

"Thy Words were found and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart: for I am called by Thy Name, O Lord of Hosts."—Jer. xv. 16.



THOUGHTS FROM THE WORD OF GOD.

*A Monthly issued in the Name of the Lord Jesus,
attracting His elect, blood-bought and separated
people to the Word and its Author.*



"Truly our fellowship is with the Father, and with His Son Jesus Christ."—1 John i. 3.

"The fellowship of the Holy Spirit."—2 Cor. xiii. 14.

EDITED BY PERCY W. HEWARD.

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340, ROMFORD ROAD,
FOREST GATE.

DEAR FELLOW-BELIEVERS,

May I ask your *prayerful* perusal of the messages of this volume? They are not popular, but seek *to emphasize the Word*. If you know Him Whom you have believed, and desire to know Him and the power of His resurrection, with *appointed* accompaniments, you will, I think, be encouraged thereby. All Scripture is profitable for reproof as well as teaching. "Blessed is the man," said the inspired Psalmist, "whom Thou chasteneth, (O Lord, and teachest him out of Thy law" (Ps. xciv. 12). Is the Word of God more to be desired than gold *in our experience*? Are we humble learners, remembering the Lord's connexion of Himself and His Words?

Saved by invincible grace, redeemed by precious blood, called out of darkness, born of the Spirit—what shall we render unto the Lord? Does separation seem a burden? Does detailed obedience seem too much? It *will* not, when we stand before the Judgment Seat of Christ, saved—but (will it be?)—our works burned up (1 Cor. iii. 13-15).

Unsaved reader, beware, heed a loving warning. If you feel your need of a Saviour, He says, "Come unto Me."

Yours in Him,

Dear Fellow-Saints,

PERCY W. HEWARD.

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THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth"
JOHN 17:17

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This Monthly is not merely the ORGAN of some work, or a testimony AGAINST error, but an endeavour to set forth Scripturally, for those who OBEY the Author of their Salvation, HIS revealed will, HIS purposes, promises, principles and precepts.

EDITED BY
PERCY W. HEWARD.

"The Lord is the Portion of my inheritance and of my cup. Thou maintainest my lot."—Ps. xvi. 5.

"Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart."—Ps. cxix. 11.

"Heirs of God and joint heirs with Christ, if so be that we suffer with Him, that we may be also glorified together."—Rom. viii. 17

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Our desire is to please Him who hath chosen us, and not to please men and thus cease to be Christ's SERVANTS. We love, and seek to love all saints. If we find an error in the doctrine or practice of any, we wish to point it out graciously and clearly. To love a saint is not to participate in all he does, or to meet him WITHIN the limits of his unwarranted arrangements.

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"Prosperity."

THE LORD'S pleasure shall prosper in the hands of Him Who died for us. Truth shall prevail, and the glory of the Lord be evident. But now truth is trodden down, and equity cannot enter. Christendom is full of leaven, and the love of many has waxed cold. Hence while we rejoice in the awakening of a few we cannot boast of the progress of many. Alas, a number of Christians identify themselves with that which they half-feel to be wrong and yet expect the Lord's blessing. Under these circumstances, we shall be constrained to publish *Thoughts* with 8, 12, or 16 pages as the Lord supplies the means. It is earnestly hoped that those who value truth will have fellowship unto the glory of the Lord. The next 16 page issue will D.V. be in February. The Editor has been privileged to answer questions from time to time through the post, etc. Would the Lord's people prefer the replies in the magazine? This time a copy of *The Student of Scripture* is given with every copy of *Thoughts*, and it is hoped the Lord's people will find sufficient help therein to warrant the giving up of "something else," and the taking in of that little monthly. "The morning cometh—and also the night."

Perplexed.

PERPLEXED I am by all around,
For so called teachers are unsound,
'Tis thus away from God they lead,
For many to their word take heed.

Perplexed I may be, yet I know
No power God's Word can overthrow,
It stands for aye, each Word is sure,
And will for evermore endure.

Perplexed, and yet not in despair,
God's Covenant people are His care,
And all that He in love hath planned
He will fulfil by His own Hand.

Perplexed I should be but for grace,
By which God's sovereign Will I trace,
And say while viewing all His might,
"Shall not the Judge of all do right?"

Perplexed, and yet not in despair,
For God is working here and there,
No one can stay His gracious Hand,
For ever will His purpose stand.

Perplexed I may be, till I meet
The Lord in Whom I am complete,
Then I shall see God's perfect plan,
By which He saved poor sinful man.

"His compassions fail not: they are new every morning: Great is Thy faithfulness."

Editorial Jottings.

The Perils of Controversy.

It is so easy to sin. Opportunities are never lacking. The old nature is not dead. The spirit of evil is not idle. Controversy for the truth has a Divine warrant (Jude 3), but its public maintenance is given to those possessing certain qualifications (2 Tim. ii. 24—26, Tit. i. 9). It is natural to concede a point, to defend something true by a wrong argument of which the fallacy or at least insecurity is felt, to say a harsh word, to compliment oneself on success. It is not impossible to be gentle, and apparently spiritual, in the defence of error. It is, moreover, certain that a believer may be orthodox awhile in word and deed, and yet out of spiritual fellowship with the Lord. To urge adherence to the Lord's will and yet to be in the condition of lacking communion—to promote obedience while disobedient to the commands concerning spirituality—this is indeed terrible. To walk in the Spirit does not mean only to hold and emphasize doctrinal truth. Satan can be disguised as an angel of light, and lead many to support the truth that they may forget the Truth in the heat of controversy and the false attraction of a crusade. Controversy, moreover, oft embitters those who are in the snare of the devil (2 Tim. ii. 25, 26). To say the right word at the right time, and to risk the losses then and only then—who is sufficient for such a thing?

Pseudo-Spirituality.

Nothing is more dangerous than that which is of *Satan* disguised as if it belonged to *God*. Spirituality minds the things of the Spirit. We have a sad instance of counterfeit love in Matt. xvi. 22. Nothing can be more dangerous than the voluntary humility and worshipping which seems to suggest the denial of self. Neglect of the body by fasting may be to the filling of the flesh according to Col. ii. 23. Obedience is spirituality. That which looks right, and yet is not born of God, needs discernment and holy hatred. The Pharisees appeared to be very spiritual men. The Gnostics sometimes posed as such. Let us beware of such sin. Spirituality is in accord with the new nature which is called "spirit." Anything thence, even daily life details, is spiritual. Anything not thence is fleshly, unspiritual. Many take it upon themselves to decide spirituality by *feelings* and *intuitions*, but if they themselves are not real students of the Word, their feelings must be inaccurate. Moreover, how can we call a man spiritual who rejects any portions of the Scriptures through human traditions. If there be sectarianism, the Holy Spirit says there is carnality. Yet men use their very "spirituality" to build up sects and systems not of God. Whence, then, is such "spirituality?" Satan delights in counterfeits.

"Having Obtained Help of God."

"Our work" has been trying, but we trust the strength received has indeed been from One and "His work." The Lord still shows us acts of neglect and disobedience ecclesiastically and personally, and there is an encouraging evidence of a Divinely inwrought wish to be well pleasing. But there are many invitations, suggestions and attractions aside. If Satan were not *transformed* into an angel of *light*, it would be easy to know the right step. But the covering up of the nature of disobedience leads to much doubt—unless there be the discernment of Heb. v. 14. By grace we have spoken to young and old publicly and privately of the grace that bringeth salvation. Believers have been warned, comforted, guided—in small measure, but, blessed be God, in *some* measure. Not without an expectation of blessing do we start a *New Year* realizing that we have "the same Lord, Who is the same" every day, and in Whom we have set our faith that He will deliver us. If the Lord has ordained for us *similar* trials to those concerning Ilford, and *similar* hardships concerning the needs of His work for our furtherance and growth in faith, we pray that He may grant strength. In His loving kindness everything is nearer a Scriptural position than a little time back, but this only makes every deviation more complex, and every attempt at compromise more serious. The saddest lack to-day is a tender conscience, avoiding anything concerning which one feels "doubtful." There is an absence of zeal for *all* truth and Christian love is practically declared to antagonize church position. Thus everything is made to suggest that God contradicts Himself, because our "wisdom" contradicts Him. If we did not reason out everything but *simply obey*, our mistakes would be fewer.

PERCY W. HEWARD.

Prayer List.

"WE know that HE heareth us."

1. For more *Scriptural* manifestation of Scriptural unity.
2. For the clearer apprehension of difficult and forgotten truth, and for heart-willing obedience.
3. For believers who have been trained to approve of alliances on the basis of *humanly*-arranged evangelicalism, instead of love to *all* saints and *all* truth.
4. For those who are in a wrong position, who see it, and yet fear to act. Do such love the praise of men more than the praise of God.
5. For the Lord's blessing on all public and private work that is in accord with His revealed will.
6. For genuine longing after the Lord, "till He come," *earnest expectation* of His Return is rare.
7. For more definite action as to Baptism and the Lord's Supper.
8. For guidance as to the future of any South London testimony, and 16a, Aldgate Avenue.
9. For the fulfilment of all the Divine arrangements.

"Do as Thou hast said."

The Church of God.

From all eternity marked out
 Were those whom God doth love,
 And such IN TIME, without a doubt,
 He quickens from above.
 None have been saved OUTSIDE the Lord,
 And none IN Him are lost,
 For ever stands His faithful Word,
 His work at death's great cost.
 And every one who reaches heaven
 Is by God's mercy saved—
 By cov'nant love he is forgiven
 Though in himself depraved.
 And to all such doth appertain
 HIS righteousness alone,
 And all of such are born again,
 Since Jesus did atone.
 'Twas not of works, of works 'tis not,
 Of works 'twill never be—
 We cannot cleanse away one blot,
 Or set from judgment free.
 One Saviour and one cov'nant Grace
 That saves—we must proclaim!
 All saved ones have "in Christ" a place,
 And call upon HIS name.
 Life incorruptible is known
 More clearly in these days,
 But saints of old THIS life could own
 Through God's half-hidden ways.
 The gospel is not something made
 After the world began,
 The basis of the work was laid
 Ere God created man.
 Abraham saw the Saviour's day,
 Job his Redeemer knew,
 Moses bore His reproach away,
 Isaiah loved Him too.
 But since the Lord His path did wend
 Unto the Father's throne,
 The Holy Spirit He could send
 To bind the saints in one.
 A UNITY could then be felt,
 And gifts of ministry,
 A witness that Jehovah dwelt
 In saints almightily.
 The work seems marred, but not the plan!—
 None can the Lord frustrate;
 He overrules the sin of man
 Man's pride to desolate.
 But we must mourn about the sin,
 The Church's ruin HERE,
 The Holiest humbly enter in,
 With other saints draw near.
 We must be free from systems made
 To please the human will,
 And readiness must be displayed
 HIS purpose to fulfil.
 The Church has lost its power to-day,
 The Body is condemned—
 Yet Christ will never put away
 Or have His Bride condemned.
 But, oh what need for humble prayer
 And giving up and loss,
 That we may now His blessings share,
 And gladly take our cross.
 A Church rejected by the world,
 A Church by God controlled,
 A Church with truth for aye unfurled,
 That dares the Word to hold.

Such is the witness that we need,
 For this we now would pray,
 Will not the Lord our groanings heed?—
 He will not send away.
 A Philadelphian hour of grace
 Is in His promise sure!
 But are we in the waiting place
 His promise to secure?
 Are we in Christendom still found,
 Or listening to His Word?
 Does love to Him indeed abound,
 Are ALL His precepts heard.
 Do we baptize AS He hath said,
 And keep the supper pure?
 Do we acknowledge Him as Head?
 And sufferings endure?
 Let us ourselves examine now
 With holy, waiting hearts—
 When we by grace before Him bow,
 His grace the Lord imparts.
 He will His chosen ones revive,
 His shall the glory be,
 There shall a few be found alive
 When saints Himself shall see.
 Meanwhile, as days grow worse indeed,
 Let us HIS message hear,
 While we His present blessings plead—
 His glad Return must cheer.

P. W. H.

DEAR FELLOW BELIEVERS,

These are dark days, and many who are ignorant of the devices of Satan are being further led astray by false teachers. Surely those who, by grace, see the awfulness of Christendom should earnestly pray "It is time for Thee, Lord, to work for they have made void Thy Law" (Ps. cxix. 126). Let us humble ourselves before God, confessing our sins and those of His people as did Daniel of old (Dan. ix.) This prayer would be very suitable now for is there not every where departure from God. Wherefore let us come out from all that grieves God and that which is a cause of stumbling to others. This is not easy, but may we count the cost and gladly suffer with our Lord, who is now rejected. If we do everything as unto Him, and in view of "that day," there will be fruit unto His glory. All our service will be tested by fire, and only that which is real will stand the fire. Truly it is difficult for saints to live godly, do justly and to walk humbly with God in these days. But God Who has chosen us out of the world is Almighty. With Him all things are possible. Shall we trust Him and go forth unto Him without the camp bearing His reproach? Let us remember His word, "Foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay His head." May we be willing to be even as our Lord, and show by our manner of life that here we have no continuing city but seek one to come.

Yours saved by grace,

S. A. HEWARD.



GUIDE.

If we were to go, dear children, to New Zealand, China, or to any foreign country, everything would be strange to us. Therefore we should need a guide, one who knew all about the dangerous as well as the safe paths. In our own land and neighbourhood we can do without. Why? Because we live here and know the place. Now I am not going to talk about an earthly guide, but about God, Who guides His people. Have you ever thought why they need a Guide? This is the beginning of a new year, and no one on earth knows how it will end; only God knows this. The people, whether they be young or old, whom God has chosen out of this world and saved by the precious Blood of His Beloved Son, are travelling along the road which leads to heaven. The way is new to them. There are so many dangers that unless they have a Guide they will surely go wrong. So God has given them His Holy Spirit and His Word, whereby He leads those who belong to His family. How I long for my young readers to be thus blest of God. Now I should like us to see whom God will guide. I am sorry to say that there are some among God's children who are proud, and want to go their own way. It is written "The **MEEK** will He guide in judgment, and the **MEEK** will He teach His way" (Ps. xxv. 9). I am sure it means those who are humble, and feel their own weakness, who look up saying "For Thy Name's sake **LEAD ME AND GUIDE ME**" (Ps. xxxi. 3). God always hears true prayer and answers it too. Now I want us to think of how God guides. Here are His words, "I will instruct thee, and teach thee in the way which thou shalt go. I will **GUIDE THEE WITH MINE EYE**" (Ps. xxxii. 8). Wherefore we must alway look up, for God will keep His Word. We must also look into His word, for He guides by His Counsel, His Law, (Ps. lxxiii. 24). The Bible is so neglected and therefore many go their own way because they are ignorant of the truth. Where does God guide? "Even by springs of water shall He guide them" (Isa. xlix. 10, Ps. xxiii. 2). But lest any should think that Christians have it all easy, I must not forget to remind them that sometimes God sees it best that saints should pass through difficult paths. But when God is leading **ALL** is well. When does God guide? Now and then? Oh no. Listen to His promise. "The Lord shall **GUIDE THEE CONTINUALLY**" (Is. lviii. 11). If He did not do so, His people would soon go wrong. "This God is our God for ever. He will be our Guide even unto

death" (Ps. xlviii. 14). By Whom does God guide? By the Holy Spirit, of Whom it is written, "He shall teach you all things" (John xiv. 26). "He shall **GUIDE YOU UNTO ALL THE TRUTH**" (John xvi. 13). But He only guides those in Whom He dwells. If you have been born from above, if you daily read God's Word, if you really trust God, He will guide you always, and lead you on safely, till you meet the Lord Jesus and see Him face to face. Those who are still unsaved are led and guided by Satan. Oh how awful is this, for he guides in the way of destruction. Is he your guide? Or can you by grace say—

Guide Me, O Lord amid earth's maze
Lest my frail feet should slide,
Make me to walk in all Thy ways
And never turn aside.
Guide me, O Lord, by Thine own Hand,
According to Thy Word,
In paths which Thou Thyself hath planned,
And daily strength afford.
Guide me, O Lord, through all my life
Each moment by Thy grace,
May I be kept from sin and strife,
Within the Holy Place.
Guide me, O Lord, by Thy sure Word,
Which is a Lamp and Light,
To show Thy people now, O Lord,
Wherein to walk aright.
Guide me, O Lord, by grace Divine,
By Thine own Spirit, Lord,
That I may see Thy great design,
In all Thy written Word.
Guide me each moment with Thine eye,
And teach me by Thy grace,
Be Thou, O Lord, for ever nigh,
Until I see Thy face.
Guide me, My God, unto the end,
Guide my poor wandering feet,
Guide me until I shall ascend,
With saints my Lord to meet.

S. A. H.

Four Things about Samuel.

I Sam. iii. 19-21.

1. Samuel **CREW**—Life. Eph. ii. 1, John v. 24. For **FOOD**, see Matt. iv. 4, John vi. 35, 1 Pet. ii. 2, 2 Peter iii. 18.
2. The Lord *was with him*—Joseph. Gen. xxxix 1-6. **MOSES**, certainly I will be with thee, Ex. iii. 12. **JOSHUA** i. 5, **DAVID** and Matt. i. 23. **EMMANUEL**, **GOD WITH US**, Matt. xxviii. 20. Lo, I am with you.
3. Did *let none of his words* fall to the ground, 1 Sam. ix. 6, Prov. xv. 26, Ps. xix. 14, Matt. xii. 34, powerful, pleasant, and words well-pleasing to God, proceed from a new heart.
4. The Lord **REVEALED HIMSELF** to Samuel by the Word, 1 Cor. ii. 9, 10, John xvi. 13, 14, 2 Pet. iii. 18.

Holiday Bible School for Children. Please write for particulars.

Young Believers' Column

"THY PATHS DROP FATNESS."—

Ps. lxxv. 11.

DOUBTLESS these words apply first to the glorious day yet to dawn when the kingdoms of this world shall belong to our Lord and His Christ. Then shall the mountains break forth into singing (Isa. lv. 12). Then shall the earth be full of the knowledge of the Lord. Then shall the people of God be perfected into one, and as faithful ones they shall reign with Christ. The glories of "that day" seem to have little attraction for us compared with that which they had for old time saints, and when we do speak of them there is scarcely spiritual enthusiasm. Ought these things to be? Is not the fall a solemn fact to us? Is not the groaning of creation a continual reminder of sin? Do we not long for Christ's manifest triumphs? Or are we content to let Him do the "expecting" until His enemies be made His footstool?

But the words have a spiritual application. Our ways bring leanness into our souls (Ps. cvi. 15). If we trust in our own hearts we are foolish—aye, and leading others to the curse. But His paths drop fatness. The Lord's presence in an obedient and discipline-loving assembly (Matt. xviii. 19, 20) is the sure basis of blessing. His fellowship will lead to manifest results though not always on the same lines as those of Mark xvi. 20. If we choose our own arrangement we must expect to feel our leanness and lack. We are away from His plans, and though in sovereignty He may bestow blessings these cannot be expected.

Often we lay stress on men or systems instead of trusting in the Lord. "His paths" are full of real advantages. They are "mercy and truth;" they are "right," they are "plain" to him that understandeth. The Divine statements can be considered with an open Bible and a Concordance.

But, perhaps, dear young fellow Christians, you are rather confused. A plan of men appeals to you. You feel that the 20th century has developed in doctrine and church arrangements beyond the first, and you expect more blessing by "disobedience at discretion." It looks folly to anticipate the Lord's guidance by the neglect of the very systems which prosper and in which you have received His comforts and seemingly His instruction. Beware of any attempt to excuse or do in measure that which to any extent you see to be wrong. His paths drop fatness. "By-path, meadow" may be attractive, but take heed. The Lord's arrangements often lead to that which seems unlikely and undesirable (Jer. xxi. 9). Simply follow His revealed will, else where is "the young believer?"

Bible Meetings are helpful to Young Believers: but gatherings not around the Word are dangerous.

MESSAGES FOR DARK DAYS - I.

SIGHING AND CRYING

ALAS! how few are so deeply concerned about those who are being carried about with divers and strange doctrines as to sigh and cry for the abominations in our midst (Ezek. ix. 4); yet these are causing weak Christians to err from the truth. Believers who thus mourn over sin will not be popular; far from this, for they are called pessimistic, mournful, and long faced people who need cheering. But the world is in need of such saints. The prophet Jeremiah was such an one; wherefore, he is frequently called "the weeping prophet." Yet he could even as believers now, "Rejoice in the Lord alway," but he also knew what it was to be sorrowful, because of departure from God. He felt the awfulness of sin and said, "Mine heart is broken within me because of the prophets; all my bones shake I am like a drunken man whom wine hath overcome, because of the Lord and because of the Word of His holiness . . . for both prophet and priest are profane, yea in mine house have I found their wickedness saith the Lord—they walk in lies, they make my people to err by their lies and lightness." Is it not the same now? Wherefore hear the solemn words of Jehovah, "I have heard what the prophets said." What did they say? Even as to-day, "The Lord hath said ye shall have peace, no evil shall come upon you" (Jer. xxiii). Further they said, "Peace, peace, when there is no peace" (Jer. vi. 14). Are not so called teachers speaking lies and deceiving many in these evil days. But few are moved as was the Psalmist, who with grief said, "Rivers of waters run down mine eyes, because they keep not Thy Law" (Ps. cxix. 136)? "O, that my head were waters and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people" (Jer. ix. 1). The prophet had reason to be mournful. So have we. Are we willing amid all the world's festivities to sigh and cry for all that must grieve our God? We shall either do this or be carried away with the wiles of Satan. "Shall I not visit for these things? saith the Lord." Yet how heart searching and humbling are the words which are as true now as even they were of old, "The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so" (Jer. v. 29—31). The Lord Jesus wept over the city which rejected Him, and shall not we who are His, weep over the many who are wandering from Him, and because of those who teach falsely and cause His people to err?

It is only as we are outside Christendom that we shall see the abominations and have grace to sigh and cry for all that grieves a Holy and Righteous God. God grant that we may be among those who weep and say, "Horror hath taken hold upon me, because of the wicked that forsake Thy Law" (Ps. cxix. 53).

CALENDAR.

A new arrangement is now made. One book will be more quickly read, and another more carefully studied, if possible being learnt by heart. A fixed portion is not a necessity, but fellowship even in these things is a privilege. The establishing of a Union, and the exacting of a pledge, would be alike against the will of the Lord, but a holy affection for one another, involving help to one another, is imperative. Henceforth D.V. notes will not be issued, but the *next* month's suggested portion will be given, and questions on any part received before the 5th of the month will be prayerfully answered, and a little Bible Reading on each Lord's Day passage will be offered with a view to the humble gathering together of those who are isolated. From whom we should like to hear.

JANUARY, 1907.—If the Lord will.

	Jeremiah	John		Jeremiah	John
1	i.	i. 1-5	16	xii.	ii. 23-25
2	ii. 1-22	i. 6-10	17	xiii.	iii. 1-4
3	ii. 23-37	i. 11-14	18	xiv.	iii. 5-8
4	iii.	i. 15-18	19	xv. 1-14	iii. 9-13
5	iv.	i. 19-23	20	xv. 15-21	iii. 14-17
6	v. 1-18	i. 24-28	21	xvi.	iii. 18-22
7	v. 19-31	i. 29-34	22	xvii. 1-11	iii. 23-29
8	vi. 1-17	i. 35-39	23	xvii. 12-27	iii. 30-36
9	vi. 18-30	i. 40-46	24	xviii.	iv. 1-6
10	vii. 1-16	i. 47-51	25	xix.	iv. 7-10
11	vii. 17-34	ii. 1-5	26	xx.	iv. 11-14
12	viii.	ii. 6-8	27	xxi.	iv. 15-20
13	ix.	ii. 9-12	28	xxii.	iv. 21-26
14	x.	ii. 13-17	29	xxiii. 1-18	iv. 27-30
15	xi.	ii. 18-22	30	xxiii. 19-40	Revise
			31	xxiv.	i-iv. 30

Next month, if the Lord will, some of His people shall study twenty more chapters of Jeremiah—a prophet of keen heart-feeling in days similar to our own—and John iv. 30-vii. The Lord give us grace to enter indeed *into* His word, and to remember it. We commend these portions for little home studies. Questions as to *translations*, etc., even after the month, will be welcome. The Word of God is inspired, and as such deserves our careful attention lest we misunderstand and misrepresent Him. Those who do not feed on the Word are unhealthy Christians. Slipshod reading hardly suggests affection or obedience. "Thy Word is truth" must be our maxim and motto even against our opinions and the wishes of friends, and the arrangements of to-day, and the appearances of spirituality.

Lord's Day Suggested Readings (D.V.)

6th. **Jer. v. 1-18.** The condition of Israel is set forth—the faces hard, the refusal, the bursting of the bonds, etc. Well might the Lord say, "Such a nation." Yet religious, 2. The reference to Gentile powers in 6, is striking. The word "her" in 10 must be noticed (Matt. xxiii. 38). The beginning of sin was the rejection of the Word of God's sternness (12, 13). Their "word" and God's. The answer to their open sepulchre (16, Ps. xiv.) Yet grace amid all, 18.

John i. 24-28. Pharisees were at the first against that which is of God. There seems to have been an expectation that Messiah would baptize. Evidently these thought "the prophet" distinct from "Elias." They knew and studied *and misinterpreted* Malachi, and never saw themselves among the disobedient ritualists there. Christ in

the midst, yet rejected: now in the midst of His Church (Matt. xviii., Heb. ii.) The way in which John will refer to *Christ* is notable. Pride is cast down. Water baptism is not disparaged, but the viewing as in itself complete that which is only a type is condemned. In like manner, too, Israel take the law out of its Divine position.

Remember other saints in prayer.

13th. **Jer. ix.** The holy affection of the prophet was given by the Spirit. Note fellowship and progress in sin—and its source (2, 3, contrast xxxi. 34). Hence the lack of love between brethren. If, as members of the church, we exalt *Christ*, "love one another," will have an appointed prominence. It is terrible not to know the Lord, and to keep on refusing the knowledge. Yet the prophets prayed—*till* the Lord *special*ly commanded otherwise. The denial of God's law was the root of the sin. Yet some were still *rich* and *wise*, i.e. the judgments had not openly fallen. So many think Christendom is not so bad. To boast *in* the Lord is to boast that one *knows* Him (see 1 Cor. i. quotation).

John ii. 9-12 The *bridegroom* supplied the wine. God leaves the *best* till that day. The *six* water pots tell of a finished *work* (6 days). Christ's glory was only seen by those *in Him*. Is it not so now? See Isa. liii. 1. Verse 12 suggests that the brethren were with Him, yet they had not been called to the marriage supper. So with Israel. They come into the blessing nationally after Rev. xix.

20th. **Jer. xv. 15-21.** Suffering, loving the Word, being separated—these are the privileges of the Lord's people. Jeremiah records his pride and bold words to God. Then we have the inspired answer. A further returning after *such* sin was necessary. Then there would be a distinguishing between good and evil, and a holy separation, and strength for service.

John iii. 14-17. Lifted up by Divine appointment, in the midst, on the cross, as the only Hope, made a curse, strong to suffer, exalted when condemned as a Substitute, for a chosen people, to take away sins and the penalty at once, bringing blessings by faith (which is God's gift, Eph. ii. 8). "Into Him," as last Lord's Day in ii. 11, "should not have perished *away*." "Thus God loved"—in a righteous way, in a giving way, in a saving effectual way, in an everlasting way. Judgment or salvation.

27th. **Jer. xxi.** It is possible to enquire of the Lord while far from Him. God can use Nebuchadnezzar. Because it was right for Israel to conquer in one condition, it was not necessarily right when sin had ruined them. In verse 9 we see faith's *unlikely* action. A final warning is given. The "fire" of God's judgment emphasized against that which was as an organization originally of Himself. Mark holy bravery, earnestness,

non-self-pleasing work of God's representative. *Naturally* he held back (i.)

John iv. 15-20. Unbelief's foolishness. Christ deals with *sin*. The woman tells to Him the subject, and to point out an error of the speaker. How important that witness against iniquity should have no visible beam, and should live the life of Rom. vii. The woman endeavors to oppose Samaritans and Jews, and forgets both need a Saviour. An arrangement *once* ("in this mountain") she thought must be an arrangement *always*. God chose *Jerusalem*. *Blessing* in a place does not mark it out as a right centre.

Monthly Record of Testimony.

OUR desire is not merely to say what has been done or undone, but to help, dear fellow-saints, by the record of parts of the Lord's ways to His glory. For are there not many who are in suspense, for example, as to the breaking of bread? And are there not some who in sinful departure from the Lord hesitate to obey if the path be untrodden. He who loves and bears with His people may use our simple and incomplete witness to lead some to apply the words "whatsoever *He* saith unto you, do *it*." Disobedience begins in trifling with Divine words: aye this is essential and abominable disobedience. Pleasant terms must not be employed to cover the sin. Let us realize that the Lord is to be acknowledged by His people, and our actions will be different from the past and from those of the world.

We cannot tell a large fraction of His Divine guidance, nor would it glorify His name to record all our difficulties and half-way-houses, but if any saints are earnestly waiting for guidance, we will gladly correspond and advise so far as we are able considering, with a measure of loving fellowship, difficulties and hindrances and opposed opinions. We claim no infallibility, but we do want to go forward, and to exhort (or *call beside*) any in whose heart the Lord is graciously, and therefore triumphantly, working. Shall Christendom or the Scripture be our teacher? Shall the spirit of the age or the Holy Spirit control our methods? Hitherto hath the Lord helped us, and we have continued unto this day, having obtained help of God. There have been and are problems. Every time we think *we* know, error is discovered. We know not anything as we should, and we know not what to pray for as it is necessary. Faith in the Lord's leading is not faith in our own opinions and guesses. But despite ignorance and failure we have been blessed, guided, encouraged. It is easier to avoid setting up human arrangements than to modify, regulate or destroy them afterwards. By the grace of God many things that would displease the Lord have been removed and we look forward to further constraining.

The love of change and the love of not changing are alike dangerous. We do something for a season, whether keep unalterable or keep altering, and become *used* thereto. Then we illustrate custom and not obedience. Satan has left no side without temptation: the Lord has left no side without protection. We cannot assume that in days and after centuries, and amid masterpieces of declension and human planning that we have at once reached individual or assembly finality. At first we left organization to organize, then for no organization, and now we seek in measure the Lord's organization. The weekly Breaking of Bread, now in the 6.30 service—and thus a *witness*—is a season of blessing. The homely week-day talks warranted by Mal. iii. 16, and the daily conversation of Paul at Ephesus and Rome, are full of instruction. The Lord is still at work among the children.

Subjects considered include—Eph. iv., Zech. x., "One Heart" (Scriptural occurrences)—Answers to Questions—"Without the Camp." The opening up. "Scriptural madness"—Ex. xii.—The Parables. of *the Word* is all important, and it has an application to every part of daily life. We cannot report flourishing finances or a supply of evangelists helps, pastors or deacons. Most saints are unwilling to learn the Divine qualifications, and abide by the Lord's decision. If we were all united in prayer surely the Lord would supply, but with sorrow we must confess that those who approximate most in *accuracy* have not all the requisites. A willingness to slur any Divine precept is not merely an attack on it but on Him, *the one Lord*, behind and giving equal authority to *all* His one will.

The Conference will *v.v.* be continuing when this magazine reaches some dear fellow saints. If these were truly seeking after *obedience* there would be a larger meeting. How much, beloved readers, have you learnt and given up during 1906? It is easy to "put on" spirituality, but if you attend places and ministries, and yourself attempt anything—forbidden in Scripture directly or indirectly, the plea of emergency and of spiritual sincerity cannot be acknowledged.

Natural Heart.

Hard (Eze. iii. 7, Eph. iv. 18 marg.)
 Evil (Gen. vi. 5, Heb. iii. 12).
 Ambitious (Gen. xi. 1-4, Prov. xvi. 5).
 Rebellious (Eze. ii. 3, Dan. ix. 5).
 Thankless (2 Tim. iii. 2, Rom. ii. 4).

New Heart.

Hears God's voice (Luke viii. 15, Prov. xv. 32 marg.)
 Embraces His Word (Heb. viii. 10, Ps. xxxvii. 31).
 Attributes all to God (Ps. ix. 1, cxv. 1).
 Remember His Word (Prov. iii. 1, iv. 4).
 Thanks God (Heb. x. 22, Col. iii. 15).

"The 'Christmas' Conference"— And Afterwards.

SHALL a report of some of the Biblical messages be published? Or would saints in distant parts like to correspond, concerning any subjects specially laid on their hearts?

We hope to be able to make clear in February, without boasting, that the Lord has been with us, and that His people have been built up, and their errors thrust down. At the time of writing a little prayer is going up for real humiliation. The counterfeit is so easy. Supplication too, that Christians may not indulge in Christendom's festivities *during* the Conference is most solemn. How could there be blessing then? Aye, and after-indulgence, or mixture with the world at any time is departure from the *one* heavenly Bridegroom and the *one* marked out Bride. We are all apt to *blend* truth and error, obedience and disobedience, without a sense of *sin*.

If the Lord's people really want to get back to His Word there will be a result in daily life and in ecclesiastical connexions—both negatively and positively. A result that may be seen will be a testimony. To change beliefs without actions shows hypocrisy.

If there is a true awakening, other conventions will be possible, and indeed a week's holiday *around the Word* in holy communion will be enjoyed by some ere long, instead of a season at the flippant seaside in accord with custom.

"No good thing will He withhold from them that walk up- rightly" (Ps. lxxxiv. 11).

"No good thing will God withhold,"
In His Word we're clearly told—
All things work His people's good,
Yet how little understood.

"No good thing," oh can it be
God in all works good for me?
Every trial that He sends,
Everything with mercy blends.

"No good thing," these words are sure,
Though in this world I am poor,
God is working what is best,
In His goodness I can rest.

"No good thing," these words believe,
They will burdened hearts relieve.
When in sorrow, grief or pain
Let these words be your refrain.

"No good thing," these words repeat,
When with other saints you meet,
For God will each need supply
Till with Christ we reign on high.

"No good thing," these words will cheer
Saints amid their trials here,
Give them power to pray and praise,
As they journey through earth's maze.

"No good thing," these words will bring
Comfort, causing saints to sing—
'No good thing' my God withholds,
For my good He all controls.

"No good thing" for God, in love,
Works His sovereign will above,
And "in that day" I shall see
How ALL THINGS worked good for me.

"No good thing," oh why then doubt?
"No good thing"—these words ring out
For, with Christ, all things are given
To God's sons, the heirs of heaven.

S. A. H.

A Portion of the Lord's Work.

By the grace of God we are engaged in the following branches of service:—

(1) "Thoughts from the Word of God," monthly.
(2) "The Student of Scripture," monthly: dealing with forgotten truth and practices, and our relationships in these days of failure and yet of a remnant, and of the authority of God's Word.

(3) Booklets and Leaflets—as the Lord may give strength and supply funds.

(4) Forest Gate Assembly—meeting at present, Lord's Day, 6.30. Palmerstone Road Hall Bible Meetings are also held, Lord's Day, 11 a.m.; and at 340, Romford Road, Lord's Day, 3 p.m. brethren only—Wednesday, 8 p.m., Thursday, 8.30 p.m., Saturday, 7 p.m.

(5) Forest Gate Work among Children. The Lord seems to be graciously *training up* some in "His way," and thus bringing them out of their "own way."

(6) Aldgate "section" of the East London Assembly. A humble gathering of most of the few saints who attended Rotherhithe meetings—the long *walk* is a physical trial and yet a little testimony.

(7) Classes for the people of God at the Aldgate Meeting Room (16a, Aldgate Avenue).

(8) Open-air Conversations with old and young Israelites—pointing them to Messiah, the only and the satisfactory Sin offering.

(9) Correspondence with *any* saints who desire help in dark days, and who wish definitely to follow whatever the Word of God may command.

Any other "open doors" will be gladly entered, but this is not at *present* a day for startling aggressiveness. *More* saints need humbling and saints need *more* humbling. Conference and conversations over the Word and perfectly unhindered Witness as to the state of affairs will be gladly arranged as the Lord shall enable.

"My soul, wait thou only upon God."

"He knoweth the way that I take."

"Wait on the Lord . . . and He shall strengthen."

"Not unto us, O Lord, but unto Thy name give glory."

PERCY W. HEWARD.

340, Romford Road,
Forest Gate,

The Editor has no wish to depend on man, or to seek the financial fellowship of those who may be *half-interested* in true testimony and earnest seeking thereafter. But he would just mention that more prayer as to the proposed Forest Gate building in garden may be warranted. And the Lord's Will is sought as to a *baptistry* where saints could be immersed without unscriptural delay, and a printing outfit whereby little testimonies could be sent forth frequently to encourage and warn in dark days. The expense of upkeep would be small, and there would be opportunities for Scriptural work among Jews thereby.

NEW YEAR MOTTOES, 6d. and 1/- per doz., post free. Large assortment of Gospel Booklets and Leaflets, 340, Romford Road, Forest Gate, London.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN 17:17

Vol. vii. No. 2.

Feb. 1907. 1d.

This Monthly is not only a manifesto against error but also of truth. It will set forth the true, invariable, sanctifying Word of the Lord as far as the writers have ability, and those who lovingly point out errors will be true friends. A Divine emphasis on spiritual OBEDIENCE will be given.

EDITED BY
PERCY W. HEWARD.

"One Body and one Spirit."—
Eph. iv. 4.

"We, the many, are one Body
in Christ."—Rom. xii. 5.—*Can
His people say this now?*

"Jesus should die, . . . that He
should gather together in one the
children of God."—John xi. 52.

"The glory which Thou gavest
Me I have given them, that they
may be one."—John xvii. 22.

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The Lord taketh pleasure in
His people: and they take pleasure
in His Word. To avoid grieving
the Spirit of God is a solemn re-
sponsibility. EVERY sin grieves.
The destruction of ALL error, and
the construction of that which is
scriptural, as far as we have
talents, are ALL important.
The Lord's command, "Occupy
till I come," contains a blessed
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PREFACE.

ONE hardly realizes the solemnity of sending forth a magazine. Omissions, as well as false statements, may teach error. Many will see—and misunderstand—and yet are beyond the reach of verbal explanation. The message cannot be easily recalled. But verily all service is solemn, even if the Lord prevents far-reaching evil results. The work is either in Him or outside—unto Him or unto self. By His Grace we shall seek to lay before fellow believers things new and old. We have no fresh revelations, but if we wait on the Lord we shall receive fresh understanding of His Revelation, and shall endeavor to humbly set before our brethren unpopular truth, forgotten truth, difficult truth, separating truth. We do not expect the world's applause, but shall value the loving fellowship of His people in the making known of His will, and we ask their prayerful perusal, even when they differ. We are all slow pupils in the Lord's school, and much that we can now say would have been strange to the writers till recently. The Word of God is *unchanged*. We have in measure advanced, and pray for grace to avoid the shackle of disobedience.

"BY THE GRACE OF GOD."

A L.L. salvation is by grace—
By the grace of God.
I in Christ have now a place—
By the grace of God.
Near to Him for evermore—
By the grace of God.
I would worship and adore—
By the grace of God.
Let my service ever be—
By the grace of God.
Soon I shall His glory see—
By the grace of God.

DIVINE UNITY.

THE Lord hath formed one Church alone,
And that all saints doth hold;
Then let their unity be known,
Nor let their love grow cold.
The Lord is grieved by every plan
Of joining, but His own.
We do not want the Church of man,
But want His Church alone.
Each local company should be
A miniature of all;
Then would the world His glory see,
And some on Him would call.
The laws of Christ are very clear,
And we should follow these;
Unmindful of a scornful sneer,
Should seek our Lord to please,

EDITORIAL JOTTINGS.

Heb. xiii. 13, needs continual obedience. Hence even Paul was inspired **"Outside"** to say, "Let us BE COMING out." It is so easy to settle down inside the city. The Bride in the Song twice did this, and twice felt loss and chastening thereby. If we are *inside*, Christ is *outside* us. (Rev. iii. 20). The true saint will shun the company of religious professors, and indeed will avoid the *friendship* of undisciplelike Christians. They will awaken his praise, but their actions will call forth no complacency. The Holiest of All is right outside the fellowships of man. Hence true *outsideness* means inside communion, and the absence of one is that of *both*. There is, however, a Satanic counterfeit for separation, as well as for brotherly love and manifest union. To be outside *men's* systems is not necessarily to be outside that of every *man*. Self is a powerful leader away from Christ. Isolation may be pride, or love of eccentricity, or self-complacency. Separation without real fellowship is not separation. It is only removal from a part of the great "heresy" into another. It is easy for some natures to "give up" prestige and companionships to please themselves. The heart of man is so deceitful, and Satan tries various methods to disguise. To be *outside true* Christians and fellowship is iniquity, however like to Scriptural isolation it may appear.

The wisdom of this world is foolishness with God. Man's schemes of salvation and success are worthy of this description, and when they are burnt up as hay and stubble this will be manifest. When Asaph looked at circumstances from a position outside the Sanctuary he went astray, and nearly lost his own steadfastness—ah, but for *invariable* grace he and we would often have lost Divine life. But on being brought to a right attitude he judged his sin, and in holy repentance said, "So foolish was I and ignorant: I was as a beast before Thee." And "the thought of foolishness is *sin*." It is easy to excuse our folly, but to *confess* is the action of a saved and growing saint. If we have been bewitched (Gal. iii. 1), if we are trying to finish in the flesh (Gal. iii. 3), if we have desires of this age (1 Tim. vi. 9), let us realize these are not from the *new mind*, and let us recognize the madness and iniquity of all such wandering from the Lord. We may appear mad to the world if we follow the Lord. But let us not heed man's opinion; let us obey Him Whose we are and Whom we serve. Oh how foolish is every act of carelessness, of neglect of the Lord's will, of disregard of the coming glory (Rom. viii. 18).

This is needed among the people of Repentance. God. Every sin calls for sorrow.

If we use the truth that we are perfectly righteous to hinder spiritual grief for wanderings, we misuse it; and add sin to sin. If we have been in the snare of the devil we need *repentance to the knowledge* of the truth (inseparable—2 Tim. ii). The Lord is not willing that any of His redeemed ones should perish, however much confused with Christendom they be, but He waits till they come not merely to a right position but to repentance (2 Pet. iii. 10). The heart that can change opinions or connexions without anguish is far from the Lord. Paul expected repentance at Corinth. "We have not in our midst one who has done the sin there condemned," many will say. But we have those guilty of a parallel *spiritual* sin (see the Epistle to Thyatira). Yet we are puffed up, and the result is there is little progress. Let us be zealous and repent (Rev. iii. 19)—our Lord's message to every assembly, except Smyrna and Philadelphia. Those in *such* conditions are repenting. They understand Rom. vii., of which the misinterpretations reveal the iniquity of to-day.

Notes concerning this Magazine, &c.

This Monthly has been long sent forth in humble dependence on the Lord. Many there are who would grieve at its cessation, but they *forget* prayerful and other fellowship. We believe the Lord will enable us to go forward, but every month the work gets harder as the testimony becomes more Scripturally narrow; and the majority hesitate to give up alliances and societies of man's device. To every one who in any measure reads the Word there comes a crisis. And many are reaching it *and going back*. For the sake of ease, and opportunities for work they are leaving the Lord's arrangements, forgetting that self-will must bring loss in that day. Henceforth, if the Lord will, this messenger will be continued in His name, proclaiming truth that is usually put on one side, and seeking to avoid the still-felt fear of man. No other magazine seems to be seeking to bind together the people of God in Scriptural obedience, and the neglect of traditions (even those dating from 1830, and from the writings of honoured servants of God). The loving co-operation of saints will be valued, and attendance at the meetings as well as correspondence concerning further fellowship and usefulness will be welcome, and, it is believed, God-glorifying. This issue is only eight pages; March will (D.V.) be sixteen pages. The change is due to what seems the Lord's leading in connexion with physical strain after the spiritually helpful Bible Conference, and Schools.

PERCY W. HEWARD.

BRIEF EXTRACT FROM NOTES TAKEN AT THE
CONFERENCES, DEC. 22nd—26th.

22nd.—The following passages were considered with a view to heart preparation:—Mal. iii. 6-17, Prov. i. 1, ii. 5, Zech. xi. 10-16 (note *after* Beauty and Bands broken the "Idol Shepherd" appears—cause and effect; cf. 2 Tim ii. and iii), Phil. iv. 1-5, Rev. i. 9-20. December 24th, 3 p.m.—Failures of Eli, Elijah, Jehu, Hezekiah, Peter and Paul brought forward for our warning. In evening, passages in the Old Testament dealing with the Passover. Especially bearing upon the Church position and fellowship. Ex. xli. Separation. Fellowship. Blood outside—witness. Year starts with Redemption. Unleavened bread in Deut. called bread of affliction. Fellowship in view of departing, so with the Lord's Supper. "Till He come." Num. ix. 13. Some commands of Scripture we are unfit to obey; if sin is the hindrance we must seek to get clear. We have been defiled with the dead body of Christendom. Joshua v. After obedience, Jericho falls; the Lord appears. Failure at Ai; connexion with Babylonianism and lack of discipline. Failure again to drive out the enemy. 2 Chron. xxx. 2nd month! cf. 7, only some were humbled—"one heart." Priests ashamed. Laodicia boasted. 18. The Lord pardons not excuses sin. "Healed," cf. 1 Cor. xi. 30.

2 Chron. xxxv. 1st month. 6. Prepare your brethren. 17-18. Even so—not a Church since Apostles' time. Ezra vi. Putting house right. Filthiness of heathen—Christendom. 1 John iii. 1-3. Rev. xxii. 6-11.

Dec. 25th, 3 p.m.—Neh. viii. expounded. OUR POSITION. Sinners saved by grace, linked to the Lord and one another.

Acts ii. 41-46. If the Church had remained faithful, baptism would still have shown who were the true saints. *Once* involved willingness to suffer. Hence, unbaptized *believers* must be admitted, but disobedience pointed out. "The Apostle's Doctrine," *before* the Breaking of the Bread. The table is characterized by the teachers recognised.

6 p.m.—"The Acts—a Primer of Church History." About thirty years—and then a blank which has continued. Acts ii. iii., iv. 31 cf. Matt. xviii. 20. v. Hypocrisy—the first thing that marred. Stern discipline, cf. 11. vi. Satan's other method—murmuring.

THE APOSTLES' DOCTRINE. What is it? Briefly: The Inspiration of all Scripture. The fall of man, his utter depravity. The Covenant of GRACE. Eph. i. 1-4, ii. 1-10, 2 Tim. i. 8, &c. The Church. Acts xx. 28. The work of Christ—*substitutionary*—not vague or indefinite. Faith the expression of the new man, implanted by God. Atonement—presentation and imputation of righteousness linked; cf. Ps. xxxii, Rom. iv, Eph. ii. 9-10. Upon good works . . . walk in them. cf. Rom. x. 4-5, Isa. liii. 11. All believers should be immersed. The Second Coming of Christ. The progress of evil. 1 Tim. iv., 2 Tim. iii., 2 Thess. ii., Matt. xxiv. Rom. xvi. 17. A marked separation from sects. The difference between Christian love and friendship. The breaking of the bread—unleavened and unfermented wine every Lord's Day evening. All saints—Old Testament and New Testament—one Body of Christ. The hope of the saints, the glorious *appearing*, at the end of great tribulation. What a Right Position Involves. 2 Tim. ii. 15-26. Separation from every known sin. Sect or heresy—self choosing. Criticism of all other positions. "I can go to a saint with an *evil system* in him, but not to a saint in an *evil system*." Those who occasion the separation are guilty.

December 26th, 3 p.m.—Jer. i. 1 Kings viii. 33-34, Ps. xxxii. 1-6-8, Dan. ix. 20-23, James v. 16-18, Luke xvii. 3-6, 1 John i. expounded. John xvii. Fivefold prayer for unity. New Testament Words for Church. Ecclesia, Lampstand, House, Building, Body, Temple, Gathering Together. Church for "a city"; Churches for a province.

What is the Minimum of a Church? cf. Rev. ii. 1-5, 2 Tim. ii. 22-26.

6 p.m.—Ezek. viii., ix., James iv. 7-8, Philemon 4-6, Ps. li. 3, Prov. iii. 6, Jer. iii. 13-16. A discipline WITHIN the Church. Matt. xviii. First try to gain "THY BROTHER," if not, then "A HEATHEN," &c. 2 Thess. iii. 14. "Do not mingle" . . . yet "as a BROTHER." Rom. xvi. 17. Not exclusion. Tit. iii. 10. No longer treated as a brother. 1 Cor. v. 11. Neither "mingle" nor "eat with," i.e. at the Lord's Table. The Minimum. A company of Christians where all known sin is excluded, and all commands officially recognised. The arrangement of a Scriptural Assembly. 1 Cor. xi., 1 Tim. ii., iii. The Bishop in absence of inspired gifts and in place of open ministry. Eph. iv. 2 Tim. iv. 5. The Evangelist to succeed the Apostle—Angel of Church. Rev. ii., iii., 1 Tim. iv. 13, v. 20.

C. A. WELCH.

A portion of Work IN and UNTO the Lord.

The Lord has wondrously blessed His people in giving them His Word, and it is our desire to follow His arrangements as well as accept His doctrine. Any variation indicates pride, idleness, lack of devotion.

1. Scriptural testimony through literature.
 - (a) Thoughts from The Word of God.
 - (b) The Student of Scripture.
 - (c) Booklets and Leaflets.

Poor saints are welcome to copies. Loving aid in distribution will be gratefully received. The bound volume of "Thoughts" for 1906 may be mentioned (2/9); "Student," for 1905, 1906 (2/9). The history of the Lord's guidance and of partial following will awaken fervour and support, and perhaps be manifestly written for an encouragement, example, and warning to other saints. March "Student" will (v.v.) contain further records of the Lord's instruction in manner of service.

2. Assembling at Forest Gate (if the Lord will).
Lord's Day—11 and 6.30 (Palmerstone Road Hull).
Wednesday, 8; Thursday, 8.30; Saturday, 6.30 (340, Romford Road). Around the Word. All saints welcome.
3. Assembling at 16A, Aldgate Avenue.
Lord's Day—3 and 6.45.
Monday, 7.45; Tuesday, 8; Friday, 7 (Prayer), 8.
Again around the Word. Mal. iii. 10.
4. Testimony to children at Forest Gate. Apparently the Lord is blessing. Pray.
5. Service in Conversation and Correspondence: sending of notes to isolated saints, &c.
6. Witness—private and public—to Israel, "in the name of the Lord Jesus," intentionally and (it is hoped) actually; otherwise the Lord will not be glorified.

Any further particulars on application. We long to see saints bound together Scripturally, and therefore humbly. If you long to get to the Lord's Word let us hear from you, that together we may have prayer about it. Any who are constrained to "come out" of any portion of Christendom are urged to write. Let us help one another in every possible way.

PERCY W. HEWARD.

340, Romford Road, Forest Gate.

Prayer List.

"Praying always." "Pray ye always."

1. For the people of God everywhere.
2. For guidance as to difficulties, and that all saints may be troubled by the presence of sin.
3. For the Lord's leading us to public testimony.
4. For more prayer.
5. For suffering believers.
6. For grace to make clear the dangers of false fellowships.
7. For Israel—and the fulfilment of God's promises concerning the nation.
8. For praiseful consideration of all the Lord's work.
"Pray without ceasing."

CHILDREN'S PAGE.

THE JEWS.

IT is some time, dear children, since we had a talk together about the Jews, who are God's chosen people, yet so often forgotten by Gentile Christians. God loves them, though they have wandered so far from Him. He knows just where they are; He sees all they suffer, and one day He will gather them from all parts of the world and they will possess their own land. Then it will be that they will obey Him. For God will forgive all their sins and write His Law upon their hearts. But before this takes place they will look on Him Whom they pierced, and mourn for their sins. Now they have no sorrow for sins. They are like many Gentiles who think they can make themselves righteous, though God says that all our righteousnesses are as filthy rags (Isa. lxiv. 6). The Jews are dear to God, so they should be to those in whom God has graciously worked and given eternal life through His Beloved Son. Have you thought how much in God's Word is to the Jew? Though there is teaching in all for sinners saved by grace, whether young or old. Then God was pleased to use them in giving us His Word, for nearly all is written by Jews. But I do not want you to think as some do that God gave them the thoughts only, and that they put them into words. This is utterly false. For all Scripture is God-breathed (2 Tim. iii. 16). That is, He gave His servants the very words, and thus it is written "Holy men of God spake as they were moved by the Holy Ghost" (2 Pet. i. 21). Again the words of the Lord are pure words, "as silver tried in a furnace; words of earth, purified seven times" (Ps. xii. 6). I want my young readers to be fully assured about this, as so many, I am grieved to say, deny these statements, and thereby lead many astray. As I have already stated, the Holy Scriptures were mostly written by chosen ones out of this favoured nation. Yet how few amongst them believe the Word of the Living God. They despised God's Law and wandered from Him. Thus God, Who is Love, turned from them and scattered His chosen people, because of their sins, among the nations where they are now, till He shall gather them. At the present time "the veil is upon their hearts" and their minds are blinded. So that though part of the Law of God is read in their synagogues they neither see nor understand the Holy Scriptures (2 Cor. iii. 13-16). Will you also read Rom. xi. ? What sad conditions for those who were once so highly favoured. Let all who know the Lord Jesus as their Saviour pray much for Israel. I fear we have all been guilty of forgetting them, though we have received so many blessings through them. Also we should remem-

ber that Christ when He came to this earth to LIVE and DIE for sinners "took on Him the Seed of Abraham" (Heb. ii. 16). It is thus we read, "He came unto His own, and His own received Him not, but as many as received Him (whether Jew or Gentile) to them GAVE He the power to become the sons of God" (John i. 11, 12). Have you received Him, or are you, even as the Jews, far off, and without Christ, having only your own righteousnesses, which are as filthy rags.

(To be Continued, D.V.)

"ISRAEL, MY GLORY."

Cast off while Gentiles hold the sway,
Cast off until that fruitful day
When they God's Law shall all obey—
Israel, God's glory.

Scattered because they did forsake
The Law of God, His precepts break,
And to themselves strange gods did take—
Israel, God's glory.

The veil is still upon their eyes
While in their blindness they despise
God's Law, and Christ Who died, likewise—
Israel, God's glory.

They think they have a righteousness,
Which in themselves they now possess,
And once a year their sins confess—
Israel, God's glory.

But God will work, and they will show
Sorrow for sin, when Christ they know,
And mourn for all their sin and woe—
Israel, God's glory.

For God Who loved them in the past
Is working out His purpose fast;
They will in Him be blest at last—
Israel, God's glory.

Gathered from East, South, and the West,
From North where they have been oppressed;
Then in their land for ever blest—
Israel, God's glory.

What will bring a Happy New Year?

Applying Christ's Blood (Lev. xiv. 6, 7).

Heavenly Life (John xvii. 3, Rom. vi. 23).

Abiding in God's presence (Psalm xvi. 11).

Praising Him (Psalm lxxxiv. 4).

Praying without ceasing (1 Thes. v. 17).

Yielding all to God (Rom. vi. 13).

Nearness to Him (Psalm lxxv. 4).

Eagerness for Him (Prov. viii. 17).

Walking with Him (1 John i. 7, Micah vi. 8).

Yearning to know Him more and more (Phil. iii. 10, 2 Peter iii. 18).

Eating at His Banquet (S.S. ii. 3, 4, Job xxiii. 12).

Attending to His Word (Acts xvi. 14).

Running in His Commandments (Psalm cxix. 32).

(An address to the children at Forest Gate.)

Leaflets for Children—3d. and 4d. per dozen. The Lord's people are invited to have fellowship in this service.

YOUNG BELIEVERS' COLUMN.

I HAVE been meditating upon several words beginning with the same letter, and now pass them on to you believing God will use them for His glory. Before the seed, which is the Word of God, enters and remains in the heart, God in His grace works and

Prepares the ground. Thus we read, "He that receiveth seed into the good ground is he that heareth the Word and understandeth it, which also beareth fruit." (Matt. xiii. 23). This is what God did in the past, when we first heard His voice and believed His Word. Now He is daily

Preparing saints for their heavenly home, which is being prepared for all those who are redeemed with Christ's precious Blood. (John xiv. 2). By the Word and trials God is, in love,

Purifying His people that they may here and now show forth His praises and be zealous of good works. (Titus ii. 14, 15). It is also written, "Every man that hath this hope in Him purifieth himself even as He is pure." (1 John iii. 2, 3). It is the Lord Who has begun a good work in His people, and He will perform it until the day of Jesus Christ. (Phil. i. 6). Thus he is

Perfecting that which He hath begun. (Phil. i. 6). Having

Purchased His Church with His Blood, He will "in that day," for which we wait,

"Present it to Himself, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." (Eph. v. 27). He will then present His people faultless before the

Presence of His glory with exceeding joy. (Jude 24). Seeing that God is thus graciously working, how ought we, who are thus privileged, to live in this world? Should we not daily

Praise God and thus glorify Him Who hath chosen us "in Christ" and made us heirs of His Kingdom? In our walk let us

Profess Whose we are and Whom we serve; obey His Word, and

"Pray without ceasing," as we

Patiently watch and wait for Him Who said, "Surely I come quickly," knowing that "the Coming of the Lord draweth nigh." (James v. 8).

Those who are Chosen in Christ.

Come to God (John vi. 37, Jer. xxxi. 3).

Hearken to Him (John x. 27, Prov. i. 33).

Obey Him (Heb. v. 9, 1 Sam. xv. 22).

Serve Him (John xv. 16, Rev. xxii. 3).

Enjoy Spiritual Blessing (Eph. i. 3, James ii. 5).

Name His Name (2 Tim. ii. 19, Acts ii. 21).

Any saints are welcome to a *back* number of "The Student of Scripture."

MESSAGES FOR DARK DAYS.—2.

LYING AND DENYING.

THESE two sins often go together. It was so in the case of Peter. He who a little while before said, "Lord, I am willing to go with Thee both into prison and to death," in the Judgment Hall denied his Lord and said to the servant maid, "Woman, I know Him not." Thrice did Peter LIE AND DENY the Lord. Why was it that this disciple was so beguiled by Satan? The following words clearly show us: "PETER FOLLOWED AFAR OFF." "PETER SAT DOWN AMONG THEM" (Luke xxii. 54, 55). What a sad condition for one who had been so highly favoured and with the Lord daily for over three years. Far off, and sitting down with his Lord's enemies. No wonder he was led astray. It is recorded for our warning that we may take heed lest we fall and thus do likewise. Alas! how few heed the warning, for many either by their actions or words (and frequently in both), lie and deny the Lord. We are reminded of the solemn words, "If we deny Him, He also will deny us" (2 Tim. ii. 12). Again, "Whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." (Matt. x. 33). Not only are professing Christians guilty of these two sins, but even some who are "in Christ" and indwelt by His Spirit, are enticed by Satan in these "perilous times" to grieve the Lord thus, though He bought them with His Blood. I fear we are all more or less guilty, for it is so easy even if we do not speak a lie, to act one, and this in God's sight is equally sinful, though we may excuse ourselves. Oh, what need is there for each one to be watchful, for Satan is still subtle. It is easy when one is following the Lord afar off, and sitting with the ungodly to *lie* and *deny* the Lord. Wherefore let us keep close to Him and His Word and ask the Lord by His Spirit to keep us from all evil. He alone can do this, for in ourselves we are utterly weak. Do we condemn in others that which we allow in ourselves? Let us take heed and ask for a tender conscience that we may detect the slightest sin in our own heart, as well as in others. Let us live in the light, and we shall see sin in its awfulness, and hate it. "In His Light shall we see light," and thus we shall be grieved by the many lies told and acted not only in the home and business, but in the Sunday School, yea, and in the pulpit and upon nearly every platform. False teachers deny the truth of God and lie to their hearers, yet how many go to hear them, and few protest. There is more *lying* and *denying* the Lord than we think. Of this I am sure, for so many are wandering from God and sitting with the ungodly. This should lead us to humble ourselves before Him, that we may see ourselves as He sees us, and trust alone to His almighty power to be kept from *lying* and *denying* Him.

Conversation in the Lord.

CONVERSATION is more useful than letter-writing (1 Tim. iii. 14, 2 John 12, 3 John 14). Manifest fellowship was ever the yearning of Paul (1 Thess. ii. 17, 18). He said not unmeaningly to Timothy, "Do thy diligence to come to me." Journeys were no trouble, although more inconvenient than now in Apostolic days, to preserve the evident unity of the Church, and a consistency of testimony among teachers, and of discipline among Churches. The Lord's appointed "circulating ministry" was expressly for this purpose.

And conversation of saints, as apart from direct preaching, or fellowship in worship at the Breaking of Bread, is a wonderful privilege (Mal. iii. 16). There is something wrong when fellow saints fail to wish to talk together of Him in Whom they are accepted and members one of another. When Paul arrived in a city he sought out the saints. He always endeavoured to have saints with him. In the home fellowship in talk over the Word was commanded in the Old Testament as well (Deut. vi.) Oh for grace to put spiritual things foremost.

"WHEREFORE let him that THINKETH HE STANDETH, TAKE HEED, LEST he fall" (1 Cor. x. 12).

LET those who THINK THEY STAND TAKE HEED,
If they would in God's way succeed;
For by His grace alone they stand,
Upheld by His Almighty Hand.

Let those who THINK THEY CANNOT FALL,
Remember God upholds withal;
They have no strength, no power, no might,
To think or stand or live aright.

Let those who THINK THAT THEY ARE STRONG,
Be mindful, as they walk along,
By faith they stand, by faith alone,
Their weakness let them ever own.

Let those who THINK THEIR WAY IS RIGHT,
To God's Word turn as to a light,
To guide our weak and faltering feet,
And make us for His service meet.

Let those who THINK THEY RUN SO WELL,
Be mindful how some others fell—
Because they heeded not God's Law,
And thought themselves to be so sure.

Let those who THINK THEY STAND, TAKE HEED,
Else Satan with his wiles will lead
To envy, malice, and to pride,
To turn the heart from God aside.

Let those who THINK WITHIN THEIR HEART
That they can stand without God's chart,
Remember God doth still uphold
The saints by His sure Word controlled.

Let those who THINK THEY WILL NOT SLIP,
Remember Satan seeks to trip;
If on the Lord they are not stayed,
They will by Satan be dismayed.

S. A. H.

The writer was asked by a friend to write some verses upon the above subject. The Lord has graciously enabled her, and may He be pleased to use for His glory where and as He will. Let us ever be mindful that we are kept by God's almighty power: in ourselves we are weak and helpless, but strong in the Lord as His Word abides in our hearts and rules all our life.

CALENDAR.

To the Lord's people we commend these readings, thinking they will be helpful, and avoid identification with an unscriptural organization. In connexion with *Bible Societies* and *Scripture Unions* there is usually the *first* tendency to "mixture"; or the *last*, if the Lord is graciously bringing His people out. Any helpful questions will be welcome, and the Editor will gladly correspond with any who send in "their notes" on portions, or who are isolated, and use the Lord's Day Readings with "one or two" tried ones. He feels a responsibility to help "separated" brethren and sisters. Prayer for one another is important. Will all who read these passages remember their co-readers; and *all saints*, for this is not a *new society*. All Saints are and should be beloved and remembered. These portions are only suggestive. More can and ought to be done during a day—that solemn gift, every day!

FEBRUARY, 1907.—If the Lord will.

	Jeremiah	John		Jeremiah	John
1	xxv. 1-26	iv. 31-38	15	xxxiii. 15-26	vi. 28-34
2	xxv. 27-38	iv. 39-45	16	xxxiv.	vi. 35-40
3	xxvi.	iv. 46-54	17	xxxv.	vi. 41-48
4	xxvii.	v. 1-6	18	xxxvi.	vi. 49-53
5	xxviii.	v. 7-13	19	xxxvii.	vi. 54-59
6	xxix. 1-14	v. 14-18	20	xxxviii.	vi. 60-65
7	xxix. 15-32	v. 19-24	21	xxxix.	vi. 66-71
8	xxx. 1-11	v. 25-31	22	xl.	vii. 1-9
9	xxx. 12-24	v. 32-38	23	xli.	vii. 10-17
10	xxxi. 1-26	v. 39-47	24	xlii.	vii. 18-27
11	xxxi. 27-40	vi. 1-9	25	xliii.	vii. 28-36
12	xxxii. 1-15	vi. 10-15	26	xliv. 1-19	vii. 37-39
13	xxxii. 16-44	vi. 16-21	27	xliv. 20-xlv.	vii. 40-44
14	xxxiii. 1-14	vi. 20-27	28	5	
				Revise	vii. 45-53

Read carefully and prayerfully; avoid neglecting difficulties. Remember God's Word is God's Word. Such truisms are verily true and much needed. We are so often willing to jerk along in our Bible study. If we are in Christ: let our treatment of the Word show it. Spirituality is seen most clearly in the train, at a meal table, in an odd moment, and over the Scriptures. And reading without obedience is *sin*. How terrible it is to *know* the Lord's will, yet not to "prepare" for "that day."

Meditations on Lord's Day Readings (D.V.)

Specially Intended for Isolated Saints.

3rd. Jer. xxvi. Jeremiah commanded to speak to religious ones; yet "if," 3, *all the words* . . . *diminish not a word*. The Lord knows the feebleness even of His prophets, hence the emphasis. The Lord enabled His servant to finish—then there was "fellowship" against him—in the Lord's house (xxiii. 11). 11. Man's reason for rejecting the word: smooth things wanted. 12, 15. The Lord sent me. 16. Princes, People, Priest, Prophets—note how the people changed (8, Matt. xxi. and xxvii). 20. A fresh paragraph. The Lord suffers one of His servants to be killed, and preserves another.

John iv. 45-54. His first visit, a prophecy of the marriage supper, with Israel, His brethren

according to the flesh, absent. His second visit connected with the faith of "a kingly one," and the raising of a seemingly hopeless one—(? Prophetic of that which shall take place on the great 7th day, see 52: Capernaum suggests *atonement* and *comfort*). Notice the obedience, activity, and continuance of faith—"He was journeying." 50, 53. Faith strengthened. Do we take the Lord at His word. The true kingly ones rest upon His statement and are pleased to change their method (49) for His (50).

10th. Jer. xxxi. 1-26. The sword, grace, rest. 1 Chron. xxi. 30. Love draws. *Then* there is the building: *then* the adorning: *then* the fruit bearing. Israel will soon be the chief of the nations. The Lord's Word remains. He will bring—they will come. The work is His alone first. Weeping and supplications are together as in Zech. xii. 10. Those in the land and those away shall have a like experience. So with *every one* saved. "Their soul," as one, 12, 14. The reference to Rachel in 15 suggests that as Joseph, the one who was "not," was exalted, so will it be with Israel—the "fruitful vine." The bones of Joseph were carried up: the nation shall be revived (Ezek. xxxvii). When the Lord chastises, His people pray, and then after being turned they seek turning (18, 19). When new life is given, the quickened one feels and realizes death. All the salvation is by Him Whose "body," literally and *spiritually*, is the new creation. The weary and sorrowing alone are told of the blessing.

John v. 39-47. "Ye search the Scriptures because ye have an opinion." A wrong object—pride: see vii. 52. "These are they . . . and ye will not." "*Opinion* from men I receive not, but I *know* you." "How have ye power to have had faith; *opinion* from one another's receiving." The connexion of faith in Christ and the written Word is emphasized. If the Scriptures are refused argument is hopeless.

17th. Jer. xxxv. An object lesson. A contrast between marked obedience and marked disobedience. Houses and wine—the symbols of settling down. Israel shall build and plant "in that day." We have a spiritual feast and spiritual building (see e.g. 1 Cor. xi, xiv). It is a terrible thing to be disobedient (18), a blessed thing to be implicitly obedient (19).

John vi. 41-48. "*Therefore* they were murmuring"—their inference. Opposition to Christ's words is a most dangerous attitude. The Lord answers by sterner statements (44). "No one has power . . . unless the Father . . . shall have drawn him." The "And I will raise him up," draws final preservation of all drawn ones. "He who is marked by having faith unto Me (continually) hath life everlasting"—perpetual *into* although we are "in Christ."

24th. Jer. xlii. A seemingly right prayer does not always show a right heart. It is useless to pray for the Lord's guidance unless we mean definite obedience. Let us never form our plans first. God's statements are often unlikely, unexpected, and naturally unwished. But His promises are sure. The wisdom of man is foolishness with God (16). 17. Contrast the "set face" of the Lord Jesus in obedience (Isa. 1.)

John vii. 18-27. To speak from oneself shows pride: yet this is the action of most; running without a message. As we seek the Lord's glory we shall *declare* truth, and manifest righteousness. His perfect word and works are here set forth. "Because of this Moses has given you," &c.—the arrangements of circumcision on the Sabbath were with a view to Christ's action (24), while apparently zealous for the Law, they broke it; they were judging from *the outside*. It is no easy thing to discriminate righteously. 27. A loophole suggested—forgetfulness of Mic. v. shown. How many came up to a crisis: yet went back. How possible it is to do likewise. They heard the Word, seemed half convinced, yet drew back because of a groundless supposition. They brought their other preconceived notions to the test and renounced them, but this one was enough to ruin.

"Pray for one another."

Monthly Record of Testimony.

By the Grace of God we are what we are. Saved by Divine mercy we draw near to the Lord, and expect grace to help in time of need, and grace to enable us to labor in His Name with overflowing zeal for Him. But He giveth grace *to the lowly*, and giveth more grace when the fleshliness of the flesh is sorrowfully realized. The puffed up Corinthians lost discernment and discrimination. If we would work aright we must pray aright and hate sin aright.

In the Lord's name we are told to do all things. Yet how often we think our own name and strength enough. If we realized that we had to represent Him we should be more careful of His honor. It is easy to settle down as other "Christian workers," and more natural to reflect Christendom than Christ.

How rarely do we think over continuance of existing and common things with as much earnestness and simplicity and willingness to "give up" as we show concerning new things.

And now, dear friends, a few words as to the past month. There have been much waiting on the Lord, and more *united* humbling than before. The *danger* is lest we slide back after a crisis, or become merely convention—awakened ones, depending on meetings instead of the Lord. But we must not deny that the Lord works through Scriptural gifts and assemblies. The subjects considered

include :—Failures in the Old Testament (e.g. Eli, Jehu, Hezekiah—in measure); Evangelists and Elders; The History of Amalek; The Warnings of Luke xxii. as to sinful behaviour at the Lord's Table; Israel's New Years; The Tabernacle; Eph. iv. 5. There has been an increase of wish to be separate on the part of some, although all have often faltered, and December 25th was either a day of progress or of wandering.

We are convinced that the Lord led to 16a, Aldgate Avenue, and there we have enjoyed His presence. The "getting straight" needed prayer, and the Lord's help was not absent. And now we want to advertise the meeting "as little and as much" as He wills. An openly aggressive work is usually careless of details. The Lord's plans are too solemn for us to trifle and find out His will afterwards.

His continued interest in the work among the children, felt during the Holiday Bible School, encourages us to work simply on these lines. We do not know to what extent we shall progress numerically, but we long to work *where* and *as* He is working, and yet at the same time to be willing to give an unresulting testimony, though it seem to be strength spent in vain.

For His loving kindness in finance, physical strength just sustained, brotherly love of fellow saints, stimulating week-day attendances, profitable conversations, and the removing of difficulties we are grateful. Many things more could be said. What shall we render to Him for all His benefits? Gracious is the Lord. May we be obedient and trustful, and lean not unto our own understanding, which means faithlessness.

PERCY W. HEWARD.

Have you ever thought of these Things?

1. Whence can *living* faith come, if it is not the manifestation of new life? And if so, must not new life be given *before* there is any faith or spiritual wish, and this by the *discriminating* grace of God? For *all are alike under wrath* before there is faith.

2. Can Christians do anything to the glory of God, concerning which they dare not definitely pray?

3. Is Christmas Day ever mentioned or warranted in Scripture?

4. Are Christian Societies, apart from, and ignoring Scriptural Churches, authorized in the Word?

5. Can the use of Scriptural names (e.g. church, pastor, etc.) in unscriptural connexions, i.e. at all in connexion with *any* denomination, be called *Christian* courtesy?

6. Can delay in obedience be defended by even one passage in the Word?

7. Is it *love* to a brother to mix with him in *his* sin, and to recognise *all* denominations, &c., and call oneself "undenominational"?

8. Why have Christians altered the bread and wine of the Lord's use and command and symbolism, in His Supper?

9. What can be said concerning witting and willing deviation from *one* verse for *one* week?

10. Is the Word of God definite? Do we study it as such?

TO A TROUBLED SINNER.

HAVE you now the joy of heaven?
All your sins, are they forgiven?
All your sins, are they forgiven?
Have you life from heaven above?
In your heart is God's great love?
Have you come to God for rest?
By His grace are you possessed?
Have you holy peace, and joy,
Which the world can ne'er destroy?
Have you read in God's sure Law
How it will for aye endure?
Have you heard God's gracious voice
Making sinners saved rejoice?
Or have you within your heart
Said, "With saints I have no part.
For myself, I cannot see,
Why God's wrath should be on me?"
All have sinned, God's Word is true,
And His wrath must be on you,
Till you know, by sovereign grace,
Jesus took the sinner's place.
You will pray, when this you see,
"God be merciful to me,
I am naught but sinful still,
Thou canst heal from every ill."
"By Christ's all-atoning Blood,
Save and keep me now O God;
Give me life from heaven above,
Fill me with Thy grace and love."

S. A. HEWARD.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN 17:17

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(Double Number).

Mar. 1907. 1d.

In the Name of the Lord we would seek to give His unpopular thoughts (Isa. lv. 8), realizing our weakness, inability, frequent error, and absence of primitive unity and power. The Lord honors faith, and the obedience desired belongs to faith.

EDITED BY
PERCY W. HEWARD.

"Whoso offereth praise glorifieth Me, and to him that ordereth his conversation will I shew the salvation of God."—Ps. l. 23.

"Ye that love the Lord, hate evil"—Ps. xcvi. 10.

"Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. vii. 1.

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The authority of all the Word of God must be emphasized to-day. Men will pick out parts and lay stress on them. Partiality pleases Satan. All-round obedience to God's Will, as one thing, as one Law, is that which leads to knowledge concerning the doctrine, and to fruit-bearing. Spiritual steadfastness is necessary before there can be abounding in the work of the Lord. Growth in grace brings discernment.

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PREFACE.

"MOST men will proclaim every one his own goodness," and this is an easy sin for an editor. It need hardly be said that the writers would not send forth these messages did they not feel a responsibility to fellow saints, many of whom are kept in ignorance of much of the Word, and restrained from prompt obedience by the example of "teachers." The more prominent a man is, and the older he is as a Christian, the more hesitancy there is, as a rule, in obedience. But though this Monthly takes an outside, and a reproving position, those who publish it recognise in measure their part in the ruin, and their weakness and holding back. Dear brethren and sisters, this magazine is not infallible; and the truth which it contains is not to human glory. For by the grace of God we are what we are, and we give advice as those who have obtained mercy to be faithful. A godly upbringing, and many spiritual advantages, together with gracious constraint and undeserved gift, have been used to enable the Editor to see some things that have been missed by many dear saints, but extra blessings make extra responsibilities, and call for abounding and manifest humility. "What hast thou which thou didst not receive?"

ATONEMENT.

ATONEMENT! Oh, the glorious sound—
My sins are met, by grace!
And I in Jesus Christ am found,
I have a resting place.
No longer under wrath am I,
But in the Blood of Christ made nigh.
Atonement! Covered is my sin,
Covered for evermore;
And glory I shall enter in!
I wonder and adore.
What was there in my heart to gain
This blessing? Nothing! Grace doth reign.
Atonement! Blood has been outpoured,
And wrath is once, alone!
How gracious was my gracious Lord
Who suffered to atone.
His merits mine! His glory mine!
I have a righteousness Divine.
Atonement! Let me never boast,
But let me ever praise!
By grace redeemed, by nature lost—
I see God's wondrous ways.
And He Who died doth live to keep
The feeblest of His feeble sheep.
Atonement is for aye complete,
And never shall be changed;
I shall in glory have a seat,
For thus it is arranged!
Atonement—blessed fact indeed!
And He Who saved will meet each need.

EDITORIAL JOTTINGS.

"What meanest thou, O sleeper," was Asleep. a solemn question to Jonah. It shows how the wandering believer can be apparently calm, for there is the seeming restfulness of sleep. To disturb is not easy or attractive. But "Awake, thou that sleepest, and stand up from among dead ones, and Christ shall enlighten thee," is the Divine command. There is always sleep when the strengthless flesh is uppermost. Proud Peter could not watch with the Lord one hour. When there is slumbering and sleeping, lamps are untrimmed, and out of hand. We are not of the night *nor* of darkness—errors of *position* and *condition* are thus brought out. If we sleep we *look* half dead. During sleep there is no condemnation of the world (Heb. xi. 7). There is an awful conspiracy to let the people of God sleep. *l'ia* "differences of judgment," Satan secures the loss of a hated doctrine; for if any disagree the doctrine is veiled, and the difference sunk. Oh for the wakefulness of Heb. xiii. 17. Asleep—shall the Lord make this statement concerning *us*? or shall we continue in prayer and be *sleepless* in the same with thanksgiving? Are we porters? Then let us watch *therefore*. Even Timothy needed to be told to stir his "gift" to a living flame.

Every life contains obedience and disobedience. We do not preach fleshly perfection. If the new nature (as the Lord plainly signified) ever wars against the old, the action of the *personality* is decisive, for in many cases the Lord leaves it free to join either side. If, dear brethren, the "ego" says "I cannot unite with evil," sin is covered. If otherwise, it usually attempts in a believer to blend good and evil, to join the works of the two natures, and thus a partly sleeping conscience is kept "restful." No *believer* keeps on sinning with absolute wilfulness. There is the blend, but *this* is not the work of the new nature, which ever holds back from such unions. And the same mixing is apparent ecclesiastically. Few readers would go to a "church" absolutely unscriptural, or to teachers denying all the faith, but those who "blend" are tolerated. If I see anything wrong mixed in an organization I have no right to become a part of it: if I find a teacher who does not hold the mystery of the faith I have no right to attend his ministry. No heaven shall be seen with the people of God. A blend of Christ and Christendom, of primitive and modern methods, will only produce a God dishonoring hybrid, another sect, and a weakened conscience.

How much disgrace is brought Inconsistencies. on the name of our beloved Lord by the inconsistencies of His people. A business lie—merely on a *label* used because supplied by a wholesale firm—is a sad example. A word of bitterness in an odd moment obliterates a day's discourse on love, and further promotes a carelessness when words on Christian affection are heard from *another* who may be consistent. Many dear saints would abstain from many things if others did. A denial of all fellowship with evil may be compromised by a little association with one society. A stern attack on modern methods may be robbed of its power by the exercising of *one* modern method in the work to which we believe the Lord has called us. A consistent life is one in which every part fits and stands together. The lip and life agree. Example and advice coincide. Spirituality is as manifest in private as in public. Hatred of sin is not only professional, or by jerks. We talk of the "consistency" of anything and signify a right mixing and similarity everywhere and suitability for use. May our lives be thus. The declaration that all belongs to the Lord is ruined if we spend money to please self. Unworldliness cannot be testified while we jest and seek to get on and find pleasure in the company of an unsaved one. The more consistent you are, dear fellow Christian, the more inconsistent and resultant is your inconsistency.

All believers have received grace Grace, Gift, (1 Tim. i. 14, Eph. ii. 8). In Rom. and Office. i. 5, it is distinguished from the added blessing of power to serve the Lord in a prominent position. The grace is to each believer, and it was in *accord* with the varying measure of the free gift of the Christ (Eph. iv. 7). As we live faithfully we manifest growth in grace, and the Lord giveth more grace to the humble.

Gift is connected with grace (Ps. lxxviii. 18). There was a wondrous bountifulness in the gifts granted to the Body of Christ at and after Pentecost. Gift is necessarily a denial of merit (*χαρισμα*). But it is possible to have gift without grace (Heb. vi. 4-6, Judas), and grace without gift (many Old Testament saints—*none* had "gift" in the Body of Christ—and believers to-day). Gift is not a progress, though it may be granted in accord with spiritual advance (Eph. iv. 13) and prayer (1 Cor. xiv. 1, 12, 13), and be manifested as there is earnest enthusiasm (2 Tim. i. 6). The word is not used in its modern sense of natural ability, or general Divine blessing, although these things are indeed from above, and a sacred trust. "Of Thine own have we given Thee" may be written across all.

Office requires much *grace* evidenced (1 Tim. iii, Heb. v. 11-14). It may involve gift (apostles, evangelists). It may be *local*, and is in the absence of gift (elders). The word "office" in 1 Tim. iii. 1, 13, is *inserted* by man—literally, "if any one yearneth after oversight." But a position, a recognized position, is set forth. *Offices* were less prominent in days of gift, and open ministry (1 Cor. xiv). Gift and office are almost absolutely absent to-day, but to be expected (Eph. iv., James v.)

The Lord's Work. We want to realize more *His* work. It is God which worketh in us. The Lord has done great things for us.

It is easy to be taken up with our work for Him and to forget His work for us. But yet, in a very true sense, our service should be in His name. We are never commanded to do anything otherwise. We should seek to be able to say what God has done with us in our labors (Acts xv. 4). The work belongs to the Lord and it is in Him (1 Cor. xv. 50), if it be a *work* of faith and *labor* of love (1 Thess. i. 3, both words in both verses). Some dear brethren suspect that our frequent reference to our labor unto Him is egotistic. Pride is not dead in any of us, but the *stress* is not to exalt self, but to exalt Him, to record progress in understanding and exemplifying His principles for the guidance of others, to set forth our desire to be separate from all works which we think are based on a wrong foundation, however godly be the brethren engaged in them. The work of the Lord is not an amusement or a humanly-arranged thing. May 1 Cor. xvi. 10, be true of us.

Prayer List.

"They called upon the Lord and He answered them."—Ps. xcix. 9.

1. For dear saints everywhere: specially those attempting to mix and improve, contrary to God's arrangements.
2. For all classes of men, inasmuch as grace can reach the unlikely.
3. For those called to public testimony that they may know this, and grow in grace, and be an example, and have opened doors.
4. For those endeavoring to keep the unity of the Spirit, that they may be kept from a false haste, and unholy delay.
5. For Israel that they may be saved.
6. For the return of the Lord in accord with His Word, and indeed the fulfilment of all His promises.
7. For those who have come to a crisis and gone back, walking no more in the lines of the Lord's appointment.
8. For the supply of the Spirit of Christ, the establishment of Scriptural churches, the raising up of officers, and the manifestation of "gifts."

"If ye ask anything in My Name I will do it."

Bible Meetings announced are commended to the PRAYERFUL interest of saints.

A Movement Toward Unity.

BY the Grace of God, dear readers, I have been constrained to feel that however plausible and easily obtained an alliance-unity may be, there is something hollow and inconsistent in it. Anything that ignores, permits or perpetuates the Lord's Day divisions of the Lord's people is not a fit thing to deal with them during the week. We all realize that Christ prayed for unity, that the Holy Spirit brought it, and that it will be manifested in the nearing day, but do we all enter into the solemnity of the fact that saints meet on all kinds of grounds, and that varying teachers are equally recognized, and that ruin is marked across everything? We have not the gifts of the Spirit. The Body of Christ was a visible, organized, gifted fellowship. There was *witness* then, but corporate testimony is absent now, and our position is not one of sorrow or acknowledgment of disorder or of seeking to put right without compromise or of praying for gifts, but of *all* these things.

The writer has been privileged to send forth to dear saints of God in various connexions letters setting forth the above thoughts, and urging obedience to Eph. iv. 3. He has ventured to propose *united humiliation* and conversation as to the differences of *seemingly* godly teachers. Will the Lord's people pray concerning this? The tendency of some answers is to put aside the tremendous issues, and to assume *something*. The Lord's people among the "Brethren" are inclined to take as a minimum *assumption* the points in which their sections agree. But this will only aim at uniting Brethrenism. Let it not be thought that the writer defends indefiniteness. The Lord's people should be *fixed*, although realizing their immersion in traditions to-day and the consequent blindness. But without making "truth" a changeable thing there should be a willingness to meet, for a conversation that assumes nothing but the Word, with beloved brethren who differ even as to the "open" assembly. The one who pens these words feels convinced that the Lord used, and commanded, and taught symbolically in connexion with unleavened bread at the Supper—but he will gladly go into the Scriptural evidence with those who sigh over disunity, and acknowledge their part in it. We have reached a sad state of affairs. Real saints, who have long sought the Word, are diametrically opposed, and federations, etc., will avail nothing. The prayer of the Lord's people that grace may be given, and that any private and public conferences may be spiritual, will be a true "helping together." Shall we not all, like Daniel, confess our sin and the sin of our people?

"If ye know these things, happy are ye, if ye do them."

CHILDREN'S PAGE.

THE JEWS.

IT will help you, dear children, to a right understanding of God's long-suffering and tender mercies toward Israel if you read Psalm lxxviii. It is here said of them: "They kept not the covenant of God and refused to walk in His ways. They forgot His works and His wonders which He had showed them. He clave the rocks in the wilderness and gave them drink out of the great depths. Yet they sinned more and more against Him, yea, they spake against God in their heart. They said, 'Can God?' " This is what unbelief always says when difficulties arise. Faith believes nothing is impossible or too hard for God, and says, "God can." Further on in this Psalm we read: "They did flatter Him with their mouth and they lied unto Him with their tongue." We are told all this for our warning and instruction. The saints, whether young or old, should not thus wander from God. They went wrong and did wrong because "THEIR HEART WAS NOT RIGHT WITH HIM." If the heart is wrong then the life will also be. The natural heart, that with which everyone is born into this world, can never bring forth those things which are well pleasing unto God. He must first give the new heart and fill it with His love; then if those who have new life hide God's Word in their heart, as did the Psalmist, it will keep them from sinning against Him (Ps. cxix. 11). I hope God has graciously given my young reader this wonderful blessing whereby he or she may please Him. For only those who love God will REALLY love His chosen people the Jews. Now we were reading how they provoked God, though He had so marvelously delivered and wonderfully preserved them. You can read more about their wanderings in Psalms cvi., cvii. It is a sad history. Here again it is written: "They soon forgot His works. They waited not for His counsel." Thus they went their own way. How often young people, as well as those who are older, go their own way, but have to suffer for it. You remember how wonderfully God led Israel for forty years in the wilderness, and He said to them: "Your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot" (Deut. xxix. 5). It was because of their unbelief they were so long in the wilderness, for it was not many days' journey when the Lord brought them up out of Egypt. Yet with all His marvellous workings for them, they were always complaining. They murmured at the manna which God so graciously gave them from heaven, "they despised the pleasant land, THEY BELIEVED NOT HIS WORD." This is why they so often rebelled against the Lord their God. Yet we read over and over again when in their distress they cried unto Him, He delivered

them out of their distresses. So we see how merciful God was, though they tempted Him so often. But when He sent His Beloved Son, the promised Messiah, they refused Him, saying, "We will not have this Man to reign over us." They failed to see that He was the Christ, because He came as a Lowly One. Thus they, through ignorance of the things written concerning Him in the Law, the Prophets, and the Psalms, failed to recognize Him. They expected a mighty deliverer, not a suffering and despised Messiah, as in Isa. liii. How many mistakes are now made by young people and others through ignorance of the Holy Scriptures. We want more like Timothy, who KNEW the Holy Scriptures from a child (2 Tim. iii. 15). Sad to relate, the Jews joined with the Gentiles in saying, "Away with Him, away with Him, crucify Him." "Pilate saith unto them, 'Shall I crucify your King?' The chief priests answered, 'We have no King but Caesar'" (John xix. 15). Thus they rejected their Messiah, and soon filled up the cup of their iniquity, whereby they are "cut off," "but not for ever." At the present time they are among the nations, suffering for their iniquity. Yet God loves them, though He hates their sins, and His eyes are upon them. He knows how Gentile Christians have not prayed for them as they should. The Lord commands believers saying, "Pray for the peace of Jerusalem," and He adds such a gracious promise: "They shall prosper that love thee Jerusalem" (Ps. cxxii. 6). But, alas, like so much of God's Word, it is neglected, and God is thereby grieved. When there is more interest taken in the Jews God will bless His people. I think that if Christians really "grow in grace" they will surely pray and do all they can to send the gospel to them. I am so thankful that the gospel is now to both Jew and Gentile. Yet it is written, "To the Jew first." How sadly this Divine order has been overlooked. I like to read the words, "Even so then at this present time (though as a nation they are 'cut off') there is a remnant according to the election of grace" (Rom. xi. 5). This means that some among Israel will even as among the Gentiles, behold the Lord Jesus as their Saviour, and be made members of the Church of God. Wherefore all who are saved by grace should earnestly pray for the Jews, and for those who seek to proclaim to them all the Holy Scriptures, for faith cometh by hearing and hearing by the Word. The Jews as a nation are going to have a glorious future, for God hath said it, and they will possess every inch of land which God promised to Abraham. The Jewish children, even as their parents, despise the name of the Lord Jesus.

(To be continued, p.v.)

THE Jewish boys and girls appear
To have of God no holy fear;
For they are taught to scorn Christ's name,
And in their blindness still remain.

The Jewish boys and girls despise
The Word which makes believers wise;
They hate to hear of Christ the Lord,
He is by them despised—abhorred.

For Jewish boys and girls we pray
That they may hear of Christ, and say,
"He is Messiah, this we know;
To God, by Him, we humbly go."

All Jewish boys and girls unsaved
Are as the Gentiles, lost, depraved.
'Tis through the Blood of Christ alone
They can approach God's righteous throne.

The Jewish boys and girls we seek,
And of Messiah to them speak;
Tell them of Him Who died to save,
How for His own His life He gave.

The Jewish boys and girls we love,
Pray for salvation from above;
Those added to the Church, by grace,
Dwell daily in the Holy Place.

The Jewish boys and girls will play
About the City "in that day,"
When Israel shall look unto Him
Whom they have pierced and mourn for sin.

The Jewish boys and girls need prayer;
Remember them, this privilege share.
If you are saved, give God no rest,
Till in Jerusalem they are blest.

YOUNG BELIEVERS' COLUMN.

I WONDER how much reading of the Word you have done during the month. And how much of the reading has been study? How much with a view to obedience? Is it possible that the greater part of our so-called prayer, fellowship, searching of the Word, service, may be fleshly energy, and therefore harmful? You may ask: How can I study aright? In one sense it is easy to answer—in the Spirit of God. But growth in grace precedes this. And growth in grace is the result of obedience. And prompt obedience is the manifestation of nearness to the Lord. And nearness to the Lord results from stern dealing with every known sin. And knowledge of sin is connected with the spiritual realization of God's law. Scriptural study can be reached quickly, but it is rarely so. Long years of very gradual progress are not ideal, although usual, and to spare you these, dear fellow believers, the writer would say: Avoid a moment's parleying with sin, or continuance in that which is doubtful.

Shall we together examine the history of the saints at Antioch? They were brought to the Lord through the homely testimony of persecuted

brethren, not regular evangelists, but men who possessed some gifts as members of the one Body, in which the absence of gift is impossible. They turned on to the Lord (Acts xi. 21), an excellent change and resting-place. The authority, with the risen glory, of Christ is brought before us by the title. He was acknowledged, and thus there was the preparation for "going forward." All sin is connected with the non-recognition of His lordship, and headship, and right to command. Our "rights" are obedience and worship. We emphasize our true position when we emphasize Him and His.

But the salvation of individual sinners is not the complete object of God. He desires a sanctuary of united ones that He may dwell among them. Hence, by the grace of God, an evangelist, full of the grace of God, is quickly sent to Antioch, and he is enabled to call the saints alongside of himself and other believers (the meaning of "exhort" and "Barnabas"), urging them to remain toward the Lord in heart as well as outward appearance. The word "remain" seems to suggest *recognition* as saints (cf. xiv. 22—the second sentence concerns admission of enquirers to the assembly), and at once we are told a number were *added* to the Lord. Thus was "a church" formed. But a church needs teachers as well as regular assembly: hence the Divine arrangements of verse 26 where the word "church" is first used of these Antioch saints saved, as ourselves, from among the Gentiles. And the learners were called Christians. Are you a Christian in this sense, dear fellow saint? The next thing shows how the Lord tests His people. They are learning. Will they act? Knowledge without doing is sad. The pockets of these dear fellow Christians must be affected. They must continue stedfastly in the doctrine and the fellowship, or collection. Love to other Christians, and the acknowledgment of the unity of Jew and Gentile in Christ are all important. And another test is desirable. Before Paul and Barnabas are used in world-wide missionary service, they, like Timothy and Titus, must be ready to attend to the details of money, and to show faithfulness therein. Then, on their return, the Lord soon answers the united prayer of His servants, and grants missionary extension from a trained and disciplined church. But even then an extra one is taken, as Abraham took Lot, but man's additions prove a failure. Thus we see the Divine order, the importance of exact obedience, and the right background and foundation for public witness to the unsaved. Why are these things forgotten? Are you, dear young believers, willing to follow Christ against Christendom, even the Christendom-opinions of those whom you love in Christ?

Thoughts from the Word of God.

MESSAGES FOR DARK DAYS.—3.

TRYING AND RELYING.

THESE two are always associated, for if there is the trying instead of trusting, there will be the RELYING upon man, which in these days of departure is so manifest. But some will say, "Are we not aright to try?" Yes, the spirits, as we are commanded, for the Scripture saith, "Beloved, believe not every spirit, but TRY THE SPIRITS whether they are of God: because many false prophets are gone out into the world" (1 John iv. 1). Now it is a sad fact that many believe every "spirit," and think it unkind and uncharitable to try them. Instead of this they TRY to improve the world, "TRY to get people saved," TRY all kinds of new methods to reach the masses. I believe we should be intensely earnest both in building up the saints and in faithfully proclaiming all God's counsel to those who are still without Christ. But directly we begin to TRY, we find ourselves, unconsciously it may be, RELYING upon the arm of flesh. We are reminded of the solemn words, "Cursed be the man . . . that maketh flesh his arm" (Jer. xvii. 5). Everything, if it is to be well pleasing unto God, must be accomplished by Him, in and through His people. For OF HIM and THROUGH HIM and TO HIM are all things (Rom. xi. 36). I know the Word saith, "Work out your own salvation with fear and trembling." But we need to remember the next verse, "For it is God which worketh in you, BOTH TO WILL AND TO DO, of His good pleasure" (Phil. ii. 12, 13). The solemn fact is that we often want to hurry God's work, instead of patiently sowing the seed and waiting for Him to give the increase. Has He not said that His Word shall not return unto Him void? (Isa. lv. 11). It is written, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing and bring his sheaves with him" (Ps. cxxvi. 6). Further, there is the exhortation, with a promise, "Let us not be weary in well doing, for in due season we shall reap, if we faint not" (Gal. vi. 9). But, alas, so many forget this, and TRY to work up a revival, misleading into a belief that if any TRY to be Christians, it is all they can do; which is true, for no one by TRYING and RELYING upon human efforts can become a *one* sense Christian. For Christians are made by God, being born again from above. Such cannot even make themselves "grow in grace," nor abound in every good work, neither can they by TRYING make themselves strong in the Lord. God alone can do this. He has graciously provided the means, which is His Word and communion with Him, and ALL who obey Him are thus privileged and blest. They by their LIFE and lip will witness for Him, and sinners will be converted unto Him. All the TRYING and RELYING upon human efforts will fail. God alone

will work in and through His people when they are obedient to His sure Word.

It is not labor hard and TRY,
But TRUST in God—ON HIM RELY.

"For God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. ix. 8). It is thus, and thus only, that our labor will not be in vain, for it will be IN THE LORD (1 Cor. xv. 58). But in these days the Word is left, and so many being ignorant of God's Word, are TRYING by worldly attractions to encourage people to attend meetings, and thereby they are led to think they are Christians. God's purpose is that His Church should be a WITNESS to the world, as a city that is set upon a hill which cannot be hid (Matt. v. 14). But, alas, it is not in this position, and thus it has failed in its witnessing. So that TRYING is now in the place of TRUSTING and RELYING on human efforts instead of dependence upon the Almighty God. What is the remedy for all this departure? Let us humble ourselves before God, confess our sins and our failures; no longer TRY, but TRUST in Him "Who worketh all things after the counsel of His own Will" (Eph. i. 11). It may be said because we are less active that we are doing nothing to save a guilty world. But, "behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. xv. 22). If we are, by grace, obedient ones, our LIFE must be a blessing. We shall be vessels unto honor, sanctified, and meet for the Master's use, and PREPARED unto every good work (2 Tim. ii. 17). May we be worthy of such honor.

N.B.—Will you read "Soul-Winning"? 9d. per dozen post free.

Five Commands which only Sinners Saved by Grace can Obey.

- GIVE UNTO THE LORD (Ps. xxix. 2, 1 Chron. xxix. 14, Prov. xxiii. 26, Rom. vi. 23).
- SING UNTO THE LORD (Ps. xcv. 1, Ps. xl. 3, *cf.* Isa. xxix. 13).
- SERVE THE LORD (Ps. c. 2, Rom. vi. 17, *cf.* Isa. lxiv. 6).
- TRUST IN THE LORD (Ps. xxxvii. 3, ix. 10, John xvii. 3).
- DELIGHT IN THE LORD (Ps. xxxvii. 4, Ps. xl. 8, cxix. 24).

JOHN v. 24.

- | DEATH. | LIFE. |
|----------------------------|---------------------------|
| Dark (Eph. iv. 18). | Lightened (Ps. xxxiv. 5). |
| Evil (Gen. vi. 5). | Indwelt (Rom. viii. 11). |
| Afar off (Eph. ii. 13). | Forgiven (1 John i. 9). |
| Thankless (2 Tim. iii. 2). | Endued (Eph. vi. 10, 11). |
| Hateful (Rom. i. 30). | |

Have YOU DEATH OR LIFE?

Helps for the Lord's Servants.

MAL. I. is a very solemn passage. It deals with religious quibblers. The sin of Israel was the sin of Edom. So is it not with "Evangelical Christendom?" How important it is to realize when the Lord throws down. The intermingling of promises in such contexts only marks the amazing fulness of unalterable covenant grace (5). The start of the millennial blessing will be "from upon the border of *Israel*." His work will extend through the earth.

Relationship is often a favourite, without realization of connected and involved responsibilities (6). We may profess to serve the Lord, and yet be far off from Him. The Divine report and exposition of heart language are startling (7). How would the Lord describe our attitude? Should we fail to recognize His reference to ourselves? Happy are they who by grace know and confess their sins. Days of pride give an atmosphere against this, and one does not wish for an epidemic of public confessions. But grace is needed to see and give up evil.

These men kept to God's arrangements *professedly*. They had the temple. Are there not some now who have their churches and their organization, yet they despise the Lord's arrangements for His table, and offer in prayer and work that which is not of the Spirit of God? Can such offerings be accepted? To present one known sin is terrible. To feel half condemned by anything continued is to do this.

Such departure from the Lord brings chastisement. Frequently *the leaders* are the cause. How can there be a real approach to God for the removal of His gracious judgment (1 Cor. xi. 32) when sin is excused and pursued?

In verse 10 the Lord says, "Who is there among you who would shut the doors?" As in the Epistle to the Laodicean evangelist He would rather have no ministry than a counterfeit, a human imitation. If we cannot obey the Lord's will as we see it, there is hardly the appearance of true obedience *unto Him* at all. The Lord has no pleasure in that which is offered while iniquity is condoned (Ps. lxvi. 18). This concerns an individual and an assembly and the whole Church. Leaven permitted is a great hindrance in every case.

Again we read a *promise*, which only intensifies the blackness of the sin. Ah, dear friends, many with far less privileges have been and are and will be more faithful than ourselves. Let us beware lest we think His definite and comprehensive and sometimes trying arrangements a *weariness*. Let us beware of offering *corrupt things*. Ananias and Sapphira have not been the only deceivers in the "Church."

But is this all reproof? Nay, if by grace we lay His Word to heart (see Mal. ii.), if we fear the Lord (Mal. iii. 16) there shall indeed be a *blessing*. May the Lord grant the right preparation and expectancy for a right revival.

"MISSIONARIES."

A loving word as to missionary labor may be lovingly given. To preach the Gospel is commanded. But power is needed first. Unsent men may run, but God is dishonored. The Spirit of God does not appoint *anybody*. He picked out Barnabas and Saul *from* a Scriptural Assembly. We do not need a fresh Pentecost, but we need to get to the unity and Scriptural discipleship of that day, before we can expect an awakening. Does the Lord send forth with all different opinions and Church arrangements? Does He form societies which oppose the very plan and exclusive right of His clearly marked churches—of which, alas, none exist at present?

"Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap."—(Gal. vi. 7-9).

"**B**E not deceived, God is not mocked,"
His purposes can ne'er be blocked;
The reaping time will surely be
When we the fruit of all shall see.

"Be not deceived," God's Word is sure,
It will for evermore endure;
What now we sow we then shall reap,
For God will to His purpose keep.

"Be not deceived," what men now sow
Will to an harvest surely grow;
With sorrow some would almost weep
When they the fruit thereof shall reap.

"Be not deceived," the Lord will do
All He hath said—His Word is true!
If now we sow for earthly gain,
Then all our labor is in vain.

"Be not deceived," God hears, He sees,
If we ourselves now love to please,
For every thought to Him is known,
Who will true labor bless and own.

"Be not deceived," if by God's power
We to the Spirit sow each hour,
We shall receive from Him, "Well done,"
When we our earthly race have run.

"Be not deceived," nor yet cast down,
God will your labor surely crown;
If by His Grace you sow the seed,
Unto His glory it shall lead.

"Be not deceived," but faithful be,
Then fruit in glory we shall see.
May all be done unto the Lord,
Then we shall reap a sure reward.

MISTAKEN.

THERE are multitudes in this world who are in this sad condition, yet unwilling to believe it. Thus they go on from day to day beguiled by Satan. If a MISTAKE is made in earthly affairs it always brings regret, and frequently suffering.

How much more concerning heavenly blessings and warnings. But, alas, many never even stop to think about this, for the devil, who is a liar and the father of lies, whispers in their ears: "You are all right; all is well; don't trouble about your sins. Leave the future and live only for the present." It is thus that multitudes, both young and old, are being deceived and MISTAKEN as to their sins, and the awful doom of those who live and die without Christ. It is because we believe and also know that all God's Word is true, that we lovingly and faithfully desire to bring before you the solemn fact that if you think God will not punish sin, you are terribly MISTAKEN, for God, Who is a just God, must keep to His Word, and therefore punish sinners who are still under His wrath. "Without shedding of blood is no remission"—no forgiveness (Heb. ix. 22). "It is the Blood that maketh an atonement for the soul" (Lev. xvii. 11). But many despise the Blood whereby alone sinners can be saved, and Satan whispers: "Your good works (which in God's sight are as filthy rags, Isa. lxiv. 6) will avail." Many believe this, but how MISTAKEN are all such. For there is none good, Scripture saith, no, not one. How then can those who are not *good* do *good* works? It is impossible. Yet many are seeking an entrance into heaven this their own way. What folly! For there is only One Way—that is, through Christ's shed blood. It is one of Satan's lies to make people believe there is some good in all. But through the fall ALL are utterly depraved. God declares it, and any who dare to say or think otherwise are greatly MISTAKEN, being deceived by Satan and ignorant of his devices. Then there are some, and a good many, who declare there is no eternal punishment for sinners who live and die in their sins. "God is too kind," they say, "to thus display His wrath." But remember it was when Christ on the cross was bearing the wrath of God for His people that in anguish He cried, "My God, My God, why hast Thou forsaken Me" (Mark xv. 34). Here we see what an awful thing sin is, and the terribleness of its punishment. Wherefore those who think lightly of sin and its fearfulness are among the MISTAKEN ones who sooner or later will be awakened to this solemn fact. God grant it may be before it is too late. God is very clear in His Word as to all these all-important things, but the devil, our adversary, is very busy; he is deceiving many. Some are so beguiled by him as to affirm there is no devil. How deceived are these, for Scripture declares there is

such a person. It speaks of his greatness, his subtilty, but also of his final defeat, when he will, with the fearful and unbelieving, and the abominable and murderers, and whoremongers and sorcerers, and idolaters, and all liars, have his part in the lake which burneth with fire and brimstone, which is the second death (Rev. xx. 11-15; xxi. 8). This is a terrible verse, but like all God's Word it is true, and though we cannot understand all the awfulness, yet we say, as did Abraham of old, "Shall not the Judge of all the earth do right?" Are you, dear reader, one of the MISTAKEN ones, who say: "I am going to leave the future, and I hope all will be well!" Our opinions are worth nothing. God's Word is sure, and He in mercy will fulfil ALL that is written therein. Not one word shall fail.

MISTAKEN.

HOW many think they are all right,
Who still are children of the night;
Far off from God and dead in sin,
Without a ray of light within.

How many are deceived, and say
That they can live for God and pray.
They think their good works will appease
The One Whom they profess to please.

How many from the Lord now stray,
Going along destruction's way,
Yet try to make themselves believe
That they are right—themselves deceive.

How many never think at all
That each is ruined by the fall,
And none can at God's Throne appear,
Nor in their fallen state draw near.

How many labor, eat and drink,
Who do not care to stop and think
About the future and where they
Will after death for ever stay.

How many are deceived by man,
About God's wondrous sovereign plan;
To save the lost by sin enslaved,
So full of sin and so depraved.

How many think there is no hell,
That at the last all will be well.
"God surely is too kind," they say,
"His awful wrath to thus display."

But every word God will fulfil,
Whether of good or seeming ill;
Mistaken ones will one day see
That all God saith must surely be.

S. A. H.

Questions of Importance.

Dear unsaved reader, do you feel you have peace with God? When you read the Epistles do you feel they meet and describe your case? Are you accepted in the Beloved? Can you from the heart say "Abba Father?" Do the texts for saved ones in 1 John mark you out as one of the church of the firstborn? What is your foundation? Whence your rest? A man may be religious without knowing the Lord Jesus.

"Our fellowship is with the Father, and with His Son Jesus Christ."

SERVANTS.

Serve the Lord (Acts xxvii. 23).
 Endure hardness (2 Tim. ii. 3; 2 Cor. xi. 23, 28).
 Rightly divide the Word (2 Tim. ii. 15).
 Valiantly stand for the truth (Gal. ii. 11-16).
 Abound in good works (2 Cor. ix. 8).
 Neglect not the Word (Joshua i. 8; Acts xvii. 11).
 Tell forth all God's Counsel (Acts xx. 27).
 Stand fast in the Lord (1 Cor. xv. 58; Eph. vi. 10-18).

THIS.

This I know—GOD IS FOR ME (Ps. lvi. 9; xli. 11; Rom. viii. 31).

This I had—BECAUSE I KEPT GOD'S PRECEPTS (Ps. cxix. 56, Phil. iv. 19).

This I do—PRESS FORWARD toward the mark (Phil. iii. 13, Heb. xii. 1, 2).

A WORD OF WARNING TO YOUNG CHRISTIANS.

DEAR FELLOW BELIEVERS,

May we have grace to put on the whole armour of God, that we may thus be enabled to stand against the wiles of the devil, and not be ignorant of his devices. We need the armour to clothe us, and the Spirit of God to dwell mightily in us. Satan's attractions vary, and they are numerous. He is just as subtle now as of old, and we must be on our guard in these "perilous times." If he sees that to work up a so-called revival is to draw Christians away from the Word, he will do anything and almost everything. He will seek to hinder heart Bible study, because he knows that the Word of the Living God is clear as to how saints should live, and powerfully working in and through those who spiritually understand. Obedience to God's revealed will leads to a clearer knowledge of the Holy Scriptures. This is what is greatly needed in these days of departure. We want men like to the children of Issachar, who had understanding of the times and knew what Israel ought to do (1 Chron. xii. 12). But, alas, how few are such. We may be misunderstood, but it is our belief that the almost universal call to attack "the New Theology" is an attempt by Satan to lead away from the Word rather than to it. That which is written again the so-called theology is eagerly read and circulated, whether in newspapers or Christian magazines. Such teaching is indeed a sign of the times and a preparing for Antichrist. But we must not forget that there are many who are looked upon as teachers who indirectly deny the Deity of our Lord, Inspiration of the Holy Scriptures, and teach the Universal Fatherhood of God. These are doing more harm than the preacher at the City Temple, for nearly every one knows what he teaches, but few discern errors in those whom we have mentioned. If only God's people would obey Him and come out from Christendom! This is what is needed; not so much oppose false teaching, but to come out from it. It would bring suffering, but God would be honored and the world would see the difference which God has put between His blood-bought people and the world which lieth in the wicked.

Let us humble ourselves before God, obey His Word, and He will revive His saints, and the world will see it.

Yours for the truth,

S. A. HEWARD.

JOTTINGS.

1 Cor. iv. 17.

The importance of fellowship with Divinely appointed teachers. Unity in ways essential. The character of those who can help—a sin, a beloved one, one acquainted with God's methods. Ways and teaching coincident. In the Lord, in Christ, in every Church. "Who shall remind you"—the sin of forgetfulness and its results. The object in verse 16: How important to be an example!

1 Thess. v. 4.

Saints not in darkness essentially or continuously: hence the need for seeking to avoid it practically. All out of darkness shall not have that day as a thief. The value of the Word in preparing for the return of the Lord. Men by nature "in darkness."

The Divine result they will be "grasped" suddenly (contrast the "grasping" now, (Phil. iii. 12). They will be put down, (κατα). The thief would bind or destroy the owner, and then take away his goods.

Heb. xi. 27.

By faith he left, not delayed or merely considered. Left, not fearing. Not fearing, for he was strong. "As one who seeth"—no strength otherwise. Faith surrenders prospects, opportunities, etc. The New Testament explains that he did not run away because afraid. Collect other passages where it explains O.T. difficulties. There is no fault in "leaving Egypt" because timid. Faith sees. The King and the Invisible One contrasted.

PSALM cxix. 25—32.

My soul doth CLEAVE UNTO THE DUST,

But quicken me, O Lord,
 That I may rise and walk with Thee
 According to Thy Word.

Teach me Thy Statutes, gracious Lord;
 To Thee my ways are known;
 Help me to LIVE AND WALK ARIGHT,
 And Thee to ever own.

Thy precepts I would know and do,
 And with my lips may I
 Talk of Thy wondrous, wondrous works,
 Thy majesty on high.

My soul is heavy, O my God,
 But Thou canst strengthen me,
 And make me strong to do Thy will,
 To live alone for Thee.

Keep me from lying lips, O Lord,
 Grant me Thy Grace Divine,
 That I may walk in all Thy ways,
 And for Thee live and shine.

Lord, I will CLEAVE TO THY SURE WORD,
 Oh put me not to shame,
 But let Thy mercy compass me,
 Thy glory be my aim.

When Thou shalt, Lord, enlarge my heart,
 Then in Thy Truth I'll RUN,
 Obey Thy precepts, by Thy grace,
 Leave naught of them undone.

LETTER TO THE ASSEMBLY AT COLLEGE HALL.—I.

DEAR BRETHREN AND SISTERS,

I will, if I may, address you monthly by letter that you may ponder over a few Scriptural thoughts, and that other beloved children of God may profit.

The growth in grace of some among us is a cause for gratitude; but we all do well to realize our *natural* waywardness, that we may rely on the Lord more and more. Let us beware of the small manifestations of an evil heart of unbelief as to anything, of slowness in obedience, of the beginnings of murmuring, and of mere technical and phraseological spirituality. Any pride at being in God's "house," ecclesiastically, brings us outside it (Rom. iii. 26). It is not *natural* to dwell on our folly, not *pleasant* to remember our sins, but we *need* to do these things, if we would live in Rom. viii. because in Rom. vii.

I want to write a few words as to admission and exclusion. By the grace of God we have been kept from the latter and we want to see more of the former. You will notice that after *salvation* there was, in the Acts, an *adding* (see ii). As soon as any were manifestly in Christ they were welcomed to the Table, and, if I mistake not, Acts ii. 42 shows that there was Breaking of the Bread on the Pentecost Lord's Day evening.

The exclusion of one who is a disciple is a *grievous* error (note the warrant for inclusion in ix. 26, 27). But competent testimony is requisite, and I find that the majority of the Lord's people are too ready to accept verbal profession. And if there is to be discrimination who will take the responsibility with its loss of reputation, or who will satisfy *all* the assembly? Does not Acts ix. suggest that the highest officers in the district must be consulted? Acts xiv. 22 may corroborate. Certainly the Epistles never warrant the parallel exclusion, at least *before* the appointment of elders, by any one below an evangelist, as Timothy or Titus (see Rev. ii. iii.). The *functions* of elders, and their position as "stewards" attending to the *law* of God's house, would imply their responsibility to act, in the absence of an evangelist.

Hence, dear brethren, I feel that whether for regular or occasional "communion" (which cannot be on *different* levels) I have a personal duty as to welcoming, in our present condition of incompleteness, and here is a problem as to which I ask your prayer. Power to discriminate and to fear not the opinions of others is needed from the Lord. It is hard to *refuse*. And as a rule two minutes' conversation will not bring to a conviction as to salvation of the applicant, yet any unwarranted *delay* in welcoming is wrong, even as delay concerning baptism. Hence I will try and see saints even on the Lord's Day, but they must not think me unkind if I want further conversation, however

well known they are to any dear brethren. It is only fair that *they* should know the responsibilities of the action. To partake of unleavened bread is to *condemn* those who differ. To come outside seats is to attack sects. To ask recognition at the Table is to invite *discipline* in everything. Indeed "occasional communion" can only be *non-prevented* because of the hardness of hearts in this day of tradition and declension. One deliberately doing it can hardly realize the position we are privileged to take, or our sorrow at the ecclesiastical sin of to-day. And such an one will hardly help *unity*.

In brief, no formal rules can be given. Occasional assembling will be discouraged. The meaning and results of the identification in act will be definitely stated. Few dear saints will desire to *rush into* the position. Any who wish to break bread at once will be seen, but *probably* refused till after further spiritual conversation. We must *not* involve any in unrealized actions—in eating and drinking judgment to themselves. The Table of the Lord must be kept pure. We must realize the awfulness of the blasphemy of those who say *they* are saints and are not. No thoughtful growing saints will wish to push forward, and none of you, dear brethren, should urge haste even for your dearest friends.

Yours sincerely in one Lord, P. W. HEWARD.

A Solemn Position.

MANY dear people of God differ from the position that the writer feels constrained to take—and among one another. Is no agreement possible? We believe the same Text-Book, and are indwelt by the same Spirit of God. Every diversity shows the power of the flesh, and should humble. Even if we are right we *fail* in not convincing others. Is not *united prayer* concerning this a daily duty—prayer that expects an answer, prayer that is linked with obedience, prayer that mourns the sad state of affairs? And such supplication will lead to homely and spiritual conferences. Meanwhile, the more conscientious we become the more must we be isolated in ministry from those whom we love, and with whom in many things we agree. The more the sin of disunion is realized the more must painfully separating truth be emphasized. Every day we seem to be getting further apart—except in love. Do we wonder that the world scoffs, and that young believers become careless when we are so indifferent in these things? Few will spend a half-hour searching after unity. Past experiences lead them to decide it is impossible. But a company of the people of God has never during the last century *simply* taken His Word, and obeyed readily. The failure of unity-movements is easily understood in the light of this, but most are too proud to confess it. Dear brethren, let us be humbled together.

"Christian Devotedness."

THE title is borrowed, and the second word thereof was probably used by God to encourage the comparative spirituality of a powerful company of Christians more than almost anything else. There is a certain attractiveness in it, and a strong servant of God is grasped thereby. "Devotedness"—"Am I devoted?"—"What is it to be devoted?"—"How about my money and time?" Such thoughts rapidly pass through the awakened mind. "Ah," some will say, "what a pleasure to leave the theorizing as to church-government and the strife as to differences for something practical." Dear friends, all things in the Word of God are practical. Devotedness is not sentiment that allows mixture with things that dishonor the Lord. Present your bodies a living sacrifice is the Divine command. It is here that we often fail. The bodies are built up too much physically, and there is often an unwillingness to lose bodily strength for Christ. Our hands can serve Him as much as our hearts and minds. Daily menial tasks can be "unto the Lord." The importance of realizing in connexion with food, sleep, "recreation" and holidays, that the body is a living sacrifice, or should be, cannot be overestimated.

The early Church started by giving up. A week after Pentecost most had lost something. Many New Testament evangelists had physical weakness and strain. For the work of God they were near unto death. Oh for grace to take the position of devotedness in such a way that there is *real* denial of self. The Apostle in 1 Cor. vii. emphasizes waiting on the Lord without distraction. We remember the words of the Lord Jesus how that He said: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke xiv. 33). The idea of daily bearing the cross is foreign to modern thought. The exultation of the Lord is often verbal, and those who repeatedly say "God first" can descend into the depths of worldliness. The atmosphere of Christ's commands is so distinct from that of to-day, and had we not seen His Word, but had merely learnt "Christianity" from modern practice, we should not have seen the resemblance. The New Testament would appear stern, harsh, and unduly severe to a believer who had not been brought up to interpret it by twentieth century experience, and thus to modify and smooth down its statements. The devotedness that leaves all for Christ, that rejoices in a thorn in the flesh, that glories in tribulations also, that remains at the appointed post amid much tears, that is content with food and raiment, is not found much in the so-called church of to-day.

For Yiddish Bible Service: Miss G. and Friends, 55
"Pray for the peace of Jerusalem."

UNITY—TRUE & FALSE.

TRUE unity is in accord with the *unities* of Eph. iv. The difficulty to-day is to emphasize the One Church and the One Faith. Here two incompatibles seem to be found. But gracious forbearance will bring the saints together, for it is of the Spirit. God forbid that we should deny the manifest diversity of opinion among the professed, *aye*, the real people of the Lord. But can we refuse to acknowledge that saints have received an understanding, and that if the new nature is rightly being shown there will be a drawing together of the redeemed. All have a common life, a common acknowledgment of the Lord; and if these facts are realized and the solemnity of divergence indicated there will be a close examination of oneself and one's belief to the glory of God and the manifest unity of His servants. We often delay real fellowship by self-chosen hurry to recognize the *actions* of a brother. Those who differ from me harm *both* if they quickly say "Yes, you are a Scriptural teacher, and the assembly at Forest Gate is according to the Lord's appointment." They equally sin if *careless* as to this thing. In like manner many hinder real love by a union with a differing brother *just the same* as with one who by grace agrees. Friendship cannot be fully toward those who deny any of the Lord's commandments (see John xv). The evidence that one considers the divergences "slight" is the greatest encouragement of evil, though it is falsely named "Christian love." Love *rejoiceth* not in evil. Let us beware of a unity distinct from that for which Christ prayed, and which He illustrated by the perfect doctrinal and practical and heart and will agreement of Himself and the Father. To sink differences is to make light of truth and light of sin as well. Beware lest any one deceive you, dear fellow Christians, by vain words. It is so easy to please self and men by choosing the path of Christendom; but beware of compromise, abhor that which is evil, cleave to that which is good, occupying till the Lord come.

NOW.

REMEMBER NOW (Eccles. xii. 1).
BEHOLD NOW (2 Cor. vi. 2).
COME NOW (Luke xiv. 17).
SEE NOW (John ix. 19, 25).
LIVE NOW (Gal. ii. 20).
SONS NOW (1 John iii. 2).

Those who are thus blest are

Near to God. By His grace they

Obey Him, and in His power

Work for Him and own Him Who won them by
His death on the cross.

CALENDAR.

MARCH, 1907.—If the Lord will.

	Jeremiah	John	1st	Psalm	John
1	xlvi.	viii. 1-11	17	i.	xi. 1-10
2	xlvi.	viii. 12-26	18	ii.	xi. 11-20
3	xlvi. 1-25	viii. 27-38	19	iii.	xi. 21-29
4	xlvi. 26-47	viii. 39-45	20	iv.	xi. 30-37
5	xlvi. 1-22	viii. 46-51	21	v.	xi. 38-46
6	xlvi. 23-38	viii. 52-59	22	vi.	xi. 47-52
7	i. 1-16	ix. 1-7	23	vii.	xi. 53-57
8	i. 17-32	ix. 8-17	24	viii.	xii. 1-9
9	i. 33-46	ix. 18-26	25	ix.	xii. 10-19
10	ii. 1-26	ix. 27-35	26	x.	xii. 20-26
11	ii. 27-46	ix. 36-41	27	xi.	xii. 27-32
12	ii. 47-64	x. 1-6	28	xii.	xii. 33-36
13	iii. 1-11	x. 7-15	29	xiii.	xii. 37-41
14	iii. 12-34	x. 16-21	30	xiv.	xii. 42-46
15	Revise i.	x. 22-30	31	xv.	xii. 47-50
16	Revise ii.	x. 31-42			

Can you not learn one verse daily? Have you the Lord's warrant for not learning God's Word?

To servants of God we suggest the prayerful reading of His Word morning and evening. Whenever odd moments can be honorably taken, and not stolen from an employer, the opportunity should not be slipped. However, the Word read for mere amusement or duty's sake will not bring profit. It must be mixed with faith, and the related obedience of faith. Separation from "mixed unions" will be of little advantage if the truth is not followed simply and implicitly. It is a solemn fact that few dear saints are changed in action and method and thought by their reading every day. Often a portion is gone through without any loss of pride or opinion or any visible change. The Readings for the Lord's Day are primarily for those who cannot attend sectarian services, or listen to erring teachers. Isolation is not pleasant, and if there be not a willingness to lose there will be a loss, and the time at home will be less profitable than at an unscriptural service. Much prayer for the arrangement of a Christian assembly on ancient lines should be made, otherwise there may be fretfulness or the equally disastrous contentment with disorder and absence of assembling. Any questions will be welcome. Any records of blessing will encourage. Any trials will be gladly considered, and unity in definite prayer promoted. Any hints as to further helping of lonely ones will be gladly received. Let all things be done according to the Lord's Word and arranging. Let His Will be exalted.

Lord's Day Suggested Readings.

3rd. Jer. xlviii. 1-25. The curse on descendants of Lot. Continual reminders of the results of forgiven sin (2 Sam. xii. 14). 6. xvii. 6. Thy works, thy treasures—sad, spiritual counterparts to-day. "As the Lord hath spoken." 10. How God's people must fight against sin: cf. for solemnity "his blood will I require at thy hand." 11. The blessings of trial. 13. Confidence in a place, confidence in their own works. 21. Upon. 25. His arm broken by the Lord's arm.

John viii. 27-38. 28. "Therefore." Ye shall know—yet they repented not—climax sin. 29. Not alone because. 30. The power of a few words: sudden salvation. "Believed unto Him." 31. "Believed Him" (yet) Jews—two classes, see 35. The test for disciples. How to know. The reason of "bondage"—by contrast, 32. 33. Pride

detected. Legal freedom, 36; experimental, 32. 37. Because. 38. Two families.

10th. Jer. li. 1-26. "I will raise up." "In the heart" (marg.) Not forsaken—through. They should have been filled with the Holy One against sin. 6. The danger of false fellowship: cf. Lot in Sodom. 9. Satan's work, fallen man. Babylonianism cannot be healed: must be set aside. To try and improve what God has condemned is serious. 20. Thou—first applied to Babylon; secondly to Israel. God overrules sinners and uses His people. 25. Mountain—government. 26. Not fulfilled yet. Babylon's stones have been employed. Spiritual teaching—that which is under wrath cannot be moulded into something useful.

John ix. 27-35. 28. v. 46, 47. 31. At present the man only sees in Christ one reverent to God. A true statement as to the preliminaries for prayer. 34, 35. They cast out, Jesus found. The one outside believes into the Son of God (not merely a worshipper of God).

17th. Psalm i. The Lord's people lose blessings by false connexions. The Word of God valued in a right position (2). Two kinds of companionship (the world and the Word) do not agree. Verse 2 must precede verse 3. Few saints are trees for beauty, stability, manifest life, fruitfulness, shadow to others. Fruit is not by jerks. Fruit first, leaf after (see Matt. xxi. 19). 5. The wicked shall not rise when the righteous do. 6. Two ways.

John xi. 1-10. Mary was the one who anointed . . . therefore they sent. 4. Not with the object of death, or this final goal. 4, 5. Christ's love did not make Him hurry the appointed arrangement. 9, 10. When God withdrew the constraining from without, Israel showed their inward natural desire and darkness by killing Christ. The Light must shine through His Day. (13. He said, they thought).

24th. Psalm viii. 1. To be certainly fulfilled. 2. How God glorifies Himself. "Thine enemies." "Thy oppressors." Acts ix. 5. The enemy Antichrist. 4. Messianic (see Heb. ii. 8). 8. Christ over all—a twofold glory, above His people and nature: the Church and the earth purchased.

John xii. 1-9. "Therefore Jesus." ("Therefore" starts verses 1, 2, 3, 4). 3. Spikenard—True-nard—a symbol of spiritual obedience, and Divine glory. 5. Men rather than Christ: so many think of the use of time, apparently unresultfully unto Him. 7. The Lord values faith's grasp of His work. 8. Yet they knew not. 9. Another "therefore."

31st. Psalm xv. A twelve-fold description of the Righteous One—six positive, six negative. Six is the number of obedience to law (the word for "fine-twined linen" is also "six"). The heart right: loving one's neighbour emphasized: hating sin. What a contrast to Pharisaic righteousness.

The Lord Jesus shall not be moved for ever! See, too, xvi. 8.

John xii. 47-50. "If any one." "I am not judging him" (now). Christ will come to judge. Believe not, rejecting, not receiving. "He hath his judge." The same principle in Rom. ii. 12-- "As many as have sinned in the law shall be judged by the law." The solemnity of knowledge. 49. Those who would have power in ministry must simply represent the Lord. 50. His commandment, implicitly obeyed by Christ, the way to life. Contrast Paul, Rom. vii. 10.

A RETROSPECT OF SIX YEARS' TESTIMONY BY LITERATURE.

CHANGES have taken place since 1900-1901. Christendom is hurrying on to apostasy. Simple adherence to the Word is less common. Federation is more popular.

And we have individually changed. *Are we nearer the Lord?* Some perhaps who read these lines were not "in Christ" when the century commenced, and now rejoice in Him. Dear friends, is the change of character and living sufficiently marked? You have been created, not developed, a heavenly one, a representative of a rejected Lord. Some, probably, were outside Christ then, and do not know Him now. They think themselves safe, but there is a way which seemeth right unto a man, but the ends thereof are the ways of death.

The writer can rejoice in wonderful blessings. Many problems and portions of the Word comparatively unknown then are full of suggestiveness now. By the Lord's grace there has been some willingness to give up, and a desire to be conscientious in the testimony of truth, and to be cautious in circulation, *even* of one's own literature and as to little things, leads to the following message.

When at any time readers of "back numbers" possessed or afterwards sent forth, come across statements contradicting the following portions of that which we believe to be God's truth, will they kindly realize that, in the Lord's mercy, the writer sees more fully the Lord's will?

- (a) There is sinfulness in any identification with any forms of Christendom, including modern societies. Christians in all associations are loved, but not their associations. (The idea of our "Bible Training College," as an organization, apart from any church after God's appointment, and training preachers for *varied* connexions, failed to stand God's test).
- (b) It is important not to recognize diverging brethren *as teachers*. (Reprints from old writers, *perhaps*, hardly illustrated this).
- (c) General circulation, or advertisement, of books of teachers who in any way leave the Word of God is not warranted. ("Reviews" often erred in this respect).

(d) The Church of God does not at present exist as such, and churches *cannot* but *ought* to be found.

(e) The Return of the Lord is *after* Antichrist's reign, and will welcome *all* His people into His Kingdom, although diverse shall be their rewards.

(f) Titles like "Pastor," as at present applied to denominational and merely undenominational *officers* are unscriptural, and courtesy should not suggest their use. (Will brethren kindly note that *the removal* of the title from their envelope is not an *insult*, but a conscientious seeking after truth?)

(g) The public ministry of sisters in the assembly of God is forbidden.

(h) The gospel is never to be "offered" as though Christ died indefinitely, and as though faith *ensures* the application of the work to the individual.

Our hearts are full of gratitude for restraining from much error that surrounds. But we must emphasize sorrow at *mistakes* and *omissions*. Often there is inexact phraseology; and the appearance of inaccuracy or uncertainty as to truth is sin. Will the Lord's people refuse anything that *seems* in any way to deny quick satisfaction to the Word, *absolute* natural sinfulness, regeneration before any spiritual act, the covenant character of Christ's work, the danger of veiled false fellowships, the command of a weekly Breaking of Bread, the eternal co-blessing of saints of all ages, the ruin of testimony in this day, the impossibility of improving Christendom, and so forth? If at any time any reader is "doubtful," correspondence will be welcome. This magazine has been issued intentionally to the glory of God, and zeal for His glory will lead to devotion of time to those concerned about His teaching and the obedience He seeks. And united prayer will not be amiss that increased knowledge may mean increased clearness and earnestness, to the praise of the glory of His grace.

PERCY W. HEWARD.

College Hall, 340, Romford Road,
Forest Gate.

UNITY.

One Church the Lord appointed here,
Yet men have "churches" made,
And yet they hardly seem to fear
Though He is disobeyed.

One faith there is which we should hold!
Can "contraries" be true?
Oh may the Lord His Truth unfold
Alike to us and you.

Dear readers, do we bring Him praise
When "difference" we excuse?
Or are we leaving His own ways,
Our paths and schemes to choose?

Monthly Record of Testimony.

IN the Lord's name we have endeavored to go forward. Multitudes of obstacles have hedged up our path, but in the grace of God there has been a clear pathway step by step. "Cutting thy way straight along the Word of the truth" (2 Tim. ii. 15) suggests much toil and difficulty. But the presence of trials does not imply the absence of strength, and if we leave God out of the question we are acting as unbelievers.

The gatherings for believers have been heart-searching. Marriage, The Home, Finances, Eph. v., A Good Conscience, The North Wind and the South Wind, Missionary Labor have been amongst the subjects. Mistakes of saints are impressed by the studies in Genesis. There are some who go forward and backward, without spiritual fixity. Others lack the absorbing devotion to Christ which those who realize they will be His Bride should have. Others fail in the manifestation of the gentleness and meekness of Christ. All of us are in measure linked to a corrupt Christendom. The reflection is not altogether exchanged for that of His will. The constraining and heart-humbling power of truth, making us quite distinct in manner from mixture-Christians, is not so manifest as one would like. The failure of each acts on all, and that of all reacts on each.

We need prayerful enthusiasm for the rescue of others, who are going on hot coals, and trying to make a fellowship of light and ecclesiastical or well-reported darkness. Why, dear fellow Christians, the majority who profess to be in Him have never read the New Testament to guide their church arrangements. Many attend where there are concerts, and "pastors" who deny covenant redemption, or the existence of life before faith, or the truth as to dispensational ruin and the Return of the Lord. Many have never heard that the Lord's Supper is travestied to-day. But some will say: "Why write thus? The magazine is full of your jeremiads and church government theories." Beloved friends, the magazine is a witness that may be silenced, so far as you are concerned, which seeks without pride or pleasing of man to emphasize forgotten parts of the truth. You may remark that you prefer a simple Bible Reading or an address on the exceeding great and precious promises. Are you ready for such, while discarding the great things of His law? Have you gone into these subjects? Will you blame an enthusiasm to impress the unconcerned? We take the gospel to the unsaved, and *repeal* it, peradventure the Lord will at last quicken. The writers did not at once see these things, but this is not stated to excuse your delay. Do not imitate their mistakes, and efforts to keep in and in with the better section of that which makes itself manifestly Christendom

by shading off into it. Do not hold back because of the sanction of great names. You will not complain of the continued knocking, if it awakens you out of a house on fire. You may not see the need for it, but how can you be content with the absence of discipline, varying teachers, no line of demarcation, and your own lack of love to the Lord? You may fear to become too critical, and condemn those who pick holes. How can you in view of Matt. vii. 5, refuse to pluck out the beam, and *THEN definitely see to your brother's mote?* The Lord does not condemn the action, but its manner. You cannot reprove till you have a good conscience. You cannot praise with united acceptability till outside the camp (Heb. xiii. 15). You cannot understand till you *will* to do, or do till you understand (John vii. 17). It is idle and sinful to ask the Lord's guidance when you have it, or to seek advice, if like those with Jeremiah of old, the obedience is not determined unless the advice coincide to some extent with one's opinion.

But to return to the *Record*. The witness in the open air has been little, for there is danger in fleshly activity, running before sending, testimony corporately before church organizing. The children have heard God's truth. Believers attend as hitherto. Additions are besought *from Him*. The indoor work among Israel is slow. Two or three are not to be despised, and the setting forth of *Atonement* has been graciously permitted. The window has been used for *written* witness, including answers to two Jewish questions put through the letter box. Letters concerning unity have been written to many saints. The Prayer Meeting for Israel will (p.v.) have been held with spiritual profit ere this go forth. The Friday midday meeting (1—2; 16a, Aldgate Avenue) has been recommenced. Correspondence concerning the truth and help in Greek will be cheerfully rendered. If there is any way in which we can aid dear fellow saints, they will privilege us, and glorify God, by informing us.

Hab. iii. 17, 18, seems to have a frequent application. All kinds of things are lacking. The heart is ready to say: "If only we had this or that we could print and scatter literature and build halls and send forth gifted preachers." We do not mean that *finance* would do all this. *All* kinds of things are missing. But are we using what we have? All things work together for good. The trials permitted only blow abroad the spices, crush out the precious wheat and press forth the grace-given myrrh. May we be content for God's ways, and see our sins.

Received with GRATITUDE to the Lord (Literature Circulation): L.O. 2/-, A Friend in Ireland 10/-, H.W.M. 2/-, S.J.S. 10/-, Post Mark Brigg 4/6, A.B. 5/- (for Ceylon), Bible Testimony: 330 5/-, 331 5/-, 332 2/6, 333 10/-, 334 5/-, 335 £2 2s., 336 10/-, 337 2/-.

Exclusivism—True and False.

ALMOST all fear the word "exclusive." Titles are given freely to prejudice believers for or against one another. A prayerfulness in the use of such words is all-important.

A beloved brother writes:—"Will you let me say one thing?—with true affection. . . . I have seen, with some alarm and regret, tendencies in 'Thoughts' to out-Herod Herod—to become more exclusive than the 'exclusives'!" Any loving criticisms are welcome, but our dear fellow-believer mistakes our position. Among saints known as "Exclusive" and "Open" Brethren we know there are many godly men whom we would acknowledge as such. But both alike are, we think, theoretically too narrow and close in admission to the Table. The *slightest* deviation of my brother from me should cause me sorrow, but the *greatest* does not exclude him from the Lord's Table. If participation in sin be involved in the welcome, in how many sins did Paul participate? But as the Supper belongs to the Lord, the twofold thought of the Table must be prominent. Resurrection life is suggested and this qualifies: authority is indicated and this must be recognized. The leaven of a brother must be sought out and rebuked. If it is not thus dealt with by those in authority leaven is *seen* with them in "the house." If the *Scriptural* reproof is not accepted, the leaven is not in the house, and till one can see nothing but leaven in the one named a brother (1 Cor. v. 7) he cannot be rejected. But, alas, we all fail even in this, for reproof is never absolutely Scriptural, and to the extent it fails, or loses power through the absence of previous consistency there is participation.

But though many dear saints are theoretically close, they are often practically broad. The *test* of a professing believer is solemn. Qualified brethren must be satisfied that the applicant is a disciple (Acts ix. 26, 27). The plentifulness of hypocrites must be recognized, and discernment sought from the Lord.

And it must never be forgotten that the Lord's principles are *absolutely*, and not merely relatively, "exclusive" of sin. Unless there be a *good conscience* in this respect on the part of those in authority a Scriptural assembly hardly exists. Alas, a good conscience does not justify. We all fail as to the Lord's principles. But to tolerate a single sin as permissible error of judgment is fatal. To speak lightly of it is a great sin. No pandering to wealthy brethren or human wishes is allowable. Who, then, is sufficient for these things?

And the *platform* is narrower than the *table*. And in this the most "exclusive" seem too broad. Teachers differing as to baptism are equally *recognized*. "Gifts" do not contradict, and knowledge of more than the first principles, and holding of

the faithful Word as one hath been rightly taught, are essential before office attained by gracious growth.

Hence we cannot but welcome all saints, condemn all sins we see as by grace we go forward, and acknowledge only such brethren as teachers with whom by the Lord's mercy there is agreement. Another attitude may seem modest and courteous, but it would *necessarily* be disobedient, and against light. Doubtless in our recognitions, or the reverse, we have many sins of ignorance, but the removal of these will not be a semblance of love in unkind broadness. If I think anything to be right, though it be wrong, the doing of the opposite is not doing the right, but doubling the sin. My "thinking" does not make a wrong thing right, however, and a holy realization of personal waywardness and of the solemnity of life and influence are necessary to progress in the Divine pathway. May we soon be enabled to say: "Through Thy precepts I get understanding: therefore I hate every false way."

THROUGH THE PRECIOUS BLOOD.

OUT of darkness we are brought,
And great things for us are wrought,
Sin and Satan's power made naught—
Through the precious Blood.

To Jehovah made so nigh,
Heavenly blessing, rich supply,
Seated with the Lord on high—
Through the precious Blood.

In the Holy Place we stand,
In the Lord, at God's right hand,
View His majesty so grand—
Through the precious Blood.

By His Spirit daily led,
With the heavenly manna fed,
And the courts of heaven tread,
Through the precious Blood.

Saved and safely kept away,
In the straight and narrow way,
While God's precepts we obey—
Through the precious Blood.

With the Lord we soon shall reign,
When in love He comes again,
With Him we shall then remain—
Through the precious Blood.

We shall dwell in heaven so bright,
Where the Lamb is all the light,
Walk with Him in spotless white—
Through the precious Blood.

S. A. H.

"THE BLOOD OF CHRIST."

We far off ones are made nigh,
In the Blood of Christ.
God will every grace supply,
Through the Blood of Christ.
All our sins have been forgiven,
By the Blood of Christ.
We shall enter into heaven,
Through the Blood of Christ.



The Bible Temperance Educator, 1906. The writer almost trembles to review anything, lest "mixtures" be encouraged, loving candour veiled, and isolated sentences be used by friend or foe. As a life abstainer, he longs to avoid doing *anything—anything*—whereby his brethren stumble. Grief at the common wine-desiring and all self-pleasing habits of professing Christians, despite hindrances to others as well as the guilty one, cannot be too strongly expressed. The idea that because we say *unfermented* wine, real wine must have been always and everywhere fermented, denies the present existence of unleavened bread as bread; refutes competent Jewish and Christian testimony; and (*more seriously*) supposes that Christ's Passover-arrangements were a violation of the commands of Exodus xii. We cannot see how fermented wine may rightly *represent* Christ, and therefore must refuse to recognize most professing *Tables of the Lord*, AS SUCH. But *equally* so is it with leavened bread. The question of *obedience* to Christ's appointment commands the absence of ferment in the Supper, and the argument of Rom. xiv. 21-23, if applied, will quickly stop most of the other use thereof among *real* disciples. But while we thank God for help through Mr. Pyper's writings, we cannot even half identify ourselves with a temperance or *any* philanthropic or Christian organization, apart from Scriptural Churches or assemblies seeking this position. A believer is not called to be a Good Templar. And the promotion of temperance among the world is not God's work. The only constraining argument appeals only to saved ones, immediately after salvation. We must not specialize against one sin, or treat the unsaved as believers. In the same way, Lord's Day observance by the ungodly is not a spiritual object. It only confuses Church and world—to the harm of both; and follows the system of Constantine. One word to those who attack total abstinence, lest the Lord's people become merely temperance advocates, and "mix" with *all* classes. Avoid and oppose the sin; not that which may be *used* by Satan to lead to it. All obedience places in a position of *peril*: but so does disobedience. *Half*-obedience is most dangerous, e.g. leavened bread and unfermented wine at the Lord's Table. Do not consider that because there have been *some* wrongly-based arguments (e.g. calling on the world as if saved, or favouring social or individual reform) that *all* are the same. *One* Divine argument is enough. Because Agnostics and those condemned in 1 Tim. iv. have opposed ferment shall we ease our conscience that we may *refuse* abstaining, which rests on an *entirely different* reason. 1/- 2, Bellevista, Clifton Park Avenue, Belfast.

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Thoughts from the Word of God.

A BIBLE MONTHLY.

Seeking to emphasize all the Scriptures, and to glorify the Lord in so doing. Expositions, Consideration of Practical Problems, Guidance in Emergencies, Exhortations, Devotional Messages. (Indeed true doctrine is both practical and devotional).

Commended to servants of the Lord for personal perusal and prayerful circulation. Possibly you, among others, praise God for this Monthly. Will you not lead fellow saints to do the same? The work is one of financial loss and spiritual profit. Hence the co-operation of those who heartily agree may be earnestly suggested.

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- Bible Readings every evening—Monday, Tuesday, Friday, 8 p.m., 16a, Aldgate Avenue; Lord's Day, 3; Wednesday, 8; Thursday, 8.30; Saturday, 7, 340, Romford Road, Forest Gate. And Lord's Day, 11, Palmerston Road Hall.
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- Correspondence and Conversation in the Lord's Name—as His people desire it and strength is given.
- Visiting of tried and isolated ones in various parts will be arranged when possible.
- Literature witness through "Thoughts from the Word of God," "The Student of Scripture," etc. The Lord has used these Magazines to lead the writers and those associated to their present position. In the absence of many gifted teachers the printed page will be widely sent forth, as grace is given.
- The window of 16a, Aldgate Avenue—with written testimonials to Israel, answers to questions, etc.

But who is sufficient for these things. Strength fails, but for grace. Wisdom is needed. Humility is required. Continued waiting on the Lord is essential. Spirituality and marked obedience are necessary. *Will readers pray much?*

(Kindly notice the Editor does *not* now reside at 14, Pier Head, Wapping, but 340, Romford Road, Forest Gate, Aldgate Avenue, and not Hebron Hall, Rotherhithe, is the other meeting-place of the assembly. One or two friends are gathered at Acton).

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THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN 17:17

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"Unto the Lord" and "In His Name" is sent forth this little messenger of sovereign grace to helpless sinners, and of implicit obedience to a perfect Word, written for such when born from above.

EDITED BY
PERCY W. HEWARD.

"If ye be willing and obedient,
ye shall eat the good of the land."
—Isa. i. 19.

"He shall give His angels charge
over thee to keep thee in all thy
ways."—Ps. lxi. 11.

"Unto you that fear My Name
shall the Sun of Righteousness arise
with healing in His wings."—
Mal. iv. 2.

"If ye know these things happy
are ye if ye do them."—John
xiii. 17.

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We do not desire to make "a
creed" apart from the Word. But
in days of wandering and plausible
statement of lies we may state,
especially for new readers, that the
whole Scripture is accepted, the truth
of the limited Covenant asserted,
the responsibility of unsectarian
separation emphasised, and the hope
of the Lord's return to His suffering
people held forth, in this Bible
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PREFACE.

IT is a blessed thing to exercise oneself to keep a conscience void of offence. The flesh suggests compromise, as the wisest thing to-day, but loving assertion of that which one believes to be true will not offend those impressed with the solemnity of service, and they will feel a distrustfulness of any one acting contrarily. "Courtesy to saints before faithfulness to Christ" is a dangerous principle. "Ye serve the Lord Christ" is an important motto. But love to the Lord is love to His people, and the harsh, bitter, unduly emphasised, self-opinioned statement of anything, even *truth*, will not suggest real affection for Him, but pride concealed. Dear fellow saints will remember the Scylla and Charybdis of an editor, and, helping together by prayer, should see to it that they are no hindrances to a movement after spiritual constrained, unpatched-up, and primitively-obedient and resultant unity. If we are in the "if's" of 1 John i. 7, 9, this Magazine will be a blessing to all concerned. Love never hides differences, letting each one take "poison" instead of "food."

"AS THE LORD HATH SPOKEN."

AS the Lord hath spoken," He will surely do,
Not one word is broken, all shall come to view.
He will never sever those in wondrous grace,
Who are His for ever in the Holy Place.
"As the Lord hath spoken," oh, what comfort this,
He has given the token, every word is His;
And the day is dawning when He will fulfil,
In that glorious morning, all His purposed will.
"As the Lord hath spoken"—blessings, judgments, too,
Not one purpose broken, ALL our God will do;
Sinners now are pardoned, with the Lord made one,
Rebels who are hardened are against God's Son.
"As the Lord hath spoken," tell it all around,
"Naught can e'er be broken," let the echo sound,
Promises and precepts God will SURELY keep,
There will be no "excepts" in His purpose deep.
"As the Lord hath spoken," from the first to last,
Nothing can be broken, firm it is and fast;
God's sure Word abideth, it can never fail,
Though a man derideth he shall not prevail.
All that man hath spoken, though it seemeth well,
Will be surely broken, God's own Word doth tell;
For the Lord will humble, with His mighty fan
Blow, and all shall crumble—ALL the works of man.
"As the Lord hath spoken," rings oft in our ears,
Not one promise broken, Christ for us appears,
In His home in heaven we in Him shall stand
All complete, forgiven, in the heavenly land.

"The Word of the Lord endureth for ever."

"If ye love Me, keep My Commandments."

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EDITORIAL JOTTINGS.

Our Place. *Every one* has "a place," appointed by the Lord. Of old, and "in that day," these places will be "in the Body." At present there is disorder, but individually we must, in humble earnestness, recognise the Lord's authority. Be not in Liverpool if He says London. He alone can "place into the ministry." If He puts into the background, the service there is prominent before His eyes. To stand up for our opinion of arrangement is to dishonor Him. Pride can be pushing forward, or drawing backward. Find out your place, dear fellow saint—and keep it. The life of the Lord Jesus was thus summed up by the dying thief—"He did nothing out of place." And the men of 2 Thess. iii. 2, are called "out of place."

And it may be asked: "What is the place collectively of those who send forth this monthly?" They are simply seeking to carry out the Lord's will, even though the flesh suggests it wants revision. The *doctrine* and *practice* of the first century are alike up-to-date. Some reject the latter though earnest for the former. We seek to be a church called-out manifestly, and witnessing against all evil, and unto all the Word, practising the Lord's discipline, and acknowledging our own failures.

Dispensationally our place to-day, dear fellow Christian readers, is privileged. We are favored with complete Scriptures and fuller understanding of God's purposes than those before. We are on resurrection ground, with the spirit of sonship in our hearts. But what shall be our place in the kingdom? Some shall be least (Matt. v. 19). In the eternal glory we have, by mercy, an assured and everlasting place (John xiv. 3).

Many cleansed lepers forget to give thanks. It is easier to remember to pray than to remember to praise. The nine—the majority—had come to Christ, they had obeyed His command, they had received His blessing, yet they were far off from Him when praise ought to have been prominent. The Lord notices the absence of such, and He is grieved. *Where* are you, dear fellow Christian? Have you omitted to give thanks. Mercy has indeed abounded to us. Shall we not be full of gratitude?

The one who returned had a special word of encouragement. The Lord refers to him as saved by faith. The act of praise sprang from faith. We miss many blessings by forgetting to praise.

The fact that a Samaritan returned reminds us how many less favored are often more grateful. Let us not despise one another. Let us not be too proud to acknowledge we are cleansed lepers. The journey to Christ is well repayed.

Such were Israel in Christ's day. Such are many of the Lord's people to-day. Are you moved with compassion on this account? Do you pray that the Lord may send forth laborers? Do you realize that to-day there is a plenteous harvest? Hundreds of impressed believers can be found who sigh for deeper knowledge of the Word.

It was after prayer that the Lord chose: after united prayer He sent forth. After fellowship in prayer the church at Antioch became a missionary centre. The need was grasped, and there was anguish before the Lord, and self-denial, expressed in fasting.

And we do well to notice that the Lord promises pastors in this dispensation, as well as for Israel in that day. For many of these things He waits to be enquired of, and to be gracious. Let us, in humble dependence on Him, seek that the right men may be obtained. Like Jeremiah, they will be naturally shrinking, for He speaks of them as "thrust out"—aye, and there is the thought, "thrust out of Christendom."

(CONFERENCE TESTIMONY.)

It is well to gather around the Word in humble dependence on its Author. *When* the proud are exalted, then the people of God do well to meet and encourage one another, and think unitedly of His name. Oh how many sins—self-pleasing and sectarianism among them—are wrapt up in forgetfulness of this. "Often" is a gracious word. Love of one another will constrain fellowship with one another, and talking one to another.

Most dear saints know that we are privileged to spend days of absence from ordinary business in the business of Bible study. Daily employment may be equally "unto Him," but the opportunity for greeting one another, and examining ourselves solemnly, and talking in His fear is very blessed. Some readers will receive this ere the day which men called "Good Friday," which indeed comes near the anniversary of the death of our beloved Lord, the last day the world saw Him (whom we remember, as the One who once died, *every* Lord's Day, in one of His appointed ways), and near Israel's Passover. At 3 and 6 p.m. we shall have humble worship at College Hall, 340, Romford Road, Forest Gate. Likewise on "Easter Monday." 6 p.m. on intervening Saturday, and 3 p.m. on Tuesday. All arrangements, if the Lord will. Oh for holy contrition, heart searching, and decisive separation. "A little reviving" is our expectation. Will you have "fellowship." The Father still seeks true worshippers, but He would have us unspotted from the world.

PERCY W. HEWARD.

LETTERS TO THE ASSEMBLY.

MEETING AT COLLEGE HALL, &c.—II.

DEAR FELLOW SAINTS,

The Lord has privileged us to see things that are hidden from the wise and prudent of this age. He has united us to Himself, and given us all spiritual blessings as well as the anticipation of many of them, and the present realized possession of some even now. Amid the ruin of Christendom, and despite our own weakness, we *have* eternal life, and are made nigh in the blood of Christ. What manner of persons ought we to be. Without holiness no one shall see the Lord, and we cannot enjoy His presence or have hope of His glory, unless there be the evidence of that new life, which is from above.

And we are privileged in various ways beyond many *fellow saints*—that we should live correspondingly. For us to murmur is much more sinful than for a heathen just saved. For us to be sectarian in manner would be more complex iniquity than for one brought up in ordinary denominational surroundings. For us to be slothful would be far more deserving of chastisement than for those less favored. We can not only see some things to which circumstances blind others, but we have the opportunity for carrying out the Divine arrangements in holy fellowship which isolated believers have not. Are we sufficiently grateful? To whom men entrust much, of him they ask the more. It is required in stewards that a man be found faithful.

Do you realize, dear Christian brethren and sisters, that Christendom is a Satan-inhabited mustard tree, and its teaching nigh-leavened meal? Can you find anything in Scripture as to State churches, infant baptism, modern Lord's Suppers, congregational independency, political Christianity, general redemption, post-millennialism, the improvement of the world, unity with unbelievers, societies ignoring *Christian churches*, sectarianism, universal fatherhood, fleshly perfectionism, and so forth? What do you feel concerning the aping of 1 Cor. xiv. without the power? How does the self-complacency of believers to-day strike you? All these things, dear fellow workers unto the kingdom, are snares of the devil, and to treat those in them as if not in them is false charity, and wicked encouragement of evil. Beware of *indirect* friendship with the world. Beware of that "fellowship" which makes little of walking in the light. Let them return unto thee, but return not thou unto them.

It is not easy to isolate oneself from every wrong system without bitterness. Love to all saints must be felt, else where is the proof that we have passed from death unto life? *All regenerated are neces-*

sarily brethren. But can we show love in the same way to an affectionate, obedient brother, to one who is just recovering from a severe illness and to another who is obstinately setting aside some of the arrangements of our Father? Jealousy for truth is almost forgotten. But what saith the Scripture? "This is the love, with the Divine effect that we may keep on walking according to His commandments." If a high priest had entered without blood into the Holiest, or a priest without washing into the Holy Place, would the offence have been light? Shall we dare to say that because manifest judgments, as on Uzzah, are absent, that disobedience is more excusable? The Lord does not now smite those who teach a Babylonian substitute for believers' immersion, and the saints, like the world, amuse themselves with perverted ideas of grace, and begin to think that God is such an one as themselves. But what shall be the kingdom position of such in view of Matt. v. 19? Can we go and encourage them by occasional attendance at meetings, and thus, moreover, lead others to believe that differences among teachers are unimportant?

I had thought, dear friends, of writing you about finance, but will only say: "Be willing to give up for Christ"; read 2 Cor. viii., ix., and see how much truthfully applies to you.

I had also intended suggesting how we could influence others. For saved sinners long to see others saved, and delivered sectarians or interdenominationalists long to bring others to unsectarianism, or *rather* to Christ's words. Let us deal very affectionately, and humbly, with weak saints. Perhaps we have had far greater privileges. In view of the Judgment Seat of Christ, how much are we doing to bring others to the position we have only lately seen in anything like Scriptural distinctness? Gratitude is not idle. Would you like the Lord to find you in your present condition? Could other believers say you had in every way sought to undo past misleadings—which, if undone, will bring *loss* "in that day."

Yours very earnestly in one Lord,

PERCY W. HEWARD.

THE WICKED (Jer. xvii. 9).

The HEART of the wicked (Prov. x. 20).
The THOUGHTS of the wicked (Prov. xv. 26).
The MOUTH of the wicked (Prov. xv. 28).
The WORDS of the wicked (Prov. xii. 6).
The SACRIFICE of the wicked (Prov. xv. 8).
The HOUSE of the wicked (Prov. iii. 33, xiv. 11).
The WAY of the wicked (Prov. iv. 19, xv. 9).
The END of the wicked (Ps. xxxvii. 38).

CHILDREN'S PAGE.

THE JEWS.

WHEN I sit down, dear children, to write to you about Israel, I find it difficult to tell you all I want in so small a space. For it is such a big subject; God's Word tells us of their past history of continually wandering from Him, and how He finally scattered them among the nations, where they are now suffering, because of their rebellion. Then we also read about their PRESENT condition of rebellion, for they have not changed, neither will they (as a nation), until God fulfils His promise in Eze. xxxvi. 26, 27, and graciously gives them a new heart, and puts His Spirit within. But now they are blind and the veil is upon their heart, so that they neither see themselves as sinners, nor believe that Christ is the promised Messiah. They are like the Pharisees of old, and still follow the traditions of men, and reject the Law of God. How true, like all God's Word, is Rom. x. 2, 3, "For they being ignorant of God's righteousness, and going about to establish THEIR OWN RIGHTEOUSNESS, have not submitted themselves to the righteousness of God." (Cf. Isa. lxiv. 6. But they will not alway remain in this sad state, for God will fulfil all His wonderful promises to Israel; they will yet have a glorious FUTURE. We read so much about what shall take place "in that day" which is still future. It is written that Israel and Judah *together* (no longer divided) go up weeping to seek the Lord their God. They shall ask the way to Zion WITH THEIR FACES THITHERWARD (now their faces are turned away from Zion). God will, through suffering, bring His lost sheep back to Himself (Jer. l. 4, 5). Now will you read Zech. xii. 10? "They shall look upon Me Whom they have pierced, and they shall mourn for Him. In that day there shall be a great mourning in Jerusalem; the land shall mourn." Then in the next chapter: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness," and in the last verse God will say, when He has pardoned all their sins, "It is My people," and they shall say, "The Lord is my God." Then it will be that "the desert shall rejoice, and blossom as the rose . . . the eyes of the blind shall be opened and the ears of the deaf shall be unstopped . . . then shall the lame man leap as an hart, and the tongue of the dumb shall sing . . . the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. xxxv.). "And the streets of the city shall be full of boys and girls playing in the streets thereof" (Zech. viii. 5), for the joy of the Lord will fill their hearts to overflowing. Then it

will be that Jerusalem shall be a praise in the earth (Isa. lxii. 7). It "shall be exalted above the hills; and all nations shall flow unto it, and many people shall go and say, 'Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths, for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem'" (Isa. ii. 2, 3; Zech. viii. 23). I must not close without being faithful to any of my young readers who are even as the Jews now—under God's wrath. The Lord Jesus, Israel's rejected Messiah, died for Jews and Gentiles. All who have His righteousness are now and eternally free from God's wrath, for He bore the sins of His people; they were laid upon Him (Isa. liii. 6). As all the blessing will surely come to pass, so also will all God's terrible judgments. Only those are safe from coming judgment who are "in Christ." Are you thus graciously blest? I hope (God willing) next month to tell you a little about Jewish work, both amongst Jewish boys and girls and adults.

God calls the Jews His people still,
He works for them His sovereign will,
And Zion He will surely bless,
When they His righteousness possess.

God chose them when but very few,
But they increased and greatly grew,
And in the future, when at ease,
They will possess both land and seas.

God pardoned them oft-times of old,
But yet they wandered from His fold,
Rebelled against His Holy Law,
And now His judgments they endure.

God sees their sins, He hears their groans,
The precious blood He ever owns,
They SHALL, by grace, for sin repent,
Believe the Promised One was sent.

God sees them lost, by sin enslaved,
Yet Israel surely shall be saved,
For God His Holy Word will keep,
Bring back to Him His wandering sheep.

God yet shall call, they will discern
His voice, and humbly to Him turn,
Confess their sins, look unto Him,
And mourn because of all their sin.

God will His truth and grace impart,
And write His Law upon their heart;
They shall possess their land and rest
Beneath their vines for ever blest.

Then out of Zion God will speak,
The nations God the Lord will seek,
Israel shall walk in all God's ways,
When He His mighty power displays.

Look.

Unto the Lord (Isa. xlv. 22; Num. xxi. 9).
Into God's Word (James i. 25; Joshua i. 8).
Off unto Jesus (Heb. xii. 2; Ps. cxix. 37).
For Him (Heb. ix. 28; 1 Thess. i. 9, 10).
Up (Luke xxi. 28; Heb. x. 37).

YOUNG BELIEVERS' COLUMN.

"I would not have you ignorant, brethren."

SO foolish was I and ignorant," must often be written across our life (Ps. lxxiii. 22). How many times we *ignore* the Word and are thus ignorant. Lack of knowledge is a common thing through lack of acknowledgment of the Lord. If we obey, we keep near to Him, and know concerning the teaching. Dear fellow believers, beware of parleying with sin. Do not depend on Mr. So-and-so, however learned and godly he be. The holiest men have wandered. What saith the Scripture?

It is not good to be without knowledge. We need understanding in the knowledge of Him Whose we are. We need understanding of the time. "Let him that glorieth," said the Lord, "glory in this, that he understandeth and knoweth Me." But we know God by His Word, and to be careless concerning the Scriptures hardly suggests that we have been born of the incorruptible seed, or desire the sincere milk that we may grow thereby.

Several times the Holy Spirit led Paul to awaken the saints, and to set forth unpopular truth with a sentence similar to that which heads this little message in His name. He did not want ignorance about his love to them (Rom. i. 13). We ought to value brotherly affection more highly, and to be concerned at its apparent absence. Moreover, ignorance as to the trials of fellow saints is not healthy. Paul sent particulars of himself for the encouragement of the saints, and to call forth their more earnest prayer (Eph. vi. 18-24). And it is sad not to know dispensational teaching and the future of Israel (Rom. xi. 25). Ah, dear fellow saints, if you could see a Christ-rejecting East End crowd you would pray, "Oh that the salvation of Israel were come out of Zion" (Ps. liii. 6). He will yet place salvation there for Israel, His glory; for the gifts and calling of God are without repentance. If ever there were a stimulus to faith in covenant security, and a warning against sin, Israel's history presents it. And it is not to the glory of God that we should be ignorant of Satan's devices (2 Cor. ii. 11): he seeks to "swing the pendulum" as at Corinth. And, further, the study of the Old Testament, written for our sakes, for our learning, and for our admonition (Rom. iv. 23, 24; xv. 4; 1 Cor. x. 11), is all important. Hence the words of 1 Cor. x. 1. How many forget that ordinances and outward privileges in no way save. And concerning supernatural gifts, we should not be ignorant (1 Cor. xii. 1): they are a basis for further study (Heb. vi. 1, 2—baptisms). We may not, alas, possess the gifts of the One Body, but to realize them will make us confess our sins, understand "the atmosphere" of the New Testa-

ment, and to pray more earnestly for "a little reviving." And, finally, ignorance as to the coming of Christ is *dangerous* (1 Thess. iv. 13). A valued writer has well said that the very things introduced with this formula are most put aside to-day. But if we be willingly ignorant, shall we not be shamed away from our beloved Lord in His Coming? Wherefore, brethren, seeing ye feel the importance of obedience and knowledge, do not remain in false positions, or excuse momentary sin, but seek to follow on to know the Lord, to know Him and the power of His resurrection, and the fellowship of His sufferings, if, by any means, you may attain into the out-resurrection from the dead. For there are many false servants, who have a name to live. Beware lest you be among them.

MESSAGES FOR DARK DAYS.—4.

ALLYING AND COMPLYING.

ON all sides we hear of federations, and the brotherhood of man, in these days of departure from the Word. The solemn fact that there are two families now living upon this earth, and not one, is a truth put in the background by many. Hence the mistakes. All are, by nature, descendants of Adam. But God, in His wondrous love, chose some "in Christ," before the foundation of the world, and all such are saved by the shed blood and have new life, being born from above. These belong to God's family, members of which are alike chosen from Jew and Gentile. He has also put a difference between His family and those who are one family by nature. His children call Him their Father, for such He is. But Christ said to the Pharisees, "Ye are of your father the devil," though they boasted that they were of the seed of Abraham and even said, "We have one Father, even God" (John viii. 44). There are many like statements made even in these days. How then can the children of this age and the children of God join in federations and comply with the wishes of those who are rebels against God? But, alas, many try, and thus enter into agreement with the ungodly, who are thereby led further and further from the truth. It is because they have turned aside that they say, "We must not be so unlike the world that they will not come to our meetings," etc. Thus the solemn words of Scripture are unheeded. For God, who knows what is in man, saith, "They will turn away your sons from following Me, that they may serve other gods. So will the anger of the Lord be kindled against you" (Deut. vii. 4). God is still the same, and He in love chastens His people when they wander from Him. The present day friendship and complying with the wishes of the unsaved has caused God to withhold blessings that He may bring His redeemed ones back to Himself. It is written concerning Israel, "He gave them their

request, but sent leanness into their soul" (Ps. cvi. 15). These words are a solemn warning for us. We cannot unite with the world and enter into agreement with them without bringing down God's chastisement. God's arrangements are ignored by those who should humbly seek to obey them. Can we wonder at the lack of discernment when God's ways are forgotten? For the world allures by saying, "Separation is pride; be more like to us." It is thus the children of God are allied with His enemies. They also say, "Have brighter meetings, and don't preach about the blood, it is repulsive; let there be plenty of singing, entertainments, etc., and we will attend your services." So God's people are beguiled by Satan and fall in with the wishes of those who reject and despise God's law. Can there be Scriptural prosperity when "the church" is so joined with the world and forgetful of her high calling? May we, who are joined to the Lord Jesus, show forth by separation from all worldly methods, and by growth in grace, "Whose we are and Whom we serve."

Texts out of Place.

EVERY word in Scripture requires prayerful weighing. Nothing is more dangerous than the semblance of study on the part of those "outside Christ," and the disobedient "investigations" of His people, and the removal of passages from their context. In every case there is the appearance of Bible enthusiasm, and thus God is dishonored, and disrepute is brought on the real study of His own authoritative Word.

One of the favorite present aims of Satan is to encourage pride by applying to this day of failure verses like 1 Cor. xii. 7, 13. Equally disastrous is the reading of Matt. xxviii. 20, without verse 19, and of Phil. iv. 19, without verses 16-18, of 1 John i. 7, or v. 14, with the omission of the qualifying words, and of Jude 23 without Jude 20-22. Those who refuse the Divine prerequisites are not ready for the Divine consequences. It is easy to build up theories by taking a passage out of its context, and by leaving out God's "if's" to exalt oneself. Nothing is more harmful than boasting of a false position or gift. Let us remember that disobedience hinders the present application of many passages. Let us be equally jealous of the sinful pendulum-swing from the error rebuked here. We *have* life even now. We *have* Christ. Failure has not affected the covenant, or our present regeneration or our future entrance into the kingdom.

Does the disunity of saints concern *you*?

"The Time is Short."

FOR the Holy Scripture, which cannot be broken, saith, "Yet a LITTLE WHILE and He that shall come will come and will not tarry" (Heb. x. 37). Again, "He that testifieth these things said, SURELY I COME QUICKLY." The words, "I come quickly," are three times repeated in the last chapter of the last book of the Bible. Surely this is to emphasise this important and solemn fact. But while saints look up with joy, saying, "Even so come, Lord Jesus," multitudes, alas, who are without Christ, scorn these words. Such are daily fulfilling that which is written concerning them. For the Word of God saith, "Knowing this first, that there shall come in the last days scoffers, saying, 'Where is the promise of His coming? all things continue as they were from the beginning of the creation'" (2 Pet. iii. 3, 4). But those who are saved by the precious blood of Christ, as they daily look into God's Word and also look around, know that the time is short and that the Lord is at hand. All things will not continue even as they are now. God will shortly pour out His judgments upon this sinful and rebellious world. Men deride God and His Word now. Then they will tremble, and few will repent of their sins (Rev. xvi. 11, 21). Now is the day of salvation.

THE TIME IS SHORT, the end draws near,
When all God's judgments shall appear;
The earth, though now it seemeth right,
Will soon be in a sorry plight.

THE TIME IS SHORT, yet men forget
Their sins, and for them seldom fret,
For Satan whispers in their ears,
"You have no cause for anxious fears."

THE TIME IS SHORT, soon, from on high,
Woe to the earth, will angels cry;
Then men will, in their awful pain,
Blaspheme the Lord, His Word disdain.

THE TIME IS SHORT, and soon 'twill be
Too late to seek for mercy free,
Yet men go on from day to day,
Forgetting God, in their own way.

THE TIME IS SHORT, this life will end,
And if without the sinner's Friend
As Judge you will Jehovah meet
Before His awful judgment seat.

THE TIME IS SHORT, none can tell when
God's wrath will poured out be on men,
But by God's Word it doth appear
Through things now seen—the end is NEAR.

THE TIME IS SHORT, and I must tell
God's wrath is real, and so is hell;
A righteous God, and just, is He,
Who keeps His Word eternally.

THE TIME IS SHORT, and yet you say
That you God's law can disobey;
That He who righteous is and true
Will not His judgment bring on you.

THE TIME IS SHORT—'twill pass away;
Now is salvation's glorious day,
But those who harden now their heart
Will hear the solemn word, "Depart."

S. A. H.

CALENDAR.

Jonah.		John		Ezra		John	
1	i.	xiii. 1-5	16	i.	xvi. 1-6		
2	ii.	xiii. 6-11	17	ii.	xvi. 7-11		
3	iii.	xiii. 12-20	18	iii.	xvi. 12-16		
4	iv.	xiii. 21-30	19	iv. 1-10	xvi. 17-22		
5	i. John	xiii. 31-38	20	iv. 11-24	xvi. 23-28		
6	ii. 1-11	xiv. 1-5	21	v.	xvi. 29-33		
7	ii. 12-29	xiv. 6-11	22	vi. 1-12	xvii. 1-4		
8	iii. 1-13	xiv. 12-19	23	vi. 13-22	xvii. 5-9		
9	iii. 14-24	xiv. 20-24	24	vii. 1-15	xvii. 10-15		
10	iv. 1-10	xiv. 25-31	25	vii. 16-28	xvii. 16-21		
11	iv. 11-21	xv. 1-5	26	viii. 1-23	xvii. 22-26		
12	v. 1-12	xv. 6-11	27	viii. 24-36	xviii. 1-5		
13	v. 13-21	xv. 12-17	28	ix.	xviii. 6-11		
14	ii. John	xv. 18-23	29	x.	xviii. 12-18		
15	iii. John	xv. 24-27	30	i's. ci.	xviii. 19-27		

It is an easy thing to read a portion of Scripture, but to obey is rare. Spiritual readiness is in the background, and compromising courteousness is cried up. But the people of God who have understanding of the times will feel they are like Jonah, and will contrast themselves with Ezra, will take to heart the heart-searching commands at the first "Lord's Table," and will weigh themselves in the testing balances given in the letters through John. What a privilege to possess a complete Bible, but a misused or disused privilege oftentimes. It is not natural to be unpopular or entirely contrary to the spirit of the age. It is not pleasant to be reproached for the name of Christ. How many lose such happiness through the fear of man. Will the Lord's people who read the above pray for one another, and spiritually seek to understand and put into practice the Lord's oft-forgotten will? "If ye know these things, happy are ye, if ye do them."

Lord's Day Suggested Readings (D.V.)

7th. 1 John ii. 12-29. Babes in Christ, elders and evangelists. The Word *belongs* to those *for-given*. Notice the *twofold* description of each class: one explains the other; e.g. those whose sins are sent away *know* the Father and recognize His as their Guardian, having the right to command lovingly without giving reasons. 14. Satan hates the Word of God. 15. Satan's method of overthrowing an organized *church* (hinted in previous verses). "If any one is characterized by loving the world, there is not the love of the Father in him; or, if any one love the world, there is not the love of the Father in it." 17. "The world is led aside." 18. The Antichrist, antichrists. 19. "If they had been born out of us, they had remained with us." Final preservation of saints emphasized, in view of experiences seemingly contradictory. "None of them are of us." 20. Primarily alluding to discerning and related gifts of the Spirit, lost through sin. 21. Those who have seen the truth *possess Scripture*. No lie: a compromise denied. 23. The importance of *testing* in connexion with Christ's person and work. 24. The old truth. 26, 27. The anointing to detect deceivers, discern spirits, etc. 28. The *practical* remaining: 1 John iv. 17 shows that legal atonement gives legal *boldness*, but if there is conscience of sin we cannot now draw near, and those who *deny*

Christ will hardly have *boldness* at the judgment seat, although all shall be like Him (iii. 2). 29. Such and such *only*, and all such.

John xiv. 6-11. 7. The importance of knowing Christ in connexion with His earthly life. 9. "We beheld His glory." 11. Believe My words, if not My works—an argument with reproof, echoing the statement to the cavilling Pharisees. That—because.

14th. 2 John. "Elect one belonging to the Lord." The Greek suggests a mother of a *family* or a local church, which should be as a family (1 Tim. iii). Both are the subject of Divine legislation, both are very important; the indefiniteness seems intended to teach concerning both. Thus we have a word to a sister in Christ, *and* a Divine emphasis on the bridal unity and affection and limited-completeness of a local church. Truth promotes love. 4. "*Walking in truth, according as.*" 5. "*And now*" after the encouragement, to hinder pride, to show the continuance of the same message, amid increasing iniquity. 6, 7. "Ye should walk *because.*" 7. "Jesus Christ *coming* in flesh," the second advent, denied by early Quakerism, by *some* modern missionaryism, by world-improvers. Those who are silent or careless as to this do *not confess* (the statement here is not merely "denying"). Antichrist will come in connexion with a non-recognition of prophecy. Hence "look to *yourselves*"—"Let him that thinketh he standeth take heed lest he fall." Theoretical prophetic study is uncommanded. 9. "Everyone that leadeth forward" (a false teacher). 10. "Bearing" a doctrine—as fruit, as a burden, as a message. "A house"—home, or an assembly, cf. references to churches in houses. "And do not say to him to *rejoice*"—the danger of half-rejection, half compromise: the world, and false teachers should be miserable. 12. Many things: importance of consideration of the truth with guiding brethren—and of personal fellowship. Joy fulfilled, contrast 10, 11. 13. Love between families and sister-assemblies—all *elect*, belonging to the Lord, *one family*.

John xv. 18-23. The world—even though religious. 19. Inference, if the world loves us. Separation brings hatred. 20. This is a question of bondservice, and in proportion thereto. 21. My name—a protest against pride, sectarianism, etc. 22. The solemnity of rejecting witness—the church did not continue *such* testimony. "Would they not have had sin? But now."

21st. Ezra v. 1, 2. Fellowship, the Word of God. 3. *Thus* Satan attacks. 8. A good witness, accuracy, earnestness, speed. 9. Importance of oversight in the building of *God's house*. 12. A deep sense of sin essential to going forward. 13. A wish to keep within laws. 16. A realization of lowness—a longing to finish.

John xvi. 29-33. Boldness contrasted with a veiled proverb of indirectness: how important "boldness" in prayer—clearness, and in testimony (Eph. vi. 19), when the contrary would be the fear of man. 30. "Now." 31. "Just now ye have faith" (and they had boasted of it). 32. "Into his own things and house"—Christ outside His house. 33. Yet peace connected with His work, not ours. So the Lord encourages, not excuses sin, after rebuke, in xiv. 1. 32, 33. Historical order. 33. After His resurrection. Note the *final* word of exhortation at the first Lord's Supper. Separation from the world stressed throughout.

28th. Ezra ix. The importance of the family. Those who came to the right position found that most there first had gone back. 2. Most gifted ones first in sin. 3. A deep sense of sin. 4. God's Word emphasized *then*. 5. Prayer with the Word, based on a sacrifice: grief cannot remove guilt. 6. Do the Lord's people take this position in connexion with churches around. 11. The world unclean. 12. No fellowship. 14. God's *righteousness* in connexion with the sacrifice: yet we cannot stand, unless cleansed, experimentally before His face.

John xviii. 6-11. 6. A warning as to "that day." "Jesus, the Nazarene" — despised, separated, a blessed reminder to the disciples of the word at the *First Supper* ("I will no more drink . . . till.") 8. Another indication of gracious substitution. 9. Judas then not given. 10. "Therefore," because of the miracle? False inferences, yet Peter not killed by them: overruling—yet not humbled: denial soon after. 11. Another "*gift*." The wrath of man, the wrath of God. Love is often misused by the flesh. "Finish drinking it."

Monthly Record of Testimony.

IN the Lord's grace we have continued, not without failures, not without a sense of sin, not without an enjoyment of the fact that the Lord stands by when many leave, and when the majority are scattered the Father forgets not.

The Word of God has been studied, and preached, and obedience has been sought in quiet waiting before Him. His people have been reminded of the separation-teaching of the Song of Solomon; the model home of Eph. v., the uncleanness of iniquity, and the solemnity of bringing all their life (personal and ecclesiastical) to the *touchstone* of the Word of God.

Three months of 1907 will have passed ere these words meet many eyes, and how swiftly, how faultily. Few are nearer Christ. Growth in grace is not so visible as the burstings forth of spring. Living in view of the judgment seat is forgotten.

For almost any believer to say the words of Song of Solomon, expressing his unutterable affection for Christ, to say that he agonised in prayer as Epaphras, that he groaned under the realized wretchedness of the flesh as Paul and Isaiah, that he entered into the experience of 1 Peter i. 8—would be a *lie*. There is little forgetting of things behind and pressing forward, if by any means there may be an attaining unto the out-resurrection. The sureness of salvation is made an excuse for idleness.

To the children Christ is preached. The majority seem impressed at *times*. Will the Lord's people pray that the evidences of grace may be more manifest? But they are often as *clear* in somewhat difficult children as in many professing Christians. One must often doubt both. Discernment from above is needed, and a clearer line of demarcation, which most call uncharitable.

Financial responsibilities have been brought before the Lord's people. The writer does not wish to set himself forward as a hero, although he would humbly seek to be an example, but he has been privileged to remind the Lord's people of a little giving up unto Him Who gave up all. By grace, he has been sustained; but at no time since the beginning of this service has the fellowship of friends equalled one fifth of what would have been his estimated scholastic salary now. And since there has been more *stress* on Scriptural unworldliness and isolation, there has been the overruled encouragement to it in the withdrawing of most financial support, so that but for the loving co-operation of beloved parents there would have been the absence of food and raiment alike. More need not be added. The stewardship of money will bring to low places in the kingdom many dear servants of Christ.

Prayer needed for Israel, and for ALL the Lord's work.

Fellowship of saints in connexion with Scriptural literature valued. Book illustrating the Word, cards, booklets, leaflets. Write for samples of latter—6d. post free, 340, Romford Road, Forest Gate.

"Blessed be God . . . the God of all comfort, Who comforteth us in all our trouble, that we may be able to comfort them which are in all trouble, by the comfort wherewith we ourselves are comforted by God." The word "comfort" means also "exhort" and "call beside." The writer trusts that the record of the faithfulness of God in this faithless age, may be an exhortation and comfort to any who are in trouble to wait upon Him, and to join in thanksgiving for like blessing. January 10th—March 23rd: "Ministry Fund," 5s.; A.R., £3 10s.; J.E., 3s.; E.S., £1; L.H.T., 2s. 6d.; J.E., 3s.; A.R., £3 10s.; M.L., 5s.; F.P.B., 10s.; P., £3 3s.; E.S., £1; M.L., 5s.; A.R., £3 10s.; F. and M., 10s.; P.J.E., 10s.; J.E., 3s. 6d.; "Unto the Lord," 2s. 6d.; total, £18 12s. 6d.—Charles H. Welch.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN 17:17

Vol. vii. No. 5.

May, 1907. 1d.

Not to please men, not to encourage fleshly confidences, not to unite "parties," not to promote modern evangelization, but to explain and enforce the unpopular Scriptures is this Monthly sent forth.

EDITED BY
PERCY W. HERWARD.

Mistranslated Verses.—I.

"In this hath been perfected the Love with us, with the Divine object that boldness we may have in the Day of the Judgment, because according as That One is we also are—in this world."—1 John iv. 17.

"And that He might have brought from another place these ones—as many as by fear of death through all their life were held in servitude"—Heb. ii. 15—O.T. Saints.

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"According to (every) first day of the week, let each one of you, by himself (not consulting others) put down (that which belongs to the collection)—treasuring whatsoever he may be prospered in the way—with the Divine object that not when I shall have come then collections may be made."—1 Cor. xvi. 2.

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PREFACE.

TO be in Christ is to be outside the world. But alas, worldliness intrudes, though legally condemned. To encourage the people of God to patient faithfulness in view of future glory is the object of this monthly. It has no popular, up-to-date mission or message. And it does not appeal to the unsaved for support. Growing believers who seek to bear much fruit are asked to consider truth that is a powerful influence in the lives of the writers, and to weigh all that is suggested, by the Word. The union of saints (hindered by self-devised systems of unity), is dear to the hearts of those concerned, but not union by silence, compromise, self-pleasing of all concerned. Scriptural fellowship involves tremendous responsibilities. The Judgment Seat of Christ is a real fact.

CAST thy bread upon the waters (Eccles. xi. 1; Isa. xxxii. 20; Psalm cxxvi. 6, 7).

"CAST thy bread UPON THE WATERS,"
Shall we not obey God's Word?

"Sow the seed BESIDE ALL WATERS,"

That His gospel may be heard.

"Cast thy bread UPON THE WATERS,"
Where it seemeth to be lost,

"Sow the seed BESIDE ALL WATERS,"
Think not of the time and cost.

"Cast thy bread UPON THE WATERS,"
God's commands obey always,

"Sow the seed BESIDE ALL WATERS,"
Find it after many days.

"Cast thy bread UPON THE WATERS,"
They that sow in tears shall reap,
They shall come again rejoicing,
God His promises will keep.

"Cast thy bread UPON THE WATERS,"
Think it not a useless task,

"Sow the seed BESIDE ALL WATERS,"
And a blessing on it ask.

"Cast thy bread UPON THE WATERS,"
Be not idle, nor refuse

To obey the Lord's commandments,
And "in that day" blessing lose.

"Cast thy bread UPON THE WATERS,"
They who God the Lord obey

Will receive His own approval,
His "Well done" in that great day.

S. A. H.

EDITORIAL JOTTINGS.

"See then that ye walk circumspectly" is the Lord's commandment. The way is *narrow*, and it is a favorite plan of Satan to try and block it up that by-paths may be chosen. But the saint should press forward, cutting his way along, in view of the Judgment Seat of Christ. Standing in the way of sinners, though only for a moment, is dangerous. "Be thou in the fear of the Lord all the day long" is the Divine precept to those who envy the ungodly their absence of conflict, and who venture to turn aside for an hour. It is dangerous to give place in emergencies. That is not going straight toward the truth of the gospel (Gal. ii. 14), and apart from losses now and in the kingdom, there is dishonor to the Lord. Keep to the paths of the Word, however seemingly impossible or difficult, or even apparently unblest—however illustrious be the examples otherwise, and the wonderful results recorded. Obedience is better than sacrifice. If you obey you will know something of the Lord's words in a day of failure: "I have spent My strength for nought, yet . . ." Happy are those who hear a word as soon as they turn aside. Happy are they who "know by heart" Josh. i. 8. "Through much tribulation we must enter into the kingdom of God."

"To go forward" is naturally pleasant. An elaborate organization of "Christian Missions," and results are attractive. Nor can it be denied that the Lord often grants blessings to His people therein. Nor is it assumed that the absence of either demonstrates spirituality. There may be an orthodox hatred of sin in doctrine and ecclesiastical practice without any nearness to the Lord. This is *most* to be feared.

Howbeit, the swing of the pendulum is equally dangerous. God can bless sovereignly, without approving means. His *revealed* will must be our guide. We cannot always go and worship or co-operate where He graciously grants the salvation of sinners. Obedience must be first. True, we may rejoice in the fact that Christ is preached: we may seek to lead on those concerned, but present identification would be sinful. And the Lord's people need to learn that loss of gifts and union are a great hindrance to public work, and that everything must be scripturally slow in these days of failure. Not many are called to public preaching. There must be a tarrying in the absence of the power of the Spirit. How difficult it is to live in these days. But the Lord abideth.

2 Timothy contains sad and striking instruction as to the departure from the Lord even in the days of the Apostles. Strong influence will not keep an assembly. How corrupt is man. How wondrous God's forbearance. How important a right understanding of the character and *earthly* failure of this dispensation. At Rome the Apostle was deserted. In Asia nearly every *teacher*, though rightly appointed, became manifest as a wolf, or a *sheep in wolf's clothing*. Doubtless to such especially the reference is made, as in Col. iv., where we get a list of the few teachers who had holy and helpful fellowship. Asia was the scene of much fruitful apostolic labor. To assemblies in Asia were the epistles concerning the Body written. Yet there was declension. Advantages are often misused. True, the Lord granted an awakening when Timothy led out a handful who called on the Lord: But everything gravitated again, and in Rev. ii., iii., we have *churches* indeed, but a declining and mixed testimony. The Lord keep us from a false optimism, from reliance on means, and from holding back Scriptural arrangement because of utter failure soon after the attempt. May the stress on "me" and on Phygelus and Hermogenes in this verse illustrate the solemnity of *leadership*.

A "leading" man, but one not *led*. Diotrephes. In "a church"—for the separation and removal of the candlestick had not taken place. In the days of John—when he was active in Christian service (3 John 10). In a time when truly earnest servants of the Lord could be found—local and itinerant (verses 1, 5).

Do not trust to surroundings or self. Realise the tremendous possibilities for Santanic enterprise of any "church movement." Let every passage that shows sinfulness rebuke the heart-searched reader. In you are something of Diotrephes and something of Demas. Beware!

The name signifies "nourished by Zeus"—a heathen god. Take heed as to what your food is. If you are not fed on the words of sound doctrine, you will go astray. "Loving" is very important—but pray that you may be kept from the love of self. This man delighted in office, in being first, and *therefore* rejected any Scriptural authority. Like the love of money, this iniquity is sadly fruitful. "Casting out of the church" was one consequence of this "prelacy." Sectarianism has a sinful basis. Discipline is essential to church progress. But Satan loves wrong "discipline." Look out for counterfeits.

Bound Volumes.—"Thoughts" (2/9) and "Student" (2 years 2/9). "A Word in Season to my Sisters in Christ" (4d.) "With Christ"—card—6d. per doz. Booklets and Leaflets true to the Word.

Letters to the Assembly gathered at Palmerstone Road Hall.

ABSENCE FROM "THE BREAKING OF THE BREAD."

DEAR BRETHREN AND SISTERS,

May I address you earnestly in His name concerning warranted and unwarranted absence from the Table, as well as other matters. I fear that you will think I always have some *complaint*, and yet in view of the Judgment Seat of Christ I venture to hope you will not resent loving rebuke.

"First I thank God" for any spirituality and nearness to the Lord, and adherence to the Word which you manifest. I sometimes wonder if there is much daily growth in grace, if the solemn condition of other saints causes you much concern, if you mourn much because of abominations, if you have lost much for Christ, if His Coming is ever a blessed hope realized in heart, in action, in emergency. I long for you to have high reward in that day, and a full reward in connexion with my own work among you is also my desire. Shall not gratitude to our one Lord make us more obedient, and shall not love to one another make us more concerned at the very partial obedience of one another?

I feel somewhat doubtful of the heart condition of a believer who speaks of anything as *necessary* to salvation, or who asks if something is necessary to salvation with a view to avoiding it. In the first case there is pride, in the second the absence of a saved mind in healthy and manifest exercise. If we love the Lord we should keep His commandments, however small, difficult, unpleasant, unpopular, opposed to our opinions they may be. Obedience is best seen in details, and when attractions are otherwise. It is so easy to settle down, to reflect Christendom and to leave the Lord.

Now we are saved before we meet with saints, or partake of the Lord's Table, but to disobey our Lord's command and hint concerning this weekly ordinance, is to lose the teaching as to the First Day, to forget the authority of His Word, and to fall in with a degenerate Christendom.

Illness may necessitate absence. Imprisonment as of John in Patmos may prevent: but even then on the Lord's Day he thought of gathered churches. A journey, as in Numbers ix., may be occasionally necessary. Home arrangements, especially of younger ones who have not the regulation of an ungodly house, may hinder. But to stay away for personal amusement, or rest, or friends, or to hear a popular preacher (to say nothing of the dangers attending this sin of false fellowship), or for anything else, "voluntarily," betokens a lack of love to Christ, and a lack of

expectation of "that day," with its scrutiny. Likewise is it with a holiday—or residence in a neighbourhood away from a Scriptural assembly. Will you suffer this word of exhortation?

If you feel spiritually "unclean" it is right not to partake while in that condition (*cf.* Num. ix. 10), but, blessed be God, that feeling need not be continued now "till the even." The mercy seat is open. To continue unfit is sinful: to eat unprepared is to eat judgment. How easy it is to sin, especially in connexion with privileges.

Yours in Christian fellowship,

PERCY W. HEWARD.

CHRIST WE FORGET.

HOW rarely do we think about
The work of Christ!
How rarely are we out and out
In work for Christ!
We think of self and self we please,
Consulting friends and selfish ease,
Satan our thoughts and works doth seize—
Christ we forget.
How wondrous was His bearing wrath,
The work of Christ!
How gladly should we now go forth
In work for Christ.
But no, we hesitate and fear,
We do not like the worldling's sneer,
His call to details few will hear—
Christ we forget.
How precious is His righteousness;
The work of Christ!
Shall we not now His name confess—
True work for Christ.
The days are dark, and we oft fall
Where we should mightily prevail;
Why do we not sin's force assail?—
Christ we forget.
Oh for a memory of His love,
The work of Christ!
Oh to show life given from above,
In work for Christ.
Oh for a living love indeed,
Oh from tradition to be freed—
Whenever we tradition heed
Christ we forget.

THE RIGHTEOUS.

The LIPS of the righteous FEED MANY (Prov. x. 21;
1 Thess. v. 11).
The DESIRE of the righteous shall be GRANTED
(Prov. x. 24; xi. 23).
The THOUGHTS of the righteous ARE RIGHT (Prov.
xii. 5; 2 Cor. x. 5).
The HOUSE of the righteous shall STAND (Prov.
xii. 7; xv. 6).
The PROSPERITY of the righteous (Prov. xi. 28).
The SAFETY of the righteous (Prov. xviii. 10).
The FIRMNESS of the righteous (Prov. x. 25, 30).
The KNOWLEDGE of the righteous (Prov. iii. 32;
Gen. xviii. 17; Ps. xxv. 14).

CHILDREN'S PAGE.

THE JEWS.

BEFORE I tell you, dear children, a little about the Jewish work in the open air, and in the Meeting Room, 16a, Aldgate Avenue, I want to give you some of the thoughts which the Editor gave us at one of our monthly prayer gatherings for Israel. He spoke of three names by which God called them. The first was *Israel*, A PRINCE—one who belong to the royal family, and also a prevailing one. Will you read how wonderfully the Lord met Jacob and said to him, "Thy name shall no more be called Jacob (crooked, supplanting), but *Israel* for AS A PRINCE THOU hast power with God and with men and hast prevailed" (Gen. xxxii. 24-30)? Oh, how different are Israel now, and why? Because they have despised God's Law and rejected His beloved Son. How sin spoils and mars all here! The next name is *Jew* (a shortening of *Judah*), which means a confessing and praising one. The Jews are not at all like this now, for they think they are righteous, although, on their Day of Atonement, they "confess" their sins. Yet we know by God's Word, which is all true, how deeply they have sinned and are still wandering from God. In the prophet *Amos* we read these words about the Jews, and I am sure they are alike true of Gentile sinners: "I know your manifold transgressions and your mighty sins" (*Amos* v. 12). Only the precious Blood of the Lord Jesus, the Spotless One, can save sinners, whether Jew or Gentile. Now we come to our last—"ISRAEL MY GLORY." In *Psalms* xvi. 9, it says "My glory rejoiceth." If you turn to *Acts* ii. 26, referring to this *Psalms*, the words are, "My tongue was glad." So this name means they will testify, witness for God with their tongue. Now they speak against Him, and they are suffering, and will suffer, for their sins. But all God's Word will be fulfilled in His way and time, and when the time comes of which we read in *Jer.* i. 20, "The iniquity of Israel shall be sought for and there shall be none, and the sins of Judah, and they shall not be found, for I will pardon them whom I reserve." In that day they will be true to their names. Surely all who know the Lord Jesus as their Saviour should pray much for Israel, and tell them now of Him Whom they reject.

To this end the Editor, with his helpers, went in the open air to speak to the Jews of East London two years ago. It was near Passover time. Oh, what a sad Passover they keep WITHOUT THE BLOOD. The Jews are also very careful about READING EVERY WORD in their Law, but careless as to KEEPING IT. How empty are all their rites. The open air work is very interesting, though often very trying; yet God has enabled those who thus labour

for Him to continue the meetings during the winter as well as in summer. Sometimes they listen quietly, but not always. For the Jewish *boys and girls* are taught to hate the name of Jesus, as well as those older. Yet in the crowd of listeners anxious faces are sometimes seen. Questions are often asked, some thoughtful, some otherwise. Stones, eggs, flour, and all kinds of rubbish have been thrown, but no one has really been hurt. Once the workers were COVERED with mud. They have also been told that if they come again they will be set on. But God, Who is over all, watches over His people. Amid all we have praised God in that so many Jews, who would not come into a Christian meeting, for they are afraid, have heard of Him Who is their Messiah, and we pray that before long not a few Jewish boys and girls and their parents may have the veil removed from their eyes, and their hearts, that they may see and believe in Him Who gave His life to save sinners, whether Jew or Gentile. It is interesting to hear about the questions asked and how the speakers try, by God's grace, to answer them. The work is difficult, for every one is so hard. Often men say, "It is no use you coming to preach to the Jews, they will never change their religion." *We* cannot make them change. But *God* can work, and His Word is powerful and will not return unto Him void (*Isa.* lv. 11). As I have said, they are afraid to come into a Christian meeting, for a Jew suffers terribly if he is brought to know the Lord Jesus (Whom they despise) as his Saviour. Hence the difficulty of getting them into the meeting-room in Aldgate. Yet some adults have ventured in and heard the truth. The children have been given papers about a meeting for them on Tuesday evenings. After much prayer and waiting for several weeks without any one coming, God has inclined a few to attend. Last week there were seven present.* We pray the seed sown at these gatherings may bring forth fruit to God's glory.

ISRAEL A PRINCE OF GOD shall be,
His Word can never fail,
God will, in awful majesty,
For Israel yet prevail.

ISRAEL A PRINCE, in that glad day,
When in their land they dwell,
And in their heart God's Law obey,
Walk in His ways as well.

ISRAEL A PRINCE—these very words
Will surely be fulfilled
By Him Who is the Lord of Lords,
Whom Jew and Gentile killed.

Then JUDAH too will sin confess,
And mourn because of Him
Who gave His life His own to bless—
He bore their wrath of sin.

* Since writing, another meeting has been held. About twenty, by God's grace.

Then JUDAH will, when saved by grace,
The Lord adore and praise,
And show they are His chosen race,
By walking in His ways.

"ISRAEL GOD'S GLORY" then shall be,
And with their tongue proclaim
The love wherewith they are made free—
From sin, and death, and shame.

"ISRAEL GOD'S GLORY," in that day,
Shall witness for the Lord,
Who is their Rock, their Strength, their Stay,
Their God, and their Reward.

ISRAEL A PRINCE, and JUDAH too,
Will, in that day of days,
To these their God-given names be true,
His GLORY and His PRAISE.

S. A. II.

YOUNG BELIEVERS' COLUMN.

To Deaden the Sense of Sin.

THIS seems one of the favorite objects of Satan to-day. He encourages it by "revivalists," who sing light hymns, or even deprecate the idea of a man needing to know he is a sinner, or at least hurry through any preparatory work of the Holy Ghost with a view to numbers. Moreover, those who can make jocular remarks become his tools, particularly when they smile at the strange disobedience of brethren. And not only so, there are not a few who think they honor Christ by emphasizing His inworking in such a way that they forget their failures and responsibilities. It is easy for a carnal nature to feed on this distorted presentation of a *portion* of the Scripture, and to assume and look to be very spiritual. Nor must we omit the close relatives of such, even those who by denying Rom. vii., and millennial loss and such passages, encourage a sentimental holiness, which has little to recommend it to those who know the plague of their heart, and the strictness of the Divine regulations. One of the most awful things of to-day is the labelling of *sin* as *service*. Those who would scorn selling provisions under a false description are often equally hypocritical. Many there be who defend their broadness as love to the brethren, and support their unwillingness to obey the *exact* words of the Lord (for example, with reference to the Table) by such words as the liberty of the Spirit, the absence of bondage.

It is a master-stroke of Satan to have led even the people of God—even really saved ones to this. The masterpiece of Popery is no more clever—and little more disastrous, and Antichrist-preparing. Oh that we might indeed awake from the sleep of to-day to hate sin in the *inspired* heart-language of David and Paul. It is so easy to sing pretty hymns, to *talk* of overcoming (without a conflict), to appear on the mountain (because Satan does not think us worth his extra trouble), to look spiritual. Beware of counterfeits, in view of that day.

A Movement Towards Commanded Unity.

BY the grace of God this work continues. A helpful conversation with two ministering brethren has been held. Letters have been written to assemblies professedly unsectarian and primitive, as well as to individuals. Much prayer has gone up to the Lord. A few are waking up to the responsibility of using the literature more as a Scriptural testimony. If all who see this message, and sigh and cry over disorders, would correspond there might be much more fellowship. Let none say that his faithfulness is trivial, and that he can do nothing. The Lord values and looks at that which is least. Many readers have hindered themselves, and the Lord's work, by holding aloof through false realization of their insignificance. Satan is very subtle in connexion with this.

In the Lord's name our brother Welch has commenced visiting companies of professedly unsectarian believers, to lay before those who recognize the authority of the Word some unpopular points of difference. The work is not easy. A spirit of love must be manifested, else there will be the appearance of interference or unkindness. Any dear saints willing to correspond, or able to supply the names of "teachers" who might be concerned, or ready to arrange for the setting forth of the sad points of divergence with other organized gatherings at a regular or special service, are invited to "serve the Lord" in this matter.

Bible Jottings.

Mal. iii. 14, 15.

1. The beginning of sin—grumbling, self-pleasing, self-seeking (gain). 2. The possibility of outward obedience, and sighing and crying without spiritual nearness to God. 3. The progress of sin—"now we call." 4. The "upside-down" nature of things in this evil age.

Acts xi. 19-21.

1. The earnestness of the saints. 2. The minority, *i.e.*, those who grasped dispensational truth, blessed. 3. The necessity of God's own work, as well as outward preaching.

Acts xiii. 22.

David a type of faithful believers. 1. Beloved ones. 2. Found ones. 3. In accord with God's purposes. 4. Those who work hard—but not at their own works, to please self, or even to please God in their own way.

Acts xiv. 1.

1. "Their custom": continuance. 2. The *result* was usual. 3. The speaking was of the kind that lead to faith—in doctrine and method *right*. See verse 2, "But;" Satan's reply.

Bible Outlines.

Ezek. xxxix. 29.

The Lord's face on His gathered people. The reason—My Spirit. Zech. xii. 10. Anticipations *now*. The Spirit was in and on the Church. God's "house." The full realization of the "house" in that day (see Heb. iii. 3-5).

2 Pet. iii. 17.

"Therefore," because you have the Scriptures, 15: *because* you know the ease wherewith they can be wrested, 16. As we recognize we must be on our *guard*. The result of carelessness—led away to a false fellowship (force of Greek). Loss of steadfastness consequent, not loss of life. Are Christians on their guard? "The wicked" are not merely *violent* rebels but those who are "*not placed*," and those who do not place the Lord's people together on the foundations "*placed*."

"In That Day."

IT is a fearful thing to fall into the hands of the living God" (Heb. x. 31).

"Even according to Thy fear, so is Thy wrath" (Psalm xc. 11).

GOD Who reigns beyond the skies
Will in judgment soon arise,
All His enemies surprise—
"In that day."

God has WRATH as well as LOVE—
That His enemies will prove,
When He speaks from heaven above—
"In that day."

God is terrible in might,
All is open to His sight,
He will bring ALL THINGS to light—
"In that day."

God is faithful, righteous, just,
Hating sinfulness and lust,
Punish every sin He must—
"In that day."

God will burn all base desire,
He is a Consuming Fire,
Righteousness He will require—
"In that day."

God is working out His will,
Though He seemeth to be still,
Yet His Word He will fulfil—
"In that day."

God hath spoken—all is true—
None His Word can ere undo,
And His wrath must be on you—
If unsaved.

MESSAGES FOR DARK DAYS.—5.

TREMBLING, FEAR, AWE.

WHEN seeking for two similar words like those we have been considering under this heading, the three above, though different in sound, came with such force into my mind that I cannot but think God has a purpose in thus bringing them before me. For how little do we, who are made nigh by the precious Blood, TREMBLE, FEAR, and STAND IN AWE of God and His Word! The Psalmist said, "Princes have persecuted me without a cause, BUT MY HEART STANDETH IN AWE of Thy Word" (Psalm cxix. 161). Again, "MY FLESH TREMBLETH FOR FEAR OF THEE, and I AM AFRAID of Thy judgments" (Psalm cxix. 120). Further, we are commanded to "Serve the Lord with FEAR and REJOICE WITH TREMBLING" (Psalm ii. 11). Alas, we have forgotten in these days of departure from God's Word, His terrible greatness, and we think of Him more like such an one as ourselves. Thus we fail to come before Him reverently, and to serve Him with GODLY FEAR (Heb. xii. 28). Further, we dare even to criticise His Word. The exhortation, "Let not thine heart be hasty to utter anything before God; for God is in Heaven and thou upon earth: therefore let thy words be few" (Eccles. v. 2) is forgotten. Yet Jehovah saith, "To this man will I look, even to him that is poor (poor in spirit) and of a contrite spirit, and TREMBLETH AT MY WORD" (Isa. lxvi. 2). The prophet Daniel was such an one, for we read, "And when He had spoken unto me I STOOD TREMBLING" (Dan. x. 11). In Isaiah lxvi. 5, there is this command, "Hear the Word of the Lord, YE that TREMBLE at His Word." It was when Israel was rebellious that they TREMBLED NOT at God, neither at His presence, for He saith unto them, "Will ye not fear Me, and tremble at My presence?" (Jer. v. 22). Is it not so now? Those who TREMBLE AT GOD'S WORD are in a position of HEARING it; whilst those who TREMBLE NOT fail to hear. Many want to "feel happy," instead of TREMBLING when God speaks. Yet we are told, "STAND IN AWE AND SIN NOT" (Psalm iv. 4), implying that if we fail to STAND IN AWE we shall sin. When the Lord met with Saul of Tarsus, and he heard His voice, Saul, TREMBLING and ASTONISHED, said, "Lord, what wilt Thou have me to do?" (Acts ix. 6). How different are the present-day converts. They neither TREMBLE because of sin, nor do they STAND IN AWE of God and His Word. Nor do the unconverted, whether young or old, have brought before them the majesty of God, and the need for fear of Him. Surely these facts should lead us, His people by grace, to ask ourselves if our position is right, and if our heart attitude is the true trembling at His Word. See also, with self-examination before the Lord, Ezra ix. 4; x. 3.

CALENDAR.

"IF THE LORD WILL"—May, 1907.

	Genesis.	John.		Genesis.	John.
1	i. 1-19.	xviii. 28-35.	17	xiii.	xxi. 7-11.
2	i. 20-31.	xviii. 36-40.	18	xiv.	xxi. 12-14.
3	ii. 1-25.	xix. 1-7.	19	xv.	xxi. 15-17.
4	iii. 1-13.	xix. 8-12.	20	xvi.	xxi. 18-23.
5	iii. 14-24.	xix. 13-18.	21	xvii.	xxi. 24, 25
6	iv. 1-15.	xix. 19-24.	22	xviii.	Psalms i.
7	iv. 16-26.	xix. 25-30.	23	xix.	ii.
8	v. 1-20.	xix. 31-37.	24	xx.	iii.
9	v. 21-32.	xix. 38-42.	25	xxi.	Lam. i.
10	vi.	xx. 1-7.	26	xxii.	ii.
11	vii.	xx. 8-14.	27	xxiii.	iii. 1-22.
12	viii.	xx. 15-18.	28	xxiv. 1-21.	iii. 23-44.
13	ix.	xx. 19-24.	29	xxiv. 22-49	iii. 45-66.
14	x.	xx. 25-29.	30	xxiv. 50-67	iv.
15	xi.	xx. 30, 31.	31	xxv.	v.
16	xii.	xxi. 1-6.			

To please the Lord in the study of His Word, to use what He has given us, is a marvellous privilege. How beautifully does our Saviour make manifest His rejoicing with His faithful servants, and in their faithfulness, in Matt. xxv. If our research is not obedient, if there is the slippancy of the flesh, and if the carelessness of pride reigns, can the Lord be pleased? It is most solemn to read and not to do. We study then for the *worse* and not for the *better*. The Pharisees were the most learned and most unspiritual men of their day. Knowledge, outward blessing and office do not sanctify. Tremble at the Word, if you would avoid painful chastisement and heavy loss.

Lord's Day Suggested Readings (D.V.)

5th. Gen. iii. 14-24. Millennial reminder, Isa. lxxv. 25. "Out from all the cattle," i.e. superlatively: *all* cursed: hence failure of animal sacrifices emphasized. Enmity needed to-day. 16, 17. Pain for both Adam and Eve—curse only implied (word for ground, Adamah, see 19), because of 21. How gracious and gentle is the Lord! 21, 22. A double need, righteousness *on*, life *in*: both only *via* death, the death of Christ. 24. Wrath, outside, one way. Note change in position AND surroundings in Tabernacle.

John xix. 13-18. "The Passover" ever in mind. "Crucify Him at once." "Your King am I to crucify?" "No King but Caesar." Israel's words "true" till after Antichrist, Hos. iii. 4. "Bearing the cross" with a view to death—this explains the living death of the Lord's people under *man's* wrath. "The midst"—the separating one.

12th. Gen. viii. Covenant-remembering. The Spirit, as in i. 2, hinted in type. 4. Afterwards unleavened bread time. Two kinds of birds, so with animals, 20. Olive—the work of the Holy Spirit (*third* type in this chapter: for He is spoken of as the Dove elsewhere). 13. Afterwards the day of blowing trumpets—a type of millennium. "A savour (word from same root as Spirit) of rest" (of "Noah"). Wrath past. 21. Man incurable by judgment.

John xx. 15-18. Love. 16. Christ's accent. Faith *readily* grasped the truth then. 17. "Do not detain Me" Christ at once presented the offering as the sheaf waved before the Lord. My, your—first time *thus* emphasized: resurrection-basis and assurance. She obeyed *at once*. 18. Lord, Teacher, in 16; see xiii. 13. Yet "the learners" believed not.

19th. Gen. xv. The great "I." Protection and Reward according to *faithfulness*. 6. A fixed, covenant, immediate, definite faith in God's Word. If *this* is counted for righteousness, it is impossible to really *believe* the Scriptures without *new life*. Faith in the *heavenly* calling of many in *one seed*. Then, in 7, the *land* for the *people*. Then proof by *sacrifice*—faith always encouraged thereby. Righteousness and blood-shedding linked. *Fire* of wrath.

John xxi. 15-17. *The love Christ wants*. We must not put "love one another" first. (Did the Lord Jesus *also* point to the ship, &c.?) "Thou knowest that I am a *friend* to thee," 15, 16, referring to John xv. *Then* the saints come in their right place, "seed, etc." "Peter was grieved because He said to him the *third* time, 'Art thou a friend to Me?'" (Before Christ used another word). "My sheep." It is well that the Lord *grieves* His people.

26th. Gen. xxii. A test. The Lord causes His people sorrow for their blessing. Do they love anything before His Word? Here is the test. The Lord's rebuke of idolizing, *His* way of bringing to further revelation, 15. 13. Isaac *not* a fit burnt offering (Ex. xiii. 13): yet this very fact overruled to make a type of Christ's resurrection. 16. The blessing made sure by sacrifice; *and* made more certain to *faith's* enjoyment by obedience. "My Voice." How simple, yet. . . .

Lam. ii. His anger, yet His people. "Footstool," Jerusalem—in grace, see Ps. cx. for wrath. "As an enemy." "The king and the priest." Law and prophets together, 9. How parallel God's chastisement *on* His professing people, for the book has become sealed. 14. Man's substitute. 18. The need for grief. 20. Literally fulfilled in the siege of Jerusalem—a type of the Day of the Lord. Be not high-minded, but fear.

PRAYER SUGGESTIONS.

All saints are urged to remember the Lord's "Prayer Lists" (e.g. Eph. vi. 18, 19; Rev. xxii. 20; Matt. vi. 9, 30). "After this manner" should we *draw near*. Let not Heb. iv. 16 be forgotten. Praise, moreover, *outside* the camp, is important (Heb. xiii. 13-15). AND confession of sin (1 John i. 9)—including prayer that Christians may understand and illustrate this verse more.

"The Student of Scripture" not issued this month. "Wait on the Lord."

CHECKS TO THE WRONG USE OF PRAYER.

REAL PRAYER is always in Christ, spiritual, accepted, precious, resultful. But imitations are sadly possible and frequent and impressive. The Pharisees made long prayers—from the days of Isaiah to Christ this fact is brought before us. Nor have they ceased. Scripture implies that those who turn away their ears from hearing the Law will pray—that double-minded men will pray—that spiritual adulterers and adulteresses will pray. Let us beware of being led astray by the semblance of piety. Love for "prayer meetings" is not always love to the Lord. Pride, and easing of conscience, and disregard of the Word flourish best in the polluted atmosphere of a modern prayer meeting.

Christians are, alas, often misled by that which is plausible, and being afraid to "judge" actions they excuse them and participate therein. Satan delights to make one portion of Scripture *seemingly* antagonistic to another. He loves to urge that which looks like obedience. So subtle is he when his *ordinary* and *old-time* methods fail to ensnare an earnest one. "We are not ignorant of his devices" cannot be said of many to-day. The majority cannot imagine that Satan is disguised as an *angel of light*. But this is the conception he loves to create. This it was which promoted Popery, with its seeming emphasis on *so much* of truth, and its *evident* mighty works. The orthodoxy, enthusiasm for *much* obedience, and miracles of the devil are a mystery to most.

It is easy to use "prayer" to work up a fleshly feeling, or to take away the sense of a sin by the self-imagination of pardon. No word, dear fellow saints, would the writer say against that holy and necessary "no more conscience of sins" which we all need. No word would be uttered against the blessed realization of 1 John i. 9, and the unspeakable confidence that iniquity is taken away (Isa. vi. 7). It is a blessed thing to enter into Psalm xxxii. and live there. But counterfeits abound. And in view of the added teaching of this dispensation, and the recorded failures of others, what manner of persons ought we to be. We have the encouragement of understanding regeneration, of clear revelation as to the Work of Christ, and the Judgment Seat of Christ—a wonderful threefold stimulus to obedience. Of these things the New Testament says much more than the Old Testament. And Satan's angels are less busy with us than with the apostles. Yet . . . !

What then are the Lord's checks to a wrong use of prayer?

First we may mention the consideration of such passages as Psalm lxi. 18. The Lord's people are not always in a fit state to draw near, any more than the priests were always prepared of old. What then? Shall we hold off? Nay, let us seek to get right at once! It is an awful thing for a believer to be the other side of a self-made veil. The words of 1 John iii. 22 must not be split up into two halves: nor must verse 21 be omitted. Obedience is a prelude to true prayer.

And again, it is well to recollect that prayer, like the Lord's Table, if misused, becomes an occasion of judgment to oneself. This will prevent multitude of words, in which there wanteth not sin.

Moreover, it must be ever in mind that prayer has no merit, and that though it is used as the means of bringing back a sense of God's favor, inasmuch as it lays hold of the merits of Christ, yet it does not excuse the sin, or remove all its present consequences, or alter *millennial* loss on account of it. Most believers think that a hurried prayer makes them "clear" with a view to the Judgment Seat of Christ. If this were so, a final prayer would alter the whole building. Not so, says the Holy Spirit in the apostle (1 Cor. iii.) It is naturally pleasant, but spiritually dangerous, to look on prayer as an ease to a sinning conscience.

Yet further, many conceive that prayer is more essential than the Word. A check to its wrong use is the best realization that the Word of the Lord is increasingly important, that to hear Him speak is a solemn privilege, that any exaltation of our things beyond His will makes them ours in the wrong sense, and illustrating the exaltation of *man*, will please Satan, and encourage mere sentiment. Feelings are "nice things" in the opinion of many, but feelings are often misleading. Beware, dear fellow Christians!

SINFULNESS.—WHAT IT IS.

Selfishness (2 Tim. iii. 2).
Ingratitude (Rom. ii. 4).
Naughtiness (Prov. xi. 6).
Foolishness (Prov. xxiv. 9).
Unbelief (Heb. iii. 13).
Lying (Prov. xii. 19, 22).
Negligence (Heb. ii. 3).
Envy (Titus iii. 3).
Stealing (Zech. v. 3).
Slandering (Jer. vi. 28; Psalm xv. 3).

"I HEARD."

"I HEARD" a sound of tenderness,
When from the path I turned,
My heart by grace did sin confess
And I God's Word discerned.

"I heard"—and would WITH SWIFTESS hear,
And be more slow to speak,
That I may more Jehovah fear,
And more His glory seek.

"I heard"—yet doer oft was not,
I ventured to draw back,
The Saviour's promise I forgot,
Thus much reward shall lack.

"I heard"—my own Beloved's voice,
Yet, loving sleep, remained,
I did not in His Word rejoice—
And He from me refrained.

"I heard" the scorn of many round!
O Lord, remember me;
I tremble lest I shall be found
Ashamed away from Thee.

"I heard"—how feebly did I hear!
Unlike the One I love,
Who every morn had opened ear
For message from above.

But like to Him I fain would be,
And hear with earnest praise,
And serve with real solemnity
Throughout my pilgrim days.

Received, during two months, with gratitude to the Lord, and gratitude to His people:—338, £1; 339, £1; 340, 10/-; 341, £1 1s. (for Printing Press). FOR LITERATURE SERVICE—M.P., £3 (for printing); P.J.E., 7/-; A Friend, per S.B., 2/-; A Friend, per W.V., 1/-; A.C., 10/-; M.L., 5/-; C.H.W., 3/6; J.S., 10/-; C.S.H., 10/-; S.J.S., 10/-; B.S. ("thank offering"), 2/-. We would thank God and go forward—amid increasing difficulties, and blessings—with a view to the prize, AND THE LORD WHO WILL GIVE IT WHEN THERE IS FAITHFULNESS. We may add that Ceylon friends and others ask for FURTHER Biblical Literature. Co-operation in this may be a form of service unto the Lord which He intends for the ones who now read these lines, "Do all to the glory of God."

THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth"
JOHN 17. 17

Vol. vii. No. 6.

June, 1907. 1d.

Not to build up systems of man, not to encourage lawlessness or self-appointed legalism, not to bridge the chasm between saint and worldling, not to help modern revivalism, but in JEALOUSY FOR GOD AND HIS WORD.

EDITED BY

PERCY W. HEWARD.

Re-translated Verses.—II.

"Press forward at once, thyself a welcomed and approved one to make to stand beside God, a workman, one without shame (and not causing shame), cutting a way right along the Word of truth."
—2 Tim. ii. 15.

Many will be 'in His Presence,' yet 'ashamed.'—1 John ii. 29.

"For living is the Word of God, and inworking, and sharper beyond every two-edged sword."
—Heb. iv. 12.

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"But working together (see i. 24) we also call beside (encourage) lest with a view to an empty reward (lit. that which is empty, see context) ye have welcomed the grace of God."—2 Cor. vi. 1.

"Having upon you a living Word, with a view to a boasting for me (see John 8) with a view to Christ's Day, because not with a view to that which is empty did I run, nor with a view to that which is empty did I labor."—Phil. ii. 16.

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PREFACE.

MOST men will proclaim every one his own goodness, and pride as to "one's own magazine" is easy. Having obtained help of God we have continued to this day, and are thankful to record there hath not failed one good thing: all the Lord's promises are yea and amen. Yet many are conditional, and unbelief and disobedience lose them or their enjoyment. And it is very evil then to grumble against the Lord.

This monthly is not in the interests of any popular sect, or individual sectarianism ("self-choosing"), but, as far as the writers see (though in many things we all offend), to the praise of the glory of His grace Who hath graced us. He alone deserves the honor: and His revealed will is Law to His progressing people, and irksome to His backsliding ones.

The old-fashioned certainties of human deadness, Divine regeneration, its manifestation in loving faith, the importance of holiness, the unity of saints, the preciousness of Christ's symbolic commands (unaltered by tradition), the practical nature of prophecy, the awfulness of sin and wrath

—these things are humbly and scripturally emphasized.

Correspondence, conversation, etc., are welcome. The Lord's saints are invited to meetings at publishing addresses (Forest Gate, Wednesday, Thursday, Saturday; Aldgate, Monday, Tuesday, and Friday, if the Lord will). Brethren, pray for us.

REQUESTS FOR PRAYER—

May become mere formalism. But Daniel asked his friends to unite with him. And though the prayer of a righteous man hath much strength, it is also written that many were gathered together for prayer, and that if two or three "agree" there shall be a Divine answer. Our Lord loves to see the unity of His people.

Enter, dear fellow saints, into the prayer attitude of Rom. vii. 24; and into that of Jer. xiii. 17. Pray for one another, and for the peace of Jerusalem. And let us not be weary in so doing. In due season we shall reap. The Lord is very gracious, and delights to hear the supplications that are linked with thanksgiving. He knoweth our way, and His way is perfect. Pray for us, that utterance may be given. And forget not Luke. xi. 2-4.

EDITORIAL JOTTINGS.

If, by grace, you have been saved, "See the dear fellow saint, the Lord likens you Light." to a lamp alight by oil within (Luke xi. 33), and to a casket lit through the spiritual "eye" with His light (Luke xi. 34). Thus the undue *relative* emphasis (without) either *objective* or of *subjective* is graciously rebuked. Only those who have the Spirit within can shine. And they are lit by the Lord Himself with a view to use. "In the house," *i.e.* in the right position of fellowship, there should be the bright lampstand in this time of darkness. Those who "hear the Word of God and keep it" (Luke xi. 28) may be thus characterized. Those who value His wisdom and repent (Luke xi. 31, 32)—alas, how rarely these things are illustrated together.

And now the question comes: "Does your light so shine before men that they may see your good works and glorify your Father"? Or is the light veiled? How many lamps are under the bushel. A Christian is oft afraid to be baptized, to obey the Lord, to confess Christ, to go forward in an act of unpopular separation—resting on His bare word. What is the consequence? Those within fail. *This* is causing other to stumble. Is your light attractive, and does it show the way? Is it well supplied with His oil?

2 Cor. vii. 9, reminds us that "Receiving believers are surprisingly linked. Damage If *one* does not take heed, *another* by us." will lose a full reward. Sin must not be suffered upon a brother: if it is, it is on the dilatory non-rebuke as well (Lev. xix. 17, see margin). Modern charity is a lie. Those who bid an erring one "God-speed," or to *rejoice* in his sin are counted with him (2 Cor. xii. 21). We become sharers in the iniquities which we do not judge. One of the greatest beams in our eyes is an unwillingness to pull out the motes from those of our brethren. We *ought* to wash one another's feet, and it is dangerous to get in debt: of which the settlement will be in the kingdom.

Every saint has some responsibility: to whom men commit much, of him they ask the more. Hence Paul's deep anguish when he had conflict for saints who had not seen his face, and when he prayed without ceasing for Thessalonian children of God, and when he wrote the painful letter of 1 Corinthians (few realize this when they read it: costly in tears) to correct wandering saints. The Lord suffered a suspense, during the waiting for Titus. But then, when he came, the apostle gratefully reviewed all in the light of the sanctuary, and said, "Ye were made sons according to God, with the Divine object *that in nothing ye should be made to suffer loss by us*" (2 Cor. vii. 9). A

wrong grief means suffering loss. An absence of warning will *cause* another to suffer loss. Jeroboam was not the only man who made others to sin. When Peter went not straight, the rest of the Jews were in similar hypocrisy and Barnabas was led away. How solemn to have influence. The word "suffer loss" reminds of 1 Cor. iii. 15. It involves a *felt* absence of enjoyable reward, a real forfeit and fine. Shall we blot out the individualizing of 1 Cor. iii., and the "mutual" teaching of 2 Cor. vii.?

The Holy Ghost thus signifying that "A Space there was a distance. Only the priests Between," were "*in touch*." How precious is Jos. iii. 4. the type. How wonderful our present dispensational privileges as members of a chosen nation, tribe, family, serving part of that family—aye, in the High Priest Himself. Yet we must not imagine our essential difference, as to redemption or union, with saints of other ages, else we modify the work of Christ.

Further, there is the lesson of reverence. "Put off thy shoes" is forgotten phraseology. "Sanctify yourselves" is a solemn command (see verse 5). God was very strict in typical teaching, moreover. Yet His people have *dared* to alter this, and to speak of inconveniences or imagined impossibilities or the danger of legalism when accuracy is mentioned—because He does not now visit disobedience with a breach upon every Uzzah.

While looking at this verse we must note that the ark led, and the truth seems to be that around the finished work of Christ centre protection from the water of wrath, and all guidance. We must keep atonement, resurrection, and glory *in view*!

"It is God Who worketh." What "Our Work." are we? It is a pleasure to realize, however, that if any one shall purge himself, away from vessels to dishonor, he shall be a vessel unto honor, *useful to the Master*. The Lord is well pleased to work by His people. "He is a chosen vessel unto Me, to bear My name." By His grace, we have been enabled to hold fast the faithful Word, and though still lacking elders, we are keeping the ordinances and seeking a discipline after God's heart, and a union with other saints on the lines of the truth. The work among old and young is not startling, numerically and financially. The Lord grants a slight increase in some parts, and extra trials in others. Those who sigh and cry for sin and rejoice in the holiness of the Lord, are lovingly urged to manifest loving fellowship to His glory. They will be welcomed at any meeting, and the more they are strangers and pilgrims the less will they feel "strangers" in the assemblies of the saints.

PERCY W. HEWARD.

62, Green Street taken, in His name, as a shop for literature unto the Lord's glory, printing of leaflets, etc.

Letters to an Assembly of Saints. iii. OUR ATTITUDE TOWARDS ERRING AND DISAGREEING BELIEVERS.

DEAR FELLOW SAINTS,

If we become Pharisaical, we shall lose spiritually. It is possible to *wrongly* thank God we are not as other men. What have we which we did not receive? To whom men commit much of him they expect the more. Perhaps our privileges have been more beyond a despised brother than our obedience beyond his. And there is no receiving of faces and appearances at the Judgment Seat of Christ.

"The Lord knew them that are His." These words were first uttered in days of confusion, when real saints were *mixed* with professors. What then—shall we mix? Nay, our part of the seal is "Let these stand away at once from *unrighteousness*, every one naming the name of Christ." "Pursue . . . peace with those who call on the Lord out of a pure heart." God's sovereignty of action must not make us *wider*. We are limited by His revealed will. If at any time we have to choose between "fellowship" with a believer and personal obedience, the Lord says choose the latter. For, verily, such "fellowship" is not with a believer, but unkind co-operation with his sin. If an act involves disobedience it cannot love the children of God (1 John v. 2).

There are plenty of saved ones who see not the Lord's will as to many things to which our eyes have been opened. Shall we cease to love them? *Does the Lord?* Nay, but does He give the *added* and conditional love of coming to them and friendship (John xiv. 23; xv. 14)? If a saved one compels fellowship with some wrong action *as well as himself*, I can have neither, but the isolation is not mine. Thus a believer invites me to a festive gathering or sectarian table, and thinks me unkind to refuse. I am called "exclusive." But the *sin* excludes. My action must not be attacked. The question must be deeper—"Is there *the sin* which I profess to detect?"

But a saved one who goes to a "church" of man's devising may be an object of prayer, correspondence, loving conversation—when such conversation is possible without causing identification.

The Lord's words concerning differing brethren are very solemn. Scripture does not use the word "error" with modern lightness and politeness. Every difference, *doctrinally* or *practically*, is serious. 1 Cor. i. 10, is not merely "words." If there is *need* for the difference, and I smooth it down, I am "covering" sin, suffering sin upon my brother, and showing willingness that he should be a loser "in that day" in something by me (2 Cor. vii. 9). If, on the other hand, I have any harsh

feelings, I am unfit for prayer privately and in the assemblies of saints (Luke xi. 4). If I am in any wise to blame I cannot give anything to God (Matt. v. 23, 24). My brother is against me in the law court of the Lord Jesus (Matt. v. 25). God does not approve of hushed up sin.

Matt. xviii. 15-20, gives the same lesson. Exclusion is not *the aim*, but the glory of God in the right removal of sin. But can I treat my brother as if nothing were the matter when he has sinned against me, or when he is rejecting the Lord's Word? The church cannot accept an *excuse*, or an *expedient*, and retain the position as a pillar and ground of the truth, as the executive of that which hath been done in heaven. And individuals are *living parts* of the living assembly. If I make peace on terms unauthorized by the Lord, I encourage sin. If I wish to be *friendly*, I remove the fear of sin. A parent must make a disobedient child feel distance, and if brothers and sisters try to prevent this, they have a light sense of sin, and deserve reckoning with the culprit. They choose that which is against the Father, and thus feed the old nature. If these things are not serious, there is something wrong with our heart-condition.

2 Thess. iii. 14, declares that if a brother heeds not the word brought plainly before him ("through the epistle"), he is to be marked, and there is to be no *mingling* with him (no pleasure to those concerned), though, as a *brother*, he is at the table. *A brother, not excluded, yet no mingling*. In proportion to the sin must there be the manifestation of abhorrence. "Not to mingle" is less than "not to eat" (1 Cor. v. 11): hence it does not mean shutting out. Dear fellow saints, who are *your friends* in the assembly?—those who obey most earnestly? Do you desire that others may be ashamed of their sins? But the Lord says there is a certain road to this (2 Thess. iii. 14): who taught you a better?

Ah, these dealings between brethren are *very hard* (1 Cor. vi.) Are you surprised at unanswered prayer? (Matt. vi. 14, 15; Mark xi. 25, 26). Do you wonder at the words, "Lord, increase our faith" in this context? (Luke xvii. 3-5). It is so hard to rebuke without pride. "Ye that are spiritual . . . in the spirit of meekness" is a needed word (Gal. vi. 1). Satan delights in looseness, and then seeks to take advantage of discipline (1 Cor. v., 2 Cor. ii.)

Yours heartily in one Lord,

PERCY W. HEWARD.

340, Romford Road: Wednesday, 8; Thursday, 8.30; Saturday, 7 (p.v.)

The FELLOWSHIP of saints in circulating "Thoughts" valued. Volume for 1906, 2/9 post free. Scriptural Portions and Spiritual Poems, 1/3 and 1/9 post free.

THE CHILDREN'S PAGE.

THE GENTILES.

LEST you should think, dear children, that the Jews are far worse than the Gentiles, and so despise them and be proud, thinking yourselves so much better, I have thought it well to write about the Gentiles. If the Jews have a sad history, so have also the Gentiles. Therefore no one has anything whereof to boast, for God saith, "ALL HAVE SINNED" (Rom. iii. 23). There is not one who has ever perfectly obeyed God except the Lord Jesus, God's beloved Son, Who came down from heaven. He obeyed His Father perfectly. He lived, though amongst sinners, a spotless life, and then died under the wrath of God to save His people from their sins. If we go back to the first book in the Bible, we read how man has always sinned against God. Remember Adam and Eve and how they disobeyed God. Then in the days of Noah men were so wicked that God destroyed all by the terrible flood; except Noah, who found grace in the eyes of the Lord (Gen. vi. 8). Then we read how men again became so wicked and thought themselves so great that they began to build a tower to reach heaven, and thus to make themselves a name. I wonder if you have ever thought what this has meant to us. For it was then that God, to restrain men from becoming more wicked, made them to speak different languages. Before this there was only one language. We see God's mercy even in this act. Will you read all about it in Gen. xi. 2? Then God's Word tells us about the inhabitants of Canaan, who were so sinful that He told His people to destroy them (Deut. ix. 2-5). You will remember also about Nebuchadnezzar, the King of Babylon, and how God punished him for his pride (Dan. iv. 30-37). Then we come to the time when the Lord Jesus lived on this earth. Were the Gentiles any better then? Oh, no. For the Jews delivered Christ and the Gentiles shared with them in crucifying Him Who came to die for His people.

Now we come to the days in which we live, when the Gentiles are just as sinful as they were at the beginning. The natural heart never improves, but always becomes more and more sinful. How many even among young people, as well as those older, think that because they are born in what is wrongly called a Christian country, they are better than the heathen who live in foreign lands. God's Word says there is no difference. There are only *two* classes of people on this earth—unsaved and saved. Jews and Gentiles are alike unsaved. But you may say in 1 Cor. x. 32, we read, "Give none offence, neither to the Jews nor to the GENTILES, nor to the CHURCH OF GOD." Yes, there are those who are no longer Jews or

Gentiles. They are saved by the blood of the Lord Jesus from both. They are no longer reckoned either Jews or Gentiles. They are strangers and pilgrims, being not of this world, who look forward to a heavenly city whose Builder and Maker is God (Heb. xi. 13). I wonder to which my young reader belongs. Do not make a mistake, and think that if you are still unsaved, that you are better than the heathen in distant lands. For all the Gentiles are heathen, wherever they live, because they do not worship God, but idols, though they may pretend to worship Him. Idols are not always made of wood and stone, or things which can be seen, for we read that COVETOUSNESS IS IDOLATRY (Col. iii. 5). No one can draw near to God in prayer or praise Him till they first, by His Spirit, see themselves sinners and pray the publican's prayer (Luke xviii. 13). Then they are no longer Jews or Gentiles, but they belong to the company of God's people which He has purchased with His own blood.

The Gentiles, even as the Jews,
Are sinful, lost, depraved;
God's Holy Law they all misuse,
Because by sin enslaved.

The Gentiles, even as the Jews,
Must come by Christ alone;
God cannot any sin excuse,
And thus His Word disown!

The Gentiles, even as the Jews,
Despise God's righteous Law,
They wander on, Him they refuse,
Whom heavenly hosts adore.

The Gentiles, even as the Jews,
God's Law "profess" to read,
But they alike their own way choose,
And know not Him they need.

The Gentiles, even as the Jews,
In sinfulness are one,
They scorn the simple Gospel news,
Reject God's Only Son.

The Gentiles, even as the Jews,
Christ's Deity denied;
The God-sent One they did refuse,
And Him they crucified.

The Gentiles, even as the Jews,
In their own way delight,
The Holy Scriptures they abuse,
And think their own way right.

The Gentiles, even as the Jews,
If they are unforgiven—
Their many sins will them accuse
Before the Throne of Heaven.

S. A. II.

PLEASURES.

PLEASURES FOR EVERMORE (Ps. xvi. 11; Eph. i. 3).
RIVER OF PLEASURES (Ps. xxxvi. 8; Rev. vii. 17).
PLEASURES OF THIS LIFE (Luke viii. 14; 1 John ii. 15, 16).

LOVERS OF PLEASURES (2 Tim. iii. 4; 1 Cor. ii. 14).
PLEASURES OF SIN FOR A SEASON (Heb. xi. 25).

May we be even as Moses, willing to suffer, and go forth unto the Lord without the camp, bearing His reproach (Heb. xiii. 13).

YOUNG BELIEVERS' COLUMN.

THE SELF-WILLED SAINT.

HAVE you not met such an one? Many think they would not be self-willed if *an apostle* was present, or if God definitely spoke. But as we obey discipline which is least we would obey discipline that is much. Hence all forsook Christ, all forsook Paul. Jonah spake rudely to God, and persisted in being angry. The will of the Lord was evil to him.

Believers put their iniquities and diversities of opinion to the account of "The Present Ruin," instead of rather putting *that* to their account. An easy way to escape discipline is to say, "We can't have it now": and the wish is father to the thought. The self-willed saint almost unconsciously delights in disorder, because he feels he can be independent and please himself without coming under correction. And we all like our own way.

The principle of Luke xvi. 31, applies. Men imagine that *the Word is not clear*, and that they would be much better if "gifts" abounded. If, dear fellow saint, you do not accept Scripture, you would be self-willed in any circumstance.

Have you not seen a saint come up to a point, and risk millennial loss for earthly comfort, *i.e.* refuse to obey because of difficulty? Is not this self-will?—the opposite of mortifying one's members, the opposite of denying *self*. See how Christ told you to treat yourself (Matt. xvi. 24, etc.), if you would be His *learners*. Christ pleased not Himself. Men are lovers of themselves (2 Tim. iii. 1, 2). "Sectarianism" is choosing for oneself. The Holy Spirit hates self-will—yet even older believers show it. "If any man will to do *His will*, he shall know of the doctrine."

"REDEEMED."

"Redeemed"—then I in bondage lay!
 "Redeemed"—who could the ransom pay?
 "Redeemed"—oh humbling, joyful word,
 Henceforth my praises should be heard.
 "Redeemed"—to whom is glory due?
 To self?—or self and Saviour too?
 Or unto Him, to Him alone,
 Shall He possess redemption's throne?
 "Redeemed"—ah, yes, the work is His;
 "Redeemed"—a work of grace it is.
 "Redeemed"—then I to Him belong,
 And His own praise must be my song.
 "Redeemed"—by silver or by gold?
 Nay, let the glorious truth be told—
 A curse was mine, He took it all,
 The only rescue from the Fall!
 "Redeemed"—then self is not my praise,
 But self must be denied always.
 My powers are His—yet His are mine,
 For He doth witness "I am thine."
 "Redeemed"—my cares are foolish now;
 "Redeemed"—unto His Will I bow;
 "Redeemed"—and looking for that day,
 When He will His redeemed display.

The Gospel and the Sinner.

THE Gospel is to be preached to all, yet none but spiritually-convinced sinners will lay hold of it, and if it is found others think they have done so, the dangerous lie must be exposed. The Divine stress on "the world" was not only to state as a *fact* the inclusion of Gentiles, but to indicate the *principle* that popular errors must be attacked and an unpopular gospel proclaimed.

Dear reader, are you a *sinner*? What is your idea of the word? I mean one who has lost the way, missed the mark, and is *hopelessly wandering*. I do not mean that you are a sinner before the world, but in a far more awful way you are a sinner before the Lord.

Is your heart deceitful? Are its imaginations only evil? Are you as an unclean thing? Are you far off? Are you without hope in the world? Are all your righteousnesses as a garment that fades? Do you acknowledge God's charge that you are under the curse of the law? See Jer. xvii., Gen. vi., Isa. lxiv., Eph. ii., Gal. iii. Till you come to this position you are not really trusting in *Christ*—you are an atheist, an anti-Christian, declaring God is a liar, and hurrying to destruction. Do not soften the words. It is no good telling you of a way of escape from wrath while you fail to recognise you are in wrath, and while you comfort yourself by last Sunday's attendance at a so-called church or chapel to hear a popular preacher. Oh for heart-broken ones!

THE HUMBLE (Isa. lvii. 15).

Tremble at God's Word (Isa. lxvi. 2, Ps. cxix. 120)
 Harken to God's Word (1 Sam. xv. 22, John x. 27).

Enjoy reading God's Word (Ps. cxix. 162).
 Hide God's Word in their hearts (Ps. cxix. 11).
 Understand God's Word.
 Meditate in God's Word (Psalms i. 1-3).
 Believe God's Word (2 Tim. iii. 15, 16).
 Look into God's Word (James i. 25, Acts xvii. 11).
 Eat God's Word (Jer. xv. 16, S.S. ii. 3).

THE LORD—WHAT HE DID.

Took upon Him the seed of David (Matt. i. 1, Rom. i. 3).
 Humbled Himself (Phil. ii. 8, 2 Cor. viii. 9).
 Endured contradiction of sinner (Heb. xii. 3, 1 Pet. ii. 23).
 Loved His people (1 John iii. 16, John xiii. 1).
 Obeyed the law for them (Rom. x. 4, Ps. xl. 8).
 Redeemed them with His Blood (1 Pet. i. 19, Titus ii. 14).
 Destroyed the works of the devil (1 John iii. 8, Heb. ii. 14).

MESSAGES FOR DARK DAYS.—5.

WEAKNESS.

THIS is very characteristic of these last days. Parents are **WEAK** in their training, and thus the children show the same **WEAKNESS**, and are easily led astray. There is moral, as well as spiritual, strength. But, alas, both are lacking. Thus there is **WEAKNESS** manifest everywhere. Believers are not well established; there is not that spiritual robustness which should mark every saint. What concern there is about **PHYSICAL WEAKNESS**, whether in young or old; how many remedies are sought whereby the body may become more healthy. Yet few are deeply concerned about **SPIRITUAL WEAKNESS**, which must dishonor God. The remedy for this is close at hand. Only a handful are inclined to partake of it. Thus Christians become more and more as those without strength. There is a right kind of **WEAKNESS**, about which believers taught of the Lord know more, as they grow in grace and in the knowledge of the Lord. Thus the apostle Paul exclaimed, "When I am weak, then am I strong." For God said to him, in answer to his prayer for the thorn to be removed, "My grace is sufficient for thee; for My strength is made perfect in **WEAKNESS**" (2 Cor. xii. 9, 10). "God hath chosen the **WEAK** things of the world to confound the things that are mighty" (1 Cor. i. 27). But He does not use saints who are weak through neglecting His Word. They are put in the background. He employs those who, like Abraham, are "not weak in faith" (Rom. iv. 19); men like Apollos, who are mighty in the Scriptures, and willing to be further taught of the Lord; such as have put on the whole armour of God whereby they are able to wrestle not against flesh and blood, but against spiritual wickedness, and having done all to stand (Eph. vi. 11-18). These will not be turned back in the day of battle, but like David they will wax stronger and stronger, while their enemies will wax weaker and weaker (2 Sam. iii. 1). God is with those who obey Him, while from His disobedient ones He oftentimes withdraws, that they may feel their weakness and humbly seek His help. It is those who know their God who are strong and do exploits (Dan. xi. 32). We know God through His Word, and those who hide it in their hearts are strong. Wherefore, those who hide it not there are **WEAK**. The Corinthian Christians had wandered from God's Word, and the apostle Paul reproves them, by the Spirit, saying, "For this cause many are weak and sickly among you" (1 Cor. xi. 30). It is departure from the Word which has made Christians so weak in these days that they cannot discern error; thus they can read and listen to both error and truth and be unconcerned.

May God, in His grace, give us heart-sorrow for departure from His Word, and a readiness to return, that He may thereby incline many of His people to deplore their spiritual weakness, and feed upon His Word, whereby they are made strong in Him to overcome evil and to stand "in that day."

A CALENDAR. A

"IF THE LORD WILL"—June, 1907.

	Genesis.	2 Cor.		Genesis.	2 Cor.
1	xxvi.	i. 1-4	16	xxxix.	iv. 1-3.
2	xxvii.	i. 5-7.	17	xl.	iv. 4-5.
3	xxviii.	i. 8-11.	18	xli.	iv. 7-10.
4	xxix.	i. 12-16.	19	xlii. 1-20.	iv. 11-14.
5	xxx.	i. 17-22.	20	xlii. 21-38	iv. 15-18.
6	xxxi. 1-24.	i. 23, ii. 2.	21	xliii.	v. 1-4.
7	xxxi. 25-42.	ii. 3-6.	22	xliv.	v. 5-8.
8	xxxi. 43-55.	ii. 7-11.	23	xlvi.	v. 9-11.
9	xxxii.	ii. 12-14.	24	xlv.	v. 12-15.
10	xxxiii.	ii. 15-17.	25	xlvii.	v. 16-18.
11	xxxiv.	iii. 1-8.	26	xlviii.	v. 19-21.
12	xxxv.	iii. 4-8.	27	xlix. 1-15.	vi. 1-3.
13	xxxvi.	iii. 9-11.	28	xlix. 16-33.	vi. 4-10.
14	xxxvii.	iii. 12-14.	29	l.	vi. 11-15.
15	xxxviii.	iii. 15-18.	30	Ps. cv.	vi. 16, vii. 1.

The Word of the Lord is very precious to *His* people, except when they take the world's standpoint or taste. The believer should read humbly, reverently, prayerfully, expectantly, carefully, quietly, lovingly, heart-searchingly, frequently. Do you? The inattentive "duty-perusal" of the Word produces fleshly energy and unholy lethargy. Beware of sin. It is many-sided, and it may do *seeming* good, and suggest Bible reading, that evil may come. *Obey.* Jas. i.

Lord's Day Suggested Readings (D.V.)

MANY dear saints may be "isolated," and the following thoughts may be useful at homely gatherings, or for private study. But let it never be forgotten that the Word of God is *the study*; not the notes. They are a *means* to an end. And the work of the Holy Spirit is *needful* if we would understand, be blest by, and *glorify* God in, the investigation of *His* Word.

2nd. Gen. xxvii. 1. Despite God's Word, xxv. 23—had Rebekah kept back the teaching? A lie to get a blessing: what a Divine warning as to sin: a wonderful example of doing evil that good may come. See a principle in its worst development. 19. One sin leads to another. 20. A stifled conscience. Jacob sins that grace may abound. 33. "He shall be blest." Never argue from the Lord's use of any work that He approves of it. The wrath and lies and organizations of man can praise Him. 36. God keeps Esau to his bargain: beware of the consequences of sin. "No place of repentance." 42. Divine chastisement, though the blessing still given according to promise.

2 Cor. i. 5-7. As, so. "Overflow" or "abound." Is this your experience? Do you want one without the other? That which is "belonging to Christ" in verse 5 is on account of His people in verse 6, *c.f.* verse 13. Can our "hope" as to prosperous, untried saints be fixed and steadfast?

9th. Gen. xxxii. The chastisement for sin considered last Lord's Day *still* remained. How much anguish and anxiety. 9-12. Faith and fear blended. 24. Jacob must be weakened to prevail. 28. Dealings with men right *after* dealing with God. 30. Grace. 31. Humbling.

2 Cor. ii. 12-14. "Into Troas into the gospel": twofold sphere. "In the Lord." Holy earnestness, and yet blended with it unrestfulness, for the door *was* opened and remained opened. 14. "But (though I failed) gratitude for grace be to God." He always triumphed—(a) His people *humbled* for sin, yet He uses them; (b) God's proclamation of the truth by the very fact that He has taken those whom He employs *captive* from the wicked one. How *fragrant* the knowledge of Christ: is it to you? A sacrificial-reminder-word.

16th. Gen. xxxix. "Down to Egypt." God's mysterious ways. The covenant name. 3. Life testimony and prosperity. 7. *Then* trial. 14. Loss of *reputation* through faithfulness. How important to leave everything with God. 20, 21. Joseph's master *and the* LORD. How often the name "Jehovah" comes: continued interest.

2 Cor. iv. 1-3. "Because of this," *i.e.* because of beholding. A little protest (a) against giving up or looking like it, and (b) against mixing anything with it, and (c) against excusing of heart sin. Teachers must be models. "Of men in the sight of God." But there is another class. "It *hath* been veiled."

23rd. Gen. xlv. The Lord will not refrain Himself when He is made known to His brethren after the flesh. 5. God can overrule sins. Earing, ploughing. 8. They did it in ignorance: no credit to them (Acts iii.) 10. Grace to the most wicked. "My mouth," "My glory," "My father." How great our Lord's glory in that day. 22. A *further* reward for "the son of the right hand," for the one who did not sell his brother, for the one to whom Joseph was most closely related. 26. Whence fainting came. He believed not, he saw. "Israel" the prince. "Before I die": the mention of *this*, when leaving Canaan, suggests faith in resurrection.

2 Cor. v. 9-11. "Wherefore" in view of 5, and "toward the Lord," 7. "We love the honor" or "value the friendship." "Whether"—as in heaven also on the earth. "Well pleasing to Him—*for*." "Manifested": hidden things. "May have received"—completely. An exact reply to the things which he practised, if a good thing.

(Notice plural and singular: all will come up, everything separately).

30th. Psalm cv. "Meditate in all His wondrous, hidden things." "Boast yourselves in His holy name"—the *triumph* of God's people. "His face continually"—the thought of the *daily* offering. "His mouth"—He spake and it was done. "His chosen ones." "He remembered"—contrast man's memory in cv. 1. "A thousand"—the same root signifies to teach. Confirmed—made to stand: see Isa. xl. 8; Rom. iii. 31. "And they walked . . . out a kingdom to another nation"—reference to Abraham. 19. Refining by the Word. "My anointed ones"—linked to Messiah. "In the land of Ham"—Divine emphasis in accord with the curse on Ham. 28. The powers of nature rebelled not. 36, 37. The two "them's." 39. Contrasted grace. 41. "Openings" through the work of Christ—but for atonement everything closed. 42. For. 45. The object. His, His. Plural laws—absolute obedience. Remember this, dear fellow saint.

2 Cor. vi. 16, vii. 1. 16. What placing down together. "A living God": how then fellowship with the dead? "They themselves shall be." "Wherefore come *out at once*." "Keep on touching not." "And I will *welcome you into*" (past, present, future). 18. Wandering saints know not the joy of God's Fatherhood: every word has a legal *and an experimental* meaning. vii. 1. "Therefore." "Ourselves." "Away from." "And spirit"—unseen, incipient, looking well. "Perfecting"—going on to the end, see Heb. vi. 1.

"THINKING."

You think that if you do your best
The Lord will give you peace and rest,
And "in that day" you will be blest—
By and by.

You think God's Word is not all true,
And His commands you need not do;
His wrath He will not bring on you—

By and by. *and I think,*

You think you are not dead ~~in~~ *and I think,*
The things of God you do not mind,
And yet you think God will be kind—

By and by.

You think God will not keep His Word,
His truth which you have sometimes heard;
You think you will be with the Lord—

By and by.

You think you can look up on high
(Though for your sins you never sigh),
And to a righteous God draw nigh—

By and by.

You think God will your sins forget,
And so you do not for them fret;
But God will punish sinners yet—

By and by.

What you now think is all untrue,
'Tis Satan who deceiveth you;
God will His judgments keep and do—

By and by.

Monthly Record of Testimony.

BY the grace of God, the Work of God goes forward. The world "progresses," iniquity abounds: the love of many waxes cold: the Coming of the Lord draweth nigh: the Judge standeth at the door: the end of all things is at hand. Do these words seem far-fetched? Then we are out of the Scriptural condition.

It is a wonderful privilege to speak to Israel. Sidelights on Scripture by the concurrent possession of Jewish and Gentile names, by the arguments used, by the use of Mezuzah and Phylactery are very important. Can these bones live? Would that they said, "We are cut off!" But, alas, they are "alive without the commandment." A John-the-Baptist ministry of law and wrath is needed, coupled with a loving emphasis on grace establishing the law, and a holy carrying out of Messiah's commands by His people. This is our weakness. We seek to cast out their beams—we have the same. We reject *their* Day of Atonement. How about Christendom's *sectarian* churches, and the corruption of Christ's ordinances? Can we wonder at scorn?

The Breaking of the Bread is humbling. Shall we be ashamed of Christ's words? It is *unpleasant* to obey when there is opposition and isolation. But what shall man do unto us.

Pray, dear fellow saints. Do nothing which is not of faith. Beware of trifling with an awakened conscience, or of compromise during a period of rousing or uncertainty. Seek a good conscience. Rejoice with trembling. Tremble at the Word. Seek the heights of fellowship of the obedient Bride (in the Song of Songs). Beware of grieving Christ. Live in light of that day. Consider difficulties. Obey in details. Be jealous for the Lord. *These* are the thoughts impressed upon us at gatherings unto His name.

The Friday 1—2 service has been service unto the Lord. There has been joyful worship leading to heart-searching from above. Cannot more attend? An effort pleases the Lord, if obedient.

Nothing is easier than to congratulate oneself on that which is done. Pride of Christian separation or service is most dangerous. It is not natural to do that which pleases the Lord, and then ascribe all the glory to Him. Oh that we have grace to see the defects that mar our own service as well as those of others.

A lack of enthusiasm unto the Lord seems painfully present. How much have those professedly outside Christendom lost through their peculiarities? Time is spent in the work, verily; but it only needs a little natural zeal to devote hours to a hobby. The earnestness of the world should shame the people of God.

Spirituality.

Many ideals and theories exist. What saith the Scripture? All believers are *not* spoken of as *spiritual* (1 Cor. iii. 1-3). Only those who are spiritual can restore or fit together one another—the exact opposite of the schism hinted in the earlier passage (Gal. vi. 1). Spirituality cannot deny the Word of the Spirit. If a brother can argue, spiritually as it seems for the denial of election or believers' baptism, is there not the danger of a counterfeit. Is it not a solemn thing that many have felt as much of the Lord's presence apparently when preaching error as when declaring truth? Where is discrimination? Where is *not* a counterfeit? The Word of God is definite. The Spirit of the Lord cannot contradict it. Yet every brother has doctrinal and practical errors, as to some of which indeed he has been doubtful, but as to others he feels convinced, and as to others he has never been exercised, never has he laid them before the Lord for definite, heart-paining scrutiny. If there were spirituality there would be unity (Eph. iv. 3). The *flesh* is manifested by every divergence. Alliance on the basis of difference is a sad witness to the failure of the Lord's people. "Spiritual things" are only understood by "spiritual men." The Holy Ghost cannot lead two to differ. Nor can He be pleased thereby or indifferent thereto. Spirituality will only be reached by the right recognition of *the Word*, and the spending of much time in getting clear together *over the Word*.

A SINNER SAVED.

A sinner saved by precious blood,
I am for aye a child of God;
No legal conscience now of sin,
The Holiest I enter in.

His precious blood for me availed,
And Satan vainly has assailed.
The covenant stands, God cannot lie,
I am by precious blood brought nigh;

The covenant stands, the law is met,
And God will not His saints forget.
Faithful and righteous is the Lord,
And I shall prove His changeless Word.

A sinner saved, the work is His,
What marvellous redemption this!
A sinner saved, for ever saved,
Once dead in sin, to sin enslaved.

A sinner saved—then let me show
The praise of Him Who loved me so.
A sinner saved—let boasting cease!
A sinner saved—ah, here is peace!

A sinner saved, and now a child,
For ever I am reconciled;
Nor will the Lord His Word retract,
The penalty again exact.

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THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN 17:17

Vol. vii. No. 7.

July, 1907. 1d.

Not in the name of any organisation or scheme or theory of man, or unto the glory of such, but in a day of rebuke and weakness to preach Christ crucified, and to speak the things that become the sound doctrine, is this Monthly sent forth.

EDITED BY
PERCY W. HEWARD.

Re-translated Verses.—III.

"Living is the Word of God and inworking, and sharper beyond every sword two-edged. . . . and critical of the devices and intents of heart, and there is not a creature not manifest in sight of Him, but all things are naked and having been laid bare to His eyes—TOWARD Whom for us is the Word."—Heb. iv. 12, 13

"Ye also working together underneath the surface, on behalf of us in the supplication, with the

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Divine object that out from many persons and faces the grace gift into us (through many) maybe a subject of gratitude on behalf of us."—2 Cor. i. 11.

For it is necessary for all of us to have been manifested in front of the Bema of Christ, with the Divine object that each may have received the things through the body—a reply to the things which we practised, whether a good thing or bad thing. Therefore, having seen the fear of the Lord men we persuade

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PREFACE.

SOME will say, "Why should we read your magazine?" Unless, dear fellow saint, you desire to know and follow the Will of the Lord, do not read this message. It is simply disastrous to increase information without obedience. If the state of Christendom does not try you—if your neglect of the Word does not humble you—if your connexion with evil does not alarm you—if the condition of past Christian friends does not surprise you—do not merely read for amusement or to pass the time. This paper has a definite mission—the denial of every "ism," the confession of ruin, and the awakening of prayer and practical obedience with a view to the restoration of *everything promised* in the closing days of this dispensation. And all this is included and embraced in the glory of God. We have no wish to form a sect of our own—a self-pleasing scheme of man—but "What said the Scripture?" True, these words have been made the rallying cry of false systems, and those who have sought to go back to Scripture have oft gone back in another sense. But shall Satan have a *double* victory by our avoidance of the Divine path through their failure?

UNION.

UNION with Christ is sweet indeed—
His righteousness is OURS!

His work for us met legal need,
His working-in empowers.

Union with Christ!—for ever one
Are we with Him who died,
Accepted in God's perfect Son!—
Shall ought His saints divide?

Union with Christ!—a glorious theme
For those who love His name!
He loved and therefore would REDEEM,
He never lost His aim.

Union with Christ, for EVER made,
None can His work undo.
The penalty is fully paid,
His Word of grace is true.

Union with Christ forbids that we
Should worldly unions love;
While we His glory wait to see,
Our hopes must be above.

"Union with Christ and Christendom?"
The thought is painful now;
Shall those who unto Him have come
To earthly systems bow?

Union with Christ calls forth our praise,
Obeying from the heart;
Until His grace He soon displays,
Whereof we know but part.

EDITORIAL JOTTINGS.

"Like the House of Jeroboam." Thus God describes Baasha's sin. There is an awful parallelism in iniquity. Those who wander from the Lord have a sad likeness: should not those who obey Him have a contrasted similarity? Jeroboam was greatly favored: yet he became a leader in sin. His object was the establishment of the Divine promise to him concerning the kingdom on *his own lines*. Dear fellow saints, if you introduce your methods, your ties of fellowship, your sectarianism to hold the people, your attractions to make sure of some—you cause others to sin. Alas, of how many kings after are we told, "He walked in the ways of Jeroboam." Sinners are terribly imitative. One starts a musical Gospel, and plenty walk in the way of that Jeroboam. But such self-devising dishonors and displeases God. He did not allow Israel to keep on trifling with Him. He forbears a long while, but He will not excuse sin. Beware of the sin of Jeroboam—a humanly-appointed centre, attraction, and system of worship. The Lord's appointment often seems "likely" to ruin His own promise, so Jeroboam thought. He imagined the people would desert. He did not leave everything with God.

"Not be us! Even when we were dead in sins, Silent." He made us alive. Shall we be ungrateful? Dare we be silent? The dead praise not the Lord: but those redeemed and made righteous find praise comely and appointed. When you, dear reader, feel a tendency to murmuring, to sullen quietness, to indifference, to timid reserve, remember the Lord's object in your salvation, and answer gladly, "O Lord, my God, I will give thanks unto Thee for ever." One remarkable feature of the recorded life of our beloved Lord is the stress on praise. He gave thanks at meals, He said, "I thank Thee, Father." Oh for more of the gratitude of Paul. "First, I thank my God." How frequently we become like the ungodly, and omit to show our difference by praiseful rejoicing in Him Who for our sakes died, and rose again, and is coming again also.

"Thy Kingdom Come." The words ring out in the temples of Christendom and from beside the beds of unsaved ones, old and young alike. But their perverted use does not alter the fact that Christ commanded this prayer to His *disciples*, and if we neglect it we lose from the reward about which the chapter *frequently* speaks. It was on the basis of accomplished salvation ("Our Father") that this supplication was to be uttered. It does

not belong to "public worship," or an "hypothetical remnant," but to those who have acceptance in the blood of Christ, and therefore are *in view* of the millennial kingdom. Let us not be afraid of the stern words of Matt. vi. 14, 15. The question is not the *Judge's* forgiveness, but that of God as Father, and he would be a bold one who should say that if saved ones regard iniquity the Lord hears them. Many imagine that God has no right to command, chastise, or threaten His people. They turn the grace of God into lawlessness, whereas His grace teaches us to live righteously. As we think of "the Holiest" ("Hallowed") we at once remember Ps. cx. 1, and the *coming* kingdom (*cf.* Heb. x. 19, 23). "Let this kingdom have come," i.e. have fully come, have come quickly. Is this our "unaffected" desire? Do we live outside the world's kingdom and recognise Christendom's ruin? Is the Lordship of Christ a precious truth to us? Is the sinfulness of man a realized, influencing fact?

"Having Obtained Help of God." "Without the camp" is a popular expression with certain sections, and there is a possibility of being proud of it—without undergoing the attached suffering. We have endeavoured, but not yet attained, to bear the reproach of our Lord. The strain of *such* service is heavy, that one feels the need of Divine help. There are many that withstand, and the flesh desireth against the spirit. These two are contrary. But that which is begotten of God overcometh the world. Thus then we find our strength is in the Lord. Oh for grace not to be independent, to feel our weakness. The meetings have been solemn—in the Lord's grace. There has been a quietness before Him, a desire to know His Will. But more self-denial, or rather more denial of self, and more ambitiousness to be acceptable to the Lord, and more willingness to take the consequences of obedience amid disobedience—these things are needed.

SAVED BY HIS GRACE.

Saved by His grace—how sweet the sound of grace!
 Shall pride, or boasting, have the smallest place?
 A dead one cannot quicken self at all—
 How dead were we, how ruined by the Fall!
 Saved by His grace—Himself deserves the throne;
 Yea He shall reign, shall reign Himself alone;
 Saved by His grace—let our obedience show
 How we delight in Him Who loved us so.
 Saved by His grace, in glory we shall stand,
 Saved by His grace, shall see the glorious land;
 Saved by His grace, through sacrifice once made,
 Without our preparation or our aid.

Bible Meetings, 340, Romford Road: Wednesday, 8;
 Thursday, 8.30; Saturday, 7. Lord's Day, Palmerston Road
 Hall, and 16a, Aldgate Avenue.

Letters to an Assembly of Saints. iv.

CHRISTIANS AND THE USE OF MONEY.

DEAR FELLOW BELIEVERS,

We want to address one another in all brotherly plainness, and on forgotten, avoided subjects. Doubtless other motives are suspected by some if, for instance, there is a stress on "coming out." "Ah," say many, "you want to lead, you want your circle." So is it when the application of Christianity to one's pocket is made known.

Not a few delight in doctrinal exactness; and in practical obedience when others are concerned, but to find one's own errors, and to sigh with the Psalmist (Ps. xix. 12) is not a natural amusement or enjoyment. But, dear friends in Christ, though this theme is avoided, it is prominent in the Word, as prominent as the solemn Breaking of Bread which we have been solemnly considering. Indeed, when the kingdom is mentioned nothing seems more in the front than the use of money and its equivalents. For example:—

"The sons of this age are wiser beyond the sons of the light with a view to their own generation . . . Make to yourselves friends out of the mammon connected with unrighteousness. . . He that is faithful in that which is least is faithful also in much. . . If ye have not been faithful in that which is another's, who shall give to you your own?" Luke xvi. 8-12.

"Do not treasure for you treasures upon the earth . . . but treasure for you treasures in heaven"—Matt. vi. 19, 20.

"Sell and give . . . and thou shalt have treasure"—Luke xix. 22.

"The rich in the age now charge . . . to be rich in good works, to be giving away well, having fellowship, treasuring for themselves a beautiful foundation with a view to the time that is about to be" (the official word for the millennial age).—1 Tim. vi. 17-19.

"His disciples. . . Blessed are ye poor, for yours is the kingdom of God."—Luke vi. 20.

"He that soweth sparingly, sparingly shall reap also."—2 Cor. ix. 6.

"Not one church had fellowship with me with a view to an account of giving and receiving, except ye only."—Phil. iv. 15.

"The spoiling of your possessions with joy ye welcomed, recognizing that ye yourselves have a better possession, and a remaining one."—Heb. x. 34.

"But the doing well and fellowship do not forget for with such sacrifices God is well pleased" ("As about to give an account" in next verse, "fellowship" name for collection).—Heb. xiii. 17.

"Let him that is being instructed as to the Word

have fellowship with him that instructeth in all good things: be not deceived, God is not mocked, for whatsoever a man shall have sown this shall he reap also."—Gal. vi. 6, 7.

The gloriousness of progress is summed up more than once in the early chapters of Acts by a climax reference to the use of money. This was one of the tests of Christ's disciples (Matt. xix. 27-30) in view of the kingdom. The sacred stewardships of saints are likened to *talents* and *pounds*: why this comparison? One of the few passages where the first day of the week is mentioned (the Lord's Day or anticipation of the Day of the Lord or Kingdom) there is the command concerning money.

Solemnly to us the words come, "What have we lost for Christ?" What have we lost since we have sought to follow Him more faithfully? Are we even willing to lose? The test is willingness to give. How parallel with the world are we. The height of Laodicean departure is, "I am rich." The same words are addressed to Corinthian believers in Divine irony (1 Cor. iv. 8). The first and the second manifest attacks of Satan on the Pentecost organized church were to do with money. Judas apostatized through money: will not his antitype do the same? Some of the sternest words of the New Testament are found in James v. We talk about anticipating the Kingdom, but every opportunity we shirk. We despise the preparatory discipline, organization, and use of money. We like our own way. But lest there be suffering sin upon the brethren, the word must be clearly given, "He that soweth sparingly, sparingly shall reap also."

Yours in Him, Whose eyes are as a flame of fire,

PERCY W. HEWARD.

CHRISTIANS ARE—

Complete in Christ (Col. ii. 10).

Heirs of God (Rom. viii. 17; 1 Peter i. 4).

Righteous in Christ (2 Peter i. 1).

Illuminated with the Word (Ps. cxix. 130).

Sanctified through the truth (John xvii. 17).

Taught of God (John vi. 45).

Indwelt by the Spirit (John xiv. 17).

Arrayed in Christ's righteousness (Rev. xix. 18; Isa. lxi. 10).

Near to God in Christ (Eph. ii. 13).

Satisfied in Him (Psalm xvii. 15).

THE PROUD (Prov. xvi. 5).

Tremble NOT at God's Word (Jer. xxxvi. 23, 24).

Hearken NOT to God's Word (Jer. xliij. 2).

Enjoy NOT God's Word (Mal. iii. 15, 16).

Possess NOT God's Word (Ps. xxv. 9).

Remember NOT God's Word (Dan. v. 20).

Obey NOT God's Word (Psalm cxix. 21).

Understand NOT God's Word (Prov. xxviii. 5).

Desire NOT God's Word (1 Tim. vi. 3, 4).

THE CHILDREN'S PAGE.

FIVE PRAYERS.

I WAS speaking, dear children, somewhat recently, at a meeting for boys and girls, about FIVE PRAYERS in God's Word, which were heard and answered. There are many more recorded, for God always hears true prayer. But it is about these five that I want to talk. Will you notice the little word **ME** in each? Prayer must first be very personal. When we have rightly prayed for ourselves, then we can pray for others, but not before. There are many young people, and older ones too, who have quite a wrong idea of prayer. Therefore we must first be clear about prayer. It is not simply repeating a few words night and morning; words spoken by the lips must come out of a new heart to be accepted. Have you ever thought that the heart with which every one is born is sinful and against God, and therefore cannot pray? I am grieved to think how many are taught to say the prayer which the Lord Jesus taught His disciples. The Lord's Prayer, as it is called, is for His children. No one else can call God "Father." If they do so it is an abomination to Him. This brings me to the first—THE PUBLICAN'S PRAYER—which must always precede other petitions, "God be merciful to ME, the sinner" (Luke xviii. 13, 14). When any one, whether young or old, comes to God like this, it shows that He is working in them, and that He, by His Spirit, Who convicts of sin, has shown them their sinfulness, which makes them cry out for mercy. Such earnest prayer God always hears. So we read this man (not the Pharisee, who prayed to himself) went down to his house justified, forgiven, having peace with God. Next, the LEPER'S PRAYER. He is a picture of sinners, who are all unclean. How earnestly he came to Christ, saying, "If Thou wilt, Thou canst MAKE ME CLEAN." The Lord Jesus, Who is Almighty, said, "I will, be thou clean," and immediately he was cleansed (Mark i. 40-42). Oh how wonderful are all God's works. He alone can save sinners and blot out their sins through Christ's precious blood. Now the BLIND MAN'S PRAYER. He knew that he was blind, and also knew about the One Who had power to heal and to give sight. How fervently he prayed, crying out so loudly that many tried to silence him, but he kept on, saying, "Jesus, Thou Son of David, have MERCY ON ME." The Lord graciously said, "Go thy way, thy faith hath saved thee" (Mark x. 47-52). Lest you should be mistaken as to faith, I want you to read two verses in God's Word, "By grace are ye saved, through faith . . . the gift of God" (Eph. ii. 8). Again, "Faith cometh by hearing, and hearing by the Word" (Rom. x. 17). Before any one will call

upon God to save them and give the spiritual eye sight, He must work in them. It is very sad to be blind naturally; how much more so spiritually. Yet how unconcerned are even young people about their blindness toward God. Now we have come to the THIEF'S PRAYER. Oh, you say, "He was a bad man." Yes, so he was, but are not all sinners such? Perhaps he had never heard about the Lord Jesus before. Hear how he speaks, "We receive the due reward of our deeds," but, concerning Christ on the cross, he said, "This Man hath done nothing amiss" (Luke xxiii. 41-43). He prayed, "Lord, REMEMBER ME when Thou comest into Thy Kingdom." Christ said, "To-day shalt thou be WITH ME in Paradise." The Lord will remember all His people when He comes to reign over this earth; they will reign with Him. Our last is—SAUL'S PRAYER. You remember he was going to Damascus to persecute those who were Christians, and he was so mistaken that he thought he was serving God. As he journeyed, suddenly a light shone round about him from heaven, and he heard a voice, saying, "Saul, Saul, why persecutest thou ME?" The Lord is so "one" with His people that if they suffer He suffers too. Then Saul said, "Who art Thou, Lord?" and when the Lord told him, he prayed, "Lord, what wilt Thou have ME to do?" And the Lord said, "Arise, go into the city, and it shall be told thee what thou must do" (Acts ix. 1-6). Read all the chapter. If, my dear young reader, you have prayed as did the publican, the leper, the blind man, and the thief, I am sure you will desire to do God's will, and constantly pray, "Lord, what wilt Thou have ME to do?" And He will show you, through His Word. But if you have not prayed the first you cannot pray the last. Prayer must be in God's order.

God be merciful TO ME,
Through the One Who on the tree
Shed His precious Blood, and cried,
"It is finished"—and He died.

God be merciful TO ME,
Let me Thy salvation see,
In me now Thy power display,
Save and keep me in Thy way.

Open now my eyes so blind,
Thou Who art so good and kind,
Give ME SIGHT that I may see—
God be merciful TO ME.

If Thou wilt—Thy power is such,
CLEANSE ME with Thy mighty touch;
Thou canst make me white as snow,
And IN ME Thy mercy show.

Thou canst, Lord, this very hour,
Work in me Thy wondrous power;
Give me life and heavenly sight,
Make me clean and keep me white.

Lord, wilt Thou REMEMBER ME,
That I may Thy glory see;
In Thy Kingdom, by Thy grace,
Reign and see Thee face to face?

Wilt Thou TEACH ME what to do,
As each morning comes anew,
That I may obedient be,
Do the thing that pleaseth Thee?

God be merciful TO ME,
Give ME SIGHT that I may see,
CLEANSE, O LORD, REMEMBER TOO,
TEACH ME daily what to do.

S. A. II.

Thinking.

HOW many are led astray by thinking that if they do their best—attend meetings, read the Bible sometimes, and pay their way, that all will be well. Then again, they think that all the Bible is not true, because they do not like such portions as “All have sinned” (Rom. iii.); “Without shedding of blood is no remission” (Heb. ix. 22). But whatever people may think does not alter facts, and sooner or later those who think they are right, and that God’s Word is wrong, will find out their awful mistake. Further, they are so beguiled by Satan that they think, although God has said that He will punish sinners, that God will not keep His word. But, “God is not a man that He should lie; neither the son of man that He should repent. Hath He said, and shall He not do it? Hath He spoken, and shall He not make it good?” (Num. xxiii. 19). Ah, God will in His time and way bring to pass ALL that is written in His sure Word, though men think otherwise. Do not trifle, dear reader, about solemn realities; but search God’s Word to see what He says about your sin and your condition before Him, and be not among those to whom it may be said, “You think, but do not know.”

Acts xvi. 6-10.

1. God’s elective principles. 2. The importance of guidance. 3. The Spirit of God seems to have given the indication in different ways—different words. 4. Implicit *obedience* characterizes the true missionary. 5. An “opening” much on Paul’s mind. 6. When God closes He opens. 7. Immediate *activity*; not a pseudo-willingness to leave all the arrangements in the Lord’s hands.

ERRATA.

Editorial, first paragraph, should read—“With His light WITHOUT (Luke xi. 34). Thus the undue RELATIVE emphasis either of OBJECTIVE or of SUBJECTIVE is graciously rebuked.” We have a light within and are lit from without. The Spirit of God is WITHIN the people of God, and He is in the Word WITHOUT them. These two leadings agree. The attempt to confuse or separate or forget either is disastrous.

“Thinking” (55), verse 3, should read:—

“You think you are not dead and blind,
The things of God you do not mind;
And yet you think God will be kind—
By and by.”

YOUNG BELIEVERS’ COLUMN.

THE SONG OF SOLOMON,

IV. 16.

HOW rarely “The Bride,” as in this Book, invites the north wind of tribulation that her beloved Lord may thereby receive abundant fruit, and walk in His garden with great delight, and that the world may know the faithfulness of saints. Tribulation is always a source of blessing. But, alas, “the Bride” has settled down and gone from her Beloved, and He has, that she may feel her loss, withdrawn Himself. What solemn words are those in iii. 2, “I sought Him, but I found Him not.” Again, in v. 6, “I called Him, but He gave me no answer.” Surely there is deep teaching and warning here for us with all our high privileges. What lovely things the Bride said about her Beloved, and yet she often wandered. But, withal, her spiritual experience was far higher than ours. There is not now that deep love to the Lord, though many say “My Beloved Lord is the chiefest among ten thousand; yea, He is altogether lovely,” and yet fail to show their love in devotedness to Him. So that the world has *reason* to say, “What is thy Beloved more than another?” It is the north wind of persecution which we need in these days of ease and pleasure-seeking. Wherefore, let us say with intense desire:—

Come, north wind, on my garden blow,
That rare perfume to God may flow;
O come, south wind, and blow there, too,
That flowers may grow, with every hue.

Awake, north wind, and south wind blow,
That fruit abundantly may grow;
That my Beloved Lord may eat
The precious fruit to Him so sweet.

O north wind come, I humbly say,
Blow on my garden day by day,
That spices rich, abundant, rare,
With sweet perfume may fill the air.

Come south wind too, that fruit may be
Refreshing for my Lord to see,
When in His garden He shall go,
That He my love to Him may know.

Spikenard and saffron, aloes too,
With pleasant fruits in every hue;
Pomegranates, and frankincense white,
Are growing to my Lord’s delight.

O come north wind, if fruit thereby
Will grow more richly, rare, and high,
That my Beloved Lord may be
Well pleased, and thus delight in me.

The tribulation God permits
For higher, holier service fits;
The north and south wind both must blow,
That in His garden fruit may grow.

O come north wind, though cold and bleak,
That when my Lord His fruit shall seek,
His garden may look bright and fair,
And sweet perfume fill all the air.

MESSAGES FOR DARK DAYS.—7.**MONEY.**

THE Bible does not say that money is a root of all evil, but the love of it (1 Tim. vi. 10). It has such attractions that whether we possess little or much, it is easy to set our affection on it. If the worldling will say, "Our lips are our own," they will say the same of money. But those who have been bought with Christ's blood belong to Him; likewise all their possessions. The Lord claims all, for He saith, "The silver and gold is Mine" (Hag. ii. 8). Further, is not the command clear, "Honor the Lord with thy substance and with the first-fruits of all thine increase" (Prov. iii. 9). Some may say, "But that is Old Testament teaching, and therefore it does not apply to us." We will turn to 1 Cor. xvi. 2, "Upon the first day of the week let EVERY ONE of you lay by him in store AS GOD HATH PROSPERED HIM." If one is to judge by the collections, few have spiritual prosperity. We each need to learn the hard lesson of consecrating our gain and our substance unto the Lord (*cf.* Mic. iv. 13). Yet if we do so, we have nothing whereof to boast. We can only say, as God's servant of old, "For all things come from Thee, and of Thine own have we given Thee" (1 Chron. xxix. 14). But, alas, how little do we render unto Him Who gave His only Son to die for us. The saints who have a small income say, "We cannot give much to the Lord; no, not even a TENTH," which is far below the smallest appointed gift unto Him. The Jews frequently gave much more than this, and shall we, in this day of grace, withhold that which belongs to the Lord and thus rob Him? (Mal. iii. 8). When God commanded Moses to build the Tabernacle, the people, whose hearts were STIRRED, brought so much that Moses had to say, "The people bring too much" (Ex. xxxv. 21; xxxvi. 5-7). Now the people of God bring too little. Is it any wonder there is so little spirituality when God is forgotten, and saints are spending their substance on earthly pleasures and beautifying their houses, and neglecting the Lord's House. What does the Lord think as He sees His people put their offerings into His treasury? The widow's two mites were "all her living" (Mark xii. 44). Do we thus honor our beloved Lord? The following question has been impressed on my mind, so that I pass it on. Does the Lord accept the money which saints leave at their death to Christian societies? I should say "No," for God only accepts willing offerings, and those who thus leave part of their wealth keep it till they can keep it no longer. This cannot be well-pleasing unto God, Who surely wants His people to use, during their life, that which He entrusts to them. Remember, too, how much is paid in death duties which go to the State, and thus the societies lose largely,

and often have great difficulties thereby. I cannot but keep thinking in this connexion, of the servant who hid his lord's money instead of using it (Matt. xxv. 18-27). How many lay up money in bags with holes (Hag. i. 6). If the Lord were to blow upon your wealth, dear fellow believer, it would soon vanish. The stewardship of money is a great responsibility, and one for which we shall have to give an account (Rom. xiv. 12; 1 Cor. iv. 2). In view of the Judgment Seat of Christ, let us be watchful even with our little, though to whom the Lord commits much He will expect more. Remember the words, "We brought nothing into the world, and it is certain we can carry nothing out" (1 Tim. vi. 7).

CHRIST

Calls His people by their name (Isa. xliii. 1; John x. 3).
 Holds them with His Hand (Isa. xli. 10; John x. 28).
 Rejoices over them with joy (Zeph iii. 17; Luke xv. 6).
 Indwells them by His Spirit (Eph. iii. 17; John xiv. 23).
 Satisfies them with His goodness (Psalm xxxvi. 8; Isa. lviii. 11).
 Takes them to be for ever with Him (1 Thess. iv. 17; John iv. 3).

NOT CONSTRAINED.

NOT CONSTRAINED to live more lowly,
 As a stranger, pilgrim here;
NOT CONSTRAINED to come out boldly,
 And to walk in filial fear.
NOT CONSTRAINED a word to whisper
 To the weak and trembling saints;
NOT CONSTRAINED to help a sister
 Who through tribulation faints.
NOT CONSTRAINED to seek a brother
 Who has wandered from the Lord;
NOT CONSTRAINED to help another
 To more clearly see God's Word.
NOT CONSTRAINED, though saved, forgiven,
 Seated with the Lord on high;
NOT CONSTRAINED to hate all leaven,
 For our many sins to sigh.
NOT CONSTRAINED to be forgetful
 Of all ease, and comfort too;
NOT CONSTRAINED to be more faithful—
 God's commands to LOVE and DO.
NOT CONSTRAINED, though we inherit
 Heaven, and all its joys possess;
NOT CONSTRAINED by God the Spirit
 To a life of humbleness.
NOT CONSTRAINED with love so tender,
 To live wholly unto God;
NOT CONSTRAINED all to surrender,
 Unto Him Who shed His Blood!
NOT CONSTRAINED—how strange this coldness;
 Thus you falter and you faint!
 When He HINTS, show holy boldness,
 Do not wait the Lord's CONSTRAINT.

❧ CALENDAR. ❧
 "IF THE LORD WILL"—July, 1907.

	Hebrews.	2 Cor.		Hebrews.	2 Cor.
1	i. 1-7.	vii. 2-10.	16	viii. 1-6.	xiii. 9-10.
2	i. 8-14.	vii. 11-16.	17	viii. 7-13.	Ps. 10.
3	ii. 1-8.	viii. 1-7.	18	ix. 1-8.	Ps. 39.
4	ii. 9-18.	viii. 8-15.	19	ix. 9-17.	Ps. 49.
5	iii. 1-6.	viii. 16-24.	20	ix. 18-28.	Ps. 55.
6	iii. 7-19.	ix. 1-7.	21	x. 1-10.	Ps. 56.
7	iv. 1-8.	ix. 8-15.	22	x. 11-18.	Ps. 57.
8	iv. 9-16.	x. 1-11.	23	x. 19-30.	Ps. 71.
9	v. 1-10.	x. 12-18.	24	x. 31-39.	Ps. 74.
10	v. 11, vi. 3.	xi. 1-9.	25	xi. 1-10.	Ps. 79.
11	vi. 4-12.	xi. 10-23.	26	xi. 11-19.	Ps. 83.
12	vi. 13-20.	xi. 24-39.	27	xi. 20-27.	Ps. 86.
13	vii. 1-10.	xii. 1-11.	28	xi. 28-40.	Ps. 88.
14	vii. 11-17.	xii. 12-21.	29	xii. 1-10.	Ps. 94.
15	vii. 18-28.	xiii. 1-8.	30	xii. 11-17.	Ps. 109.
			31	xii. 18-29.	Ps. 140.

Many passages are shorter : not to encourage idleness of saints, that dread malaria of Christendom. Study the Word. Seek to find out its meaning and application to yourself : its criticism of your PRESENT actions. The Psalms picked out are those less known. The idea of " favourite passages " is dangerous. They are usually chosen to suit one's COMFORT, and the result is one-sided unspirituality.

Lord's Day Suggested Readings (D.V.)

ISOLATED saints who, for the truth's sake, are outside that they may be inside, and who find these portions helpful, are invited to correspond. Further notes might be sent, and sometimes two such believers might be found in one neighbourhood. This is a day of small things, but let us not despise the tiniest manifestations of fellowship and unity, in view of the Return of our beloved Lord.

7th. Heb. iv. 1-8. Therefore—impressed by the Old Testament (see 11). "Should seem"—how important then to judge actions. Is each part of the Word *mixed* with our faith? How often we fail to obey : can faith be disobedient? Under wrath, no rest. (Noah means "rest" : the dove found no rest outside the ark). Rest here connected with *finished* work. 7. "Again"—the Lord *will* fulfil His promises : note the stress on the second time in this letter.

2 Cor. ix. 8-15. The word "cheerful" in 7 signifies connexion with the mercy seat : hence our giving a reply to, or reflection of God's giving : therefore God is able to make grace overflow that we may overflow into every good *work* (so grace is not *antagonistic* to *works*). Ps. cxi. 3 speaks of grace-given righteousness : Ps. cxii. 9 appropriately *follows* with that which is practical. 10. A hint of the importance of God's WORD (Isa. lv.) as to giving, and a suggestion that *giving* results from understanding and illustrating the Word : it is "the fruit." 11. "Unto all simplicity"—no double motive. Another reference to *work*. 13. Through the *testing* of this ministry . . . upon the *subjection* linked with your confession. How

important then is the right use of money. 14. Yet all is grace. 15. "Upon His unspeakable Gift."

14th. Heb. vii. 11-17. 11. Ps. ex. proves *another* Priest was *needed*. (a) But this *must* mean a change of the whole Levitical economy, for that restricted priesthood to *Levi* : yet "David's Son" was to be Priest. 15 (b) Yet clearer ; for He stood up *from the dead* as Priest *for ever*—then the sanctuary *must* be *heavenly*, and the Mosaic law only *typical* ; for it could not be *meaningless*. Thus there are contrasted parallels one after another. The "type-priests" were earthly, Levitical, dying, etc.

2 Cor. xii. 12-21. 12. Signs expected. 13. The greatest rebuke abstaining from receiving support from an assembly. 15. "On account of your souls." Love heeds no drawback. 16. "I caught you with guile"—*their* charge repeated : they said Paul made profit indirectly : how much this epistle deals with church finance : the *very* difficulties of to-day are met : these verses were not chosen to "fit in" with other messages in this issue : is the Lord's hand at work in impressing this subject? 18. Fellowship of teachers—in heart and action. 21. All sin to humble those in authority. Those who excused sin of another charged with it.

21st. Heb. x. 1-10. A shadow (a) not the substance, (b) not entirely separate from the substance, (c) dark, (d) hinting as to shape, etc., of substance. The *repetition* is the first proof that there was no perfection : for a man can only be made righteous once : all the righteousness of the sacrifice must be imputed to the sinner, else it is (i) evaporated or (ii) unnecessary for the sacrifice : hence the words "justified in His blood" asserted imputed righteousness strongly : no *sacrifice* otherwise : Divine principle of sacrifice. Secondly, the blood of bulls and goats only contained animal life and bodily blemishlessness. Thirdly, the Psalms speak of the uselessness of a sacrifice by *men* ("Thou didst not will.") Hence the law and the prophets show the need for one, far better, prophesied Sacrifice.

Psalm lvi. The Lord's people must expect trial. "The day." 1, 2. Man's day. 4. Only as we are in God do we praise His Word : His bare Word a sufficient resting-place. 5. All the day. 8. My wanderings—sinful—causing tears : or suffering, and weeping, because of the Lord. In God : what shall *man* do? 13. The object : "to the face of God, in light of the living ones" (a reference to the Holiest of All with the cherubim) : saved and kept—to praise.

28th. Heb. xi. 28-41. "By faith he did." Not even "touched." 29. The *next* thing after redemption typical of baptism. 30. Faith overcoming the world. 35. "Others"—faith not always apparently triumphant. 38. "Worthy" refers to a

scale-pan : *the world* was not equivalent to these : they had a Divine weight. "With the Divine object that not *isolated from us* they should have been brought to the end"—saints of different dispensations united, Matt. viii. 11.

Psalm lxxxviii. 1. cf. Ps. xxii. 2, contrast Ps. xxxii. 4. 4. "Nothing strength"—cf. "Shall have nothing"—He became poor. 5. Among the dead, yet free. 10. "To the dead ones wilt thou do a hidden thing? If Rephaim shall arise, shall they praise Thee?"—note plurals : distinct from the speaker. As it were Christ said : "Can there be salvation, will there be any praise to Thee, unless I am declared the Righteous One, and set free from the burden of My people's sin?" 15. "Poor and dying from youth." 17. Yet the Lord has His friends in resurrection. "By reason of darkness"—they followed "afar off." Note in New Testament our Lord's yearning for friendship : "Ye shall leave Me alone," and so forth.

Pray for all other saints who read these portions. Let us thus "love one another."

Monthly Record of Testimony.

IT is impossible to condense into a few lines the uphill work and down-grade failure which are found in or near every branch of the Lord's witness. Privileges are multiplied. Grace has been given freely. The Word has been loved and preached. Subjects have included :—The Little Foxes, The Believers' Judging in 1 Corinthians, The Closing Words of Unity and Organization in Ephesians, The Obedient Going in of Moses to Disobedient Pharaoh, and the *Important Sixfold Basis* of Heb. vi. Can we wonder at error in the superstructure, when there is confusion here? Beware of neglecting the "beginnings"—the alphabet.

Open-air service has been done at Aldgate and Forest Gate. Jewish and Gentile children have been reached with the Word of Life. Fresh saints have attended the gatherings. Some have been solemnized. Needs have been supplied. 62, Green Street, has been opened as a "Home" for Printing Press and Dépôt for Bibles, Scriptural Literature, etc. Pray for this going forward—in the Lord's name. We need your helping together, 2 Cor. i. 11. A door is opened—and many adversaries abound. Oh for the open steward's door of Rev. iii.—and the door of hope which is there, and always, linked.

Received, with praise, for Literature : A.C., 5/-, Ceylon ; Mrs. S. and Miss B., 2/-, Jewish ; S.J.S., £1 ; M.L., 5/- ; D.T., 3/- ; C., 2/6. For General Witness (13/4/07—20/6/07), 342, 5/- (Printing Press) ; 343, 4/- (Jewish) ; 344, 5/- (P.P.) ; 345, 5/- (P.P.) ; 346, £1 5s. (P.P.) Pray.

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REVIEW.

"The Gospel of God : An Antidote to the New Theology" (5d. post free ; 3, 1/-). Brother Lillicrap (146, London Road, Reading) is unknown except by correspondence. Good title, aim, arrangement. Depravity not merely treated as a term. Regeneration not merely a theory. Every word and REFERENCE should be carefully chosen, e.g. Rom. vii. 18, part two, deals with believers ONLY. "The Church" cannot exist INVISIBLY. Sectarianism is rightly attacked, but the contrast IN THE DAYS OF RUIN is "a church" (locally), not "the Body," with the manifest Baptist. Readers must not assume that the reviewer knows and approves all books advertised herein. Alas, dear saints err and differ, and the writer of these lines feels "ISOLATED" ecclesiastically, but not from the Lord. Obedience is no easy thing : reward is no light thing.

IN HIS HAND, by W. HOSTE. It is encouraging to find a brother trained at Cambridge "coming out" in measure. The distinction between the past and present dispensation is almost made out to be ESSENTIAL, instead of dispensational. Old Testament saints could not have "fallen away," although their knowledge as to this truth, even as to "no more conscience of sin," was designedly incomplete. And if baptism in the Spirit is preparatory to this FIXITY and to becoming a Christian, none exist, for that ever-manifest addition to regeneration is not possessed, alas, now. Our brother misunderstands the reference to Judas in John xv. 6, we believe, and Heb. vi. 2. Col. i. 23 not only goes on from verse 22, but from 21—"He reconciled . . . if you continue" (note tenses, which prove that the continuance is evidential). Many helpful thoughts are given : oh for more grace to praise Him Who has everlastingly saved. The eternal covenant, with its equally extensive imputed righteousness and sacrifice (ESSENTIALLY connected in type and antitype) makes manifest the truth "once saved, always saved"—"to the praise of the glory of His grace."

A Plea for Unity. An interesting resumé of the Devonshire House movement, with some spiritual longings ; but we wish we could say more. We regret such a statement as "Independency, RIGHTLY UNDERSTOOD, is after all the only workable principle." The Lord's arrangement of EVANGELISTS, as Timothy, is ignored, with the importance of ONE discipline. Recognition of a saint does not involve recognition of his action or "church" : nor does non-recognition of the latter involve the setting aside of the saint himself. There are three circles—saints, assemblies, teachers. Alas, non-acknowledgment of this hinders Scriptural unity. Sectarian perversion of "circles of fellowship," refusing outside BELIEVERS, must not be used against the whole idea of an assembly. If that is "anything at all," it is nothing, and why trouble about obedience to arrangements? Obviously every assembly is responsible to the Lord, but this does not mean independency, else the next thing will be that each believer being individually responsible cannot become merely "part" of an assembly at all.

2d. each, Pickering & Inglis, Glasgow.

We have a set of costly hand-painted trays (5), in good condition ; also some old china, which we should like to sell, and use the money for sending forth messages of love and warning. If some friend, or friends, to whom they will not be a snare, will purchase same, we shall be thankful.—S.A.H.

Biblical Literature.—Good Assortment of Leaflets for Prayerful Distribution among sinners and saints, old and young. Words of Life and Love, 2d., 1/3 per doz., post free. A booklet to young people about the Jews will be ready shortly—if the Lord will. Prayerful fellowship valued.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

Thy Word is Truth
JOHN 17, 17

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A Magazine of Biblical Testimony, to bear witness, in season and out of season, that God is jealous of His glory, and that He gave His Word to His redeemed people to be obeyed, and that the Coming of the Lord is a nearing fact to influence the daily, unworldly life of all who are saved.

EDITED BY
PERCY W. HEWARD.

Re-translated Verses.—III.

"Concerning whom much is the word for us to say, and hard of interpretation, SINCE slothful ones ye have become with your ears."—*Heb. v. 11.*

"All joy reckon it, brethren of mine, whenever ye have fallen amid temptations of every shape and hue, ye who recognize that the testing (as PRECIOUS metal) of you—of the faith—is working a REMAINING UNDER PATIENTLY" (Each of the last three words has a

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"See that ye refuse not."

precious thought—continuance, subjection, right state of heart)—[as. i. 2.

"Thus speak and thus do, as those about to be judged through a law connected with freedom (from wrath):—for the judgment that is without a mercy seat is for the one not doing mercy"—[as. ii. 12, 13.

"Do not become many TEACHERS, brethren of mine, having seen that a greater judgment we shall receive for as to many things we are stumbling, all of us"—[as. iii. 1.

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PREFACE.

THE month passes: the days hurry by—"He That shall come will come and will not tarry." We believe that the Sardis period is nearly over, and that there will be the manifestation of the hid treasure in Philadelphian brotherliness. But at present the "manifestations" are *Christendom*, and it is only exclusion from Sardis, i.e. rejection by *Christendom*, that will bring about real unity. Many are afraid of stern obedience. It limits liberty, and hinders self-pleasing, but it is a strange spirituality which does not like to be circumscribed by the Word of the Lord.

This magazine bears a world-condemned testimony for the old-fashioned truth. Dear fellow saints, will you unite, or be negligent, or attack? It is so easy to avoid controversy by compromise, and to persuade oneself that the pathway without antagonism is one of brotherly love.

Any suggestions to the Lord's glory will be welcome. Correspondence with saved ones will be a privilege. Questions will be answered as far as possible. Enlargement, as of old 16 pp., seems at present impossible. Few saints like the wounds of a friend, and thus the financial fellowship is

reduced. But the Lord can use 8 pp. meanwhile, though this does not excuse any who have occasioned reduction. Oh to leave consequences with Him. Impossible, unless there is exact obedience.

BIBLE TESTIMONY.

"PREACH thou the Word"—thus saith our sovereign Lord;
Not theories, but the sure and precious Word.
"Preach thou the Word," be instant all the time!
To preach a lie—how awful is the crime.
"Preach thou the Word"—the day indeed has come,
When most no warning give, as dogs quite dumb;
Smooth things are valued, and the fickle ear
Thereby is charmed, and MULTITUDES will hear.
"Preach thou the Word"—though all support be lost,
"Preach thou the Word"—whatever be the cost;
Results belong to Him Who sends thee out,
And wherefore shouldst thou reason, fear or doubt?
"Preach thou the Word"—if to this service sent,
But many quite uncalled this pathway went;
Beware lest feelings are your idol-lord,
Test, test yourself by God's unerring Word.
"Preach thou the Word," by life as well as lip,
The world is watching for each fall or slip;
"Preach thou the Word"—the time will soon be gone!
"Preach thou the Word"—and seek the Lord's "Well done."

Bible Meetings (D.V.) Bank Holiday, 3 and 6 p.m.—340, Romford Road, Forest Gate.

EDITORIAL JOTTINGS.

"By Grace are ye saved." These words are intended to be humbling. Yet we are often proud of our acquaintance with grace beyond many Arminians.

The very doctrine that should make us solemnly self-condemning is used by Satan to promote pride. Further, these words are an assurance of eternal life, for it is made to depend not on our works, but on our Lord's completed work as our Representative in the everlastingly fixed covenant. And, yet more, this verse is an encouragement, and it contains an exhortation. Few saints realize the appointed power of doctrine in daily life. A real faith in the Deity of Christ will prevent all familiarity, and self-pleasing denial of His authority. A true grasp of eternal punishment will hinder admixture with the world. In like manner a holy realization of covenant-grace salvation will prevent independence which is so seriously *against the Lord*.

This verse is not a general statement to be addressed to everyone. Only those who are "in Christ" can be thus described. Often the words are wrongly used in the open air as an address to all. This is handling the Word of God dangerously. Only those redeemed are saved, and universality in either is unwarranted.

We have hinted that such passages remind us of what we were, that we needed grace: that we needed salvation. Without safety were all, dead in trespasses and sins. And the mighty change is wrapped up in the words of verse 4, "*But God.*" Surely, in view of this, we must be more marked off from the ungodly, and more keenly conscious that "in us, that is, in our flesh, dwelleth no good thing." Oh for a true understanding of human depravity. Here is the Divine attack on all human deification and sectarian theories. May the Lord enable us to be on the attacking side, and to use the right weapons without contradicting them through being proud of ourselves.

"In One Spirit we are all Baptized into One Body." For Old Testament saints to apply this passage would be wrong, and equally is it wrong for us to take it unless we have the outward

Baptism following the inward regeneration of the Spirit which was the privilege of those to whom 1 Cor. was addressed. We must not steal, but seek to *qualify* ourselves. It is hard to lose the belief that certain things belong to us. A child who falsely imagined himself possessed of millions and awoke to find it a dream would have a start if the dream had lasted long. And many dear fellow saints have imagined a Baptism for years. They have identified it with regeneration, or some real crisis

in spiritual growth, or rested in a subtle counterfeit. Satan desires to persuade us we have what we have not. He led Eve to think that she would not die albeit disobedient, and now the majority, guided by him, refuse the Divine declaration that man is dead in trespasses and sins. The unflattering truth of the Scripture is hated, and thus self-opinions are exalted against God. So is it in connexion with the Baptism in the Spirit. Those who think they have it will not be concerned at the loss, or the dispensational ruin of to-day. Every time the Baptism was received it was visible and after regeneration and obedience (Acts ii., viii., x., xix.) How foolish then to pretend to the fact without the signs following—a parallel with Anglicanism "confirmation." Beware of tradition. Beware of denying what we have by grace, or of assuming what we have not. Let us repent.

As in *the day* let us live: the night is far spent. "**That Day**" In view of "**That Day**," increases willingness to lose and suffer and be rejected for Christ: what are the sufferings of this little while? "**That Day**" humbles and solemnizes saints. It is so easy to imagine that a secured salvation makes a bed of ease. But "**that Day**" is one of investigation and possible loss. Disobedience is no trifle. Our eyes are often closed, alas, to "**that Day**," and present things attract us. We cannot see afar off. But if, by grace, we look *forward* and behold the joy set before us, what will it matter to be outside the politics, reputation and rest of this day? Believers are too worldly to remember "**that Day**." Hence they try to *make* a millennium, or to carve success for themselves.

It is a pleasure to realize twofold *grace*—in salvation and service. **By the Grace of God.** Our labor must be the Grace of God with us. It is of His mercies we are not consumed. The grace of God disciplines us (Tit. ii. 11, 12). Though one editorial paragraph is on this subject, the record of labor in the Name must be introduced by these words. By grace we have opened and spent hours at the naturally unprosperous Bible and Tract Depot. By grace the witness to Israel has been continued amid trials that really try. By grace the Bible talks to children at Forest Gate have been continued, though some seem quite unimpressed. By grace we have proceeded with Exodus, Song of Solomon, Zechariah, Hebrews, Revelation, and begun Ecclesiastes—seeking submission to the naturally displeasing, "*liberty-narrowing*" Word of the Lord. Lawlessness has been opposed by grace. Strength has been granted. Correspondence has been maintained. What have we which we did not receive?

PERCY W. HEWARD.

Letters to an Assembly of Saints. v.

WORSHIP.

BELOVED FELLOW SAVED ONES.

We have been redeemed. The fact seems too good to be true! Wonderful grace. What a contrast between what we deserved and what Christ deserved: yet we have *His* deserts and He had ours. What shall we render unto the Lord? Have we not need for more praise, lest we be unfruitful (Heb. xiii. 15). There are a thousand inducements to leave the pathway of obedience, but one of the greatest is connected with the forgetfulness of praise.

May I address you with a few loving words as to "worship"? It is easy to substitute organization, aye, and even exposition, for this, and thus to emphasize our needs and the value of blessings to us, and to forget that the Father *seeketh true* worshippers. Shall we grieve Him, by making the meetings merely an opportunity for our own advantage?

"Worship" is humble recognition of the greatness and sovereignty of the Lord. It is expressed in Psalm clxv. 3, "Great is the Lord, and greatly to be praised; and His greatness is unsearchable." David knew it when he went in and sat before the Lord, and meditated on the wonderful work of the Lord. "Worship" is the opposite of Antichrist's character. He desires worship. Abraham's faith, giving up all in obedience to God's voice, is called worship (Gen. xxii. 5). Simple readiness to follow the Lord's will as revealed; quiet acquiescence in His most difficult commands; prayerful willingness to see what the Lord had to teach, and to praise Him for the One to be seen on the mountains of Jerusalem—this was worship, and the words of God show how much He sought it. In connexion with *this* he was called "the friend of God." That title is never reached except along a sad journey. Then the Lord said, "Thou fearest God." Oh for more worship of this kind: the antithesis of independence.

When Israel heard the Lord's words in Ex. iv. 31, xii. 27, they bowed their heads and worshipped. On the latter occasion we see how obedient such an action must be. Worship is closely connected with service—but they are distinguished as their frequent use together in the Old Testament will show. Can there be one without the other?

In more than one place "worship" is connected with "falling down" (Matt. ii. 11, iv. 9, 1 Cor. xiv. 25, see Heb. xi. 21). The idea of humility is prominent. Oh, dear fellow saints, we do not use the word much: have we that for which it stands? God forbid that a counterfeit sectarian use of the term by those who profess to have the Baptism in the Spirit should be used by us to make light of God's own employment of the expression.

Satan's great aim was to make Christ "worship" him. He offered to the Lord of glory, as to His followers, great attractions, and earthly glory now instead of "that Day." Satan tried to make Christ "as Esau." Our perfect Saviour, as our Representative and Example alike, unflinchingly resisted. What the devil failed to secure from the Lord Jesus, he will obtain from Antichrist, and as a consequence we find that he will encourage all to fall down and worship the Beast. Here is the pathway of earthly prosperity. That which we give to the evil one he can reward. But oh what a contrast with lending to the Lord, Who will repay exactly and fully when He appears. The worship of Antichrist is joined to receiving his mark, so that everything may be done in recognition of him. This is worship. Let the wilderness words, "Him only," ring in our ears, amid compromise of the most plausible kind.

The contexts of the Spirit's suggestion as to worship are striking, e.g. "Worshipped and presented" (Matt. ii. 11); "Lord, I believe, and he worshipped" (John ix. 38); "Worship and cast their crowns" (Rev. iv. 10); "Worship God, because the testimony of Jesus is the spirit of prophecy" (Rev. xix. 10). Worship is prominent in heaven. In Rev. iv. 10, v. 14, we have a glorious representative picture, and there we find the emphasis is on the glory of God, and on the blood of Christ.

Now, dear fellow believers, I have written briefly and lovingly on a very practical subject. Orthodoxy is not enough. Accurate arrangement is not sufficient. We want the spirit of worship, that quietness and solemnity and waiting on God which prevents rush and self-energy. That denial of *man* which is most unpopular becomes us, and it must begin with *ourselves*. Worship will preserve us, as by a sacred instinct, from many things, including visits that will cause grief after—from pride, frivolity, gossip, excitement, mere enthusiasm.

Yours in Christ,

PERCY W. HEWARD.

"SNOW."

GOD'S WORD.

"As the rain cometh down, and the snow, from heaven, and returneth not thither . . . so shall My Word . . . not return unto Me void" (Isaiah lv. 10, 11).

GOD'S PROMISE.

"Though your sins be as scarlet, they shall be as white as snow" (Isaiah i. 18).

BELIEVER'S PRAYER.

"Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow" (Psalm li. 7).

THE CHILDREN'S PAGE.

GOD'S LOVE.

IT is true, dear children, that "God is Love," but He is also a God of wrath. I have been thinking much about these two characteristics of God. I find in the Bible they are equally set forth. Yet in these solemn times even young people, as well as those older, forget that God is a terrible God. They think of Him only as Love. They forget His terrible acts of wrath against sin, such as the Flood, Sodom, Gomorrah, and the fearful plagues in Egypt. God is righteous, and therefore He must punish sin, which He declares in His Word. It is one of Satan's devices to make people imagine otherwise. It is so easy to think little of sin. But sin is awful: only those who trust in the finished work of the Lord Jesus are saved from God's wrath, because He bore it for His people. God will, in His time and way, fulfil ALL His Word, and because of this we desire to tell forth all the truth. Now we will talk about God's Love and what it is.

PERFECT, for we read, "There is no fear in love, for perfect LOVE casteth out fear" (1 John iv. 18). God is Himself perfect, and therefore His love is the same. No earthly love is like God's. It is His love which He puts into the heart of His saved ones, whether young or old (Rom. v. 5). God's love is also

POWERFUL, for He, by His love, draws sinners who are "far off" to Himself (Hosea xi. 4; S. of S., i. 4). So that they are made nigh in the Blood of Christ. God's love is so powerful that when He begins to work in sinners they cannot resist Him. Think of the words, "Draw me, and we will RUN after Thee." But, alas, how many run in the ways of Satan, and thus further and further from God. The love which is so powerful, is

PERPETUAL. God loved all those for whom Christ died before the foundation of the world (Eph. i. 4), when He chose them in Him. He loves them now; loves them so that He calls them His sons. Oh, what love! (1 John iii. 1). He will love them throughout eternity. We see how He loves them in the past, in the present, and in the future. Truly such love is

WONDERFUL. His Name is Wonderful (Isa. ix. 6). So is God's Word (Psa. cxix. 129). We are amazed as we think how much He loves His people and how little they love Him. "God SO LOVED the world that HE GAVE . . ." (John iii. 16). He not only said that He loved sinners, but He manifested His love by giving His only Son to die for the ungodly (1 John iv. 9). I wonder if God, by His Spirit, has so worked IN YOU, that you can say, "He loved ME and GAVE HIMSELF FOR ME"

(Gal. ii. 20). Then you can exclaim, "We love Him, because He first loved us." Yet, although God's love is perfect, powerful, perpetual, and wonderful, how many despise Him and His love! Are you doing this? God alone can give a new heart and fill it with His love. May He thus bless you, my dear young reader.

God's LOVE is PERFECT, full, and free,
Thus Jesus died upon the tree,
For sinners shed His Blood.
His precious life He freely gave,
That He might guilty sinners save,
And bring them nigh to God!

God's LOVE is POWERFUL to draw
Unto Himself for evermore,
Sinners "far off" from Him!
Because in Love He gave His Son;
The work by Him was fully done;
Sinners are saved from sin!

God's LOVE, it is PERPETUAL, too;
It is for aye perfect and true,
To those who know His Name.
From everlasting "God is Love,"
Arrayed in majesty above,
For evermore the Same.

God's LOVE is WONDERFUL as well,
And yet of wrath the Scriptures tell,
For those who scorn and sneer!
But for His own the Saviour bled,
Now in their hearts His love is shed,
Which casteth out all fear.

God's LOVE is shown to those who know
That they deserve eternal woe;
That they are lost, undone!
That God alone can save the soul,
And make the guilty sinner whole,
Through His beloved Son!

SINNERS ARE—

Stubborn (Psalm lxxviii. 8).
Ignorant (Romans x. 3).
Needy (Isaiah lxiv. 6; Psalm xl. 17).
Naughty (Proverbs xi. 6; James i. 21).
Evil (Genesis vi. 5).
Rebellious (Isaiah lxxv. 2).
Sinful (Matthew ix. 13; Luke xviii. 13).

BEGOTTEN ONES ARE—

(John i. 18; 1 Peter i. 3).
Born of God (John i. 13).
Eternally saved (Hebrews v. 9).
Given to Christ (John xvii. 6).
One in Him (John xi. 52; Eph. iii. 15).
Taught of God (John vi. 45).
Truthful (John viii. 32; i. 14).
Exalted in Christ (Eph. ii. 6; 1 Peter v. 6).
Nourished by Him (Eph. v. 29; Isaiah lv. 10).

Consider the Lord Jesus (Heb. iii. 1; xii. 3).
Consider one another (Heb. x. 24).
Consider thyself (Matt. vii. 3).
Consider God's Care for His People (Luke xii. 24, 27).

YOUNG BELIEVERS' COLUMN.

"IT IS NECESSARY FOR US ALL TO HAVE BEEN MANIFESTED IN FRONT OF THE JUDGMENT SEAT."

"TO GOD WE HAVE BEEN MANIFESTED."

"I HOPE IN YOUR CONSCIENCES ALSO WE HAVE BEEN MANIFESTED." 2 Cor. v. 10-11.

A THREEFOLD manifestation, or shining under the light. All should be pondered. How few really think of the *unveiling* not merely of Christ's glory, but of self-failures, in that Day. Everything will be seen away from the false lights of an evil age. Everything will be tested by the test of God's Word. Actions, words, motives, all clearly manifested. Does this cause you alarm or joy? Every believer in a right state of mind will be thankful for the heart-searching power of this thought. The eyes that are as a flame of fire (Rev. i. 14) will then examine everything. A judicial manifestation: but because of *grace* and the *blood* we shall not come into judgment: *personally* we are redeemed, but our deeds must be weighed in the balances of the sanctuary. Then will all wrong motives be shown. Then will all little acts of suffering and service whereof the world knows nothing receive a just recompense of reward. Even a cup of cold water given in the name of a disciple shall in no wise lose its reward.

It is well to anticipate that Day, by not trying to keep any secret from God. Let His light now examine us, that we may know how to discern between that which is His, and that which is against Him. Hence the apostle adds, "Therefore having seen (by faith in the Scriptures) the fear of the Lord, *men* we persuade, but to *God* we have been manifested." It is well to collect the passages which contrast God and man, e.g. Gal. i. 1, 10; Heb. xiii. 6. The words "persuade men" are explained by Gal. i. 10. The opposite of *pleasing*, i.e. leading any one to see himself wrong and to change his opinion. Hence, says the apostle, we warn men, but not only so, *SINCE* we know *His* fear, His stern righteousness, we now submit ourselves to the light of the Lord, we never try to change His legal arrangements. The words "we have been manifested" depend on "having seen the fear." All saints are manifest to the Lord, but this is a willing manifestation, that many refuse, and for them there is an awful loss in that Day. How surprised will many believers be when this day is gone! Hay and stubble structures will be found. Much material, decorated tinsel, nothing to stand His fiery tests. Come to the Light (John iii. 21): let there be a readiness to see and confess failure *now*. Do not wait till you are before the Judgment Seat.

And then there is a third manifestation. The word "also" shows this must not be put *first*.

We are not responsible for our brethren seeing this ("I hope, etc."), if we are *transparent*, and the blindness is theirs. Oh that fellow saints may in their consciences (lit. "*seeing together*," inner knowledge) be brought to acknowledge our purity of motive, our real spirituality. A saint should not be *mysterious*. If we are in the Lord's light, we ought to be tested by our brethren also. We should never exalt ourselves above this, or say, with false piety, "It will all be clear one day." There should be an evident genuineness that no one may mistrust us. Dear friend in Christ, you may be a young believer, but you ought to illustrate these three Manifestations. Do you?

PSALM CXIX. 169-176.

LET all my praise and all my prayer
To Thy blest Throne ascend;
And, as I wait before Thee there,
To all my cry attend.

Let all my supplications, Lord,
Come near unto Thy Throne,
That they may in Thy grace be heard,
And grace to me be shown.

According to Thy gracious Law,
O Lord, enlighten me;
Give me to understand, adore;
To know Thy Word—and Thee.

Deliver me, by grace Divine,
According to Thy Word,
And as I read it, line by line,
Teach me Thyself, O Lord.

My lips shall praise Thee day by day,
For Thy great love to me;
My tongue shall speak Thy love alway,
For Thou hast made me free.

All Thy commands are righteousness,
Thy judgments, too, are right;
And those who know Thee now possess
Great peace, and heavenly might.

Help me and keep me by Thy power,
Thy precepts I have sought;
Help me to please Thee every hour,
In word, in deed, in thought.

For Thy salvation, Lord, I long,
Thy Law is my delight;
I want to sing the heavenly song,
And walk with Thee in white.

Lord, let my soul before Thee live,
My heart adore and praise,
That I may glory to Thee give,
For all Thy works and ways.

Though I am "born again" from heaven,
If, Lord, my heart should stray,
In love Thy servant seek—forgive,
And keep me in Thy way.

S. A. HEWARD.

Remember the banishment of consideration of "that Day" is at the root of everything that makes light of God or His commandments. "Alterations" are only possible as this day becomes the centre of thought. Anything that promotes reverence is hated by Satan.

MESSAGES FOR DARK DAYS.—7.

WANDERING.

IT has been said that in these "perilous times" nearly all the saints are *wandering*, instead of growing in grace and in the knowledge of our Lord and Saviour Jesus Christ (2 Peter iii. 18). Few seem to press forward as did the apostle Paul, who said, "This *one thing I do*, forgetting those things which are behind, 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" (Phil. iii. 13, 14). To keep "that Day" in view will prevent *backsliding*, for the affection will be set on things above, not on things here (Col. iii. 2). But alas, how many are waxing cold, though some speak of revival and the activities of Christians! It is possible to be very active in so-called service for God, yet *wandering*. Satan attracts in this way. It is easy for the flesh to be busy. Not so to search the Scriptures daily (Acts xvii. 11), in this time of rush. There is little real Bible study in these dark days, when there is even need for more knowledge of the Word, though believers should delight in the Word of the Living God, which abideth for ever, at all times. Oh, the terrible departure from the truth! Hence the *wandering* in one form or another. When saints are *backsliding*, they are frequently more energetic. We have noticed with sorrow that when Christians spend less time in private prayer they are more anxious to pray in meetings, likewise when there is little meditation in the Word there appears more desire to speak whenever there is an opportunity. It is not easy to detect *wandering* in ourselves, but others soon see and feel it. If one even for a day neglects Bible study there is *wandering*, for the things which are seen are attractive, and the mind is soon led astray. We want the fixed heart (Ps. cxviii. 1; see lxxviii 37)—the stayed mind (Is. xxvi. 3)—the thoughts brought into captivity to the obedience of Christ (2 Cor. x. 5)—the delight and love for God's Law which will keep from stumbling, from turning aside (Ps. cxix. 165)—the waiting upon God, whereby our strength is renewed (Isa. xl. 31)—the fellowship with our Beloved Lord, Whose blood cleanseth from all sin while we walk with Him in His light (1 John i. 6, 7). It is thus, and thus alone, that we shall be kept from turning aside and departing from the truth. May we sorrow at the *wandering* of God's people and ask Him to keep us with His Almighty power close to Himself. If we turn aside we lead others astray, and this will surely bring loss in "that Day." If by God's grace we are steadfast, we encourage others to be likeminded. Oh the solemnity of *wandering*.

"WHAT shall it profit a man if he gain the whole world, and lose his own soul?" (Mark viii. 36; Eccles. i. 3).

WHAT will it profit in that day,
If you are lost, and lost for aye,
When heaven and earth shall pass away?
What will it profit though you gain
Great riches, but God's Word disdain,
When all of earth is naught and vain?
What will it profit any one,
Though so-called "good works" they have done,
And to themselves a name have won?
What will it profit those who think
Of earthly pleasures they can drink,
When on Eternity's dark brink?
What will it profit in the least
If from your sins you're not releast,
And have no part in Heaven's great feast?
What will it profit rich or poor,
Though they have much or little store,
If they are outside Mercy's door?
What will it profit young or old,
Though they possess earth's wealth untold,
When God at last will all unfold?
What will it profit, have you thought
The greatest things which men have wrought
Will all decay, and come to nought?
What will it profit, God doth say,
The one whose soul is lost for aye,
Before Him at the Judgment Day?
What will it profit, can you tell
The awful agonies of hell,
Where those who die in sin will dwell?

S. A. HEWARD.

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A HINT.

When we come to the Epistles, we find the absence of modern Christendom and the presence of Christian love beyond that which we know to-day. Shall we not be grieved that we hinder the application to ourselves of so much of God's Word? Why is it that instead of this we have movement for inter-denominational unity, or patched-up fellowship apart from church union, and thus perpetuate the causes of disorder and powerlessness, under the guise of love.

If only we read the New Testament without the spectacles of tradition, and without any customs being fixed—as if we were starting life and church testimony again—we should carry out many things and receive strength to carry out much that at present cannot be followed, because addressed to persons possessed of sin-lost and sin-veiled gifts.

The letters concerning church fellowship can be made to support all kinds of things, but do any really imagine there were infant sprinkling, independency, bishops of lordly dignity, state churches in the New Testament. Does it legislate for such?

GOSPEL LEAFLETS.—"Solemn Questions in a Solemn Season" and "A Loving Earnest Appeal." Two colors, 1/6 per 100, post free.

~ CALENDAR. ~
"IF THE LORD WILL"—August, 1907.

	Hebrews.	Proverbs.			Proverbs.
1	xiii. 1-7.	i. 1-19.	17	Jas. i. 1-12.	viii. 24-36.
2	xiii. 8-16.	i. 20-33.	18	„ i. 13-27	ix. 1-18.
3	xiii. 17-25.	ii. 1-9	19	„ ii. 1-3.	x. 1-13.
4	Revise i.	ii. 10-22.	20	„ ii. 14-26	x. 14-32.
5	Revise ii.	iii. 1-12.	21	„ iii. 1-12.	xi. 1-15.
6	Revise iii.	iii. 13-26.	22	„ iii. 13, iv	
7	Revise iv.	iii. 27-iv. 7	23	10.	xi. 16-31.
8	Revise v.	iv. 8-27.		„ iv. 11-v.	
9	Revise vi.	v. 1-14.	24	6.	xii. 1-14.
10	Revise vii.	v. 15-vi. 5	25	„ v. 7-20	xii. 15-28.
11	Revise viii.	vi. 6-19.	26	Ps. 120, 121	xiii. 1-14.
12	Revise ix.	vi. 20-35	27	Ps. 122, 123	xiii. 15-25.
13	Revise x.	vii. 1-12.	28	Ps. 124, 125	xiv. 1-17.
14	Revise xi.	vii. 13-27.	29	Ps. 126, 127	xiv. 18-35.
15	Revise xii.	viii. 1-12.	30	Ps. 128, 129	xv. 1-15.
16	Revise xiii.	viii. 13-22.	31	Ps. 130, 131	xv. 16-33.
				Ps. 132, 133	Revise.

* Read the Sermon on the Mount—addressed to DISCIPLES—first—prayerfully.

The real pleasure of Bible study cannot be over-estimated, but it is possible to like the reading for mere information's sake. Hearing without doing is sadly possible. And the words may become like a very lovely song of one that hath a pleasant voice. The believer never gets beyond the need of receiving with MEERNESS the engrafted Word. We are always too proud. Sin hinders understanding; awake, arise, Christ shall give thee light. Beware of Christendom's blunting of God's sword-thrusts.

Lord's Day Suggested Readings (D.V.)

FOR tried, isolated saints, unable to attend "a place of worship," but anxious to worship in spirit and in truth, and knowing the importance of the Word of God, which is able to build up and give an inheritance among those sanctified.

4th. Heb. i. A precious parallel and contrast between Old Testament and New Testament. How many have been God's methods. Yet how unimproved and unimprovable is man. 3. Being essentially. 4. Becoming. 5. He *inherited* by obedience that glory which He had from eternity, and which He surrendered for His people's sake. 6. "Into the inhabited world"—the house of the world. 9. Thou lovedst, hatedst. "Because of this"—the pathway of blessing. "Olive oil of exultation"—Christ joy, and kingdom, and receiving of the gift of the Spirit to pour out. "Above"—let those who share by grace with Christ remember His transcendent glory. 14. God's watchfulness over His people. "About to inherit"—as sons—the salvation of *that* Day (Phil. iii. 20, 21).

Prov. ii. 10-22. "Into thine heart"—a resting-place, a personal love, a soul-affection. 12. Only the Word can keep us right, feelings fail (Ps. exix. 11, 104). 14. Rom. i. 32, how awful is sin. "Their paths." 15. Froward, flattering, forsaking, forgetting. 19. Contrast Ps. xvi. 11. 20. Importance of fellowship. 21, 22. "That Day" is to be the touchstone. Nothing is in order now.

11th. Heb. viii. "We *have*," 2. "Of the saints," or "of the Most Holy Place," a minister. "Appointed," "standeth"—contrast 1. 5. A shadow gives hints, but it is never light—the light removes it: *thus* the types are put aside. *Exact* obedience even in details. 6. "Which upon better promises hath been law-established": see Rom. iii. 31. 8. "I will *accomplish* upon the house of Israel"—*not* a covenant made *with* them to obey for justification. 10. "The covenant which I will *covenant*": God's work. But in 9 the first covenant was "made" with Israel. Our version renders three words, Divinely distinguished, in the same context, in the same way. "They shall be" emphatic; contrast "they remained not" (9, see Gal. iii. 10). The new covenant begins with the *heart*, it is full of *laws*: Christian liberty is much misunderstood: obedience is not to be more *inexact* under the gospel: spirituality is not vague *self*-choosing, feelings *versus* the Word. 11. "They shall have seen *Me*"—the basis, *eyes opened*. Therefore they "*recognize*" the Lord (different words for "know": the thought is that saved ones ought never to need to tell one another to *recognize* His authority. This should be spiritually natural). 12. "Because I will be merciful because of a mercy seat"—the basis still further down. 13. The word "need" implies a contrast, and therefore makes "old" the other covenant.

Prov. vi. 6-19. 6. Nature-lessons. 10. Self-denial encouraged: Solomon knew a besetting sin of saints. 14. How many times the heart mentioned in Proverbs! 16. Sinners' completeness. The Lord's *hatred* is against these things even when His people do them. "An heart." The *importance* of love to the brethren. Can we wonder at 1 Cor. i. 10-12?

18th. James i. 13-27. How many blame God. 14. Blame *oneself*. "Drawn out" of the right road. 15. Sin is *alive*: it grows. "Desire" the root—like produces like: this is sin: that which is born is of the same race. The *figure* may suggest *fellowship* with Satan's angels in the iniquity, and thus explain how *both* the devil and the man are responsible for each sin. 17. "From God everything *good*" is the next lesson: these two go together: both humble: we *do* bring forth bad: nothing good by nature. 18. "That we should be"—His object—our devotion to Himself ("firstfruits," sacrificial-acceptance Word). Our anticipation of the "ingathering," for we are the "firstfruits":—thus present dispensational typical. 19. "So that," since we are so sinful, since He is so gracious, since we are His creatures, and should be unto Him. *Hear His voice more*. 20. A much-needed command in days of persecution; *and now*. 21. "Wherefore" hear the Word; emphasis on 19. 22. "Deceiving"—"Reasoning aside yourselves"—persuading yourself to believe

a non-natural sense: "Tract 90" is continually illustrated by Christians in dealing with the Word. 23. (a) He only sees himself; (b) *aimless* study. If we look at a glass, 'tis with an object. 25. "Stooping." "Law connected with the freedom" from wrath, Rom. viii. 2. 26. "If any," see 23. 27. Fellowship, separation.

Prov. xiv. 1-18. One house. One table. 4. Confession of sin. 5. The Lord's Supper a type of this: how humbling then is the participation. 8. The severest reproof may be not to reprove: but this must never be made an excuse for silence. 10. *Fear*, wisdom: more reverence needed. 16, 17. Satan's contrast and counterfeit. Plausible words. Christendom's guests, for this is the woman of Matt. xiii., leavening the meal.

25th. Ps. cxx., cxxi. 2. How the lies of business, of courtesy, of pulpits, of Christians should trouble us. 4. God's anger. 5. Oh to *feel* surroundings: yet not to be discouraged (see next Psalm). "For the war"—against God. Psalm cxxi. Verily "a going up" ("Song of Degrees"). Only those progressing, and accepted in the Burnt Offering can understand. "Shall I lift up?" 3. Gracious *answer* at once. "Thee" emphasized. 4, 5. Night, day. "Out of all evil." Not merely "from to-morrow"—*eternal* life is precious, its enjoyment *now* is important. "From this time" is as emphatic as "for ever"—both parts of one truth. Believers oft forget half.

Prov. xiii. 1-14. 1. Two classes. 2. Every action recoils. 4. Grace does not obliterate diligence. 7. Spiritual riches. 10. The results of pride. 11. Wealth of knowledge as well. 12. Cf. "I am sick of love." 13. *Despising* opposite of *fearing*: any failure to fear is despising. 14. The Word refreshing, and practical, and enlightening as to snares (which are *many*).

"FOR the administration of this service not ONLY supplieth the want of the saints, but is abundant also by many thanksgivings unto GOD."—2 Cor. ix. 12.

Those who truly give to God's people, as truly give to the Lord Himself, and the thanksgiving resulting therefrom is very acceptable to the Lord. The saints oft fail both in their gratitude to the Lord and His people; but He faileth not, and the cup of cold water given in His Name shall not fail of due recognition in "that Day." With many thanks to the Lord and His people, and continued realization that all is of GRACE.

CHARLES H. WELCH.

March 25th—July 23rd.—A.R., £3 10s.; F.P.B., 10s.; J.S., 10s.; E.S., £1; J.E., 4s. 6d.; F.P.B., 8s.; E.S., £1; A.R., £3 10s.; F.P.B., 8s.; A.R., £3 10s.; E.S., £1; F.P.B., 10s.; J.E. and C., 4s.; "In view of the Judgment Seat," 2s.; A.R., £3 10s.; J.E. and C., 5s.; "Dockhead" postmark, 2s.; P.J.E., 10s.; E.S., £1; total, £21 13s. 6d.

An unnamed friend kindly gave Hebrew Grammar by Stevenson, and Hebrew Lexicon by Tregelles. May the Lord bless the study, and make it a means of fruitfulness by a clearer understanding of His Word.

Monthly Record of Testimony.

BY the grace of God we have gathered around the Table, around the Word—*around the Lord*. His presence is a check to frivolity. Subjects have included: "Blessed are the meek"; "The Three-fold Seeking of Song of Solomon iii. (on the bed, failure: in the streets, failure: outside, found Him); "All is vanity," a plea for living above the sun and looking at things from the heavenly standpoint; "Nothing Leavened," the Believer's hatred of sin, and feeding on the Word, *with affliction* (Deut. xvi. 3); "Crucifying the Son of God afresh"; "The Burnt Offering's Completeness for our complete uselessness." Everything seems so practical. It is impossible to be flippant in view of the Judgment Seat of Christ.

The Friday gatherings, 1—1.45 and 7.55—9.30, at 16a, Aldgate Avenue, *might* be far better attended. Fellow saints, have you prayed about this? One or two evidences of blessing through last issues are already to hand. We thank God and take courage.

Green Street Depôt gives a solemn window testimony. Many read. Few come in. But the results of *this* investment will be known in "that Day," and if we are not patient enough to wait, and not earnest enough to lose in the present for the future, where are we spiritually?

The gatherings around the Table have been refreshing. "We will remember Thy love more than wine." But commanded symbols are important, and inexactness in these shows *little* affection to the Lord, and *much* to custom and self. The "ritual" of silent prayer during participation has been abandoned as such, and various ways of spending the time—whether in prayer or with an open Bible, or in *spiritual* conversation by brethren—are suggested to His glory. If the mind cannot be concentrated on Christ except in individualizing prayer, which forgets the unity of saints, something is wrong.

Correspondence and conversation, in the Lord's name, continue to His glory. If any fellow saints desire to be helped thereby, let them not hold back.


Quiet Bible Hours, "August 5th, Bank Holiday" (if the Lord will). At 340, Romford Road, Forest Gate, 3, 6, and 7 p.m. His people are invited to come and prayerfully consider "SOME SUBJECTS THAT SAINTS DO NOT ALWAYS LIKE." Unpopular, unnoticed truth is NEEDED to the glory of God, and in view of the Judgment Seat of Christ. Let there not be WILLING IGNORANCE. "The Coming of the Lord draweth nigh." "Then they that FEARED the Lord spake often one to another."

BIBLICAL LITERATURE (post free).—Young's Concordance, 16/-, 19/-, 22/6; "Thoughts," Vol. for 1906, 2/4; "Student of Scripture," 1905, 1906, 2/9; God's Letters to His Church, 2/6; Scriptural Portions and Spiritual Poems, 1/6 and 1/9; Cards, Booklets, Leaflets.—340, Romford Road, Forest Gate, London.

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THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.



Vol. vii. No. 9.

Sept., 1907. 1d.

A Magazine seeking to illustrate its title by warning men to flee from the wrath to come, and showing to believers that through God's precepts they get understanding, and thus will hate every false way, and that if any one will to do he shall know.

John vii. 17.

EDITED BY

PERCY W. HEWARD.

Re-translated Verses.—IV.

Therefore, first those having gladly welcomed his Word were baptized (and there were added in that day souls about 3,000).—Secondly, they were characterized as fixed and steadfast in the teaching of the apostles and the fellowship and the breaking of the bread and the prayers. But there became to every so I fear, and many wonders and signs through the apostles were coming to pass. But all those having faith were on

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"To the Law and to the Testimony."

the same object, and they were having all things in fellowship, and the goods and the possessions they were selling, and were distributing them to all, according as any one had a need. And daily characterized as fixed and steadfast with one accord in the temple, and breaking bread along the houses, they were partaking of nourishment in exultation and singleness of heart, praising God and having grace toward all the people—Acts ii.

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PREFACE.

BY the grace of God we can look back over years of magazine testimony, but how few Christians remain impressed. How few, even among real saints, really care for the Word of God, and show this by spending time in its study and meditation. This issue is prayerfully commended to those who sigh and cry for abominations, and who desire to illustrate that love of the truth which will oppose Antichrist. There is nothing attractive to the flesh; no eloquence of man is sought, lest the Cross of Christ should have been emptied of its mighty power. The bare Word of God is a large enough foundation for His people, and on *that* we rest, and *that* we will, in His power, proclaim.

The time has come when most will not endure the sound teaching, but the foundation of God standeth sure, and the Word of our God shall stand for ever. The truth is not popular. Christendom is the denial of Christ's Word with the profession of His Name. "The snare is broken and we are escaped," as by grace we cleave to the Word of the Lord.

"THE TIME IS SHORT."

"The time is short"—how brief no saint can tell; The Lord's return is sure, we know full well. "The time is short," oh use it for the Lord, And let your heart and mind with Him accord.

"The time is short"—though Antichrist precede The Coming of the Lord our cause to plead. The tribulation ushers in the Reign—"The time is short"—our Lord will come again.

"The time is short"—as pilgrims we would be, Unsettled in this world continually, Fixed in the Word, and strangers in this land, Because of HIM, Who holds us with His hand.

"The time is short"—oh, Christians, heed this thought; "The time is short"—seek not what you have sought—The treasures of this world now treasure not, But let all earth affections be forgot!

"The time is short"—be ye outside man's praise, "The time is short"—be witnessing always; "The time is short"—the time will soon be past, Then what reward will ye attain at last?

"The time is short"—let gratitude be shown, "The time is short"—then let this truth be known. Banish your thoughts and plans and schemes—beware Lest your desires the Lord refuse to share.

"God is a Spirit, and they that worship Him must worship in spirit and in truth."

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EDITORIAL JOTTINGS.

Solemn words. "They forgot
"Because Thou God their Saviour." "They
Hast Forgotten." soon forgot His works." It
 is, indeed, rare to find one
 who *remembers* the Lord. He knew our *forgetfulness*
 when appointing the Supper. He knew how
 infrequently we should think upon His name. But
 it is a grievous thing to forget. The nations that
 forget God shall be cast away from Him; His
 people that forget Him shall, like Israel, have a
 sad inheritance in the Day of the harvest (Isa. xvii.
 9-11). To cast God behind one's back is not to be
 considered an almost impossible sin (Ezek. xxiii.
 35). We often hear the Word, and are forgetful
 (Jas. i. 25). We do not remember from whence we
 are fallen, nor the words of the apostles and pro-
 phets as to the state and ruin of to-day. "Remem-
 ber and forget not how thou provokedst" is a
 solemn command. "Remember the Lord afar off"
 from the right position and the glory of that Day.
 "Because thou hast forgotten," dear fellow
 saints, thou wilt fail and lose reward. Beware.

The Baptism of Believers. How can any other baptism please
 Him Who said, "He that believeth
 and is baptized." Repentance from
 dead works should include abhor-
 rence of man's unwarranted travesty of Christ's
 plain command. No passage teaches anything
 contrary to or anything wider than the immersion
 of saved ones. Israel have a man-made substitute
 for the Day of Atonement: shall we be likeminded?
 This truth needs emphasis when Evangelical
 Alliances and Convention platforms are pledged to
 ignore Christ's statute. If His commandments
 are such paltry things, why should we call Him
 "Lord" at all? It is easy and natural to say,
 "Well, they think they are right." Many heathen
 devotees are parallel in this. A saved man must
 indeed live up to "his light": he must not act
 beyond it, but we must not accommodate *our* light
 to every wandering saint, though by grace we
 would have compassion on the ignorant and on
 those out of the way. Can there be a real revival
 while sectarianism and carelessness as to Christ's
 words are allowed, recognized, untouched? He
 said, "Me" and "My words." It is a strange
 devotion to His person that forgets His precepts.
 The Truth of God is clear. Let us not mystify or
 cloud it.

God does not approve of carnal,
Spiritual fleshly energy. A *spiritual* house must
Sacrifices. present *spiritual* service. The Lord
 has saved us that we may live *accord-*
ingly. Moreover, we have no *literal* sacrifices,
 hence the contrast is twofold. We are to give our

bodies a living sacrifice, holy, acceptable to God,
 our reasonable service. And the word "sacrifice"
 implies whole-hearted willingness to give up all,
 aye, to suffer death, to forget everything except
 the One toward Whom the offering is.

Dear fellow saints, is there much of the spiritual
 sacrifice in your life? Is there much that marks
 you off from Christendom? God's temple must
 have sacrifices, because of the Great Sacrifice.
 We can add nothing to atonement, but gratitude
 is, or should be, a most powerful argument. The
 Lord speaks about various sacrifices of His people
 —themselves in Romans xii., praise in Hebrews
 xiii., and "doing good" and financial fellowship
 in the same chapter. With *such* things is the Lord
 well pleased. Is He pleased with their absence?
 The temple condition, and, indeed, any seeking
 after it, involves greater surrender than many
 imagine. And it is possible to talk most of spiritu-
 ality while least spiritual.

The Lord's Work. "The Lord hath been mindful of us;
 He will bless us." Sometimes we
 have gone out full, and He has
 brought us again empty. Some-
 times we have realized His chastening, but yet
 amid all we can say, "His commandments are not
 grievous." All our shame is because we have not
 respect to all His righteous commandments: we
 look at vanity, even Christendom, instead, and the
 result of blurred vision is spiritual dizziness and a
 fall. By grace we can say that the Lord has often
 kept us from evil that it might not grieve us. He
 has given us to run the way of His command-
 ments, and to *do* instead of *reason*. Who are we
 that we should dictate to Him? It is ours to do the
 will of Him that sent us while it is day, to please
 Him Who hath chosen us, and to deny a self-con-
 fident, whimsical, organizing *self*, realizing that
 His Word is nothing short of Law, and our delay
 nothing short of presumption. We desire to give
 thanks unto the Lord for continued attendances
 and interest. Would that we could say all were
 growing in grace and in the knowledge of our Lord
 and Saviour. Alas, some seem to fall, or have
 fallen from their own steadfastness.

PERCY W. HEWARD.

"PRAYER LIST."

GOD has graciously appointed various supplications, for
 we know not (a) what we should pray for (b) as we
 ought. The Lord has wonderfully arranged that we should
 have no dearth of subjects. But oh, how easy it is to forget
 the Lord's themes, or to use them in a wrong spirit. Pray
 for one another, and for all saints, and for me also, and for
 as many as have not seen your face—thus illustrate the
 Divinely-appointed comprehensiveness, earnestness, direct-
 ness. But "if I regard iniquity in my heart, the Lord will
 not hear me." Let there be asking in faith, nothing
 wavering.

Letters to an Assembly of Saints. vi.

MUSIC.

DEAR FELLOW BELIEVERS,

Worship and reverence are much needed. Have we prayed for these? Are we afraid before the Lord's Name (Mal. ii. 5), trembling at His Words, and yet at the same time drawing near with a true heart in full assurance of faith?

There are many so-called helps to "worship" and to "feeling" the Word of God, which we do well to consider, lest we come with strange fire which the Lord commanded *not*, and so hear His piercing words, "Who hath required this at your hand?" (Isa. i. 12). "Add thou not unto His Words, lest He reprove thee, and thou be found a liar."

Many will tell us that *music* is a help to worship, meaning *instrumental* music, for that is how the word is used, alas, to-day. Now, first, we doubt if it *is*, though the Lord could make it so in any dispensation in which He was pleased to appoint it. We look around, and see that *man's revivals* are on these lines; that this is a day of music, emotion, excitement; and that the Lord Jesus and His apostles omitted these adjuncts. Is it not possible that this sentimental method is a reflection of worldly wishes, a pandering to man, and a showing off of self? And we are told to "deny self," even one's natural wishes. People are too ready to turn the most solemn words into mere music (Ezek. xxxiii. 30-33), and the principle of 1 Cor. i. 17 applies.

"Ah," some will say, "but if you leave the question of the unsaved, how about meetings of saints?" 1 Cor. i. 17 was written to such. Is not the flesh in us? Is not a decided, noticed protest needed in days of self-pleasing? But others will retort, "You do not only follow Scripture-appointed arrangements." Does our failure defend the action? We would see, and avoid our sins. Everything must be directly or indirectly appointed by the Word, aye, even details, or we are in danger. And if *any* Scriptural principle in *any* way opposes *any* action, we need grace to give it up at once, for what is the profit of tempting or daring God? What defence have we for such iniquity? How can *we*, who died to sin? For us it is enough that—

(a) Instrumental music, not being appointed, and being dangerous and popular, should be avoided, lest we do anything whereby our brethren stumble.

(b) The New Testament epistle-silence is surely a designed contrast with the *Old Testament* and *Revelation* clear instruction on these points: for church arrangements are very *full*.

(c) In every way we are to manifest pilgrim,

wilderness life, and a parallel with the synagogue rather than the kingdom-temple.

(d) All the passages usually employed in defence belong to a *different* dispensation.

(e) "Denying oneself" needs every *possible* illustration. Let those desiring instruments test motives and spirituality.

The disadvantages do not move us. We do not demand from God an explicit statement, "Thou shalt have no organs." He expects attention to His hints, as the eyes of a servant are unto a master. We would gladly obey, and realize the dangers even of music in the home (to say nothing of initial expense), and of training children therein. Oh for more *harmony* of heart. "Lead us not into temptation."

Yours in Christ by grace,

PERCY W. HEWARD.

"I AM BLACK, BUT COMELY"

(S. of S. i. 5).

THROUGH affliction's blazing sun,
Serving still the Holy One,
Persecutions thereby won—
I AM BLACK.

Unto my Beloved fair,
Comely, though the world may stare,
Through reproaches which I bear—
I AM BLACK.

By the world despised am I,
But my Lord is ever nigh,
And He knows the reason why—
I AM BLACK.

I am just content to be
What my Lord arranged for me;
What if all the world can see—
I AM BLACK.

God's sure Word for aye shall stand,
Persecutions all are planned,
Through obeying His command—
I AM BLACK.

"Thou art fair, and comely too,"
Does the Lord say this to you?
Though you answer what is true—
I AM BLACK.

Through affliction's blazing sun,
As I daily onward run,
To the prize "in that Day" won—
I AM BLACK.

DEGREES OF FAITH.

No faith (Mark iv. 40)

LITTLE faith (Matthew vi. 30)

GREAT faith (Matthew xv. 28).

FULL of faith (Acts vi. 8).

SPOKEN of (Romans i. 8).

SPREAD abroad (1 Thess. i. 8).

GROWING (2 Thess. i. 3).

Fixed faith (Romans iv. 20).

Abiding (Hab. ii. 4).

Indwelling (2 Tim. i. 5).

Treasured (2 Peter i. 1).

Heavenly (Hebrews xi. 39-40).

THE CHILDREN'S PAGE.

GOD'S WRATH.

WE have, dear children, a very solemn subject for our talk together this time, and one which is forgotten in these days, when so many are departing from the truth. It is not so pleasant to talk about God's wrath as His love, but as both are equally true, and the terrible but righteous character of God is put in the background now, we feel compelled to bring this awe-ful truth before you. It is indeed a solemn fact that God will do all the fearful things threatened as well as those which are pleasant, in His time and way. Not only the good things will surely come to pass, but all that is of judgment (see Joshua xxiii. 14, 15). It makes me tremble as I think of all God's terrible acts of wrath against sinners who live and die in their sins, whether young or old. I am sure some would be more concerned about their sins if they really knew about the wrath of God which will ABIDE on those who are careless as to the future. Few think of the day of vengeance, when unsaved sinners will stand before God at The Great White Throne (Rev. xx. 11-15). It is foolish to put aside this part of God's truth, and to say, as some do, "I will wait till that time." Doubtless many said words like these when Noah was building the Ark. But when the Flood came it was too late to repent, and so it will be in that awful day, which is drawing very near.

Those who are sinners saved by grace, must be faithful and tell forth all God's Word. Now we come to what God's wrath is. It is

GREAT. The people of Israel had sinned; they refused to hearken to God's prophet, "therefore came a GREAT WRATH from the Lord of Hosts" (Zech. vii. 11, 12). God said they would not hear Him, therefore He would not hear them when they cried (verse 13). Surely we see here how terrible a thing it is to turn away from God when He speaks. Yet many, both young and old, do this, and think it will be all right in that day. But it will not be so, for God's WRATH IS FIERCE. The people had again sinned, and Hezekiah the king said, "It is in mine heart to make a covenant with the Lord God of Israel, that His FIERCE WRATH may turn away from us" (2 Chron. xxix. 10).

See what is said about Babylon (Rev. xvi. 19). GOD'S WRATH IS POWERFUL, for we read, "Who knoweth the POWER of Thine anger? ever according to Thy fear (love), so is Thy wrath" (Psalm xc. 11). When you think of how powerful God's love is, remember His wrath is equally powerful. This is forgotten by many, else they would not trifle about sin and eternity. It is solemn also to know that GOD'S WRATH IS ABIDING. If it were only that sinners are now "without Christ," this is

dreadful, yet it is written, "He that believeth not the Son shall not see life, but the WRATH OF GOD ABIDETH on him" (John iii. 36). This is the last verse of the chapter in which we read, "God so loved the world that He gave His only begotten Son," etc. So we see LOVE and WRATH together. Now we come to our last. GOD'S WRATH IS RESERVED. For whom? His enemies! And who are such? (Nahum i. 2). All who are dead in trespasses and sins (Eph. ii. 1; Rom. viii. 7). The friends of the world (James iv. 4). Some of us can say we were enemies, but now we are reconciled to God (Rom. v. 10). Can my young reader say this? If not, you are still under the wrath of God, and in a sad condition. But while you think of God's wrath, remember His great love, and how the Lord Jesus died to save the ungodly (cf. Matt. iii. 7; Prov. xi. 23; 1 Thess. i. 10; 1 Peter i. 4).

God's WRATH IS GREAT—great as His Love
Poured out it will be from above
On sinners, though they sneer.
So great it will be in that Day,
That men will try to hide away,
With terror and with fear.

God's WRATH IS FIERCE, yet men despise
His grace, and think themselves so wise
In this, the world's dark night.
They think not of the Judgment Day,
When all they think, or do, or say,
Will then be brought to light.

God's WRATH IS POWERFUL, we read,
On those who will not now take heed—
Sinners, both young and old.
God will His enemies requite,
They all will feel His awful might,
When they His wrath behold.

GOD'S WRATH! IT IS ABIDING, too,
And all who Satan's bidding do,
It will on them abide:
For God is righteous, true, and just,
And therefore punish sin He must;
Which has His power defied!

GOD'S WRATH! IT IS RESERVED for those
Who are His enemies, His foes—
In judgment by and by!
For God His Holy Word will keep,
What men now sow they all will reap,
And in that Day will sigh.

GOD'S WRATH! In that Day it will fall
On sinners, whether great or small;
The dreadful Day will come!
When all who know Him not will see
His awful wrath and majesty,
Before Him will be dumb.

Oh, trifle not with WRATH SO GREAT,
But on this subject meditate,
For ALL the Lord will do!
His Word is FIXED, it stands for aye,
Fulfilled it will be in that Day,
For every word is true.

S. A. H.

Messages about "The Jew First." Booklet for Young People and others. 1d. (1½d. p.f.); 1/- per doz. p.f.; 5/- per 100. PRAYERFUL Fellowship valued.—340, Romford Road, Forest Gate.

YOUNG BELIEVERS' COLUMN.

I want to address you, dear young saints, concerning the important subject of "Idols in the heart" (Ezek. xiv. 4). So many saved ones have come across my path, promising well, they have appeared to be genuine and anxious, *but* "idols" in the heart have excluded the Lord from many things.

Some have the "idol" of pleasure or self-indulgence. Some have the "idol" of dress and show and pride. Others have the "idol" of friendship, especially that closest form to culminate in marriage. Alas, the Lord is not put first, and self takes His throne.

The idols are not *acknowledged*: they are not visible to men as *idols*, but the Lord looks on the heart. There may be a thousand excuses for the sin, but not one will do for the Lord in that Day.

And, moreover, these idols hinder answers to prayer. The Lord says He will not give an answer to those who thus displease Him. "Ye ask and receive not, because ye ask amiss, that ye may consume on your desires." When Ahab contemned God, He permitted an evil spirit in the prophets. Every idol hinders our perception of the Lord's will, and makes us liable to the snares so cleverly laid by Satan. Beware of the evil effects of having idols; each one estranges you from Him Whom you profess to obey.

"Repent and turn yourselves from your idols" is God's command. "Turn away mine eyes from beholding vanity" should be our prayer. One of the words for "idol" is "nothing." How often we set our affections on nothing, for all beneath the sun is vanity and vexation of spirit. We imagine it will satisfy us. We conceive of spiritual advantages. Often we deceive ourselves.

Dear young Christians, may I ask you to consider prayerfully, as in the light of the Judgment Seat of Christ, all your wishes and affections and attractions? Are they denying self? Self can misuse a right thing. Beware of turning the Lord's stewardships into idols.

I had thought of addressing you a few words concerning "the Coming of the Lord." "He That shall come will come and will not tarry." This fact is to keep us from settling down, and to remind us that this is not our rest. Moreover, if we have any real love to our Lord, any true devotion to Him, we shall long to see Him, we shall grasp His Word with joy.

Alas, there is much false teaching as to Christ's Return. Clever and fascinating doctrine is preparing many to accept the professed secret comings which Matthew xxiv. condemns. But those who see the evil of this are not unworldly as they should be. They are oft failing to show the power of

truth in their lives. The world has a great hold upon them. We need right doctrine, and corresponding godliness, and the enthusiasm for the Advent and Kingdom of our beloved Lord that made the early saints willing to suffer and to talk about His Appearing, and to remember His death in appointed way "till He come." How much He spoke about His manifested glory. How full of Christ's Kingdom are the epistles. Shall our lives and conversation be different?

THE USE OF TIME.

UNTIL the Lord our time should be
A solemn trust continually.
He gave the time for Him to use,
And not our selfish plans to choose.
"Our time" we often waste awhile,
The work of God we dare defile;
And yet we boast our growth in grace
When His own Word has scarce a place.
Time to the Lord Himself is due,
'Tis not for earthly pleasures too;
Marked out as saints His saints should be,
And serve the Lord unceasingly.
The time is short, the days go by,
The moments quickly seem to fly—
And are we closer to our Lord?
And are we deeper in His Word?
The meal times are so short a rest,
We oft forget they may be blest;
"Odd minutes are not worth the thought,"
And thus the Saviour is not sought.
Give us Thy grace our time to use,
Our gracious Lord, as Thou shalt choose;
And let us never time expend
Save with Thy glory as the end.

PARDONED ONES (NUM. XIV. 20) SHOULD

Praise God (Psalm xxx. 12).
Acknowledge Him (Prov. iii. 6).
Remember His commands (Psalm ciii. 18).
Deny themselves (Matthew xvi. 24).
Obey God's Word (Hebrews v. 9).
Nurture one another (Eph. iv. 29).
Endure hardness (2 Tim. ii. 3).
Do all to the glory of God (1 Cor. x. 31).

HARDENED ONES (Ex. viii. 32)

Hate God (Ex. xx. 5; Deut. xxxii. 41).
Abide in sin (John viii. 24; iii. 36).
Repent not (Matt. xi. 20; Luke xi. 32).
Devise evil (Jer. xviii. 18).
Exalt themselves (Ps. lxvi. 7; Matt. xxiii. 12).
Never get satisfied (Prov. xxvii. 20; Isa. lvi. 11;
c/. Ps. cvii. 9).
Err always (Heb. iii. 10; Matt. xxii. 29).
Despise God (Num. xi. 20, xv. 31; Luke x. 16).

Quiet Meetings (D.V.)—Palmerston Road Hall, Lord's Day, 11 and 6.30; 340, Romford Road, Wednesday 8, Thursday 8.30, Saturday 7; 16a, Aldgate Avenue, Lord's Day 6.45, Tuesday 8, Friday 1 and 8. Exercised saints welcome. Correspondence valued. Abram being called CAME OUT—not knowing where.

MESSAGES FOR DARK DAYS.—9.

DISCERNMENT.

TO discern good and evil is not easy, for Satan is subtle and his devices are many. Beside, in these last days, according to the Holy Scriptures, he will do wonderful things so as to deceive, if it were possible, the very elect. But few, comparatively, appear to have a clear and definite teaching from the Word, so as to detect error in its beginnings. Many know it better when fully developed, as the City Temple teaching. Hence the majority are led astray by sentimentalism, especially in poetry, and not being in a position to discern, they speak of the many so-called revivals, which we believe are more to do with Satan than God, though we are fully convinced that God does, in and over all, work His Sovereign Will, for none can stay His hand, or say "What doest Thou?"

It is a sad fact that believers are far more ready to receive false doctrines than the truth of God's Word. We have the secret in Heb. v. 11-14; for many are mere babes in Christ, and might be compared to the children about whom we read in Jonah iv. 11—"Persons that cannot discern between their right hand and their left hand." This is indeed sad, for though God, in His wisdom, provides milk for babes ("the milk of the Word"), yet He graciously provides strong meat for those who are full grown. These, and these only, "have their senses exercised to discern good and evil." What a rebuke for those who should have been teachers in the apostle's time—"When for the time ye ought to be teachers, ye have need that one teach you . . . the first principles of the Oracles of God . . . for every one that useth MILK is unskilful in the Word of righteousness, for HE IS A BABE." In Job. xii. 11 we read, "Doth not the ear try words? And the mouth taste his meat?" But, alas, saints are "dull of hearing," and the Word of God is so neglected that both hearing and tasting alike are feeble. How can any know error unless by feeding upon the Word they grow in grace and in the knowledge of our Lord and Saviour Jesus Christ (2 Pet. iii. 18). It is written in God's sure Word, "Wisdom is the principal thing; therefore get wisdom, and with all thy getting, get understanding" (Prov. iv. 7). Those who are wise will understand the truth, and then hearing and taste will be keen, and such will know and detect error before it is developed. Oh for more clear DISCERNMENT. The Psalmist said, "Through Thy precepts I get understanding, therefore I hate EVERY false way" (Ps. cxix. 104). If we want to be kept from the many forms of error in these last days, we must meditate in God's Law, and come out from all that is unscriptural. Many fail to discern false doctrines because they

are mixed up with Christendom. If only all true believers would come out and be separate from even that which seemeth to be right, they would be amazed and wonder why they failed to see the fearful amount of false teaching which exists even amongst those who are thought fairly sound. For many religious leaders are even as the Pharisees of old—blind leaders of the blind. Oh for more real Bible study, separation, clear testimony by life and lip, then God will give His people grace and power to discern between good and evil, and He will thereby be glorified; but at present He is grieved, and many are being led astray by the devices of Satan.

A MISUSED PASSAGE.

MARK ix. 39 does not deal with *divergence from the Lord's Will*. And it simply gives one word, "*Forbid him not.*" And, moreover, it speaks of those who "gather," CONDEMNING *sectarian scattering*. How can you refuse to bring the word before wandering saints, and how, if they reject, can you mingle with them? Contraries cannot both be true. You lose their company and feel grief. Yes, it is no easy thing for earthly brothers to hold off from anything, but just a word or two, or to give longer rebuke, towards a member of the same family. But for the Father's sake, and instinctively, they are more strict in this than towards one outside the family, from whom such obedience is not expected. Do not make human error, and professed inability to comprehend Scripture, the standard; for it will not be the standard at the Judgment Seat of Christ. Those who know not will suffer loss (c.f. Luke xii. 48), for why is there ignorance (John vii. 17)? Yet, "Do not *groan* (and grumble) against one another, brethren, lest ye be condemned (i.e. by the perfect law of the freedom, from wrath—ii. 12): see the Judge before the doors (of the assembly) has taken a stand" (Jas. v. 9). Notice the *exact words* of the Lord.

"BEHOLD TO OBEY IS BETTER THAN SACRIFICE."

Saul argued instead of obeying. He *thought* the Lord's Will was waste. He could not see the reason for such legalistic exactness. He did not think the flesh was so terrible that their offerings were unaccepted. Some things were plainly refuse: but not all.

Dear fellow saint, the money you give "to the Lord" from disobedience, the influence you have "for Him" through a false position, the energy you give "to Him" that is of the flesh—have you thought of the nature of such offerings? Pray earnestly, and as the Lord leads, act promptly.

CALENDAR.

"IF THE LORD WILL"—September, 1907.

	Luke.	Proverbs.		Luke.	Proverbs.
1	i. 1-38.	xvi. 1-13.	16	vii. 36-50.	xxiii. 15-35
2	i. 39-80.	xvi. 14-33.	17	viii. 1-18.	xxiv. 1-18.
3	ii. 1-24.	xvii. 1-14.	18	viii. 19-36.	xxiv. 19-34
4	ii. 25-52.	xvii. 15-28.	19	viii. 37-56.	xxv. 1-13.
5	iii. 1-38.	xviii. 1-12.	20	ix. 1-17.	xxv. 14-28.
6	iv. 1-15.	xviii. 13-24.	21	ix. 18-36.	xxvi. 1-15.
7	iv. 16-30.	xix. 1-12.	22	ix. 37-50.	xxvi. 16-28.
8	iv. 31-44.	xix. 13-29.	23	ix. 51-62.	xxvii. 1-14.
9	v. 1-17.	xx. 1-12.	24	x. 1-20.	xxvii. 15-27.
10	v. 18-39.	xx. 13-30.	25	x. 21-42.	xxviii. 1-14.
11	vi. 1-16.	xxi. 1-15.	26	xi. 1-13.	xxviii. 15-28.
12	vi. 17-36.	xxi. 16-31.	27	xi. 14-28.	xxix. 1-13.
13	vi. 37-49.	xxii. 1-15.	28	xi. 29-44.	xxix. 14-27.
14	vii. 1-17.	xxii. 16-29.	29	xi. 45-54.	xxx. 1-14.
15	vii. 18-35.	xxiii. 1-14.	30	Revise i-xi.	xxx. 15-33.

The Word of God is *worth* study. Beware of trifling away time. Obey promptly or there will be a veiling. The *whole* Scripture must be accepted.

Notes on Lord's Day Reading for Isolated Saints of God (If the Lord will).

OTHER believers are urged to read, with open Bibles and open hearts, realizing that God's Word is as a hammer.

1st. Luke i. 1-38. 1. "The things made legally (Christ's work) and fully borne along (by the Holy Spirit) among us." 3. "Having followed": "from above": "all things accurately." 10. *Prayer* typified by incense: the word for the latter comes from that for "*sacrifice*." 13. "Thy supplication *was* heard." 16, 17. *On to* the Lord, *on to* the children—fellowship: there may be further thought "make as children," *cf.* "except ye be converted," a *new* birth. 20. The chastisement of reasoning. 28. "Have joy of grace, thou that hast been graced." 30. "Thou didst find grace"—strange indeed that 28 has been rendered "full of grace." The thought is not *active* or bestowing grace, but having needed and received it. 38. Willingness for anything, whatever the consequences.

Prov. xvi. 1-13. "In his own eyes," *cf.* xxx. 12, contrast Gen. xvii. 1. 4. The wicked worketh for the day of evil: his thoughts *not* established, he shall not have anything *for himself*. 6. God's mercy and truth see to atonement: the result is His people's fear—this is *necessary*, but it neither makes nor adds to atonement, but rests on it, springing out of it. 11. Everything may be "unto the Lord."

8th. Luke iv. 31-44. Another favored city, yet. He kept on teaching, never weary. His word in *authority*—the Perfect Servant of Jehovah, *representing* Him: oh for a measure of this authority:

yet they only wondered. 38, 39. "Having stood up away from the synagogue," "having stood over her," "and having stood up she was ministering"—the thought of activity. 40. They liked miracles rather than doctrine, *cf.* John vi.—body before spiritual things. 42. Christ's love for quiet prayer; we *need* it rather than the Lord, yet are careless. 43. "It is *necessary* because." 44. No lack of earnestness or making known, and to the *religious* people *first*—yet! (Re-read the witness at Nazareth—Scripture-full, condemnatory, full of *distinguishing* grace, unmodified).

Prov. xix. 13-29. 13. The importance of the family. 16. The wisdom of obedience. 17. There must be *grace-given* *pity*, not bargaining or formality: *pity acts*, this is implied. 21. Our schemes. 25. Sometimes well to reprove one for the sake of others. 27. Separation. 29. Even for saints now.

15th. Luke vii. 18-35. 18. Some still remained with John, apart from Christ. 19. Even the witness failed. 23. Happy the one who is not stumbled by *any* action of Christ, by His *apparent* failure, rejection, etc. 24. He had just seemed like a reed—mark, then, the Lord's love and grief and tenderness in this question. 28. "He that is less in the Kingdom of God is greater than he," *i.e.* any humbler one. 29. Declared God righteous, declaring themselves unrighteous. 30. "With a view to *themselves*": their object. How sad to refuse baptism. 33, 34. No response: man unmoved: the natural heart shown up by God's methods. 35. What *they* said, implying Christ was foolish; see 29.

Prov. xxiii. 1-14. The dangers of wrong friendship and fleshly indulgence. Earthly things are *not* (5): "the true riches" are millennial and eternal. 12. Heart then ears. The importance of reproof (i) in the family, (ii) in the assembly; notice verse 9.

22nd. Luke ix. 37-50. 39. How terrible are demon powers. 41. The disciples *as* the men of that generation: lack of faith leads to perverse wandering. 43, 44. The Lord takes the opportunity to explain the shallowness of much astonishment; *cf.* Luke xi. 27, 28, 29; Matt. xiii. 2, 5. 45. Sin blinds. They did not *perceive*; we ought to *feel* the truth. They were afraid: yet, such was grace that they were constrained to stay with Him. 46. One sin brings in another. 48. *If* are not important: 'tis the One Whom we represent. 49, 50. It is sinful to forbid any "*on the Name*," but this passage in no way urges acknowledgment of *false* or *sectarian* teachers. What has it to do with them? It is to oppose sectarianism.

Prov. xxvi. 16-28. "His own conceit," "cease from thine own wisdom," "their own eyes," "His own way." Sundry warnings against strife and backbiting and hypocrisy (silver dross). Oh

for more frankness, and for a holy fear lest one sow discord. 26. Sin must be made known, that all may fear (Deut. xiii. 11; 1 Tim. v. 20). Never flatter: *deeds* may do this.

29th. Luke xi. 45-54. 45. Those knowing the Law, yet! Contrast Christ's action toward burdens (Matt. xi. 28-30): yet the Pharisees minimized God's claims (Mark vii. 1-13; Luke xxi. 5-7). 48. The Lord says there is a solemn irony in building the tombs: the builders meant to be religious: actually they liked the prophets to be in their tombs: they did not mind them so long as they were not alive. 51. *One* generation: the Lord points out Cain as a type of Israel. 52. Influence a solemn thing. 53. Absolutely unimpressed: yet very religious, and professedly acknowledging the God Whose judgment they had heard. The way the Pharisees treated Christ is most *solemn*.

Prov. xxx. 1-14. 2. Well to realize ignorance. 4. Questions, as in Job xxxviii., bring us to ourselves. "His Son's name." 5. Dependent on God's words. 6. Dangers of speculation. 9. "Lead us not into temptation." 10. "Who art thou that judgest Another's servant." One generation—disobeying the Law, boasting in self, unclean, proud, murderous—such is man.

ONLY A MOMENT.

ONLY a moment, but, Lord, it was Thine;
Only a moment, I thought it was mine.
Quickly that moment has faded away,
Will it be fruitful in view of "THAT Day"?

Only a moment, I couldn't do much;
Only a moment, I often waste such;
Even the moments to Christ must belong,
E'en in a moment I may do much wrong.

Only a moment, 'tis gone now for aye;
Only a moment—just trifled away.
Nothing quite wicked as people would speak,
Only a failure—because I was weak.

Only a moment—and was it not mine?
No, but my Saviour's, my plans I resign;
Perish excusing, now let me confess!
Henceforth I would not one moment possess.

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A WARNING.

THERE are many passages in God's Word which are terrible, for God is holy, and therefore He *hates* sin. I wonder if you have ever read Prov. i. 24-28. Here the Lord said to Israel (and the message is for sinners now as well), "Because I have called and ye refused, I have stretched out My hand, and no man regarded, but ye have set at nought all My counsel, and would none of My reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then they shall call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me, FOR that they hated knowledge and did not choose the fear of the Lord." These are indeed solemn words, spoken to those who heeded not God's gracious Law. Some may even now, who are "far off," read this portion of the Holy Scriptures, and yet fail to apply it to themselves, for the natural heart is hard, the eyes are blind and the ears are deaf. I fear lest many who are even outwardly religious should be mistaken as to their condition of heart before God. To be mistaken as to spiritual things causes little or no concern, yet how important it is to know where one is going to live throughout ETERNITY. The Word of God is true. Have you REFUSED to listen? Are you careless as to your present and eternal welfare? What folly! Yet few ever stop and ask themselves where they will spend Eternity. Some there are who imagine that God will not keep His Word and punish sinners. What a terrible awakening for such when He shall arise in judgment and when He shall say to the ungodly, whether young or old, rich or poor, "Depart from Me." Oh, how dreadful are these *three words*, which will, I tremble to say, be spoken to *many*, for remember all the fearful passages of God's Word will be fulfilled, as well as the pleasant portions. But then it will be too late to think of these things. Read and listen to God's Law now.

Where will you spend Eternity?
With Christ His saints will ever be,
But unsaved ones are lost for aye,
They will from God be sent away.
Eternity! Will you be where
The saints Christ's glory see and share?
Or where there is no rest, no peace;
Where pain and anguish never cease?
Eternity! Oh, stop and think;
Too late 'twill be on hell's dark brink.
God's Holy Word and Precepts read;
And now, by grace, to all take heed.

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THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN. 17. 17

Vol. vii. No. 10.

Oct., 1907. 1d.

A Magazine sent forth in days like those when every man did that which was right in his own eyes: witnessing Christ and Him crucified, and Christ Jesus as Lord; peradventure God will be pleased to regenerate some, and quicken some who have been quickened.

EDITED BY

PERCY W. HIRWARD.

Re-translated Verses.—V.

"ALL faith showing—good [faith]—with the Divine object that the teaching, which is belonging to our Saviour God, they may be adorning among all. For there shone the grace of God—saving (grace) upon all men, training us as children, with the Divine object that, having denied the ungodliness, and the desires of adornment and of the world, with a saved mind

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"To the Law and to the Testimony."

and righteously and reverently we might live in the age now, expecting the happy hope and shining upon of the glory of our great God and Saviour Christ Jesus, Who gave Himself in place of us, with the Divine object that He might have redeemed us away from all lawlessness, and might have purified FOR HIMSELF a people to be "around," zealous of beautiful works.—TIT. II 10-16.

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PREFACE.

IN the Name of the Lord we will set up our banners, and humbly say that the Lord hath done great things for us, whereof we are glad, and we would do all in the name of the Lord Jesus. The object of this Monthly is devotion to the Lord, with accompanying interest in the Word, and separation from the world. Its standpoint seeks to be "heavenly places in Christ," for "under the sun" there is vanity. Its sought method is to explain lovingly and earnestly "the faithful Word," peradventure God may give repentance to some to the acknowledging of the truth. Its difficulties are many, and no perfection is claimed, for writers are only following on to know the Lord, and they realize that sin can easily deceive a child of God if there is going astray as a lost sheep. All who believe the Lord's people are not to do that which is right in their own eyes (as in the days of the Judges, after Joshua, parallel to that which has succeeded Acts), and who sigh and cry for the abominations of to-day beginning at God's sanctuary, and who seek to press toward the mark, and who by grace expect a little reviving, are earnestly asked to pray for one another, and for the one who

pens these words also, that the Lord may be pleased to unite and enable.

"MOVED FOR HIM"—SONG OF SONGS, V.

"Moved for Him," my gracious Lord,

"Unto Him," by men abhorred,

"For the Name" with one accord,

"Moved for Him."

"Moved for Him," and feeling much,
If one moment out of touch!

Where is love? and where are such—

"Moved for Him."

"Moved for Him," the days pass by,
And the Lord's return is nigh,
Yet but few with sorrow sigh—

"Moved for Him."

"Moved for Him"—outside the gate,
"Moved for Him"—on Him to wait;
Him to love, and sin to hate—

"Moved for Him."

"Moved for Him"—these words, soon said,
May be meaningless and dead,
If from sleep we are not led—

"Moved for Him."

"Moved for Him" in heart indeed,
To His Word to give good heed;
Moved to Him with holy speed—

"Moved for Him."

"Moved for Him"—the outside One,
Who for us the work hath done,
Who our life for aye hath won—

Editorial Words of Greeting.

"But Prayer," Acts xii. 5. When the Lord grants especial difficulties, happy are we if our answer is prayer. No trial unnecessary, no trial too heavy has ever reached us. Why should we murmur? The Lord has a good reason even for permitting a Peter to be put in prison; can we not trust Him? But we are not to be fatalists, and therefore unwilling to pray. What if His good reason be to bring us to prayer, to bring us down before Him? It takes little to make us proud: it takes much to humble us. Is our unbelief going to exclude prayer, or shall we not learn from every difficulty, every natural disappointment, the value of prayer? True, the disciples failed. When the Lord began to answer them, they scorned the idea. We must not imitate their failures: alas, we never hardly obey sufficiently to be in the position for *exactly* the same failures. Faith is strong: but we are not *only* faith. Shall we excuse this, or confess the sad mixture of our prayers? Oh for grace to turn everything to an opportunity for prayer, and to thank God in the Spirit amid all, until our Lord come.

"Salt is Good." The Lord always taught His people very practically. There must not be mere doctrinal ability in those who love Him. He ever showed His disciples how much He desired unity and practical godliness. "Salt" speaks of the covenant (Lev. ii. 13), and of food for the Lord, of that which made a meal welcome and complete (Job vi. 6), and also of judgment (Ezek. xlvii. 11). Thus the Lord's saved ones should do all as *unto Him*, and with holy acceptability to the brethren (Eph. x. 3). The absence of this *salt* means the exaltation of *self*. That which pleases *God* will bring unity among *His* people. "Salt" refers to both. They are not forgotten when He is remembered.

Dear fellow saints, are all your words *with salt*? When our Saviour uttered these words His followers had just been questioning who should be greatest, and, when rebuked, they linked themselves together as though there were perfect *unity*, and excluded *all others* with the words, "He followeth not us." Thus we have a double sectarianism. And against *that* were some of our Lord's strongest words directed, because it is so easy to cause a little one to stumble instead of welcoming him that is weak in the faith (Mark ix. 42-49). But salt denotes not merely being on His table, but judging the world. Thus fellowship and separation, devotion to the Lord and love to "one another" — are all contained.

In His fear we have humbly endeavoured to go forward. **Service "unto the Lord."** *Human* have been the difficulties, or at the utmost Satanic: Divine has been the strength, although not always fully sought. It is not easy to stand almost alone, but if the Lord is on our side, what can man do unto us? If we are on the Lord's side we shall find a seeming majority against us (Ex. xxxii. 27-29. But see, with gratitude, 2 Kings vi. 16, 17). To stand for the truth of God in emergencies was the specially-remembered obedience of Levi—and likewise of Phinehas in the plain of Moab (Num. xxv.) One must be in nearness to the Lord so as to be guided by His eye at a moment's notice, to do instinctively that which is in accord with His Word. In days of ruin it is hard to know "which way to turn," as we say. Let the very expression lead us to beseech God that our eyes may look right on (Prov. iv. 25). Natural faith breaks down amid trials, and natural wishes are as grave-clothes round spiritual faith. Simply "unto the Lord," whatever men say, we would delight to do the Will of the Lord, following on to know Him, through His precepts getting understanding, and pressing toward the mark for the prize of the high calling of God in Christ Jesus. Pray for us. There are many that withstand. He abideth faithful.

PERCY W. HEWARD.

"PRAY WITHOUT CEASING" (1 Thess. v. 17).

LET US PRAY (Phil. iv. 6).

When we think of love so great,
And God's wondrous love relate,
As before His Throne we wait—
Let us pray.

When by grace we are brought out
From the evils round about;
When our faith would seem to doubt—
Let us pray.

When we write, or when we speak,
When we help saints who are weak,
And, by grace, the lost ones seek—
Let us pray.

When we think of lonely ones,
Who are called by God His sons;
And how swiftly evil runs—
Let us pray.

When the good seed we now sow,
Where the waters ceaseless flow,
As we daily onward go—
Let us pray.

When our trials great increase,
When they seem to hardly cease,
For God's grace and inward peace—
Let us pray.

When we see saints go astray
From the narrow, heavenly way,
Bringing loss in that great Day—
Let us pray.

BIBLE Meetings—340, Romford Road, Wednesday, 8;
Thursday, 8.30; Saturday, 7; if the Lord will.

Letters to an Assembly of Saints. vii.

THE LORD'S TEACHING AS TO UNITY.

DEAR FELLOW SAINTS,

"Sectarianism" is a work of the flesh ("heresies," Gal. v. 20); and if we are led of the Spirit it is manifest (note connexion of 18 and 19, "now" should be "but.") It is not merely outward isolating of oneself, but may be self-choosing in doctrine, or within an assembly. "The man that is an heretic" of Tit. iii. was not one who formed a fresh meeting. Thus in an *unsectarian* position this sin may be evident; AND it not only concerns ecclesiasticism but *daily life* and *everything*. A believer who chooses for himself in home and business is a *sectarian* even as one who sows discord among brethren.

"Unity" seems to be something which we all professedly seek, but which is hard to *define*. What do we want? Merely the same object?—or the same standpoint?—or the same methods? What did the Lord command? If we are *satisfied* with anything short of *obedience*, we are wandering from Him. If we try and excuse different opinions on anything, where shall we draw the line? If we *assume* we have unity, OR cannot *have it*, is it not evil?

It is fairly plain that the Pentecost fellowship was a model, affecting not only the Apostles' doctrine, but *the home life*, as the passages in Acts ii. and iv. *both* show. Moreover, the multitude were "of one heart and one soul": this agreement was deeper than bare appearance, and *began* within. "Was it absolute *uniformity*?" some will say. What is uniformity? It may mean forcing a man against his will, or exact co-operation (all saying and doing the same things) because of similar workings and love to the Lord. Never was this reached *perfectly*; but what "excuse" is herein? "That Day" is still future, and in the flesh of those gathered at Jerusalem there dwelt no good thing. The very sectarianism that held back from the Gentiles showed this. But the One Who wrote Heb. xi. wrote Acts ii.—and He commends that which was the work of His Spirit, *not always* mentioning their sins. And to attain uniformity by those who have nothing to give up urging such action on others who have more is selfish Socialism. And (to speak of a similar Socialism) for all saints to have *the same* office, and position, and influence would have prevented the manifestation of "*the body*" (1 Cor. xii. 19). He placed in the Church gifts differing. And further, for those in ruin to assume they can reproduce all the Acts ii. conditions at once *without seeking* the Divinely-appointed *pathway* of waiting and obeying thither would be "playing at churches," and doing presumptuously (Deut. 1. 43). The difficulty is, "What must we do? What cannot we do yet? Why cannot we do it?"

How can we remove hindrances at once? What may we expect to do ere our beloved Lord returns? Every one, in days like those of Judges, is apt to give an off-hand answer as it seems right in his own eyes, but these subjects are too painful to study except in *submissive following the Lord*. Many are content with disorder, for it gives them more influence and freedom. But how about the loss in "that Day"? The heart must get right.

On 1 Cor. i. 10 we may meditate. Rom. xv. 6 our hearts believe. The prayer of Christ in John xvii. 21-23 is (?) our prayer also. The "with" of 2 Tim. ii. 23 we would emphasize *amid confusion* as often as the "from" of the preceding verse. The Lord Jesus said much about unity: many of His most terrible words to His disciples, whether in Matt. v. or xviii., or Mark ix. or xi., were connected with *differences among brethren*. Shall we think lightly of them? The Holy Spirit descended to make this especially a dispensation of unity—the earthly representation by His people of one risen Lord. Yet everything is upside down. But the Lord's laws are definite. Shall we refuse to obey, or humbly find out what we can obey, and the reasons for our failure?

The Spirit, water baptism and the Lord's Supper are *witnessing* toward the unity (1 John v. 9)—man has perverted them and made them into party badges, or framed alliances ignoring the parts of this threefold cord which are within his responsibility. Is this pleasing or grievous to the Lord?

Ruin may hinder our *official* witness and warfare (Deut. i. 43); may prevent our temple-relation to the Lord through "captivity," but it does not alter our responsibility as to *personal* obedience, and as to the avoiding of friendship with those who love sin and sow discord, and as to waiting on the Lord concerning these things. By *indiscriminate* friendship and co-service we build up disunity, and this *no ruin* can warrant. In days of departure from our beloved Master and His precious Word we need to be very careful lest we hinder a return to Him by *any* identification with that which is not of Him. Oh for a spirit of spiritual unity, dear fellow saints in heart, in word, in action, in all—ere He come Who will present His people to Himself a glorious church.

Yours in Christ by grace, till He come,

PERCY W. HEWARD.

P.S.—It may seem a truism to say unity is "not disunity." That which ignores or attacks any portion of God's Word cannot make for unity. It is not a subject for mathematical argument, but spiritual discernment; not for unspiritual jerking-into, but for growth in grace. Visible unity on the basis of mere *opinion* or *action* is vain—what is *the standpoint* of those seeking its display? Let us spiritually consider these things in the Spirit, and pray for more of His control.

THE CHILDREN'S PAGE.

FRIEND.

I HAVE been thinking, dear children, very much lately about this one word FRIEND, and what it means. We all like to have those whom we can call FRIENDS. But have you ever thought how highly favoured Abraham was, to be called "the FRIEND of God"? We are told why he was thus honoured and blest—he believed God, and it was reckoned to him for righteousness (Jam. ii. 23). You remember when God told him to leave his friends and his country, he obeyed the Lord. God promised him a son, and said that in Isaac should His people be blest. Yet when God told him to offer up his only son Isaac, he obeyed the voice of the Lord. Thus God proved he was faithful. You know how wonderfully God provided a ram to die instead of Isaac (see Gen. xii. and xxii.) This was a picture of the Lord Jesus, Who died instead of sinners. You know how friends tell each other things they would not tell to others. So God, Who graciously called Abraham His friend, said, when He was going to destroy Sodom, "Shall I hide from Abraham that thing which I do?" (Gen. xviii. 17). "The secret of the Lord is with them that fear Him." Moses was another of God's servants who was greatly privileged, for we read that "the Lord spake unto Moses face to face, as a man speaketh unto his FRIEND" (Ex. xxxiii. 11). "He made known His ways unto Moses, His acts unto the children of Israel." God told Moses what He was going to do, the people saw His works. The Lord Jesus said to His disciples, "YE ARE MY FRIENDS, IF YE DO WHATSOEVER I COMMAND YOU." So we see the Old and New Testament are alike. Those who OBEY are called FRIENDS. It is a privilege to be servants, but it is the FRIENDS who know most of God's will (John xv. 14, 15). They are in closest fellowship with the Lord Jesus (1 John i. 7). Oh how I long for my young readers to know Christ as their Saviour, for unsaved sinners can never know Him as Friend, neither can He call any His friends till they are brought nigh to God by His precious blood. It is quite true, what you may sometimes sing, "There's a Friend for little children, above the bright blue sky," but they MUST know Him first as the One Who died for them. Now I want to tell those who love Him what a wonderful Friend Christ Jesus is. The Pharisees scornfully said that He was "A FRIEND of Publicans and sinners" (Matt. xi. 19). How true (in one sense) were their words, though they were not aware of it. If the Lord Jesus had not loved sinners, where would His people have been? Still in their sins and far off from God! How much we who are saved should praise Him for His marvellous love in dying for us. Now we will have

an acrostic, which I hope will help you to remember that the Lord Jesus is—

Faithful (Heb. ii. 17; Rev. xix. 11).
 Righteous (1 John ii. 29; Psalm cxix. 137).
 Interceding (Heb. vii. 25; Isa. liii. 12).
 Everlasting (Isa. ix. 6; Psalm xc. 2).
 Near (Eph. ii. 13; 1 John i. 7).
 Divine (John viii. 28-30; xiv. 23).

I am sure those who belong to God's family, and seek, by His grace, to obey Him, often exclaim, "What a wonderful and loving Friend is the Lord Jesus." But those who are still far off we are told are ENEMIES to God. What a sad state to be in! Before the Lord Jesus can say to any one, "YE are My friends," God the Holy Spirit must work and convince of sin, and thus cause the sinner, whether young or old, to cry for mercy. Then sins are forgiven, and new life is manifestly given, and grace to obey. Obedient ones are called by Christ His friends. May you be such.

The Pharisees called Jesus
 "The Sinners' Friend," in scorn,
 Yet He was such, in pity,
 For by Him sin was borne.
 He gave Himself a Ransom
 For those who see their need
 (Through God the Holy Spirit),
 And to His Word take heed.
 Christ is a loving Saviour,
 A true and FAITHFUL FRIEND;
 He is the same for ever—
 The same unto the end.
 His love, it passeth knowledge,
 More than our tongues can tell,
 A RIGHTEOUS FRIEND, unchanging,
 He doeth all things well.
 He sits now in the Heavens,
 The INTERCEDING FRIEND,
 He prays to God His Father,
 Abundant grace to send.
 He is a FRIEND ALMIGHTY,
 And EVERLASTING too,
 All He hath said, and purposed,
 He will perform and do.
 The Lord is with His people,
 He is a FRIEND SO NEAR,
 He is DIVINE and holy,
 And to His own so dear.
 Have you this loving Saviour,
 A Friend at all times true?
 May God the Holy Spirit
 This message bless to you!

CONTRITE ONES (Psalm li. 17).

What God does for them.
 Covers their sins (Psalm xxxii. 1).
 Opens their eyes (Psalm cxix. 11; 2 Cor. ii. 9, 10).
 Never leaves them (Heb. xiii. 5).
 Thinks about them (Psalm xl. 17).
 Revives them (Isa. lvii. 15).
 Indwells them (Isa. lvii. 15; John xiv. 23).
 Teaches them (Matt. xi. 28, 29).
 Encourages them (2 Cor. i. 4).

YOUNG BELIEVERS' COLUMN.

COMPROMISE.

AND yet not only for young believers, for all need the simple truth. Those who can take "strong meat" (and they are but few) still value the milk of the same Word.

The history of the kings of Israel and Judah is heart-searching. Were there not faithful saved ones, who had not bowed the knee to Baal, at all times? Undoubtedly, but the Lord deals with the general condition to humble us, and to show us how they were a *hid* treasure. Who would have imagined that Israel could have become such a home of idolatry? Yet there were bright intervals, but the *quick* changes show how unimpressed *spiritually* were the majority. These things are written that we may learn the nature of Christendom's history, and be quieted thereby. It is so easy to see the bright spots in one's own day, and to look on that which professes the name of Christ from its own standpoint.

Special verses may have a special message sometimes, e.g. 2 Kings iii. 2, 3. The Lord notices the hatred of one sin, and particularly when it is that to which there has been a bringing up. But He grieves over half-way compromises. Now, dear fellow saints, is this God's Word for you? By grace you have, perhaps, given up self-indulgence in dress? Do you "cleave" to it in food? By grace you have come out from membership in an unscriptural gathering. Do you retain a class there? By grace you have given up one thing whereby your brother stumbles, but there is something else, and the arguments you use to defend it are those which you condemn in others, and on another occasion in yourself.

If you try a half-hearted compromise; if you give up some sins and excuse others, you will attract Jehoshaphats aside, but some saints will, by grace, hold off. Jehoshaphat was a wonderful man. He prayed in time of distress, and the Lord gave signal answers. He saw that the Word of God was taught. But he joined affinity with Ahab, and though warned and humbled by Hanani (2 Chron. xix. 2, 3), he *soon afterwards* linked himself to Ahab's son (2 Kings iii. 6, 7). How *foolish* is wandering from the Lord. But some will say, "This concerns our relation to the world only." *Primarily*, but if dear professing children of God refuse to acknowledge Him, can we recognize them as saints, and does not the principle of separation in "service" apply, lest we help that which is not of God? "Israel" were still God's people *apparently* as well as Judah. And this man in particular seemed to be worthy of interest, for had he not given up the worship of Baal? It is dangerous to make friendship without asking counsel at the mouth of the Lord. Not many are said to have

walked with God as Enoch, or to have been His friends as Abraham, but shall we not seek after this privilege that He may be glorified?

THE BLIND MAN (John ix.)

THE man of whom we read in the Bible that he was born blind is a true picture of every one born into this world. Most have natural sight, but *all*, without exception, have spiritual blindness through sin, for "*all* have sinned." Now every one will admit that physical blindness is indeed a sad affliction, and when we see any groping his way we say with pity, "That one is blind, how sad!" But there is the more terrible blindness of sin. For if such continue during their life here in darkness, they will be in that sad condition for ever and ever. It is the *mind* which is blind, so that sinners cannot see nor understand about heavenly things. Those who are physically blind cannot behold God's manifold works in nature, and those who are in spiritual darkness cannot look into His works in grace. They may hear the Bible read, attend meetings, and yet fail to understand God's Word. Surely such blindness should call forth deep pity from those who by grace can say:—

ONCE I was blind, and could not see,
My heart all stained with sin;
But now the Blood has been applied,
And I have peace within.

ONCE I no beauty saw in Christ,
His presence did not cheer;
But now He is my "All in all,"
His Word I see so clear.

It is Satan who has caused sinners to be blind, for it is written; "If our Gospel be hid, it is hid to them that are lost, in whom the god of this age (Satan) hath blinded the *minds* of them that believe not, lest the Light of the glorious Gospel of Christ, Who is the image of God, should shine into them" (2 Cor. iv. 4). We are also told how Israel could not understand the reading of God's Law—"their minds were blinded" (2 Cor. iii. 14). So that Jew and Gentile are alike blind. As in the case of the man who was born physically blind, so is it spiritually. The power of God *alone* can give spiritual as well as natural sight. All things are possible to God, Who created and upholdeth all things by the word of His power. The natural man says, "How can these things be?" If you are still in darkness, dear reader, may the Lord, if it be His will, open your eyes to see yourself as a lost sinner, and graciously give a new heart, new eyes, so that you may no longer walk in darkness, but have the Light of Life. Then you *will* be able to say, "One thing I know, that whereas I was blind, now I see." God grant it may be so, for it is a terrible thing to live—and die—in darkness.

LEAFLETS for Prayerful Distribution among those "without Christ," and believers. Please write 840, Romford Road.

MESSAGES FOR DARK DAYS.—10. ETERNITY.

IF we could, for a moment, see the awful realities of ETERNITY, how different would be our lives. Yet God has told us enough in His sure Word to make us intensely earnest about the future of both saints, and sinners unsaved. But, alas, earthly things are so pleasant we forget "that Day" when saved sinners will all appear at the Judgment Seat of Christ to receive the deeds done in the body, whether they be *good* or *bad* (2 Cor. v. 10). It is a solemn thing to be a Christian, for we shall have to give an account to God. Then we forget the Great White Throne, where all who live and die without Christ will appear before God as their Judge, without any one to plead for them (Rev. xx. 12-15). If we remembered these solemn facts it would be seen in our seeking to do all in view of "that Day," and how earnestly we should warn the ungodly of their awful future if they continue in their sins. The Lord Jesus was a man of sorrows; He wept over the city of Jerusalem. If we thought more of the future we should feel and look more sorrowful. We are all, more or less, occupied too much with this evil age, and thus we forget the age to come. We have thought too often of being "happy" in the Christian life, and not of its responsibilities. How deeply concerned we should be about the ungodly. Their present and future is indeed sad, and we, if we were in earnest, should be sad and greatly exercised. The majority we meet in the streets everywhere are living as though ETERNITY was a myth. But we know differently, and for this knowledge, given to us by God, we are responsible. We shall have to give an account "in that Day." Wherefore, let us be faithful to those who are ignorant of ETERNITY's bliss for saved sinners, and its terribleness for unsaved sinners. How many of the latter class are going on, not knowing whither. Men, women, and even the children are so blinded by Satan that they are unconcerned about their future. They think God will not punish sin, He is too kind; but He must keep His Word, and fulfil all the dreadful things written therein. Surely we who are saved by the precious Blood should so live as to make the ungodly at least thoughtful about their final destiny. It has been said that the heathen, when awakened to see their sinfulness and brought to God, say, "Why did not the Christians tell us about Him before?" If it were possible, would not the unsaved say, with anguish, when at last all the judgment is known, "Christians knew about the woes of ETERNITY for unsaved ones, but they did not appear very earnest about it." Oh, may we, by grace, be faithful, for time is short—how short we cannot tell. Then Eternity, with all its realities for the ungodly! Oh to think of this

more and more! We who are redeemed by the Blood of Christ are looking forward to an ETERNITY of blessedness, and shall we be unconcerned about others? May we realize the solemnities of the future, and seek by *life* and *lip* to warn those who are indifferent as to their terrible doom, if they continue in their sins. Solemn indeed is our position as saved ones. The days come and go, and oh how many we fail to warn. If we live in the light of "that Day" we shall be hated and called mad. But what does this matter, so long as we seek God's glory and faithfully witness for Him? May the Lord so burden us with what we know about ETERNITY that we weep over those who despise God and His Word, and know not their condemnation.

SIN.

Rom. iii. 23, "All have sinned."
1 John iii. 3, "Transgression of the Law."
Prov. xxiv. 9, "Thought of foolishness."
Prov. xxi. 4, "Proud heart."
Jam. iv. 17, "Knowing right and not doing it."
Rom. xiv. 23, "What is not of faith."

SALVATION.

Hebrews ii. 3, Great.
Hebrews v. 9, Eternal.
2 Cor. vi. 2, Present.
Phil. ii. 12, Work out.

SEPARATION.

Gen. xii. 1, xiii. 14, Abraham; Lev. xx. 24-26, Israel; Heb. vii. 26, The Lord Jesus; 2 Cor. vi. 17, Christians; John xvii. 16, Not of this world.

SERVICE.

1 Sam. xv. 22, OBEDIENCE.
Psalm l. 23, PRAISE.
John xii. 26, DENYING ONESELF.
Eph. ii. 10, WALKING in God's ways.
1 Thess. i. 9, 10, WAITING for God's Son from heaven.
Acts ix. 6, "Lord, what wilt Thou have me to do?"

THE WORK OF THE SPIRIT OF GOD.

Blessed be God, we have received this work in "regeneration." "That which hath been born of the Spirit is spirit." And the Word is Spirit-breathed to feed us. "And as many as are *led* by the Spirit of God, they are the sons of God": for though we have not the visible anointing and power we have the inworking of God the Holy Ghost, and for more of this we need to pray amid ruin and disorder, but not amid utter destruction or a full end. Dispensational privileges may be curtailed, but God the Spirit still shows us that to a saved one there is no more conscience of sin, and still guides us in the way of obedience till our beloved Lord come.

❧ CALENDAR. ❧
"IF THE LORD WILL"—October, 1907.

	Luke.	Proverbs.		Luke.	Judges
1	xii. 1-12.	xxxi. 1-11.	16	xvii. 26-36.	v. 1-16.
2	xii. 13-31.	xxxi. 12-31.	17	xviii. 1-14.	v. 17-31.
3	xii. 32-44.	Re i, vi	18	xviii. 15-30.	vi. 1-18.
4	xii. 45-59.	Re. vii, xii	19	xviii. 31-43.	vi. 19-28.
5	xiii. 1-17.	Re. xiii xviii	20	xix. 1-10.	vi. 29-40.
6	xiii. 18-30.	Re. xix xxiv	21	xix. 11-28.	vii. 1-14.
7	xiii. 31 xiv 6	Re xxv xxvi	22	xix. 29-48.	vii. 15-25.
		Judges.	23	xx. 1-19.	viii. 1-17.
8	xiv. 7-24.	i. 1-15.	24	xx. 20-47.	viii. 18-35.
9	xiv. 25-35.	i. 16-36.	25	xxi. 1-15.	ix. 1-21.
10	xv. 1-10.	ii. 1-13.	26	xxi. 16-37.	ix. 22-45.
11	xv. 11-32.	ii. 14-23.	27	xxii. 1-16.	ix. 46-67.
12	xvi. 1-13.	iii. 1-11.	28	xxii. 17-30.	x. 1-18.
13	xvi. 14-31.	iii. 12-31.	29	xxii. 31-43.	xi. 1-11.
14	xvii. 1-10.	iv. 1-12.	30	xxii. 44-53.	xi. 12-28.
15	xvii. 11-25.	iv. 13-24.	31	xxii. 54-71.	xi. 29-40.

The Word of God contains no errors. We need to lose our opinions and stand-points. Faith makes many difficulties vanish, and likewise it is with self-denial and everything spiritual most of our misunderstandings arise from lack of love, waiting, obedience.

Notes on Lord's Day Reading for Isolated Saints of God—Isolated unto and for Him—if the Lord Will.

OTHER saints are asked to read with an open Bible, that the Word of the Lord may have free course and be glorified, in days of darkness but *not* of His failure. In reading "Judges" let us remember it is parallel to that which has come after "The Acts," and that God does *not* always at once indicate what is sin (e.g. in case of Jael; cf. Abraham's lie, Peter's delay, the Council's mistake in Acts xv.) Oh for discernment.

6th. Luke xiii. 18-30. He kept on saying. The danger of greatness. A dwelling-place of Satan's angels: could there be a more solemn description of a perverted church? So was it with Israel. 21. This is the Lord's answer to those who were delighted at the apparent interest in the Gospel. 23. "If few are the saved ones"—the sentence is unfinished, as in Acts i. 6: Christ sometimes interrupts. 24. Obedience is no easy thing: the *pain* of following Christ is here hinted: the door is narrow. 25. "Whence are ye?"—No heavenly origin. "Stand away from Me all workers of unrighteousness." 28. "Being cast out outside" implies that these will appear to be inside. 30. "And," a further truth; there are distinctions in the kingdom: cf. Matt. v., "Shall in no wise enter," "Shall be called least."

Prov. xix.—xxiv. xix. 9. Many things take place "in that Day." xix. 25. Two kinds of objects of reproof. xxii. 17. "Bow down"—an important command. xxii. 24, 25. The dangers of

friendship. xxiii. 23. Give up all for the truth, and never compromise it. xxiv. 10. The Lord permits trials to test.

13th. Luke xvi. 14-31. "But." They kept on deriding Him. How easy it is to be a hypocrite. 23. Changes after this life: how foolish then to invest anything here with a view to that which is earthly. 25. "They have their reward." 29. The convincing, living power of the Word of God. 31. How solemn a rebuke to those who thought they knew the Law.

Jud. iii. 12-31. 12. Proneness to sin: how important, yet how powerless, Scriptural leaders. 15. Prayer promptly answered. God can use weak ones, but He *records* this for our humbling and encouragement. God did not always approve of the *methods* of the Judges (cf. Rahab's lie). 28. No pride: true carefulness. 31. Those who lead must be enthusiastic: how earnestly may they now war against sins (spiritual parallel to Israel's enemies).

20th. Luke xix. 1-10. The place of the curse, yet there salvation. "He was seeking." God can save in connexion with curiosity: so sovereign is He. 5. The words "I must" did not warrant Zacchaeus' refusal: even so is it with the "must" of everlasting salvation. 8. Zacchaeus defends himself in answer to 7. "But" (9), the Lord answers that he is saved not as a religious giver, but as a hopeless sinner. Thus Christ teaches both Pharisees and Publicans. 9. Allusion to "Prodigal Son": one of the family of faith. "To finish seeking and to finish saving that which hath been lost away, and remains lost."

Jud. vi. 29-40. The concern of God's people Israel about an idol's welfare! 30. Obedience brings one into risks. 31. The blessing of home-support. 32. His name to be a witness against Baal. 33. *After* the throwing down the altar. 34-37. Boldness before man: trembling before God. 40. God's forbearance, and love to His people. How God encourages those whom He calls forward.

27th. Luke xxii. 1-16. 1, 2. Strangely they knew not how they were fulfilling the Passover type. 3, 4. A wonderful "opening," they thought. 6. "He confessed" spake in unison with them. 7. "It was necessary to sacrifice the Passover." 10. The Lord's time is best: He can arrange everything to the minute. 13. *As* He had said. 14. Judas still apparently interested: how awful is man. 16. How the words should have broken Judas. "It shall have been fulfilled"—Christ's sureness.

Jud. ix. 46-57. The men of *Shechem*, yet with idols. 53. The Lord can use strange weapons. 54. The very thing he wanted to avoid has come true. 56. Behind all is God. 57. The Lord can punish one sinner by another. How strange are His dealings.

The Lord's Will as to the Future.

(Commended to Prayerful Perusal of Interested Saints).

BY the grace of God we can say "His way is perfect," but His ways are not always our ways. Faith can trust the Lord and see Him, but cannot always see the future. Obedience is not irksome, but it involves many trials, and but for the Lord's presence we should break down.

It is a privilege to look upward as well as forward. We know not what a day may bring forth, yet feel that the Lord has appointed "a little reviving," a Philadelphia period, a manifest pearl, and we long to be not hindrances but helps toward this end, which is in turn toward the all-inclusive end of His glory.

We wonder what the Lord's will is as to printing. Sometimes, aye often, we expect a well-equipped printing office to His glory—not for human advantage, but that MUCH MORE literature may be sent forth in His name. Then one's duty toward scattered saints who are impressed contains problems. And the sending forth of the literature by hands of brethren whose heart is in the work. And a school on Scriptural lines in connection with the assembly, as at the Synagogues of old, seems a subject for prayer. And a home where saints from the country could be received for a few days may be in His program. Many dear saints CANNOT receive visitors: are all SPIRITUALLY fitted? And we wait on the Lord that some brother or brethren may be enabled to start some trade, where younger saints who need testing could be tried and helped, and, if the Lord will, some of the children in any way connected with assemblies could be TRAINED for that which would not cause them heart searching later on. These things are laid before the Lord. We want to be in the lines of His will. We know not what He will grant first, or withhold, but if we wait on Him, He revises our thoughts and keeps us from making them into plans, unless they are of Himself.

The people of God interested in our brother Welch are entitled to know that for some time we have all felt it would be of the Lord for him to resign his official connexion, which was never on fixed lines, later on. Absence of *suitable* work, the withholding of the Printing Press, a desire to follow the Lord's hints promptly, and for the *maturing* and strengthening of our brother, and a feeling that some other saint might be now called by the Lord to his special *privileges*, and a difference of standpoint on *some* practical things, combined to suggest to the writer a less delayed alteration. We praise God for all that has been granted to or done through His servant, and pray that a yet closer agreement than ever hitherto may be given. Many doubt such blessings when a brother is out of office: they imagine love disappears at once. Is anything too hard for the Lord? May affectionate prayer mark the crisis, and may the *official* severance be followed by *personal* unifying in view of "that Day." May any arrangements as to further helpers, etc., be simply for the Lord's glory. And let us not forget to pray for our brother, and for those who have had "fellowship" in retaining his services hitherto, whose further loving co-operation in the future as to any other co-workers or branch of the Lord's work will be still a cause for thanksgiving.

PERCY W. HEWARD.

Monthly Record of Testimony.

"Brethren, pray for us."

BY grace continued, amid evil report and good report, to please Him Who hath chosen us. It is no easy thing to guide a few saints when Satan is at work. Love and severity and continuance and absolute consistency are difficult things to reach in spiritual fruitfulness. Some of the children seem impressed. Some saints "follow after" the Lord and the prize. Some meetings have been specially humbling. His Name has been glorified in patience and faith, but how little real faith we have, for the mountains oft remain. "The Breaking of the Bread" is a wonderful privilege, and the varied expositions, afford an opportunity for exercised saints to come and see if the Lord is at work. Those in other parts of London should try and come on week days. Railway particulars, etc., gladly supplied. Any in the country who have a rest from daily business, and who long for Scriptural fellowship, should seek to spend a few days at Forest Gate, if the Lord permit. And correspondence with those who cannot come will not be a burden, if done "unto Him." Meetings (D.V.)—Lord's Day, 11 and 6.30, Palmerston Road Hall; Wednesday 8, Thursday 8.30, Saturday 7, 340, Romford Road, Forest Gate; Tuesday 8, Friday 1 and 8, 16a, Aldgate Avenue.

"Bless the Lord, O my soul, and forget not all His benefits" (Psalms ciii. 2).

The month of September almost concludes another year's witness to the FAITHFULNESS OF THE LORD AND THE KINDNESS OF HIS PEOPLE. The writer would here express unfeigned gratitude for so much undeserved blessing. Will all kind helpers, who read this, please note that, for reasons explained elsewhere in this Magazine, no more financial aid will be needed by the writer, and it is hoped that the friends, who have so liberally helped in the past, will be enabled to transfer their future offerings to the funds of the Lord's work (which will include the support of needed helpers as the Lord supplies the means).

July 24th—September 12th: "Dockhead," 2s.; "Philemon 3, 4," 2s.; "Dockhead," 2s.; Miss W., £2; W.H.B., £2 10s.; J.E. and C., 4s.; J.E. and C., 3s.; "Dockhead," 2s.; P., £2; F.P.B., 10s.; Anon, £3 10s.; Anon, £3 10s.; "Tower Hill," 2s.; total, £14 17s.

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THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN 17:17

Vol. vii. No. 11.
Nov., 1907. 1d.

A Magazine of Scriptural Suggestions and Exhortations for those who feel the burden of the Word of the Lord, who sigh and cry for abominations, and who long to please Him who chose them. Hence definite, unpopular Bible Teaching, in Christian love, and in the Spirit, it is earnestly hoped unto the Lords' glory.

EDITED BY
PERCY W. HERWARD.

Re-translated Verses.—VI.
"Therefore NO condemnation now to the ONES in Christ Jesus: FOR the law of the Spirit of the life, in Christ Jesus freed me away from the law of the sin and the death. For as to that which was the end power of the law (viz. RIGHTEOUSNESS) in the place in which it was remaining strengthless through the flesh, God His own Son having sent, in likeness of sinful flesh (life), and a Sin

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"To the Law and to the Testimony."

offering (death) CONDEMNED the sin in the flesh with the Divine object that the RIGHTEOUSNESS required by the LAW might HAVE BEEN FULFILLED in us—the ones who ARE characterized by not walking according to the flesh but contrarily according to the Spirit. For the ones who are according to the flesh the things of the flesh mind, but the ones according to the Spirit the things of the Spirit. (The Spirit of God and the New Nature).

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PREFACE.

REDEEMED by the Lord we desire to set forth Whose we are and Whom we serve, and therefore as sinners saved by grace would emphasize the truth of God by this Monthly. To prophesy smooth things was iniquity in a prophet, and if we would enter into Matt. v. 12, we must be outside counterfeits of that which is of God, suffering rejection with a rejected Lord Jesus Christ, Whom men glibly confess and by life deny.

If any who read these pages are seeking after a return to the things of God, and are by grace discontented with the traditions of this age, we shall be glad to hear from them. For the same Lord Who commanded separation, ordained fellowship, and if we love Him and keep His commandments, we shall remember His commandment to love one another.

Iniquity hurries on. A crisis is near. The Lord abideth. May we be diligent to be found of Him in peace and blameless, fearing not men, but trembling at His Word.

An earnest invitation to Bible Meetings—340, Romford Road, Wed. 8, Thurs. 8.30, Saturday 7—if the Lord will On the Lord's Day, Palmerston Road Hall.

IN HIS NAME.

"In His Name"—oh, what a blessing,
"In His Name" our toil to do;
"In His Name"—His Name confessing,
Keeping still Himself in view.
Not to self, to Him for ever,
Guided by the Lord alway,
We would live—our heart's endeavor,
Him to satisfy each day.
"In His Name"—how high the calling,
"In His Name," self set aside—
Lord, preserve Thy saints from falling
Into selfishness and pride.
"In His Name," Him representing,
"In His Name," since saved by grace,
"In His Name," self discontenting,
Keeping self in its right place.
"In His Name," the words are flowing,
But the action seems held back!
We, alas, are often showing
Less our Saviour than our lack.
"In His Name"—yet we through sinning
Miss the pathway to this end;
Oft the way with joy beginning,
Then to selfish ways we tend.
Lord, forgive us, keep us humble,
May we live as in Thy sight;
"In His Name," lest we should stumble,

Editorial Words of Greeting.

Privileges. Do we value the privileges which the Lord has given? Bodily strength; at least in some measure, for the weakest might be worse. *Some money. Some time. Some friends. Some influence. Some opportunities for speaking of Christ.* And, above all, everlasting life, the Word of God, nearness to Him, a way into the Holiest, that blessed Hope! How can we murmur, or be ungrateful? To whom men commit much, of him they will ask the more. If we, like Capernaum, have been lifted up to heaven, our responsibility is greater than that of Tyre and Sidon. If God has revealed unto us things hidden from wise and prudent ones, let us beware lest we fail to respond to His grace. The words of James iv. 3, are solemn—"That in your pleasures ye may have spent" the blessings. Is it possible that the advantages which God is giving us, we are using for self? The Corinthians employed "gifts" to gratify their vanity. It is easy to make our knowledge of the Word a display. Every privilege brings a responsibility. The Lord is coming to reckon. He will not accept the excuse, "I did what I thought." When one thinks of His changeless love, of His abounding grace, of all the trials which He has removed, of all the troubles through which He has brought His people, the words will sound forth in the life, "Bless the LORD, O my soul, and all that is within me, bless His holy name: bless the LORD, O my soul, and forget not all His benefits." Then will the question humble us, "What shall I render unto the LORD, for all His benefits toward me?" And the only solution will be found as we ask, "LORD, what wilt Thou have me to do?"

The "Outside" Position.

Many dear people of God have strange ideas of separation. It is so easy to imagine it is merely separation from *things* or from *persons*. It is both. "He shall save His people from their *sins*." "Come out from among *them*, and be ye separate." If we only think of persons, egotism will result. If we only think of things we shall imagine that we can mix with all kinds of evil without participating. But let us apply the principle that is brought out in 1 Cor. x. concerning the ease with which one can have fellowship with demons through mere pleasure in a heathen temple at a feast. Let us remember, too, the words of Jude 23. It is simpler to contaminate than to sanctify (Hag. ii. 11-14). If we only felt the insinuating power of iniquity, we should *fear* to tread on hot coals lest there should be a burning. Self-confidence is a terrible snare. Separation is not merely from man's separations, but also from man's unities. If there be a heart of

love to the Lord beneath a wrong exclusiveness or a wrong inclusiveness, rejoice in that, but have no fellowship with the unfruitful works of darkness wrought by the same dear saint. And though names of sects are sinful, sectarianism *without the name* also dishonors our gracious Lord. A true child of God should stand aloof from that which is *interdenominational*, and that which is *interdenominational* alike, for He acknowledges *one Name*, though only one. And "one Lord" has not given contradictory commands, and Christian courtesy never demands association with associations that pull down or ignore the laws of the Lord. On "unity" platforms the truth that makes for unity (1 John v. 8) dare not be enunciated.

Moreover, many imagine that all withdrawals are from the same cause. If one holds aloof from a brother (not in *everything*, he is still welcome to the Table) the act is one of *love*, or it is a farce (2 Thess. iii. 14). Do we long for saints to be "turned in" now, or shamed away from the Lord "in that Day"? Brethren, will you encourage another in wandering by silence, or friendship, and call it "love"?

Further, some think that if we welcome all in Christ we must welcome without enquiry and proof: and others that if we can receive and greet wandering saints, we ought to return the compliment by going where they go. In like manner Israel ask us why *we* preach, when *they* never preach in the open air. We can welcome a saved one without his sin, but we cannot easily go to him, except in loving rebuke, in his sin.

Spirituality. Dear fellow Christians, what is your belief as to spirituality? It is not sentiment, or excitability, or gilded phraseology. It is manifesting that which is born of the Spirit! The *flesh* has so many times an *alias*, and so cleverly disguises itself that often we fail to detect it. Who would have thought it was the flesh which prompted and ruled the council of Jerusalem? Who would have imagined the flesh could have so held Paul on Mars' Hill? On both occasions there appeared to be enthusiasm and love to the Lord, and, in His mercy, there was *some* spiritual feeling in these sad wanderings. But the flesh can be so energetic, so religious, so seemingly zealous for truth, as in the case of Jehu—that we need to wait on the Lord, and find out what the *flesh* is. For if we understand *that*, spirituality will be no problem. Often we learn by contraries. If we know our enemy, we shall learn that spirituality is fighting against it.

The writer is pained to find that wandering saints can write beautifully, aye, and *unsaved ones* too. He has seen literature by those denying that which all earnest believers hold, and yet there is seeming depth, and spirituality. And often speci-

ally appropriate language can be called forth by a determination to make oneself believe one is not backsliding, and feelings of love are worked up, and one's spirit is stirred as Paul's at Athens. Yet all is vanity of vanities.

Spirituality is pleasing God, walking with Him, trembling at, and holding fast the Word that the Spirit of God gave, being contrasted with the world, detecting and attacking the flesh, fearing detail-sin, understanding truth (1 Cor. ii. 15), manifesting the love, joy, peace, "holding in," etc.; which are the *fruit* of the spirit; in the *Spirit*.

Prayer for Israel, and Service in "the Name." One of the first prayers was that of Moses in Ex. xxxii. But he thought he could make atonement. May we all realize how *humbling* is prayer that rests on a sacrifice. Solemn indeed is it that self should exalt itself when we are on our knees. Then we remember the words of 1 Sam. xii. 23. Samuel felt his *duty* to intercede. Oh that we might have a keener perception of the sin to which He refers. The flesh may take advantage of this, as we see in 1 Sam. xvi. 1, but it is rarely that the Lord says, "Pray not for this people." The supplication of 2 Chron. xxx. 18, 19, is again worthy of notice. And in later times the enthusiasm of the prophets in weeping for the nation reminds, at least feebly, of Him Who beheld the city and wept over it (see Jer. ix. 1). Happy indeed will the day be when they shall mourn themselves (Zech. xii. 10). Nor can we forget the Psalmist's words, "Pray for the peace of Jerusalem," and again, "Oh that the salvation of Israel were come out of Zion," and again, "Redeem Israel, O God, out of all his troubles." In the New Testament, moreover, we have the heart's desire of one who had been a Jew, and his prayer to God for Israel unto salvation (Rom. x. 1-2). May we enter into these things.

It has been our privilege to include, with other service "unto the Lord," prayer and work for the ancient nation. Many listen indifferently, but we are not discouraged, for the Lord can take the Word home, and we are simply His representatives. Brethren, pray for us, amid many trials, but confident, by grace, in Him.

Letters to an Assembly of Saints.—VIII.

CHRISTIAN LOVE; AND "WHAT CAN WE DO?"
DEAR FELLOW SAVED ONES,

It is a wonderful thing to know we have passed from death unto life, but the apostle says we cannot truly know it unless "we love the brethren." But what is Christian love. Some would say, "Welcoming all saints"; yes, but that is not the whole of love. Others would call indulgence love, forgetting that the principle of the verse, "Whom the Lord loveth He chasteneth,"

applies to us, although we are not in His place, and some things we shall not know till the Judgment Seat of Christ. It is alarming to find that not a few make love to include that kindness which is unkind, and to exclude that severity which is affectionate.

The same things may be done through bitterness or graciousness—at least in general. But the attitude is so different. One brother may sorrowfully refuse to mingle with another that he may be ashamed, and another may haughtily hold off, forgetting to consider himself lest he also have been tempted. One saint may almost blot out other portions of God's Word as to dealings with brethren, except "Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him." Another may be blind to most verses, and wrongly explain Matt. vii. 1-3, till he attends neither to his own beams or his brother's motes. We need to keep *all* God's Word before us. Love is so affectionate, but so zealous for God. Christ loved Peter as much when He said, "Get thee behind Me, Satan," as when He said, "Blessed art thou, Simon Bar-Jona." To be gentle without compromising, and stern without bitterness—ah, how we fail in this. Few value real love: our Lord was misunderstood, and often His very disciples were afraid to speak to Him. "He that is spiritual . . . is discerned by no one;" but let it not be imagined that every one who is undiscerned is spiritual. Love prays much (Luke vi. 27, 28). It is possible to be orthodox yet without love (Rev. ii. 4), but love is not unorthodox. "By this we know that we love the children of God, when we love God, and keep His commandments" (1 John vi. 2). This verse shows that it is hard to know often what true love would do. Then, saith the Lord, obey the Word, and that will contain true love to the brethren. Glossed-over sins between brethren hinder supplication (Matt. vi. 12, Luke xi. 4). *Beware of them.* Oh for a love that will be willing to lay down one's life, that *feels* every difference, that rejoices with them that rejoice, that suffers with every other saint.

And the question of our title needs prayerful consideration. It may be the utterance of despondence, or affection and holy enthusiasm. Rather let us say, "Lord, what wilt Thou have me to do?" Often He answers, as in the case of Paul, through another. This is humbling, but helpful. We either boast or mourn over ruin till Satan takes advantage of this to persuade us we can do nothing. But the words of Haggai have an application. "The Word that I covenanted with you when ye came out of Egypt, so *My Spirit* remaineth among you."

Yours heartily in the Lord Jesus, "till He come,"
PERCY W. HEWARD.

THE CHILDREN'S PAGE.

RICH.

THERE are many, dear children, not only amongst grown-up people, but even boys and girls, who think it would be nice to have a lot of money. But the riches of this world are only for a short time. I want my reader to possess "the true riches" (Luke xvi. 11). For poor indeed are those who have great wealth and are NOT RICH toward God (Luke xii. 21). See what the Lord says about this rich man of whom we read in this chapter. Notice the words of pride, and then God's answer in verses 19 and 20. But how blessed are those who can say, as did the Psalmist, "I have rejoiced in the way of Thy Testimonies as much as in ALL riches" (Psalm cxix. 14). Moses also was greatly blest of God, and he esteemed "THE REPROACH OF CHRIST greater riches than the treasures in Egypt, for he had respect unto the recompence of the reward" (Heb. xi. 26). Those who seek to be rich have many temptations, for it is so easy to TRUST IN RICHES, and not in the Living God. You remember about the rich young ruler, and how he was unwilling to obey Christ, and he went away sorrowful. The Lord Jesus said to His disciples, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God" (Matt. xix. 24). But God *does* save rich people, though it is written, "Not many mighty, not many noble, are called" (1 Cor. i. 26). We read of "THE DECEITFULNESS OF RICHES" (Matt. xiii. 22). How many are deceived by them! The writer has prayed for years the prayer in Prov. xxx. 9, "Give me neither poverty nor riches." Every one, whether rich in this world or not, is (to begin with) poor toward God, having nothing but sin, which *He* hates. We read about the Lord Jesus, Who was the only RICH ONE, and Who alone could make poor ones rich, these wonderful words: "Though HE WAS RICH, yet for your sakes He became poor, that ye, through His poverty, might be rich" (2 Cor. viii. 9). What love! Yet how few are grateful. It is only through Him that any can be rich toward God. Further, we read: "God, Who is RICH IN MERCY . . . hath quickened us together with Christ . . . raised us up together, and made us sit together in heavenly places in Christ" (Eph. ii. 5, 6). Because God is rich in mercy, the poor publicans and sinners of to-day (that is, *any* who feel their need of a Saviour) can come to God, saying, "God, be merciful to me, the sinner." Have you come? God makes His people, who are the poor ones of this world, "RICH IN FAITH, and heirs of the Kingdom which He hath promised to them that love Him" (James ii. 5). Those who wholly trust in God are full of faith. Then true

faith is manifest when believers are "RICH IN GOOD WORKS." There must first be faith, for good works without faith cannot please God; they are not really "good." Then those who are being blest by God are to be a blessing to others. "As poor, yet MAKING MANY RICH; as having nothing, yet possessing all things" (2 Cor. vi. 10). Spiritual blessings always increase as we give them away. This may appear strange, but it is true; while those who keep anything to themselves lose greatly. The Lord wants His people to be unselfish, and to help one another. There is a text in Prov. x. 22 which I often repeat to myself: "THE BLESSING OF THE LORD, IT MAKETH RICH, and He addeth no sorrow with it." It is not money or things of earth which make people rich, but God's blessings, which are given to those who know they are sinners, lost, and helpless, and who need the Lord Jesus as their Saviour, and rest in Him. Yet many are like those in Laodicea, who say they are rich and have need of nothing, but the Lord, Who knows all, says that they are wretched, miserable, poor, blind, and naked—just like Adam and Eve when they sinned in the garden of Eden. What a sad condition! The rich ones have—

Rest in Christ (Matt. xi. 28, 29).

Inheritance above (Eph. i. 18; 1 Pet. i. 4).

Communion with God (Eph. iii. 8; Heb. xi. 26).

Holiness (Heb. xii. 14; Eph. i. 4).

May you, my dear young reader, be blest with all spiritual blessing in heavenly places in Christ, then you will be RICH through Him Who became poor to save His people from their sins.

Though CHRIST WAS RICH in heaven above,
He laid it all aside,
Came down to earth in wondrous love,
For sinners crucified.

He, Whom the heavenly hosts adore,
His people to redeem,
Came to this earth, and LIVED SO POOR—
And DIED—oh, wondrous theme.

God, Who is RICH IN MERCY, too,
Abundantly doth save,
For all "in Christ" are made anew,
Because His life He gave.

God makes His people RICH IN FAITH,
He blesses all their store,
For He hath chosen (Scripture saith)
The humble, weak, and poor.

In GOOD WORKS, too, saints rich should be,
To manifest God's grace,
Because they are from sin set free,
And in the holy place.

God's blessings maketh rich always,
Sorrows He will not add,
To those who walk in all His ways,
Who are by Him made glad.

Then those who are made rich should seek
To please God more and more,
By "making many rich," though weak,
And having little store.

Rest have the rich ones who obey,
 Inheritance above,
 Communion with the Lord alway,
 Holiness, joy, and love.
 Are you made rich, and have you rest,
 Through Christ Who shed His Blood?
 For all who are by sin OPPRESSED,
 May come by Him to God.

YOUNG BELIEVERS' COLUMN.

"MANY SHALL FOLLOW" (2 Pet. ii. 2).

IT is easy to go wrong. Few follow the way of truth, few there be that find it. But when there is wandering from the Lord the love of many waxes cold, and false prophets deceive many (Matt. xxiv. 11-12). Noah was in a *minority*. Most reject the Lord, and among His people few grow in grace (Phil. ii. 20, 2 Tim. i. 15). The present-day opinion, that all who call themselves Christians are Christians, and that most Christians are progressing, is without warrant in the Word of the Lord.

The message of Isa. liii. 6, doubtless refers first to following Adam in the road of sin, for in and with him all sinned, but it applies more widely. If one leads from the truth, he, like Jeroboam, soon makes others to sin. Many follow *as sheep*. They would not originate a scheme of iniquity, but they cannot discern good and evil. It is, indeed, solemn, dear fellow Christians, to remember this. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. ii. 8). It is so natural to be beguiled as Eve (2 Cor. xi. 3). None know the wandering of which they are capable by imperceptible steps. "Many shall follow."

Is not this verse illustrated now? Are not many denying the Lord—not merely as to redemption—the idea here is rather *His AUTHORITY*, because He has bought the earth and its inhabitants. "Who is Lord over us?" is the mental question of today. Nothing is feared more than the *authority* of the Word of God. All kinds of "self-choosings," as the term "heresies" signifies, are being introduced because there is no acknowledgment of His perfect despotism (the word for "Lord" here is "Despot"). Our opinions are worthless. What saith the Lord? Sectarianism denies His authority. The introduction of rules and customs distinct from those of Scripture, and excluding those of Scripture, is an awful sin, and all who by membership or fellowship help them become sharers in guilt. "Many shall follow." Are you not, dear young Christians, following *man* and leaving *Christ* if you ignore believers' baptism, if you use leavened bread at the Table, if you have a church-voted ministry? Beware. Come out from that which grieves God. Surely your desire is to please Him alone.

THEY "HID THEMSELVES" (Gen. iii. 8).

IN the first Book of the Bible we read that after Adam and Eve disobeyed God, and had eaten of the tree which He forbade, they "hid themselves from the presence of the Lord God," for they were afraid of Him. In the last Book, Rev. vi. 16, 17, it is written that sinners will in that awful Day, which is yet future, hide themselves in dens and in rocks of the earth, and call upon the mountains and rocks to hide them from the face of Him That sitteth upon the Throne, and from the wrath of the Lamb. But as in the Garden of Eden, it was impossible for our first parents to get away from God's presence, so will it be in that terrible Day of His wrath. Neither can any hide himself now from God, for His eyes are as a flame of fire, and every thing He sees, and hears, though man say (as of old), "The Lord seeth not." Every thought is known to God. Oh, how wonderful, and yet many forget these solemn things, and live as though God did not see or take any notice. Remember, dear reader, Satan lied to Eve, and he is lying to you if you think God cannot see all your sins. The Lord says in His sure Word that He will bring into judgment every SECRET THING. What will it be when you stand before God in that last day, when ALL will be made manifest. "Oh," you say, "I do not want to think of the Judgment Day," but it will surely come, and how will you stand before God? It was sin which made Adam and Eve afraid of God, and so all who live "without Christ" will be afraid when they stand before the Great White Throne. I tremble as I think of those who are believing Satan's lies, and putting aside the Word of Truth. It was because Israel had sinned that God hid His face from them (Isa. lix. 2). How dreadful it will be when the Lord shall say to those who have lived and died in sin, though religious, "Depart from Me," for He cannot have such in His presence (Matt. vii. 22, 23). Will you heed His Word of warning?

Iniquities—they hide from God,
 And make the sinner smart;
 But Christ has died, and, through His Blood,
 God will His grace impart.
 When our first parents disobeyed,
 From God they sought to hide,
 Because they were of Him afraid,
 Satan to them had lied.
 And ever since God's wondrous plan
 Satan has tried to mar,
 By lifting up poor fallen man,
 Who bears sin's awful scar.
 Far off from God, and dead in sin—
 Yet ALL to God is known—
 And every thought of sin within
 Will come before His Throne.
 By Satan be not led astray,
 But hate his awful lie!
 Think not that you can hide away
 From God's all-piercing eyes!

MESSAGES FOR DARK DAYS.—11.**TAKE HEED.**

THIS exhortation given so frequently by Christ to His disciples is much needed, though forgotten by many in these days of lawlessness, false teaching, and pleasure seeking. It is easy to be off guard, and thus fall into temptation. Only as we TAKE HEED and keep close to the Word, shall we be kept from wandering by our Almighty God (1 Pet. i. 5). If believers were only more watchful, they would be held back from falling into many snares. But, alas, Satan is so subtle, and we are so weak, through neglecting the Holy Scriptures, that we are turned aside by his devices. May the Lord, in His grace, humble us, and show us how dependent we are upon Him, Who alone can keep us from falling (Jude 24). In these "perilous times," when so-called leaders have departed from the Word of Truth, let us heed the words of our beloved Lord, and TAKE HEED HOW WE HEAR (Luke viii. 18). The words in Heb. iv. 2 are very suggestive, "but the Word preached did not profit them, not being mixed WITH FAITH in them that heard it." It is those who HEAR, and KEEP the Word of God, who are kept by Him (Rev. i. 3). On the Mount of Transfiguration God spake saying, "This is My beloved Son . . . HEAR YE HIM" (Matt. xvii. 5). Mary sat at His feet and heard His word. May we do likewise. Then we are commanded to TAKE HEED WHAT WE HEAR (Mark iv. 24). If we are to be watchful as to how we hear, we are also to be careful as to what we hear. We must never forget that what we willingly read or hear leaves an impression—hence we need to be on our guard. If we "hear Him," we shall not want to hear the doctrines of men. Further, we shall be able to discern error and flee from it. Thus we shall be preserved from falling into error. There are some who think they can read and hear anything, and not be led astray. Let us each be watchful, for we are weak and Satan is mighty; but blessed be God, He alone is Almighty. Are we so confident about not being turned aside? The words ring out, "TAKE HEED THAT NO MAN DECEIVE YOU. . . For there shall arise false Christs, and false prophets, and shall show signs and wonders, insomuch that if it were possible, they shall deceive the very elect" (Matt. xxiv. 4, 24). Praise God for those words, "if it were possible." Yet should we have a holy fear and trembling, especially in these days when the verse is being illustrated in measure, and many profess to speak with tongues and to say and do strange things, which we believe are not of God, for there is such a lack of awe and reverence toward Him. Surely we need to take heed, for Satan, as an angel of light, appears to make things look so like that which is real; wherefore,

let us beware of his devices, and be willing to be amongst the few who, by grace, stand for truth. Let us also warn young believers, and seek to urge them to hide God's Word in their heart, that they may be restrained from sinning against Him (Psalm cxix. 11). The days are darkening. Satan's power becomes more and more manifest. May we be established in the Word, that we be not carried about with divers and strange doctrines, but daily take heed, watch, and pray, that we may be kept from evil, and ever watching for our Lord from heaven.

PSALM CXIX. 33—40.

Teach me, Lord, that I may *keep*,
To the end—Thy Law,
Search, and therein have delight,
Daily more and more.

Quicken me, O gracious Lord,
Heavenly wisdom give,
So that I may do Thy Will,
In Thy Precepts live.

In Thy Path make me to go,
By Thy mighty Power,
And incline my heart, O Lord,
To Thy Truth each hour.

Let not vanity nor pomp
Lead me, Lord, astray;
May I ever look to Thee,
Running in Thy Way.

Stablish, Lord, Thy Word to me,
For Thy Law is good,
And I want to know it more—
Know it as I should.

Thou wilt keep Thy Holy Word,
To Thy trembling saint,
Keep me trusting day by day,
Lest my heart should faint.

For Thy Precepts I have longed,
Lord, Thy servant bless;
Quicken me, and make me strong,
In Thy Righteousness.

Make my heart to ever be
Fixed on Thee above,
So that I may *keep* Thy Law,
And Thy Precepts love.

S. A. HEWARD.

FAITH IS A
GIFT (Eph. ii. 8). We are
JUSTIFIED by faith (Rom. v. 1). We
LIVE by faith (Heb. x. 38; Gal. ii. 20);
WALK by faith (2 Cor. v. 7);
STAND by faith (2 Cor. i. 24).
CHRIST dwells in us by faith (Eph. iii. 17).
WAIT by faith (Gal. v. 5).

CALENDAR.

"If THE LORD WILL"—November, 1907.

	Luke.	Judges.		1 Peter.	Amos.
1	xxiii. 1-12.	xii. 1-15.	16	i. 1-9	i. 1-8.
2	xxiii. 13-25.	xiii. 1-12.	17	i. 10-16.	i. 9-15.
3	xxiii. 26-45.	xiii. 13-35.	18	i. 17-25.	ii. 1-8.
4	xxiii. 46-56.	xiv. 1-9.	19	ii. 1-8	ii. 9-16.
5	xxiv. 1-12	xiv. 10-20.	20	ii. 9-16.	iii. 1-8.
6	xxiv. 13-31.	xv. 1-13.	21	ii. 17-25.	iii. 9-15.
7	xxiv. 33-53.	xv. 14-20.	22	iii. 1-6.	iv. 1-13.
8	i-iii.	xvi. 1-14.	23	iii. 7-16.	v. 1-12.
9	iv-vi.	xvi. 15-31.	24	iii. 17-22.	v. 13-27.
10	vii-ix.	xvii. 1-19.	25	iv. 1-6.	vi. 1-14.
11	x-xii.	xviii. 1-17.	26	iv. 7-13.	vii. 1-9.
12	xiii-xv.	xviii. 18-31	27	iv. 14-19.	vii. 10-17.
13	xvi-xviii.	xix.	28	v. 1-5.	viii. 1-14.
14	xix-xx.	xx.	29	v. 6-14.	ix. 1-8.
15	xxii-xxiv.	xxi. 1-25.	30	Revise.	ix. 9-15.

The Word of God stands. Let our opinions fall before it. These passages are not meant to be the sum and substance of one's reading. But reading is not everything. It is possible to STUDY IN THE FLESH. Obedience and spirituality cannot be made up, or well imitated. Oh for more COSTLY DISCIPLESHIP unto Him Who laid down His life and gave up all for us.

Notes on Lord's Day Readings for Isolated and other Saints—Fellowship in the Study of the Word

CORRESPONDENCE welcomed. Those who feel the ruin ought to get nearer together. Indifference to this is lack of love to Christ.

3rd. Luke xxiii. 26-45. 26. Note cruelty to Christ, and His meekness. Simon could share the cross (rejection), but *not* the atoning death. *Symbolic* arrangement. 28. Christ's tenderness. 30. *Begin*—not finished till just at Return of the Lord (Rev. vi.) 31. They, Romans. 32. Two others of another kind. 34. "*But Jesus kept on saying.*" 35. He saved not Himself that He might save others—mark His love—and His silence. 40. Fear, realizing *judgment*. 43. "*With Me*"—"in the Paradise"; the door with the flaming sword opened. 44. God's judgment—and also His hatred of man's sin ("over all the land")—and, further, a prophecy of "*that Day.*" 45. Rent in the *midst*, from the *top*—absolute wrath: wondrous grace.

Judges xiii. 13-25. 14. To call "*unpledged*" and unpreached abstinence from intoxicants, because of Rom. xiv., a Nazarite's *vow*, is to forget that included *all* from the vine. 16, 17. "*Unto the Lord.*" 19. Wondrously, like Himself, 18. 23. *Prayer* accepted and *the Lord's Word* given, a pledge of grace. 24. Blessings from childhood, yet . . . ! 25. "*At times*"—not continuous fellowship.

10th. Luke vii.—ix. Note Christ's *many* miracles, yet . . . ! Truly men cannot be con-

verted by *influence* or *signs*—"a new creation." Christ's work for Jews and Gentiles. See what these chapters say about believers—John's faith wavered, the women loved much, other women ministered, a true saint is known by bringing forth much fruit, the mother of Christ was led away by His brethren, the disciples grumbled at Him, the man out of whom demons had been cast obeyed readily, the apostles returned proudly, *some* failed at the foot of the Transfiguration Mount, and *others* on it—James and John were wrongly enthusiastic. Contrast the Lord's gentleness (to John, and His proud apostles), His severity (even to His people, ix. 41), His discernment of character (e.g. ix. 57-62).

Judges xvii. 1-13. 2. Sin excused. 3. Religiousness, and a mixture. 4. Taking back part. 5. Self's arrangements. 6. Repeated, xviii. 1, xxi. 25—oh the danger of many teachers, and self-choosing. 13. All the time pious language, and a *real idea* that the Lord would bless. How many in this condition to-day.

17th. 1 Pet. i. 10-16. 10. "*Grace into us.*" 11. "*Was making clear.*" "*The sufferings into Christ.*" 12. Not to themselves, but to us—a lesson in love. *Stooping down* to look: humility always needed. 13. The mind often is lazy. Grace then as now, 10. 14. 15. "*The former desires*"—an entire change: we are not to conform ourselves with the things we used to like. 15, 16. "*Holy*" four times. Holiness must be "*in all manner of conversation,*" i.e. in details. It is the opposite of "*former desires.*"

Amos i. 9-15. 9. How God deals with anti-Semitism, even though Israel have sinned. True, God punishes Israel by enemies, but "*they mean not so,*" and He looks on their hearts. "*In ignorance*" they do His purpose (cf. Acts. iii. 17). 12, 14. The awfulness of God's wrath; near relationship no plea for escape. 14. The coming day. 15. Their king cast aside by *the King*.

24th. 1 Pet. iii. 17-22. 17. Suffering a privilege. 18. "*Because Christ suffered*"—what an argument to unworldliness. Note what we were—sinners, deserving death, unrighteous, far off. "*Having been put to death,*" as to the flesh, in the flesh (i.e. before men), He could not die spiritually. "*But having been made alive*" as to the spirit, or spiritually, or by reason of His eternal spirit—a reference to *resurrection*, not to something in between death and being raised. 19. Christ's Spirit was in Noah (1 Pet. i. 11)—so He was the Rejected One of Old Testament and New: what an argument to strengthen sufferers, and those who seem to have no success. Contrast *their* spirits with His—now they are *in prison*: He is made alive. "*Through water*"—wrath *falls*, but the sinner escapes. 21. Baptism also a type of this.

Not *flesh*, but *conscience*, cf. Heb. ix. 13, 14. 22. The Suffering One rewarded: His soul not left in Hades.

Amos v. 13-27. 13. The silence of sorrow. 14. Ye have spoken: religious words. 15. Hate, Love. 21, 22. Religious, yet . . . ! 23, 24. Not words, but works. 25. Cf. Zech. vii. 5: "to demons, not to God." 27. Symbol of entire removal among *Gentiles*.

Notes on Testimony.

TRIALS have been many, but the Lord has never failed. We have considered portions of The Sermon on the Mount, The Song of Songs, Exodus, Malachi, Acts, Hebrews, etc., and have found the Word of God solemnizing and heart-searching. Some appear to be growing in grace, but we must judge nothing before the time. *Then shall every man have praise.*

The work among the children is a cause for prayer. One longs to lead Jews and Gentiles to Christ, and every failure should make us ask *why* we fail. But we must not idolize success. Noah preached seemingly in vain, but the Lord records his faith. Oh for grace to be independent of circumstances and results, because so dependent on the Lord Himself and His Word.

We praise God for those who meet with us, but should like to see many more dear saints at the Table, and to know of others in other parts sufficiently exercised to go forth "not knowing" the consequences, but knowing the Lord. "Wilt Thou not revive us again, that Thy people may rejoice in Thee?"

GOD'S BLESSINGS ARE—

(Prov. x. 6).

Bought without money (Isa. lv. 1).
Lasting (Num. vi. 24-27; 2 Sam. vii. 29).
Enjoyable (Psalm lxxxiv. 4; S. of S. ii. 4).
Sure (Gen. xii. 2; Psalm xxiv. 5).
Satisfying (Psalm cvii. 9).
Inherited (1 Pet. iii. 9; Eph. i. 11).
Numerous (Ezek. xxxiv. 26).
Great (Psalm cxxxii. 15; Mal. iii. 10).
Spiritual (Eph. i. 3).

THE JUDGMENTS OF GOD ARE—

(Psalm xix. 9).

Just (Rom. ii. 2; Rev. xv. 3, 4).
Unsearchable (Rom. xi. 33).
Deserved (Psalm cxix. 75).
Great (Psalm xxxvi. 6).
Manifold (Gen. vi., vii., viii., xix. 24; Lev. x. 1, 2; Num. xvi. 30; Deut. xxxii. 4; Zeph. iii. 5).
Everlasting (Psalm cxix. 160; Matt. xxv. 46).
Near (Isa. xxvi. 8, 9; xlii. 4; 2 Pet. ii. 3).
Terrible (Heb. x. 27; Rev. vi. 15-17).
Sure (Jude 15; "came," past tense, so certain).

Acts xxii. 13.

1. Ananias' obedience—he went. 2. Ananias' faith—"Brother." 3. Ananias' love—"Brother" Note: God used a comparatively background, but faithful man.

Rom. xiv. 23.

1. A right thing done doubtfully is not done to please God. 2. There will be self-condemnation (see 22), for such action: 1 John iii. 20, 21. 3. Little things are all important.

Jas. v. 7.

1. A command for *immediate* and continued obedience—Gk. 2. An inference ("therefore") from the rejection of Christ. 3. An object ever in view, stimulating watchfulness and suffering, the Parousia.

THE WORK OF THE HOLY SPIRIT AND THE RETURN OF THE LORD JESUS.

THE Holy Spirit came down to take the things of Christ, and though the salutation in the last book showed in some measure He has dispensationally withdrawn, He still bears witness. If then He was the Seal of the promise, if He glorifies Christ, if He, even in Old Testament times, spoke of the sufferings of Christ and the glories after these, can we imagine He will not direct our attention to the Return of the Lord Jesus? Satan knows this, and counterfeit revivals often emphasize the Coming of Christ, but with false teaching and sad irreverence.

PRAY.

"Pray for the peace of Jerusalem."
"Pray for one another."
"Pray without ceasing."
"Pray for us."
"Praying in the Holy Spirit."

IF faithful, Lord, in what is least,
We then in much shall faithful be;
But if unfaithful, though increased
Our office, we shall failure see.
If faithful in each daily task,
Then higher trusts are held in store;
But if for greater things we ask
While faithless, we shall fail yet more.

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THOUGHTS FROM THE WORD OF GOD

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"Thy Word is Truth"
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A Magazine of Biblical Help for the People of God who thirst for Him, and for the spiritual refreshment of His Word. Hence words of warning, advice, encouragement, for believers have sin, problems, and needs. Hence expositions dealing with heart fellowship, daily life, and church-connexions.

EDITED BY

PERCY W. HARWARD.

"But whatsoever things were to me gains, these I have reckoned because of Christ a loss—but moreover also I AM reckoning all things to be a loss, because of the excellency of the knowledge of Christ Jesus my Lord, because of Whom all these things I was made to lose, and I am reckoning them refuse—with the Divine object that Christ I may have GAINED, and have been found in Him, not having my righteousness,

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that out of law, but that through faith of Christ, the righteousness out from God upon the faith—with the purpose of having known Him, and the power of the resurrection that is His, and a fellowship of sufferings connected with Him, being conformed to the death that was His— if indeed I shall reach into the out-reach-recton, out from dead ones."—Phil. iii. 7-11

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PREFACE.

BY grace, in the name of the Lord, this monthly is sent forth, to show unto the people who desire to seek His face something more of their covenant and their conditional privileges in Christ, and the godly conversation which becomes a saved one. Hence a stress on "all Scripture," and an endeavour to show clearly its present profitableness for doctrine and for reproof as well. Hence the repetition of the forgotten truth that "God is a Spirit, and they that worship Him must worship in spirit and truth"—a Divine declaration sweeping away ideas of "public worship," and of man-made elaborateness. Hence the bringing forward of exact obedience, for "if any one will to do . . . he shall know." Hence the declaration that "we must all stand before the Judgment Seat of Christ," and that "if any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet thus—as through fire." These things are the Lord's check to a misuse of the doctrine of everlasting sovereign grace, unconditional, blood-bought salvation—and His restraint from fellowship with the systems and methods of men, however plausible and successful, however well-supported by godly names, however loved

"IF ANY ONE."

"IF any one" on Christ doth build
The costly structure He hath willed,
"If any one" on Christ doth build
The costly structure He hath willed,
The work "in that Day" seen shall be—
A temple standing gloriously.
"If any one" doth build up hay,
It shall be noticed "in that Day"—
The fire shall then reveal the ill,
And burn the "work" against God's Will.
"If any one"—the term is wide,
And shall a saint God's Word deride?—
"If any one" doth build in vain
God will his foolishness make plain.
"If any one" the words oft come—
They are not merely meant for some:
Whoever builds must build aright,
Or God will not therein delight.
"If any one" his work shall lose,
The Lord will less his service use;
When saints the Kingdom shall receive
The one who leaves Him He will leave.
"If any one"—none can avoid!
The "wilful servant," unemployed,
"In that Day" shall the background fill,
And know the fruit of his self-will.
"If any one" God's temple touch,
God will in sternness deal with such,
No trifling will the Lord excuse.

Editorial Words of Greeting.

"The Apostles' Doctrine." This must be emphasized. Discipline and church order come *second*. To set up a table on the basis of *doctrine* rather than *life from above* would be wrong, but to seek it without doctrine, or *via* carelessness as to this, would be equally sinful. As soon as one confesses Christ, *doctrine* must be emphasized. It is not merely for *men* and *scholars*. Dear fellow Christian, do not surrender *your* privileges.

A moment's thought will show that ordinances are the expression of doctrine: hence the exactness in both Testaments. The illustration of atonement, etc., in the Breaking of the Bread can have little force with any who forget the Lord's perfectness, His vicarious death, and the responsibility of His people to collectively represent Him. Acts will be unmeaning without doctrine.

And the word signifies "teaching." A saved one is to be a learner. To seek the latter part of Acts ii. 42 without the disciple-spirit is not wise. "Self-choosing," the Lord's word for "a sect," is the opposite of discipleship. If there be not discipleship where is the proof that one is a Christian, or the warrant for applying the name (Acts xi. 26)? To get "numbers" at "the Breaking of the Bread" is not an ideal: "teaching" will frighten, test, and bring God's blessing.

The only doctrine according to godliness includes belief in man's *deadness* in sin; quickening not of him that willeth, for the mind of the flesh is enmity against God; atonement for the elect people given to Christ; dispensational, prophetic, ecclesiastical truth. *All* cannot be taught before fellowship, but there must be the teachable heart, and on the part of teachers no covering up of that which is naturally unpalatable.

"The Fellowship." Literally "having in common." Taught ones are very loving. Doctrine about Christ led the Ethiopian to ask about *baptism*, and teaching should always bring about desires for *church-obedience*. The two cannot be separated. Dispensational doctrine calls for "fellowship"—visibly and heartily, *neither* without the other. And this word, in the position in which God has placed it, witnesses against those who think doctrine must make people self-centred. What *true* fellowship exists when there is "agreeing to differ"?

But the Holy Spirit does not commend love only in word and tongue. Fellowship is a practical thing, as the disciples ever found it (*cf.* Acts iv. 32, xi. 29). "They kept on selling," *i.e.* according to need. There was *not* indiscriminate socialism. And the arrangement in Acts ii. was not merely one for "an infant church," as some have said, to the detriment of Scripture. The word is elsewhere

connected with a *collection* (Rom. xv. 26, same term, and *verb* in Heb. xiii. 16, and *adjective* in 1 Tim. vi. 18. See, too, Rom. xii. 13, Gal. vi. 6, Phil. iv. 11. "Common," Acts ii. 44, same root). A free will offering was closely connected with the First Day (1 Cor. xvi. 1, 2). "The Breaking of the Bread" seems hardly right without it. *Doctrine* occasions *love*.

This comes *third*. It is the "The Breaking of The Bread" manifestation of a teachable heart and fellowship alike.

Unless these are present it becomes a farce. Its warrant is the simple word of Him Who is Lord and Teacher. It cannot be enjoyed while His people, sitting at the same table, are despised.

Here is the first participation of this dispensation—Pentecost (a first-day) evening. Acts xx. 7, and the two unique expressions, "The Lord's Day," "The Lord's Supper," show the frequency and the time. The Lord used and spoke about an unleavened loaf, broken at the gathering, not leavened, cut-up bread. How important to keep to His arrangements, and thus remember *Him*.

The teaching is wonderful. Not His risen or mystical body typified, but His earthly life. On the history of that we feed, and *that* we desire to represent. But this is only possible by His atonement for us, and the two *separate* emblems "show forth the Lord's death." Our separateness from Egypt, our hatred of "the leaven of wickedness," our covenant-fellowship with the Father ("food"), our desire for fruitfulness, our willingness for affliction (Deut. xvi. 3), are thus set forth. And the type of the one Lord is no longer found in one place, but His people together contain it, "because there is one loaf, we, the many, are one body" (1 Cor. x. 17). No priest, no sacrifice, no elaborate ritual, no president, no communion service—how solemnly have men altered the Word of the Lord.

A gathered people will pray. **"The Prayers."** 1 Cor. xiv., which speaks of the assembly with the "gifts"

—1 Tim. ii., which refers to it more or less without—and 2 Tim. ii. 22, which deals with a transition amid ruin—all emphasize this. Our beloved Lord, after the Supper, prayed (John xvii.) This was apart from the giving of thanks. Phil. iv. 6 speaks of "the prayer," and Rom. xv. 30, of "the prayers," both primarily in connexion with the assembly. If there were more persecution there would be more prayers, as Acts iv. 23-31, xii., may indicate. 1 Tim. ii. shows that brethren generally may lead a gathering, but there must be the preparation of "holy hands." Do we wonder that in Acts ii. 43, fear came on every soul? Dependence on God will make an impression. If we have our ecclesiastical plans carefully laid, without "The Prayers," we shall fail.

Any exercised saints are invited to correspond—340, Romford Road, Forest Gate, London. Obedience pleases God, though it displeases man.

Letters to an Assembly of Saints. RECEIVING.

DEAR FELLOW BELIEVERS,

By grace "we have received not the spirit of the world," "we have received Christ Jesus the Lord," we are among those "which receive abundance of grace, and of the gift of righteousness." Moreover, we have been received by the Lord (Rom. xv. 7). But now the question is receiving or not receiving the grace of God in vain, and receiving "one another," receiving a commandment from the Father—in other words, the whole of Christian life with a view to being received and welcomed "in that Day" not only as saved ones, but as faithful ones.

Particularly shall we weigh before our Lord the receiving of "one another," for in this it is so easy to break His commandment, "Love one another." First, there is the primary acknowledging as a disciple (Acts ix. 26), and then the after continual welcoming of fellow saved ones (Rom. xv. 7, Phil. ii. 29, Philemon 17), even though weak in the faith (Rom. xiv. 1). In both these are dangers. We are all sectarian, and this means a broadness AND an exclusiveness, not of God's appointment. Two circles may, moreover, be of the same size, but if there is not the same centre-standpoint they will cut one another.

Scripture does not speak of merely welcoming to the Table, but of recognizing as a saved one *GENERALLY; with all the privileges and responsibilities of God's house*. Hence the danger of acknowledging elsewhere as a *Christian* and refusing at the Table; and, *on the other hand*, the equal fallacy of mere "occasional communion" in the Breaking of the Bread. Admission for a special occasion is foreign to Scripture. If an assembly is a church one ought to be there always; if not a church, never.

Ruin increases difficulties, but the Lord's hand is not shortened, and the Spirit of God still makes the representatives of Christ of quick understanding in His ways. Some dear fellow Christians say the basis is "the One Body," failing to see that does not now thus exist. (a) Some welcome all saints, (b) others all baptized saints, (c) others all "members of Christian churches," (d) others "members of churches of same faith and order." Now *all* these descriptions *were*, of old, applying to the *same* people, but *now* they are not. (e) Those who sigh and cry for abominations can see the evil of false teaching, and oft become sectarian in only admitting by a creed. This, unlike prerequisites mentioned above, was *never* the Divine method, but is an easy perversion of the Divine stress on

discipleship (Acts ix. 26, cf. ii. 42, "teaching" first) before welcome. (f) Not a few show no practical care for godly purity, and Satan uses this to promote yet more a revulsion of feeling that makes (g) a sect on the basis of freedom from defilement, and thus there is the contradictory threefold basis—(i.) all saints, (ii.) holders of certain truth, (iii.) free from *certain* selected ecclesiastical surroundings. The people of God exercised about these things feel they have to *blend* arrangements to take in *all* that was primitive.

Now it is easy to write historically and say (b) and (d) represent the Strict Baptist positions, (f) the Anglican, and (g) the "exclusive brethren," as men term them. But the thought for each saved one must be, "Am I on wrong lines? What saith the Scripture?"

There is no Scripture for excluding from church or table (*both* governed by same rules) one recognized as a saved one elsewhere (Matt. xviii. 17, 1 Cor. v., "called a brother," contrast 2 Thess. ii. 14, 15, "a brother," where the *added* words of 1 Cor. v. 10, "not to eat" are not, the question is non-friendship, quite distinct from exclusion). There is no Scripture for welcoming merely on profession of faith without some proof (Acts ii. 11, 12, ix. 26, 27). If we rightly greet all acknowledged saved ones, we must Scripturally make higher the standard of acknowledgment. To welcome sometimes and not at the Table is without warrant from the Word. Hence one will *seek* to blend (a), (b), (c) and (d), *but* will not controvert Scripture so to do. "*Friendship*" and "*fellowship in ministry*" are sometimes made wider than the Table of the Lord, whereas they are much narrower (John xv. 14, 2 Tim. ii. 22, 1 Tim. iii. 9). If there be fullest godly concern, rarely will the difficulty of e.g. unbaptized believers arise, but we all fail, and hence *the chastisement by a problem*. Then there must be due regard for truth and love. Those who may eat and drink judgment cannot be *invited*, but cannot be excluded thereby. The petition of 2 Chron. xxx. 18, 19, applies, for many dear saints are *not* rightly prepared.

Finally, we have the positive principle, *still* applying after first welcome, in Rom. xv. 7. "As Christ also received us *to the Glory of God*." Can carelessness glorify God? Did Christ receive us and *excuse* our sins? We must *recognize* all saints, *not their sins* at all, saints despite *position* and *condition*, but *these* make one doubt saintship. A priest may be disqualified by *defilement*. Where is proof of salvation while wallowing in the mire? No thoughtful believer will desire "occasional communion" while opposing the standpoint of a Scriptural meeting. Many difficulties come through lack of "plainness of speech at the first."

Yours in the Lord Jesus,

PERCY W. HEWARD.

CHILDREN'S PAGE.

"PASSING."

WE are daily reminded, dear children, of how quickly the time passes. It seems almost impossible that we are at the close of another year; but it is so, and I wonder what 1907 has been to my young reader. You cannot be the same at the close as at the commencement. I fear many are worse, and not better; this is indeed sad. If you are still unsaved, you have more sins upon you, and you are also adding to your sins daily. Have you thought about this? It is a solemn fact, and should trouble those who are in any way concerned about salvation. Only think of these two words, "MORE SINS!" And you have so many already; yet you are not troubled! Why? Because Satan tells you that you are not so bad, and you believe him. How sad, for he is a liar. But God is true, and His Word is sure. Yet you do not believe Him and His Word, which will stand for ever. May God, by His Spirit, make my unsaved readers to be concerned about their sins. Now if you turn to Psalm ciii. 15, 16, you will see what God says about man. "As for man, his days are as grass, as a flower of the field, so he flourisheth, for the wind passeth over it, and *it is gone*, and the place thereof shall know it no more." James iv. 14—"For what is your life? It is even a vapour, that appeareth for a *little time*, and then vanisheth away." Then we read in another part of God's Word, "We all do fade as a leaf." How many try to forget this. Not only do we pass away, but "the world passeth away." The pleasures of earth are all passing, they are only "for a season," and they never really satisfy. For it is only God Who can supply every need, for "He satisfieth the longing soul" (Ps. cvii. 9). Have you a longing soul? God can fill it. The years are passing away very quickly, and we believe (so do many of God's people in all parts of the world) that the Coming of the Lord draweth nigh (James v. 8). The Apostle Paul said, by the Holy Spirit, "Yet a *little while* and He that shall come will come, and will not tarry" (Heb. x. 37). The Lord Jesus says, in the last verse but one of the Bible, "Surely I *come quickly*," and those who love Him and long to see Him face to face, say, "Amen, even so come, Lord Jesus." The apostle also speaks, saying, "Our light affliction, which is but *for a moment*." So short is our stay on earth, though some may live to a great age. It is short compared to eternity, about which I hope (God willing) to write next time. It is a great privilege to know the Lord and the Holy Scriptures when one is young, like Timothy (2 Tim. iii. 15). There is that gracious promise in Prov. viii. 17, "Those that seek Me *early* shall find Me." The Lord came

to SEEK and to SAVE that which was lost. May He, if it be His will, seek you NOW, while you are young, and I am sure you will rejoice in His salvation, and I trust glorify Him in your daily life, and constantly pray the prayer of Ps. xc. 12.

The days, they come and quickly pass,
And we are like the flowers and grass,
They fade and die and soon decay,
And from this earth soon pass away.
Earth's pleasures, too, they come and go,
For all is changing here below;
One day it may be gladsome mirth,
The next is mourning on this earth.
The years, they come and soon pass by,
So quickly do they seem to fly;
The weeks, the days, moments and hours,
Are passing as the fading flowers.
Thus all on earth doth quickly end,
And those without the Sinner's Friend
Will surely find with grief at last
God's day of grace is also past.
'Tis but a "little while" before
The Lord shall come, Whom saints adore,
Then unsaved sinners will be sad,
While those who know the Lord are glad.
Oh think not of earth's pleasures gay,
Which turn from God the heart away;
But ask the Lord new life to give,
That for Him daily you may live.
Oh sad it is for those indeed
Who do not feel salvation's need,
Who please themselves through all the days,
And walk not in Jehovah's ways.

"CHRISTMAS."

A FESTIVE SEASON, unappointed by God, but chosen by man ostensibly out of reverence for Christ, but originally out of fear of singularity during a heathen celebration. It involves:

- (a) Acknowledgment of Christendom's right to appoint days.
- (b) Approval of the fear of man.
- (c) Use of a most unsatisfactory name ("Christmas").
- (d) Encouragement of stumbling-blocks to young believers.
- (e) Flippancy, lightness, worldliness, and waste.
- (f) Error and untruth as to the time of Christ's birth.
- (g) A link with Babylonianism.

All children of God, who feel the importance of each action pleasing Him, are lovingly urged to come out and be separate from this lawlessness with its dangers, its false teaching, and its compromise. Cards, presents, amusements, feasts, are all parts of a stumbling-block. A testimony is usually nothing unless we lose something by it, and act *promptly* in the Lord's Name.

"Whether therefore ye eat, or drink, or whatsoever ye do, do ALL to the glory of God."

The Word's Prayer List.

IN *everything*, by prayer and supplication, with thanksgiving, let your requests be made known unto God." But it is necessary to be definite—"If we ask anything (individually) according to His will we know that He heareth us." "Let him ask in faith, nothing wavering." Hence it may be well sometimes to specify even in a monthly, *e.g.* The Bible and Tract Depôt, brethren who *ran* well in the days of "The College," Jewish children who have listened seriously.

But on this occasion we would suggest *collecting* of Scripture commands to special prayers, *e.g.* Ps. cxxii.; Isa. lxii. 6, 7; Rom. x. 1; Eph. vi. 18, 19. The work would be enjoyable, if illustrated. Then we would draw attention to the Lord's Prayer List in Luke xi. 2-4. He does *not* merely say, "Alter this manner" in this passage. Here is a *form* for united prayer. Many hate *forms*. Others use as if meant for the *public*. Christ is ashamed to call those brethren who are not "born of One." The family of God is very limited.

Note the petitions. First, God's glory. This prayer cannot be grasped by a *flippant* sentimentalist. "Hallowed" is a solemnizing word. Nor can it be understood by those who have the kingdom *now* in a State church or otherwise, and who, refusing to suffer, are "independent" of God for daily food. Nor by those who are curious about evil, and mix with it for reputation or tradition, or in self-confidence.

THE ENEMIES OF GOD ARE—

Evil (Gen. vi. 5; Matt. v. 45).
Naughty (Prov. vi. 12; Prov. xi. 6).
Enticed by Satan (Prov. i. 10).
Miserable (Rev. iii. 17).
Impudent (Ezekiel ii. 4).
Entangled by sin (2 Tim. ii. 26; Prov. xxii. 5).
Servants of sin (Rom. vi. 16-20).

CHOSEN ONES (Eph. i. 4) ARE—

Children of God (Rom. viii. 16).
Heavenly ones (1 Cor. xv. 49).
Overcomers (Rom. viii. 37).
Servants (Rev. xxii. 3).
Endurers (2 Tim. ii. 3; Matt. xiii. 21).
New creatures in Christ (2 Cor. v. 17).

The Lord's people are earnestly invited to quiet meetings around His Own Word. Wednesday, 8; Thursday, 8.30; Saturday, 7; if the Lord will, at 340, Romford Road, Forest Gate. On the Lord's Day at Palmerston Road Hall. Enquiries from those who desire to walk worthy of their high calling will be welcomed. "Let us consider one another, to provoke unto love and to good works." Let us "do all to the glory of God."

A FEW WORDS ABOUT SINS.

IT is not very pleasant or popular to speak much about sin in these days, when it is so glossed over. But remember God will bring **ALL** into judgment. How many are saying, "God cannot see, and nobody knows." But **ALL** is open to the eyes of the Lord. The darkness and the light are both alike to Him. The eyes of the Lord are as a flame of fire (Rev. i. 14). The Psalmist said, "The darkness hideth not from Thee" (Ps. cxxxix. 12). God **SEES ALL** that is done, and He **HEARS ALL** that is said. It is written in God's sure Word, "He that covereth HIS SINS shall not prosper, but whoso CONFESSETH and FORSAKETH them shall have mercy" (Prov. xxviii. 13). How many there are whose SINS never trouble them. God's servant Job speaks of his **MANY SINS**, and if he speaks thus, oh how **MANY SINS** you must have. Then we read of **SINS INCREASED** (Jer. xxx. 14). Yes, every day sinners unsaved are adding to their already many sins, and all these God sees and remembers. Then we read of **TRANSGRESSIONS MULTIPLIED**. Oh how solemn are such words (Isa. lix. 12). God says, "I know YOUR MANIFOLD TRANSGRESSIONS and YOUR MIGHTY SINS" (Amos v. 12). Yet you think nothing about them, though we are told SINS are as **SCARLET** and **RED AS CRIMSON**. Yet many imagine they can cover them up, which is impossible, for they will all be made manifest, if not covered with the precious Blood of Christ at the Great White Throne (see Rev. xx. 11-15). We read of sins discovered and appearing. This will take place then, and sinners will be like the man without a wedding garment—speechless, being without excuse for **THEIR OWN SINS** will condemn them. Trifle not about your sins, for it is a fearful thing to fall into the hand of the Living God, Who is righteous, and a God of Judgment too. "Without shedding of blood is no remission," and if you despise the Blood you will **DIE IN YOUR SINS**, which will condemn you at the Great White Throne.

Sinner, sins are more in number
Than you can remember here,
Yet you fear not, but still slumber,
Knowing not your doom is near.
Sinner, sins reach unto heaven,
For they are so great and high,
And, if you are unforgiven,
You will tremble by and by.
Sinner, sins are mighty—growing
More and more each day and hour;
Seeds of evil you are sowing,
Led by Satan's mighty power.
Sinner, works are all recorded,
God keeps count of every one;
Evil deeds are all rewarded,
Though in darkness they are done.
Sinner, if you are unpardoned,
And continue in this state,
You will find your heart is hardened,
When it is perhaps too LATE.

MESSAGES FOR DARK DAYS.—12.

THE UNSAVED.

SURELY all saved ones are concerned in measure about those who are still "far off," and know not Him Whom to know is life eternal (John xvii. 3). Some, more aroused than others, have doubtless asked themselves over and over again, "What can be done to awaken the ungodly to a sense of their awful condition?" We are fully aware that it is God alone, by His Spirit, through His Word, Who can convince a sinner of his or her need of a Saviour. Yet God has given His people responsibilities, and it is for each to see what these responsibilities are individually. The Lord Jesus, when on this earth, was moved with compassion when He saw the multitude, and He wept over Jerusalem. Thus He has taught His servants to be compassionate toward both Jew and Gentile. How we have failed to represent our beloved Lord in this. May the Lord teach us how to hate sin, and yet to love the sinner with *such* a love that we are willing not to please ourselves, but to do anything which is according to the Word, whereby the truth may be clearly brought before them; "for faith cometh by hearing, and hearing by the Word" (Rom. x. 17). Whilst meditating upon the subject of the unsaved, the following passages came before me:—"If I regard iniquity in my heart the Lord will not hear me" (Ps. lxi. 18). So we cannot pray for ourselves or others while in this condition of heart. Wherefore let us be watchful that we are right within. Then we must be right in our walk, and live as strangers and pilgrims. If we are unworldly, the world will see it, and though they may hate us, our life will have more weight with them. Further, "He hath put a new song in my mouth, EVEN PRAISE unto our God"; with a glorious result, "Many shall see and fear, and shall trust in the Lord" (Ps. xl. 3). Are we praising ones, and do the ungodly see it? "Restore unto me the joy of Thy salvation. . . . I shall teach transgressors Thy ways, and sinners shall be converted unto Thee" (Ps. li. 12, 13). "Thy saints shall bless Thee, they shall speak of the glory of Thy Kingdom, and talk of Thy power, to MAKE KNOWN," etc. (Ps. cxlv. 11, 12). Now, collectively, "But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all, and thus are the secrets of his heart made manifest, and so falling down on his face he will worship God and report that God is in you of a truth" (1 Cor. xiv. 23-25). Surely there is a parallel, even though prophecy be lost. Only let us, by God's grace, first get right individually, then collectively. God will thereby be glorified, and doubtless sinners will tremble more and more, and many will be brought out of darkness into God's marvellous light. If the Lord

could say of us, "Ye are My witnesses," and "Ye are My friends," how different would the condition of many be. God grant it may be so, for His honor and glory, so that the heathen may say, "The Lord hath done great things for them." "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves."

"WE must all appear before the Judgment Seat of Christ, that every one may receive the things done in his body, ACCORDING to that he hath done, whether it be GOOD or BAD" (2 Cor. v. 10).

"Every man's work shall be made . . . it shall be revealed by fire . . . if any man's work shall be burned, HE SHALL SUFFER LOSS, but he himself shall be saved, yet so as by fire" (1 Cor. iii. 10-15).

"Whatsoever a man (a believer) soweth, THAT shall he also reap" (Gal. vi. 7, 8).

How will our daily life appear,
All we have said and done while here;
Shall we have aught to make us fear—
In that solemn Day?

All that we do in this world's night
Will then be seen in its true light;
Shall we be humbled at the sight—
In that solemn Day?

The little self-denial shown,
The precious seed by us unsown,
How shall we feel when all is known—
In that solemn Day?

Our every action, word, desire,
Our manner, look, thought and attire,
Will then be tested by the fire—
In that solemn Day!

The words are clear, both good and bad,
Will "in that Day" be all unclad;
Shall we be shamed away and sad—
In that solemn Day?

We think too lightly of that Day,
And trifle oft our time away;
Will our "reward" bring us dismay—
In that solemn Day?

If we on earth have FEARED THE LORD,
And sought to live in one accord,
We shall receive a good reward—
In that solemn Day.

But if on earth we have denied
Christ Jesus Who was crucified,
Will God by us be glorified—
In that solemn Day?

For heavenly things let us now care,
That we much fruit for God may bear,
And then we shall Christ's Glory share—
In that solemn Day.

S. A. H.

Any saints desiring Title Page, Preface, and Index to "Thoughts" are welcome to it. Please send postcard. Fellowship in prayer as to the work among Israel, the Printing Press, saints in various denominations, Gentiles without Christ—valued.

CALENDAR.

"IF THE LORD WILL"—December, 1907.

		2 Peter.		1 Samuel.		Titus.
1	Ps. 116	i. 1-4.	16	xiv. 21-52	i. 1-4.	
2	1 Samuel i.	i. 5-8.	17	xv. 1-19.	i. 5-9.	
3	ii.	i. 9-12.	18	xv. 10-35.	i. 10-12.	
4	iii.	i. 13-17.	19	xvi.	i. 13-16	
5	iv.	i. 18-21.	20	xvii. 1-29.	ii. 1-5.	
6	v.	ii. 1-3.	21	xvii. 30-58.	ii. 6-10.	
7	vi.	ii. 4-9.	22	xviii.	ii. 11-15	
8	vii.	ii. 10-14.	23	xix.	iii. 1-4.	
9	viii.	ii. 15-19.	24	xx. 1-23.	iii. 5-8.	
10	ix.	ii. 20-22.	25	xx. 24-42.	iii. 9-12.	
11	x.	iii. 1-4.	26	xxi.	iii. 13-15	
12	xi.	iii. 5-8.	27	xxii.	Matt. xviii.	
13	xii.	iii. 9-12.			15-20	
14	xiii.	iii. 13-16.	28	xxiii.	1 Cor. iv-vi.	
15	xiv. 1-23.	iii. 17-18	29	xxiv.	1 Tim. i.	
					18-21.	
			30	xxv. 1-20	Rom. xvi.	
					17-20	
			31	xxv. 21-44.	2 Thess. iii.	
					6, 14-18	

The Scriptures of God are not to be read for mere information, but for heart-meditation, and for His instruction in righteousness. It is easy to increase knowledge without wisdom, and to manifest both an accuracy and an earnestness of the flesh. But these things will not please the Lord.

Notes on above Lord's Day Readings for Saints who wish to study His Word.

Psalm cxvi. 1. The love of confidence and gratitude. 2. Inclined, condescension: when we think of God's grace in hearing us, are we not numbed, and praiseful? 2. "In my days"—daily. 3. The deep feelings of Old Testament saints. 6. Simple, brought low—no self recommendation. 8. Out of death, out of tears, out of falling: do we feel the need for the two latter deliverances?—have we been sufficiently broken to rejoice in salvation from tears?—have we feared falling as we should? 9. I will walk—opposite of falling. 10. Faith opens the mouth: but there is no mere boldness. "I was humbled greatly." The apostle shows this includes a belief in resurrection amid many trials, 2 Cor. iv. 13. 11. The sin was in thinking of man only, and forgetting God. 12. Benefits, same root as "dealt bountifully," 7. 13. He took the cup of wrath. 15. "Precious in the eyes of Jehovah is the death for His saints," that death of which salvation's cup speaks. 16. Saints then servants, then sacrificing praise. 17. Third mention of "calling on the Name," which term implies felt weakness, and a dangerous position. 19. An invitation to others to praise: the all-embracing object seems God's glory.

2 Pet. i. 1-4. Equally-precious—all of the same heavenly quality. "In righteousness of our God

and Saviour." In Rom. iii. 25 faith is also said to be "in the Blood"—a wonderful resting-place, and argument for real faith. 2. Be multiplied at once. 3. "As," cf. Eph. i., where "grace and peace" and "all spiritual blessings" are "as" He chose us. "Pertain," or "leading to": a grand object. Life AND reverence. Connected with knowledge: hence we see the cause of irreverence. 4. Not only present blessings of 3, also promises. The goal—"a Divine nature," i.e. characterized by looking at things from God's standpoint: and "a Divine growth." "Having fled away from the corruption in the world, in, and in connexion with, 'desire.'"

1 Sam. vii. 2. How solemn to live in such times: have we not had parallels? The "lamenting" was at the end. 3. The test of return. 6. But even after "giving up" there must be a sense of sin, and may not be immediate results. 7. Obedience brings problems. 9. Sacrifice and prayer: Samuel delighted in prayer, xii. 23, Ps. xcix. 6. 16. Cf. itinerating ministry of New Testament; yet a local headquarters, 17, so with Timothy at Ephesus.

2 Pet. ii. 10-14. 10. Especially those walking after flesh in "a desire" connected with pollution, and "despising lordship": how dangerous are self-desires, refusing authority. 12. "Natural"—contrast to "a Divine nature," 4. "In their corruption they shall even be corrupted": sin brings a suited penalty. "Spots and blemishes"—an exact contrast to Him who was "without blemish and without spot." 11. "Beguiling unstable souls," hence iii. 17: the Lord has not promised His people shall not be deceived, but that they shall not be completely and finally deceived ("so as to finish deceiving, if possible," Matt. xxiv. 24). "Having a heart exercised in connexion with having a fulness," self-satisfaction: Sodom's sin joined to "fulness of bread": to allow oneself one's wishes—the opposite of ruling one's spirit—leads to numerous iniquities.

1 Sam. xiv. 1-23. 6. A venture of faith, yet humility. "No restraint to the Lord." 7. "According to thy heart." 13. Jonathan must take fullest "risk," as leader. It is easy to have faith for other people. 19. The impatience of Saul: God will not be hurried or ruled. 23. The inspired writers emphasize the Lord.

2 Pet. iii. 17, 18. "Be guarded and guard yourselves." "Having been synagogued away by the deceitfulness of those against arrangements" of the Lord—a false fellowship is very plausible. Plenty of believers have lost their own steadfastness, though not their covenant-salvation. "But keep on growing"—not merely "on guard"—opp. of yielding to lawlessness. 18. Glory to Him the climax. "Now." Emphasize this first. Then

"and with a view to a day that is an age," i.e. the day of the Lord, "the day of the rejoicing of His heart."

1 Sam. xviii. Knit—the tying together of love. "Thou shalt love thy neighbour as thyself," the great second command. 4. Love acts, gives up, etc. 8. The power of jealousy—how important is a willingness to take any place which the Lord assigns. 10. The prophesying of an evil spirit: the power of music over demons. 22. Saul now a clever hypocrite: how influence and office bring out the evil character of man. 28. Cf. the unforgiven, eternal sin of the Pharisees: how easily one sin glides into another. 30. David did not hurry the fulfilment of the promise, xvi. 12, 13.

Tit. ii. 11-15. The light of *grace*. "All men"—hence live faithfully even before heathen masters with earnest hope for their salvation. The "for" that begins this verse, linking with 10, forbids giving up hope, and shows how intensely we should long for salvation of sinners, and what an argument this longing makes for detail-obedience. 12. "Training," "disciplining." "Having denied"—no half measures. Godly—*reverently*. 13. "Keeping on expecting." 14. "Away from all lawlessness"—a high standard, definite separation. "Zealous"—more earnestness needed.

1 Sam. xxiv. 4. How important not to hurry God's Word, or to argue from circumstances. 16. Weeping is no sign of real change: Saul had wept before: he was full of passionate feelings, appeared to repent, yet! 20. Conscious of the Lord's will, yet trying to stop it. 22. Unable to trust Saul.

1 Tim. i. 18-20. 18. "War"—service "unto the Lord" no mere amusement. "In them," in the sphere of the Lord's appointment, a wideness, a narrowness. 19. A good conscience—a good inner-knowledge, knowledge with oneself of which others know nothing: here is the test. It is easy to keep from some sins that will disgrace before others. Saul is the exact contrast of a good conscience: he knew he was wrong. How important not to check a feeling of doubt, or holding back. The Lord's hints are very delicate. Note in 19 sin's progress. 20. Delivered to Satan—excluded. "The whole world lieth in the wicked one"; and, further, Satan really received permission to wound such, cf. 1 Cor. v. 5. Discipline often physical. See 1 Cor. x. 30.

Biblical Literature, including Vol. for 1907, 2/3 post free; "Student" for 1907, 1/9 post free; prayerfully commended to the Lord's people. Also Booklets, Cards, Leaflets, for wide distribution, "in the Name of the Lord."—340, Romford Road, Forest Gate.

"For of Him, and through Him, and to Him are all things; to Him be glory for ever and ever."

DARKNESS.

"God is Light, and IN HIM IS NO DARKNESS at all" (1 John i. 5).

SIN.

Rulers of darkness (Eph. vi. 12).
Power of darkness (Luke xxii. 53).
Understanding darkened (Eph. iv. 18).
Darkness (Eph. v. 8).
Gross darkness (Isa. ix. 2).

JUDGMENT.

He cause darkness (Jer. xiii. 16).
At Calvary (Matt. xxvii. 45).
Thick darkness (Joel ii. 2).
Sun—darkness (Acts ii. 20; cf. Gen. i. 2; Jer. iv. 23-28; Isa. xlv. 18).

THE WICKED.

WALK in darkness (Isa. ix. 2; Eccl. ii. 14).
EAT in darkness (Eccl. v. 17).
LOVE darkness (John iii. 19).
DEPART in darkness (Eccl. vi. 4).
COVERED in darkness (Eccl. vi. 4).
CAST OUT in darkness (Matt. viii. 12).

QUET SEASONS AROUND THE WORD.

IF the Lord will, "Wednesday" and "Thursday," 25th and 26th, we shall hope to greet in His Name some of His people at 340, Romford Road, 3 p.m. and 6 p.m. It is earnestly hoped that not a few will hold off from any association with the Christendom-adopted heathen festival of Christmas, and from the frivolity and self-pleasing often connected therewith by really saved ones. Our beloved Lord was not born at this season of the year, and if He had been, Scripture warrants no such observing of days. But the origin of the day is a compromise between "church" and heathenism to avoid persecution on the Saturnalia, adopting and "improving" the things of the world. Somewhat to be compared is the Romish custom of renaming idols as Madonnas. The day is, moreover, an illustration of the sad assertion of "church authority" and tradition, while the Word of the Lord, with its commands as to Baptism and the Table, and many things, is ignored. May it be suggested that the people of God abstain from sending cards, having approximations to parties, indulging in Christmas clubs, purchasing Christmas fare, receiving and giving Christmas boxes, welcoming friends especially at this season. A marked protest is needed to witness the abhorrence of the Christendom spirit, and to encourage, and keep from stumbling, young believers. As usual, we shall consider (D.V.) solemn subjects on the Holidays, this time including "Responsibilities to other saints, Responsibilities in view of That Day." Further particulars gladly sent. Cannot some come up to London for the meetings?

