief, the Wolf and the Hireling.

ALL are a menace to the sheep, but in different ways. And the Good Shepherd is contrasted with ALL. It is a joy to realize that He "holds" (John 10. 28), because He gave His life for the sheep (verse 11). His saving, keeping and calling (3, 4, 27) are before us. His grace is the cause of salvation: our acknowledgment of His voice is the evidence of salvation. The stranger MISleads. The thief comes TO steal and kill and destroy. Yet we are not told that he succeeds. Far otherwise. He cannot steal: "My sheep" is Christ's answer, and He adds, "Neither shall any one pluck them out of My hand." Again, the thief cannot kill: "I give unto them eternal life." He cannot destroy: "They shall never perish." Thus the threefold reply of verse 28 triumphantly meets ALL the three points. But the hireling CAN "leave" the flock. Love suffers, selfishness flees. The wolf HAS partial power when there are hirelings. The wolf catcheth them and scattereth them." 'Tis not as with the thief that he comes TO scatter: there IS an actual scattering.* History sadly illustrates this. No "stealing, killing, destroying," BUT much scattering. The wolf can do NO MORE: he cannot worry to death. But scattering is serious, for the Lord appoints and approves unity (verses 9, 16). The wolf's power is through the hireling's neglect. Godly shepherds are given for the fitting together of the saints (Eph. 4. 11, 12). Christ alone preserves from killing and destruction, but He uses means oftentimes to keep from scattering. The hireling may be financially "unpaid," but seeking position and applause. Money is NOT the only form of wages. A true shepherd enters into Christ's standpoint. Love is the reverse of selfishness. Here then we find the Lord's prophecy that scattering would take place, but He also shows how we may seek spiritual unity through teachers after His own heart (cf. Jer. 23. 4). Shall we not pray fervently for such? His hand is not shortened.

* The contrast of "to" with "and" is seen in John 14. 2, 3. The Lord goes TO prepare, but He adds that He not only has the aim, He carries it out: "If I go and prepare a place for you."

The Lord Jesus said, "If ye love Me, keep My commandments," and He meant what He said. He knew what He desired to say, and expressed it perfectly. It is true, therefore, that love is to lead to spiritual obedience. Disobedience cannot be spiritual, cannot be really loving. John 14. 21 is real, "He that hath My commandments, and keepeth them, HE it is that loveth Me." Bare words will not suffice instead. John 14. 23 is not a dead letter. "If a man love Me, he will keep My words." There is no doubt in our Lord's mind as to this. "Duty" without love is not His Will. His will is clear—His power is real. We cannot separate Himself and His Words. Let us love and obey even now.

"THINK ON THESE THINGS."

(Phil. 4. 8.)

THE relation of prayer and right thinking is before us in this context, and right doing is seen in the very next verse. The Holy Spirit teaches much by this arrangement.

But there is another fuller application which we may not have felt. It is not the only aspect, yet it is often forgotten, and therefore needs prayerful emphasis the more. The words may be translated, "IMPUTE these." We call to mind 1 Cor. 13. 5, "Thinketh no evil." The Holy Spirit unveils the root of much dissension between, it may be, many like to Euodias and Syntyche (Phil. 4. 2, 3). It is so easy to think, and say, "He meant this against me," "She intended such and such an action." We cannot see, nor rightly judge, motives. In this sense, too, we should indeed judge nothing before the time (1 Cor. 4. 5). "Whatsoever things are true," NOT bare hearsay;—"whatsoever things are honest," NOT frivolous;—"whatsoever things are just," NOT unjustly robbing one of a good character;—"whatsoever things are pure," NOT unholy;—"whatsoever things are lovely," NOT UNlovely to disfigure;—"whatsoever things are of good report," NOT slanderous—"if there be any virtue, and if there be any praise, IMPUTE THESE THINGS." How often this attitude would sweeten our thoughts and remove bitterness (Jas. 3. 11). We "imagine" and "brood" and "surmise," and the Holy Spirit has forbidden such "evil surmisings" (1 Tim. 6. 4). Let us think of 1 Cor. 1. 4, and desire to see God's encouragements, not to slander others. This prayerful seeking does not lead to excusing of evil, but it does lead to breaking down evil. Many will be ashamed to do evil, when others delight to take this attitude, and afraid to be unkind, when love tries to impute love so earnestly, and works hard to discover the Lord's fruit even when it is much covered up by "other things." Thus is HE glorified, and HIS work brought to light. The "if" of Phil. 4. 8 reminds of Phil. 2. 1. If there are such things as virtue and praise, even as if there are such joys as consolation in Christ, comfort of love, why put aside the beautiful works of grace, and look for carrion, whereon to feed others in unkind speech! O for more enjoyment of the Lord's attitude in daily life. hating sin more through the very searching for that which is pleasing to Him in His dear people.

"Simon Peter having a sword" (John 18. 10). The danger is often in our "having" without knowing how NOT to use (Luke 22. 36). Possession of "opportunities" to stand up for "our rights," without using them, is most blessed. If we "have not," we fail to learn this by experience. "What hast thou?" is a precious question (2 Kings 4. 2; Matt. 15. 34), if we are "taught" to use as appointed, and not otherwise.

"Going into Christian work." Wait one moment, you ARE in it already if you are the Lord's servant, and it may be that "giving up all your time" will be the closing of His open door for the witness of the workshop. Perhaps He has given you Christian work there.

"If the Lord will," Gatherings to the Glory of God for city men and others, Tuesdays, 6.30, 2, Minorities, Aldgate (side door, 2nd floor), preceded by teatime conversation unto the Lord (Mal. 3. 16), or Greek and Hebrew, from 5. Christian brethren are earnestly encouraged to come straight from business, and to come expectantly. Personal prayerful preparation is important. Any are invited to propose topics for consideration. Suggested Subjects during December :—

2nd.—Isaiah 53 (52. 13—53. 12).

1. Scripture is Full of Christ.
2. "Intertwining." Allusions to Psalm 22, and Quotations from Isaiah 53.
3. A Right View of Sin, and of Justification (Rom. 4. 25).
4. The Intercession and Coming Kingdom of Christ : Who will Reign with Him ? Verse 12.
5. Israel's Future Use of this Chapter.

9th.—The Believer and "His Money." See 1 Cor. 6. 19, 20.

1. Earning to the Glory of God. Eph. 4. 28.
2. Spending to the Glory of God. 1 Cor. 7. 30, John 13. 29.
3. Giving to the Glory of God. Rom. 12. 8, 13 ; 2 Cor. 8. 1—9. 13.
4. Possessions and Debts in the Light of Scripture. Matt. 6. 19, 20 ; Rom. 13. 8.
5. The Right Use of Money, and The Judgment Seat of Christ. Luke 16. 11, 12 ; Phil. 4. 15.

16th.—Question Evening. (Questions welcome to help God's people, if possible, a week before.)

23rd.—The Same Mind and the Same Judgment. 1 Cor. 1. 10.

1. The Unity which Christ has Secured, and which IS.
2. The Unity which SHALL Be. John 17 ; Eph. 1. 10.
3. The Unity which SHOULD Be.
4. To what Extent may we Pray For and Expect Oneness of Mind ? How shall we Seek This ? Shall we Agree to Differ, or Not ?

30th.—The Book of Job.

1. The Privilege of Godliness. God's Testimony. Cf. Heb. 11. 5 ; Mal. 3. 16.
2. Satan's Personality, Power and Purpose. Job 1.
3. Friendship. Job 2.
4. How God Deigned to Convict (Job 37) and the Attitude He Approved. 42. 7.
5. "The End of the Lord." Jas. 5. 11.

We desire to glorify our Heavenly Father in Holiday Gatherings, for ALL (men, women, and those who can hear with understanding : Neh. 8. 2), at 61, Upton Lane, Forest Gate, Thursday and Friday, 25th and 26th, 3 and 6.30. Further particulars gladly sent and correspondence is ever welcome from any who own the precious Name of Christ, and who would desire to please Him in these dark days. Separation unto Him, from the ways and fashions and aspirations of the world, is surely a privilege if we are redeemed. Is not He REAL to us ? And is not 1 Cor. 1. 10 important ? 61, Upton Lane, London, E.7.

Literature on the Believer's Separation from Christmas gladly sent.

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