

"I HAVE LOVED THEE WITH AN EVERLASTING LOVE: THEREFORE WITH LOVINGKINDNESS HAVE
I DRAWN THEE." Jer: 31. 3.

Thoughts from The WORD of GOD.

Volume xv, 1915.
(BY THE GRACE OF GOD).

"MANY, O LORD MY GOD, ARE THY WONDERFUL WORKS WHICH THOU HAST DONE, AND THY
THOUGHTS WHICH ARE TO US-WARD: THEY CANNOT BE RECKONED UP IN ORDER UNTO THEE;
IF I WOULD DECLARE AND SPEAK OF THEM, THEY ARE MORE THAN CANNOT NUMBERED. Ps: 40.5.

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

"FOR I KNOW THE THOUGHTS THAT I THINK TOWARD YOU, SAITH THE LORD, THOUGHTS OF PEACE, AND NOT OF EVIL, TO GIVE YOU AN EXPECTED END." Jer: 29. 11.

A Word of Introduction.

61, Upton Lane,
Forest Gate,
London, E.

Dear Fellow-Believers,

What mercy have we experienced. GOD is, indeed, *rich* in mercy (Eph. 2. 4). *How* precious is the precious blood of CHRIST! We can never boast of ourselves. Our salvation, our preservation, our enjoyment of truth are all because He loved to love us, *unworthy* as we were. Beloved friends, exalt Him, and, if you receive blessing through these pages, again exalt Him, in the power of the HOLY SPIRIT, Who ever glorifies CHRIST (John 16. 14). In days of alarm and uncertainty, amid worldliness and all that would distract, may His own people be quiet from fear of evil (Prov. 1. 33), and in closer fellowship with Himself AND "one another," as they look for Him (Phil. 3. 20, 21).

Yours in GOD's unchanging love (Mal. 3. 6),
Percy W. Heward.

"BRINGING INTO CAPTIVITY EVERY THOUGHT TO THE OBEDIENCE OF CHRIST." 2 Cor: 10. 5.

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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. xv. No. 1
Jan., 1915. 1d.

A Monthly to exalt Christ, and His precious interests, not those of a human system. Any failure from this object should be lovingly, but plainly, pointed out. It is wondrous to

EDITED BY
PERCY W. HEWARD.

THEN shall be likened the kingdom of the heavens to ten virgins, which were of such a kind that, having taken their lamps, they went out with a view to meeting the Bridegroom. But five out from THEM were prudent, AND FIVE FOOLISH, for the foolish, having taken their lamps, did NOT take with themselves olive oil. But the prudent took oil in their vessels, with their lamp. But, the Bridegroom being some time, all slumbered and were sleeping. But at midnight there became a shout, SEE THE

"please God."

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BRIDEGROOM: come out with a view to meeting HIM. Then were raised all those virgins, and trimmed their lamps. But the foolish said to the wise, Give to us at once out from your olive oil, because our lamps are going out. But the prudent answered, saying:—Lest there be in no wise sufficient for us and for you, journey rather to the ones selling, and buy at once for yourself. But while they were going away to have bought, there CAME THE BRIDEGROOM. Matt. xxv. 1-10.

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A WORD OF INTRODUCTION.

BELIEVERS, the days are dark. Do you wish to be found sleeping? It is *high* time to awake out of sleep. Now there are thousands of "opportunities," and the privilege of suffering and losing for Christ will *soon* be past. It is *now* we can bear for Him. Our future will be unutterably blessed, but we shall not be able then to win victories over temptations, amid great difficulties. Now is the only day of warfare. Let us be earnest. With a view to the glory of God in the *practical* godliness of His people is this sent forth, and any *exercised* before Him, and troubled as to the *worldliness* of those who bear Christ's *worthy* Name, are earnestly invited to correspond.

"We know that when He shall appear, we shall be like Him: for we shall see Him as He is. And every one that hath this hope on Him, purifieth himself."

"IF WE WALK IN THE LIGHT, AS HE IS IN THE LIGHT, WE HAVE FELLOWSHIP."

—(1 John i. 7).

O to walk in holy nearness
To the Lord Who for us died;
Truth has then a sacred clearness,
And the flesh is then denied.

"Fellowship"—how vast a treasure;
With our Lord communion sweet.
Would we seek another pleasure—
From His house of wine retreat?

Ah, alas, we often falter,
Walk in worldliness and pride;
But His love can never alter,
And He draws us to His side.

Christ is altogether glorious,
In His light His own may walk,
Over sin, by grace, victorious,
Of and with Himself to talk.

Ah, we need more deep confession
Of our failures, day by day:—
Conscious of His intercession,
For enabling grace we pray.

WORDS OF ENCOURAGEMENT.

The Book of Proverbs has manifold applications to-day. We do not fight in an earthly conflict. "The weapons of our warfare are not carnal." But in "Christian service," yea, in all our daily life, which should, in one sense, be "Christian service," it is our privilege to be "prepared," yet *not* to trust to our preparation. "An horse is a vain thing for safety" (Psalm xxxiii. 17), and in like manner, *all* our efforts are, in themselves, *nothing* (John xv. 5). "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain." Yet it is right that there should be the labouring and the keeping. We must not be idle. May it be ours to toil hard, and still to have *no* confidence in the flesh; to be holily active, and yet to feel that if souls are to be saved—'tis God's quickening, if believers are to be built up—'tis God's reviving. So shall we depend on Him, and rejoice in His purposes, thankful indeed to be parts of His way, and instruments in His hand.

"I AM MY BELOVED'S, AND HIS DESIRE IS TOWARD ME."—(S. of S. vii. 10).

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

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

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

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

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

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

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

Let us talk of His doings (Psalm lxxvii. 12, Isa. xl. 26, Gen. xviii. 25).

Let us talk of His kingdom and power (Psalm cxlv. 11, Matt. vi. 13, 33).

Let us talk of Him Whom our soul loveth (Mal. iii. 16, Luke xxiv. 13, 32).

A LETTER TO THOSE WHO WOULD PLEASE GOD.

"THE SERVANT OF THE LORD MUST NOT STRIVE"
(2 Timothy ii. 24).

DEAR FELLOW SAVED ONES,

Conscious of God's infinite and unchanging grace, and of the continual preciousness of the blood of Christ, it is always a privilege to ponder the path which He has prepared and appointed for us. If there were a thought "My salvation is uncertain," we might well be alarmed, but now, though we should be very humble, there may well be a trustful confidence (Phil. i. 6), as we walk with our God. His grace is the *cause* of salvation, but obedience is often the *measure* of its restful enjoyment; and for faithful obedience, in the power of the Holy Spirit, and amid rejection and suffering now, there will be the reward in the Day of Jesus Christ.

The words of 2 Tim. ii. 24 were first addressed to a "Man of God" who had a great responsibility, for which we should have "thought" him physically unfit (see 2 Tim. i. 4, but note Phil. ii. 20). They refer to children of God who have any definite call to guide others even now. And the principle applies to *every* believer, though many, it would seem, are *not* led of the Lord to engage in much conversation with professing Christians who wander from the Lord. Such "fellowship," as it becomes, under the guise of helping, is spiritually *weakening*. Oh that the Lord may prevent any from misusing this exhortation, so that they fraternize with any who are leaving His path, to mutual harm! Sin is never more dangerous than when it claims Scripture, and pretends, for example, to be anxious not "to strive," when the real desire is to settle down in some association with evil. The *context* must be forgotten, when such a perversion of truth is permitted and approved.

Doubtless, if we realize the *breadth* of God's commandments, we shall feel that this passage coincides with others which draw the servants of God away from all *self-defence*. Fighting, even in the law court, and merely with words, does not belong to those who have a *heavenly* calling, and who would not only love "one another" but also *their enemies*, and a general attitude of unforced graciousness is appointed. Peevishness and irritability do not "adorn" the doctrine of God. There are some who seem to ever have their hand against every man: they enjoy quarrelsomeness. Such a manner is very serious in a nominal child of God. If this is one's *natural* temperament, salvation must include a separation from it, and we should trust the Lord for victory.

But the context particularly indicates relationship to those who had left the true position of fellowship with saints of God, and were in sectarian

opposition. Are there not many such to-day? We cannot say "This one is a Christian, that one is not." We must leave the decision with our all-wise Heavenly Father. He holds His people still, albeit "taken alive," alas, in snares of the devil (2 Tim. ii. 26, margin). This is very sad, and we need to pray over it, and to be humbled before God. *It is our shame that our brethren are grieving Him.* Alas, we are often more affected by the earthly failure of an earthly relative, than by the spiritual declension of one "in Christ." Yet the latter nearness is the nearer.

In the days of Timothy, there was the tendency to "argue." Now oftentimes the wish to patch up a settlement. Sin changes its form, but not its character. *Neither attitude pleases God.* And even to-day some would seek controversial conversations, *without a longing for truth.* We should be very tender toward young believers, or those who appear to be such, and who are *misled.* Indeed, we must be *gentle* to all. But we must, according to God's own gracious command, make a *difference* (Jude 22, 23). We cannot spend the Lord's time in debating with any who would strive about words to no profit (2 Tim. ii. 14). The flesh is often prominent in a set argument, yea, in *ordinary* daily controversy. We should pray, concerning this also, "Set a watch, O Lord, before my mouth; keep the door of my lips" (Ps. cxli. 3). The child of God who accepts, with disciple-like simplicity, *His* plain words (Prov. viii. 9), must show the quiet confidence of fellowship. It is *not necessary* for him to strive—this, too, is a deeply important interpretation of the passage before us. He is not upholding a cause that will fail: he can rest in the Lord, and wait patiently for Him. And, inasmuch as *no command* has been given to "strive," there need not be the continual thought, when "foolish and unlearned questions" are asked, "I ought to answer them." It is not cowardice to leave the matter with God, and wait His bidding. Things that "gender strifes" are to be avoided, even though men taunt us with inability to reply. How many mistakes have been made, because the fear of man has brought a snare, and there has been an unwillingness to be "laughed at." It may be well sometimes to suffer the pain of "appearing foolish and defeated." Time spent on argument is often time that might be invested in prayer, for we all fail to realize the privileges and power of communion.

Yet we must not all be silent on *every* occasion. God has not given us the spirit of cowardice (2 Tim. i. 7), and the beautiful message of 1 Peter iii. 15 needs emphasis. Only as we dwell in the secret place of the Most High can we be under the shadow of the Almighty. Only as we walk with God can we know His ways, and only as we enjoy the command to let our speech be *always* with grace shall we be enabled to answer *every* man, in

the emergencies which will continually meet us. The Spirit of God guides, but not to excuse our laziness, nor that we may be independent of the Scriptures.

When the people of God mention His truth, especially to those who differ, there is great necessity for prayer as to a godly manner. We must not "come down" to a level we feel to be wrong, yet any semblance of *pride* dishonours Him. Timothy was *not* commanded to have an open mind towards those who attacked. "Apt to teach" is the Divine description, and the next verse adds "In meekness *instructing.*" And this reminds us that, for the most part, such service should be left to those who can *thus* honour God. Others will often be inquisitive. The *prayerful* fellowship of their brethren who are less able to speak is, however, a great privilege. No believer can "do without" other believers. Some would over-stress "in meekness," some over-stress "instructing": let us be careful to value *all* the Divine language. Gal. vi. 1 reminds us that more than knowledge of Scripture is requisite for this work and labour of love. We remember, too, the happy thought and object marked out in Matt. xviii. "Thou hast *gained* thy brother" implies "this is what thou seekest." An argument that defeats the brain is a very poor result. We rejoice in convicted *hearts.* And tenderness may help in this direction. If one goes to any taking the attitude of opposition*, and seems "uncertain," evil will be helped. On the other hand, if his manner haughtily says, "You are very foolish," he may drive away from the Lord. "Who is sufficient for these things?" Surely we want much grace. And beyond all testimony, there is, and must be, a very definite *Divine* work. "If God peradventure will *give* them repentance, to the acknowledging of the truth." Here is a reminder that *we* cannot cause heart-sorrow, nor can *we* take the "credit" when any are brought back. It is of the Lord's mercies that we ourselves are not consumed, and that any are graciously compelled to return into *His will.* For this is how the last words of the chapter should be understood. The statement concerning the devil is parenthetical. Saved ones are recovered "into the will of That One," a precious name of the Lord, as in ii. 12, 13. Beloved friends, are *we* now in His will? There is no other suitable sphere. Oh that we may seek grace to "walk with God," for thus and thus only shall we please Him (see Heb. xi. 5, with Gen. v. 22, 24).

Praying that He may own these words,

Yours earnestly in the Lord Jesus Christ,

PERCY W. HEWARD.

*Let it be noticed, the faithful servant of the Lord is not viewed as the aggressor.

THE CHILDREN'S COLUMNS.

"IN THAT DAY."

IT is nearly two thousand years since the Lord Jesus came, in wondrous love, to *live* and *die* for sinners. We are told that when He had been crucified, they laid Him in a sepulchre wherein never man before was laid (Luke xxiii. 53). And, because Christ said that He would rise again the *third day*, the Pharisees were troubled, and Pilate told them to go and make it as sure as they could (Matt. xxvii. 62-66). But He was God as well as Man, and nothing could keep Him in the grave longer than He had said. 1 Cor. xv. 3, 4 puts it so clearly—Christ rose the *third day*. And "*that day*," about which we read so much in the Holy Scriptures, in another sense will be the *third day*, for we remember that "*one day* is with the Lord as a *thousand years*, and a thousand years as one day." Hosea vi. 2 is helpful on this subject, with reference to the nation of Israel—"After *two days* will He revive us, in the *third day* He will raise us up, and we shall live in His sight." "*That day*" is also called "the day of the Lord," and we are told about the day of His wrath. Those who read God's precious truth see how much there is that will be fulfilled "*in that day*." It was very early in the morning when the Lord Jesus rose from the dead (Luke xxiv. 1, John xx. 1). It will be just about the beginning of the morning of "*that day*" that the Lord Himself shall descend from heaven with a shout. The dead in Christ shall rise first, then those that are alive shall be caught up together with them in the clouds, to meet the Lord in the air, and be for ever with Him (1 Thess. iv. 16). The nation of Israel will then be troubled about sins, and when the Lord goes back with His redeemed people—saved out from all nations—the Jews will think that they are left. God will graciously work, and cause them to mourn for their sin, as they look on Him Whom they pierced (Zech. xii. 10: verses 12-14 plainly show us the deep sorrow and great weeping there will be "*in that day*": notice how often these three words come in this chapter). Then God will save Israel, as Romans xi. 26 makes plain. He will gather them from all the nations (Isa. xliii. 5-7) whither He had scattered them, and plant them in their own land (Amos ix. 15). They will dwell safely "*in that day*," and none shall make them afraid. But, at the beginning of the thousand years, will be a time of God's manifest wrath against His enemies. Joel ii. 2 tells us it will be a day of darkness and gloominess. Zeph. i. 14-18 speaks of a time of trouble and distress. Surely verse 14 should make even my young readers, as well as others, concerned about what will take place for them "*in that day*." "The great day of the Lord is near: it is near and hasteth greatly."

And though scoffers will say according to words spoken of them in 2 Peter iii. 4, the Lord Jesus will come and will not tarry (Heb. x. 37). It will be so terrible for the unsaved, as Psalm i. 3 and Hab. iii. 12, 13 testify. But for those saved by grace, through the death of the Lord Jesus on the cross, there will be blessing. Also to Israel. But how solemn for those who are not saved, whether young or old.

Everything is hastening on to *that day*, in which so much will take place. Those who search the Scriptures see, as they look around, how quickly many things are being fulfilled. At the beginning of *that day* Satan will be bound and cast into the bottomless pit (Rev. xx.), until the end of the thousand years. The Lord Jesus will reign over this earth during this period, and there will be peace. His people will reign with Him. Then it will come to pass that Jerusalem will be a praise in the earth (Isa. lxii. 7). "In *that day*" the glory of the Lord will fill the earth (Hab. ii. 14), and the wolf and the lamb shall feed together (Isa. lxv. 25). It will be then that the iniquity of Israel shall be sought and there shall be none, and the sins of Judah, and they shall not be found (Jer. l. 20). And yet, after the thousand years of blessedness on this earth, at the end of *that day*, when Satan will be loosed for a season, multitudes of men will be ready to follow him, and thus sin more and more against God (Rev. xx. 7-10). Then there will be the Great White Throne for the ungodly (Rev. xx. 12-15). So we see how man will be unchanged after all the privileges of Christ's glorious reign over this earth "*in that day*." Then will take place that which is written in 2 Peter iii. 10. Then God will make the new heaven and earth, wherein dwelleth righteousness.

So we see that the thousand years will begin with blessing, and end with the judgment of the ungodly. Oh how solemn will *that day* be for so many. But the Lord Jesus died, and all who trust in His finished work are for ever saved and safe in Him. Oh that many more may be brought to trust in Him, in this, God's day of salvation; and then, "*in that day*," they will be for ever with Him, and all by God's grace and gracious working.

Saved ones will hear the trumpet sound,
Their hearts with joy will then abound,
"In Christ" alone they will be "found"—
"In that day."

For Christ will come for all His own,
His death for sin did once atone,
Then they will see Him on His Throne—
"In that day."

They will be free from every ill,
For aye delight to do God's will,
In mercy He will all fulfil—
"In that day."

The Jews, when God's great day shall dawn,
Will for their sins be sad, and mourn,
Their hearts with sorrow will be torn—
"In that day."

God will, in mercy, and in grace,
As they His precious truth embrace,
Forgive, and plant them in their place—
“In that day.”

Then they will in Jerus'lem dwell,
Within their land all will be well,
Then of His mercy will they tell—
“In that day.”

Sinners will fear, and tremble too,
When God His righteous work will do,
His Judgments will be brought to view—
“In that day.”

Remorse there'll be, and bitter tears,
Not godly sorrow—dread and fears,
When God in righteous wrath appears—
“In that day.”

“IF THE LORD WILL”—(James iv. 15).

“Not unto us, O Lord, not unto us, but unto Thy Name give glory.” Exercised children of God, in *various* parts, will find it easy to reach Bible Gatherings at 61, Upton Lane, Forest Gate, E., upon week days (Monday, 8; Thursday, 8; Saturday, 7). Some subjects are appended. Early arrival, with Bible, gives opportunity for quiet.

7th and 14th, 8 p.m.—Genesis xxv. 1-34.

- (1) The last days and death of Abraham.
- (2) The family of Ishmael.
- (3) Esau and Jacob, with notes on Mal. i., Rom. ix.

Further Notes on Revelation ii., iii.

- (1) The names of the Lord.
- (2) The opening words.
- (3) The encouragements.

2nd, 9th and 16th, 7 p.m.—2 Peter.

- (1) The glorious past, present and future of those in Christ.
- (2) Satan's methods and counterfeits.
- (3) The last days, and that Day.
- (4) The encouragement of the Lord.

8 p.m.—Acts xv. 1-29.

- (1) “The manner of Moses.”
- (2) “They caused great joy.”
- (3) The first “council” (so-called).

21st and 28th, 8 p.m.—Genesis xxvi. 1-35.

- (1) Famines of Scripture.
- (2) Failure in trying circumstances.
- (3) Some Bible walls.
- (4) Fellowship with the Hittite.

Further Notes on Revelation ii., iii.

- (1) Reproofs and warnings.
- (2) The commands.
- (3) The promises.

23rd and 30th, 7 p.m.—Hezekiah.

- (1) Grace reigned in the family of Ahaz.
- (2) Faithfulness and boldness.
- (3) Spiritual prosperity.
- (4) The beacon of failures.

8 p.m.—Acts xv. 30-41.

- (1) Paul, Barnabas and Silas.
- (2) “Contention,” with sorrowful lessons.
- (3) “Unto the grace of God.”

Quiet Bible Hours, God willing, during the “Holidays,” December 25th and 26th, 3 and 6.30 p.m. Many may see this issue beforehand, hence this earnest invitation.

THE CHRISTIAN'S PERILS.

WORDS TO YOUNG BELIEVERS & OLDER ONES TOO.

GOD'S great grace is ever manifest toward His people. He will not suffer them to be tempted *above* that they are able. His lovingkindness is very real. But, nevertheless, the path of His children has many difficulties, and grave problems. The message of Psalm xvii. 4 is not unnecessary—“Concerning the works of men, *by the word of Thy lips* I have kept me from the paths of the destroyer.” Our warfare is very definite, and we must never use “carnal” weapons. We have a true need for the *whole armour* of God, that we may be able to withstand in the evil day, and, having done all, to stand (Eph. vi.).

Among the many temptations by which we *should* not be drawn aside (James i. 14), but which, nevertheless, are sins which easily beset us, one may specially notice—PRIDE. How often the believer should be reminded that he was, by nature, a child of wrath even as others. It is only *grace* if we are “in Christ.” And since we have known His Name, how often have we been, and are, coming short of the glory of God, nor can we esteem ourselves to this day. As soon as pride and self-confidence (Matt. xxvi. 33, 35) and boasting (see Rom. iii. 27) come in, there is an untold weakness.

Another great peril is FRIENDLINESS TOWARD THE WORLD. The believer is never to hate, yea, he is expected to *love* his enemies, but he is to *be* hated (John xv. 18, 19). If we are like Christ, we shall not be popular. Separation is a privilege and a responsibility. Worldliness is often falsely presented as true love for souls, and we are urged to witness for Christ by *living among men*. Let us never forget the difference between physical *nearness* and spiritual (or rather unspiritual) *association*. Our beloved Lord did not stand aside from “publicans and sinners,” yet Heb. vii. 26 was ever illustrated. We are *not* called to be hermits, but we must touch no unclean thing (see John xvii. 14, 18 in right order). The closing words of 2 Cor. vi. are humbling and encouraging. Great is the promise: may we enjoy it in the power of the Holy Spirit. But, it may be urged, Christ went to feasts. Israel were not then finally left; their earthly position was still, in measure, realized. *Matt. xxiii. 38 marks a change*. And, even then, He spoke very plainly; are we fit and ready to do *the same*?

Many other perils, related to one another, surround us. It is easy to be idle, it is easy to be selfish. It is pleasant to have much *activity*, but the Lord seeks devotedness. Satan will seek to corrupt everything, even precious study and precious prayer. Let us seek grace to be on our guard, for the Lord will not disappoint true confidence in Himself.

TALKS ABOUT PRESENT-DAY NEEDS.—1.

CONFIDENCE IN GOD.

SURELY the Lord's people are feeling a need for a firm trust in the Lord Jehovah, Who will keep in peace, peace, those whose minds are stayed upon Him (Isa. xxvi. 3), amid all the dreadful conflict of the nations. It is faith in God that is needed, if we would rest and be quiet from fear of evil (Prov. i. 33). It is so easy to plan and scheme. Let us beware, if born from above, of Satan's devices, for he is ever ready to draw away from God. May we, by grace, have such confidence in our God, that we shall not be afraid of evil tidings (Psalm cxii. 7, 8). God has never failed those who trust in Him, and He never will. He is the unchanging God (Mal. iii. 6). His Word is for ever settled in heaven (Psalm cxix. 89). Our beloved Lord said to His disciples, "Heaven and earth shall pass away, but My words shall not pass away" (Matt. xxiv. 35). Oh for a faith in our Triune God that trusts amid all, and makes manifest a *restfulness* in Him. Though there are many devices in a man's heart, the counsel of the Lord alone shall stand (Prov. xix. 21). "God is with us" (Isa. viii. 10). "Therefore will not we fear, though the earth be removed, etc." (Psalm xli. 2). The world is upside down, and there will be troubles. But God is with, and for, His people (Rom. viii. 31). What need is there for fear? May we have such confidence in our God that nothing may cause us to be troubled concerning that which is, or whatsoever will surely take place, ere our beloved Lord's glorious appearing.

How encouraging are the words of Psalm cxxv. 1, 2—"They that trust in the Lord shall be as mount Zion, which cannot be removed but abideth for ever." We expect, according to the Holy Scriptures, a time of testing, and if we fail to trust in the Lord at such a time, then is our strength indeed small. Our Heavenly Father has given us so much to encourage confidence in Himself. Alas, how often we fail to possess our possessions, and thereby become faint-hearted, when there should be the fixed heart which can sing praises, and not be afraid. Such words as we have in Prov. iii. 24-26, "The Lord shall be thy confidence," and in Prov. xiv. 26, "In the fear of the Lord is strong confidence," are stimulating. We need to fear the Lord more, then we shall have more faith in Him, great faith that can be calm and quiet amid all. Better is it to *trust* in the Lord than to put confidence in man, or even in princes (Psalm cxviii. 8, 9). There must be no confidence in the flesh (Phil. iii. 3), but faith in a never failing God, Whose purpose alone will stand, and "None can say unto Him, What doest Thou?" (Dan. iv. 35). There must be a *continued* confidence (Heb. iii. 6-14). That which is wavering grieves God, and

fails to exalt Him in a ruined world. Let us consider an exhortation to Hebrew believers. The apostle said, "Cast not away, therefore, your confidence, which hath great recompense of reward." Then he added—"For ye have need of patience" (Heb. x. 35-37). May we so live, having faith in our faithful God, and our lives will be more and more in the light of that day, so that when our beloved Lord shall come we shall have confidence and not be shamed away from Him, in His presence (1 John ii. 28). How heart-searching are the words of 1 John iii. 21, "Beloved, if our heart condemn us not, then have we confidence toward God." We fail to realize how much depends on *the heart*. Let us look well to our heart, and seek to keep it with all diligence (Prov. iv. 23). If the heart is divided, it will fail to be fixed, and will be easily turned aside. What is needed in these solemn times is a fixed and firm trust in the Living God. What God hath said should make us trustful and confident in Him, knowing that His Word shall stand for ever (Isa. xl. 8), and that He will fulfil all He has purposed in Himself. Not one thing shall fail. This should strengthen and encourage our faith in Him. But, alas, it is easy to look at the things which are seen, and to wonder about "this or that." May we rather have a strong confidence in the Lord, and leave every "this and that" in His keeping, knowing our God is faithful, and He will arrange and undertake for those who wholly trust in Him, and by grace seek to wholly follow as He leads. Oh that we may see, and *feel*, the need for more faith in our God, and ask Him to forgive our lack of love and of such faith in Himself. May He cause us, in His mercy, to look to Him with heart-confidence, and to rest in Him at all times. And let us consider well 1 John v. 14, 15. Let the thought be ever repeated—God works wonderfully for those who have faith in Him, and who *doubt not*.

NOT FORGOTTEN BY GOD.

The needy (Psalm ix. 18, xl. 17).

Israel (Isa. xli. 21, Ex. vi. 5, Psalm cv. 8).

The sparrows (Luke xii. 6, cf. Jonah iv. 11).

The psalmist was grieved because his enemies had *forgot* God's Word (Psalm cxix. 139). Are we thus affected?

The wicked say:—

God hath forgotten (Psalm x. 11), but

They shall be forgotten (Eccl. viii. 10, cf. Hos. iv. 6).

Let us talk of God's wondrous works (Psalm cv. 2, Psalm cxix. 27).

Let us talk of His righteousness all the day (Psalm lxxi. 24, Psalm cxix. 137).

By His wondrous grace, it is possible thus to please HIM.

THE COMING OF THE LORD, AND WHAT IT MEANS TO THOSE WHO ARE UNSAVED.

THOUGH scoffers will say, in the last days, "Where is the promise of His Coming?—all things continue as they were from the beginning" (2 Pet. iii. 3, 4), the Lord Jesus will come, and will not tarry (Heb. x. 37). He says, "Surely I come quickly" (Rev. xxii. 20). There is no uncertainty about the second Coming of Christ. He came the first time, according to all that was prophesied of Him in the Holy Scriptures. Then He came in love to live and die for sinners. But when He comes again it will be to judge sinners. His Coming will not be joy to all. Those who are saved by His finished work on the cross, will rejoice to meet Him in the air. We read about the two classes in Isa. lxvi. 5. He will appear to the joy of His redeemed people, but others will be ashamed.

We see how terrible His Coming will be through the question asked in Mal. iii. 2—"Who may abide the day of His Coming? And Who shall stand when He appeareth?" Only those who are saved by the precious blood will be safe in Him, Who gave His life a Ransom for many. The words of Psalm l. 3 bring before us the solemnity of that time—"Our God shall come." There is no doubt about this. The verse goes on, "And shall not keep silence." Now it seems that God is silent—but He hears all that is said against Him. Jude 15 shows this. It will be dreadful for all who have spoken against God and His only way of salvation. Psalm l. 3 continues, "A fire shall devour before Him, and it shall be very tempestuous round about Him"—for He will come to judge the world. It will be terrible. Alas, many are deceived as to this. But it is written plainly in the Holy Scriptures—yet they are forgotten.

The Lord Jesus will come—though men say, "Where is the promise of His Coming?" When He comes it will be "In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. i. 8, 9). So dreadful will His Coming be, that many will say to the mountains and rocks, "Fall on us, and hide us from the face of Him That sitteth on the throne, and from the wrath of the Lamb" (Rev. vi. 15-17). Oh that many may tremble because of their sins now, and not in that day, when repentance will be too late.

MADE READY.

The place **MADE READY**, John xiv. 3.
The people **MADE READY**, Luke i. 17.
Even as the stones were **MADE READY** for the temple, 1 Kings vi. 7.
The gracious words, "His wife hath **MADE HERSELF READY**," Rev. xix. 7.

MADE.

Christ was **MADE** in the likeness of men (Phil. ii. 7), **MADE** a little lower than the angels (Heb. ii. 7). When He came to die for sinners (see Heb. i. 4), God **MADE HIM** to be a sin-offering for us, that we might be **MADE** the righteousness of God in Him (2 Cor. v. 21, see Isa. liii. 11). Christ **MADE INTER-CESSION** for the transgressors, Isa. liii. 12. Now He ever liveth to make intercession for His redeemed people (Heb. vii. 25).

Christ **MADE PEACE** by the blood of His cross (Col. i. 20). Now saved ones have peace with God through Him (Rom. v. 1). Christ **MADE HIMSELF** of no reputation, but took upon Him the form of a servant (Phil. ii. 7), though He was God as well as Man. He **HUMBLED HIMSELF** (see Matt. xx. 28),—He had not where to lay His head, though the worlds were **MADE** by HIM,—Leaving us an example, (1 Pet. ii. 21). That we should walk even as He walked, (1 John ii. 6). Being **MADE** free from sin, through the blood of Christ, may we henceforth serve Him, having our fruit unto holiness (Rom. vi. 18-21).

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—January, 1915.

Day	Isaiah	Revelation	Learning	Explain
1	liiii. 9-12	xvi. 15-17	Isaiah 60. 1	
2	liv. 1-7	xvi. 18-21	" 2	
3	liv. 8-17	xvii. 1-6	" 3	Isaiah 55. 13
4	lv. 1-5	xvii. 7-11	" 4	
5	lv. 6-9	xvii. 12-18	" 5	
6	lv. 10-18	xviii. 1-10	" 6	
7	lvi. 1-8	xviii. 11-19	" 7	
8	lvi. 9-lvii. 2	xviii. 20-24	" 8	
9	lvii. 3-12	xix. 1-6	" 9	
10	lvii. 13-21	xix. 7-13	" 10	Isaiah 58. 2
11	lviii. 1-7	xix. 14-18	" 11	
12	lviii. 8-14	xix. 19-xx. 3	" 12	
13	lix. 1-8	xx. 4-9	" 13	
14	lix. 9-15	xx. 10-15	Lev. 14. 1, 2	
15	lix. 16-21	xxi. 1-5	" 3	
16	lx. 1-7	xxi. 6-13	" 4	
17	lx. 8-15	xxi. 14-21	" 5	Isaiah 61. 2, 3
18	lx. 16-22	xxi. 22-27	" 6	
19	lxi. 1-6	xxii. 1-7	" 7	
20	lxi. 7-11	xxii. 8-14	1 Tim. 6. 1	
21	lxii. 1-6	xxii. 15-21	" 2	
22	lxii. 7-12	Mat. i. 1-11	" 3	
23	lxiii. 1-6	i. 12-17	" 4	
24	lxiii. 7-14	i. 18-25	" 5	Isaiah 64. 5
25	lxiii. 15-19	ii. 1-6	" 6, 7	
26	lxiv. 1-6	ii. 7-12	" 8, 9	
27	lxiv. 7-12	ii. 13-18	" 10	
28	lxv. 1-7	ii. 19-iii. 2	" 11	
29	lxv. 8-16	iii. 3-9	" 12	
30	lxv. 17-25	iii. 10-17	" 13	
31	lxvi. 1-4	iv. 1-7	" 14	

NOTES ON SOME MEMORIZED VERSES.

"Unto the Lord": how wondrous is this object in life. We would eat and drink to His glory, and our place of residence should be as He pleases. 'Tis not "That suits my business," "I have a nice house there," but "I want to please God." Isolation is sometimes voluntary carelessness: but TRUE isolation is blessedly compensated. The Lord fully knows His people's needs. Moses in the back of the desert was fit for a front place among Israel. The Lord's purpose is perfect and His methods are wise.

Isaiah lx. 1-9.

This prophecy must be fulfilled. Verse 1 contains the past tense, because God's will is so sure. Israel are, at present, *neither arisen nor shining*. We have a striking contrast with Isa. lvii. 1: these two cities are always opposed. In 2 we have the people's: how sadly true will this be as transgressors come to the full (Dan. viii. 23). The Lord's own glory upon His heavenly and earthly cities is indeed marked (Rev. xxi. 10, 11): do we seek to anticipate spiritually?—see 2 Cor. iii. 18. Mercy is granted with a view to usefulness (3). How vain is the attempt to "spiritualize away" these exact predictions (note, e.g., verses 6, 7). Verse 8 reminds of Isa. lix. 21: who can say where many of the lost ten (yea lost *twelve*) tribes are to be found? Mark the small number in Ezra ii. 64. "Unto the Name of the Lord thy God": here is the object. So with our gathering now (Matt. xviii. 20). But do we realize this?

Isaiah lx. 10-13.

Evidently there will be *kings* on earth (10), but Israel will be blessed beyond all (lxi. 6), except the heavenly people. What is in the way of literal acceptance of God's words? Were the prophecies of the first coming of Christ fulfilled literally, or not? Did Bethlehem in Micah v. 2 mean Bethlehem, or not? Verse 13 reminds of 1 Kings v.; nor can we forget Isa. xli. 19. It is well to realize God's infinite power as to "nature," and then to realize "this God is our God for ever and ever," and we are the branch of His planting.

Leviticus xiv. 1-7.

The whole of this chapter is suggestive of the ruinous results of sin, and the preciousness of grace. Moreover, we see our Lord Jesus in type. The two birds picture Him: one dying, the other raised, as it were, and ascending. Both birds were "alive and clean." The cedar wood speaks of His righteousness and strength (Isa. xlv. 24): the hyssop of His humility, and with the scarlet, of the application of His dying work (cf. Ex. xii.). Notice, the cleansing was a Divine work before its priestly certification: so grace lays hold of a sinner before he comes to Christ. 'Tis thus he *knows* the preciousness of coming, and enters into his privileges.

1 Timothy vi. 1-4.

This passage needs careful and prayerful attention amid the growth of socialism. Salvation does not necessarily lift a man out from his earthly sphere, unless that be a sinful one, though it should make a gentleman of him however low his wages may be. Polite respect to authority is absent even from children to-day (see 2 Tim. iii. 2). God's doctrine is blasphemed when His people thus grieve Him. The plain rebuke of verse 3 suggests that when united witness was *being* lost, this unruly pride was *being* taught. The words of the Lord Jesus Christ are definitely against such a rising up of the flesh. The man who urges "levelling" is spiritually *sick* and diseased (see margin), and is introducing epidemics of envy and strife. We little realize the life of a word: it may have a larger number of consequences than we can count. Oh for controlled lips, that we may speak in the power of the Holy Spirit.

1 Timothy vi. 5-13.

Godliness is *not* with a view to earthly gain. We must be willing to lose all for Christ. He gave up all for us (see Phil. ii.). How ungrateful we often are! How little we put aside for Him! Count to-day's losses! But though we should readily surrender, our Heavenly Father *graciously* gives us day by day our daily bread, and causes us to have "food and raiment." What *more* do we require? The latter word really includes "shelter," and indicates that clothes are *not* for *adornment*, but for *covering*, as we see in Gen. iii. The love of money, and the exaltation of human desires, are, indeed, perilous. Let us not "pierce" ourselves "through with many sorrows." "Flee" and "follow." Here are two actions of a godly man, cf. 2 Tim. ii. 21, 22. Let us notice their *order*, and seek, by grace, to illustrate them.

1 Timothy vi. 14.

In verse 13 we have "THE good confession"; evidently an allusion to John xviii. 36. Here is a plain testimony against earthly greatness, earthly striving, earthly glory, in this day of rejection. We are to keep the commandment in view of the Appearing of our Lord. *Not till He comes* shall we take the Kingdom. Now we must remain under. The trials are real now, but they will soon be over, and it is our privilege to hold fast His faithful Word, ever looking for Christ, and His day.

SUGGESTIONS FOR PRAYER.

"Pray ye, therefore."

1.—For the Lord's people in measure separated from things that dishonour the Lord, that they may be increasingly revived.

2.—For encouragement in the Lord's work among Israel, yet for grace to look beyond all encouragement, and not to depend on them, but on Him.

3.—For saved families, that our God may be glorified.

4.—For service unto the Lord among the children, that it may be patient, solemn, earnest, expectant.

"He prayed earnestly." "He prayed again."

THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

Thy Word is Truth
JOHN 17:17

Vol. xv. No. 2
Feb., 1915. 1d.

"By grace I am what I am," said one of old, and it is mercy to be able to tell of mercy, and to send forth this monthly herald of the truth of God. Much error abounds, and sin is very subtle, but the gospel of the grace of God is very precious, and His people need to emphasize unwordly manifestation of its heart-acceptance.

EDITED BY
PERCY W. HEWARD.

"He That shall come, will come, and will not tarry." Heb. x. 37.

"He Which testifieth these things saith, Surely I come quickly." Rev. xxii. 20.

"The Lord is not slack concerning His promise as some men count slackness." 2 Pet. iii. 9.

"A crown of righteousness which the Lord...shall give...unto all them also that love His appearing." 2 Tim. iv. 8.

"Looking for that blessed

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hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Who gave Himself for us." Tit. ii. 13, 14.

"We look for the Saviour." Phil. iii. 20.

"Ye yourselves like unto men that wait for their Lord."

"Blessed are those servants whom the LORD, when He cometh, shall find watching." Luke xii. 36, 37.

"I have waited for Thy salvation, O Lord." Gen. xlix. 18,

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A WORD OF INTRODUCTION.

THIS magazine is not issued to direct attention away from Scripture but with an earnest desire that it may please God to use it for the building up of his blood-bought people, in the fruitful meditation upon His Word, which is so lacking to-day.

Our longing is that He may be exalted in the emphasizing of all His truth. "The whole counsel of God" is perfect, and it is not enough to acknowledge part of His gracious teaching. Scripture is one whole.

If any are exercised before God as to following Him outside the sectarian and comfortable paths of these degenerate days, if they want to be like Caleb, who wholly followed the Lord, it will be a joy to correspond. Likewise, if any feel the burden of their sins and are awakened to be anxious, it will be a privilege to tell of that salvation wherein the conscience is purged (Heb. x. 2), and there is access into the holiest by the blood of our precious Lord Jesus Christ.

"THE VOICE OF MY BELOVED."—Song ii. 8. And let us never forget HIS wonderful request in verse 14, "Let me hear Thy voice." How often we fail to show our affection UNTO HIM. Surely thanksgiving for GRACE should be followed by obedience from the HEART.

"The Voice of my Beloved,"
My heart would like to hear;
"The Voice of my Beloved,"
To guide, and help, and cheer;
But do I, always heeding,
Walk in His perfect way,
And love to own His leading
Throughout each pilgrim day?

"The voice of my Beloved,"
How gracious is His voice,
"The Voice of my Beloved,"
That I may now rejoice.
And yet He also chideth,
But this is needed too,
His gracious care abideth,
And He is ever true.

"The Voice of my Beloved,"
None other voice instead;
"The Voice of my Beloved,"
Whose blood for me was shed.
He loved with love amazing,
He loves with changeless love,
'en here I would be praising,
And soon much more above.

WORDS OF ENCOURAGEMENT.

"There is no spot in Thee." "The Song of Songs, which is Solomon's," contains a great mystery, but the inspired writer speaks "concerning" Christ and the Church (Eph. v. 32). Here is the key—In Him are His people perfect through His comeliness (Ezek. xvi. 14), and thus are they made "exceeding beautiful" (Ezek. xvi. 13). Fury is not in our Heavenly Father toward them, all the merits of His Beloved Son are theirs, they are "the righteousness of God in Him" (2 Cor. v. 21). Here is the security of the redeemed, a wondrous *encouragement* to praise. The change from what we *were* seems beyond understanding. *It has no parallel*, but God's love with an everlasting love is not a myth or a theory. He has carried out, and is carrying out His eternal purpose, and He no longer beholds iniquity in His own, with respect to His law. *All its demands are fully and for ever met*, on their behalf. We may grieve Him *as our Father*, and we do need the continual application of the precious blood (1 John i. 7). Sin is sin, and it cannot be made good, but all law's claims are settled, and *in Christ* we have *nothing but merit*. He gave us *nothing else*, and there can be no admixture of rags with the Lord's robe (Isa. lxi. 10, lxiv. 6). Hence the *completeness* of believers is marked.

But what manner of persons might we be in holy conversation? How true graciousness befits those who have received free grace! But for the love of God we might be *now* in hell, and certainly *should* be there in the future. We were children of wrath *even as others*. Why are we saved? "*But God* Who is rich in mercy"—here is the only answer. The sinner had nothing, and the saint has everything. Then *all* is by grace. "Shall we continue in sin, that grace may abound?" Nay, let us lay aside every weight, and press toward the mark for the prize of the high calling, seeking to exalt our gracious God in all we do and say and think, by the power of the Holy Spirit. Thus will the Name of God be exalted; any other aim is worthless.

SUGGESTIONS FOR PRAYER.

"Ask and it shall be given you."—Luke xi. 9.

1. For true prayerfulness that we may ask according to the mind of God.
2. For the Lord's enabling all *service* that mere *effort* may be put aside, and that there may be real energy in the Holy Spirit.
3. For gracious encouragement in the homes of believers, and that details may glorify His Name.

"Have the faith of God."—Mark xi. 22, marg.

LOVED.

God so loved (John iii. 16).
He loved first (1 John iv. 19).
Loved greatly (Eph. ii. 4).

A LETTER TO THOSE WHO WOULD PLEASE THEIR LORD.

THE DOCTRINE AND PRACTICE OF GRACE.

DEAR FRIENDS, REDEEMED BY PRECIOUS BLOOD,

It is delightful to know that the children of God were chosen *in Christ before the foundation of the world* (Eph. i. 4). Such a wondrous *beginning* answers *all* their doubts and fears. Will their Heavenly Father *now* forsake? Nay, His love is everlasting, and *many* sons shall be brought safely to glory. In this we may *well* rejoice. Any other conception of "eternal life" assumes it may be killed and makes us no more safe than "Adam in the garden of Eden." A safe place "*in Christ*" is the answer to every kind of despondency. If we are "*in Him*," we shall not be lost from Him.

But corresponding godliness, a godliness that can be seen, is deeply important. I do not mean a *paraded* godliness. There must be a holy fear of "*showing off*"; the principle of Matt. vi. 1 applies most widely. We may easily give money secretly, yet seek man's "*well done*" in other matters. "That thou appear *not unto men*" (Matt. vi. 18) should be a frequent thought of the heart, albeit the flesh must not be permitted to turn this into the fear of man which bringeth a snare, and into that "*reserve*" which is untruthful. Errors are frequently misapplications of *truth*.

One would ever bring this stress on godliness before the dear people of the Lord, for many worldlings assert that emphasis upon grace signifies "*I can now live as I like*." It is true that those who are born again would *dislike* to go on in the old ways of sin, but we are not ignorant of Satan's devices, nor can we be careless as to the crucified but not exterminated *flesh*. As soon as the argument is advanced by dear believers concerning a Divine command "*Is this necessary to salvation?*" there is a *little* secret allowance of the idea that grace permits some indifference to the will of our beloved Lord. But it is not so. His love is ill acknowledged by disregard for His wishes. Nor does grace free us from the Judgment Seat of Christ. Indeed, grace introduced us to this, and it is surely in connection with the "*perfect law of liberty*" that we read "*If any man's work shall be burned, he shall suffer loss*" (1 Cor. iii. 15). Are we *willing* to suffer loss, and to dishonour that worthy Name called upon us? How can we be so ungrateful? Some may call this "*legal*" and a bringing of the believer into bondage again. But we are in a law to Christ, though mercifully delivered from the law of sin and death; and one of the Lord's freemen delighted to call himself "*a bond-servant of Jesus Christ*."

I have often realized the preciousness of the word "*doctrine*." *Man* often uses the plural, but *God* never does this, except when speaking of

evil.* Should we not avoid the term "Doctrines of Grace," and still more the word "Calvinism?" God does not appoint "*isms*" for His people, nor can they rightly adopt human names. "One is your Master, and *His* worthy Name is called upon His own (Jas. ii. 7). Let us never forget 1 Cor. i. 12, noticing that even His precious Name can be turned into a sectarian badge. But this possibility is no argument for further sin in the use of names. We do not want to hear of "Calvinists" and "Armenians," of "Wesleyans" and "Huntingtonians," or of "Spurgeonite Baptists," "Darbyites" and "Newtonites." We rejoice that some have only been *nicknamed* thus, and then the disgrace rather belongs to those who, often professing Christ, have thus helped the confusion, unless those nicknamed have shared in the sin by exalting a man beyond measure, forgetting their Lord. Again let it be emphasized, *His Name* is the glory and dignity of His people, and this is the Holy Spirit's argument against divisions (1 Cor. i. 10).

There are some, alas, who would put aside human descriptions with a *wrong object*. They would seek after fellowship apart from truth. The words of God condemn such an error. "Contend earnestly for the faith," "If there come any unto you, and bring not this doctrine, receive him not into your house." It is well to see how He has linked what men often sever. "Follow *peace* with all men, AND HOLINESS" (Heb. xii. 14); "The wisdom that is from above is FIRST PURE, THEN PEACEABLE" (Jas. iii. 17), "Gaius, whom I LOVE in the TRUTH" (3 John i.). Our Beloved Lord was "FULL of *grace* and *truth*," and we can never make anything revealed by God a matter of unimportance. There is *nothing* which can be rightly overlooked in the Holy Scriptures. How faithfully God's dear and yet feeble people should maintain their trusteeship which has been committed to the care of such. He giveth more grace. The Holy Spirit is a real person. What a high privilege. Again would we say, What manner of persons saved ones ought to be!

The nature of grace has already been hinted, but it may be well pondered once more. God foresaw us ruined and lost, helpless and undone. He might have judged us, judged us for ever. But He was pleased to choose us in Christ, and to secure our complete deliverance from wrath. Nothing less than the complete honouring of the Holy Law could satisfy His righteousness, and therefore the Son of His love became a Man, and after a life of perfectness, yet rejection, died the most outcast death possible, having been placed on a cross outside Jerusalem, amid mocking crowds, died, bearing the wrath of God to save His unworthy people from their sins. Nothing less would suffice, nothing less was done. And though this seemed "the weakness of God" (1 Cor. i. 25), a

wondrous eternal plan was thus fulfilled, and He could truly say "It hath been *finished*." "O magnify the Lord with me, and let us exalt His Name together."

But such a view of the depth of the sinner's degradation, and the freedom of the Saviour's grace, involves the thought of a *definite* and *specific* work. "He bare the sins of many." "The Son of Man came not to be ministered unto, but to minister, and to give *His life a Ransom for many*." He said "All that the Father giveth me shall come to Me," and we have no Scripture for conceiving that He tried and failed to save others dying intentionally even for some then in hell, and paying a debt that He foreknew would never be remitted. "Ah," you say "the reverse is election." Beloved friend, the Bible is full of this. Anything else involves universalism, or the failure of His work, and denies that He shall see of the travail of His soul. Were we, by nature, dead in sins, and are we quickened? Then we must say we have been specially favoured, and *that* is election. "Ah," but some reply "Election is not fair." Granted, if any deserved anything, but *all* are quite undeserving. Do not blame election for rescuing "out of every kindred, and tongue, and people, and nation" (Rev. v. 9). Do not dictate to God, and say He ought to save all or none. The apostle has a brief argument against this presumption—"Nay but, man, who art thou that repliest against God?" (Rom. ix. 20). "Lo, these are *parts* of His ways" (Job. xxvi. 14). "Shall not the Judge of all the earth do right?" (Gen. xviii. 25). It is not for us to speculate, but to give thanks if, in absolute mercy, we are among the called of Jesus Christ, and we can go forth confidently, with His gospel, and know that *any* and every heart-broken sinner is sure of a welcome. Here is a true freeness. None, coming in the Name of Christ, however helpless and lost, are *despised*; yea, their helplessness is expected. Men are not too weak or too poor for this Gospel, but too rich. Do not blame God's Free Gospel. How precious are the words "He that hath no money."

Yes, grace reigns through righteousness, and we are glad in the Lord. Let us not lower the plan of salvation to an attempt to make men capable of salvation if they do something. God *quickens* that we may behold the fulness of His unmerited love. The mercy and glory are altogether His. Again let the words sound out, What manner of persons ought we to be!

Yours earnestly in Christ, by sovereign grace,

PERCY W. HEWARD.

Christ loved the Church (Eph. v. 25).
He loved His own and will love unto the end
(John xiii. 1).
Loved as He was loved (John xv. 9).
Loved with an everlasting love (Jer. xxxi. 3).

* A leaflet on this subject will be gladly sent.

THE CHILDREN'S COLUMNS.

PEACE.

IT may seem strange to some to write about PEACE at a time when so many nations are at war, but I believe God has led to this subject. For there is a more terrible war going on, than even that which is so dreadful among the nations just now. That is—the war against God; yet few are troubled about this. It is right that all should be concerned about the present war, and those who are saved should pray much, asking God to overrule all for His glory. There should also be much prayer for those in authority, and for the soldiers who go forth to defend their country. But, amid all we see what sin has brought into this world, and those who now have PEACE WITH GOD, Rom. v. 1, through Him Who made PEACE by the blood of His Cross (Col. i. 20), look forward to the time when, through Him, also there shall be "ON EARTH PEACE, good will toward men" (Luke ii. 14). We see in this verse, and in many others portions of the Scriptures that when that glorious time comes God will be exalted. But at the present time God is being forgotten, and man is being exalted. Thus we see how upside down the world is. Yet, in and over all, God is working, and many who were once enemies against God are brought by His Spirit to see their sinfulness, and by the death of the Lord Jesus they now have PEACE WITH GOD, and such joy, because they are forgiven, and made nigh to God in the blood of Christ. Such did not make PEACE, for no sinner can make his, or her, PEACE with God, as we sometimes hear people say. PEACE has been made, yet not by man, but by Christ Jesus. And all who have PEACE in believing on Him (Rom. xv. 13) can look up, knowing that He is THEIR PEACE (Eph. ii. 14). It is wonderful to be changed from enemies to friends. For the Lord Jesus said to His disciples "Ye are MY FRIENDS, IF YE DO WHATSOEVER I COMMAND YOU" (John xv. 14). Moreover He said when He had told them that He was going to die, and be raised, and leave them, "These things I have spoken unto you that IN ME YE MIGHT HAVE PEACE; in the world ye shall have tribulation, but be of good cheer, I have overcome the world" (John xvi. 33). How comforting are such words for those who now have "PEACE WITH GOD." For they look on to the time, beyond all the troubles of earth, when Christ, Who is the PRINCE OF PEACE shall come, and take the kingdom:—Then there will BE PEACE ON EARTH. But not till that time can we expect to be free from wars on this earth, for so MANY are at war against God. And ALL were in this sad state once. How thankful saved sinners ought to be, whether young or old, for THEIR PEACE which was made by Christ, and the PEACE that God gives by His death on the cross. What joy there is when nations have been at war, and PEACE IS DECLARED. If this is so on

earth, we read that when a sinner is saved there is joy in heaven in the presence of the angels of God. Oh! how wonderful is this, see (Luke xv. 7, 10). I have just been seeing how often we read about PEACE in the Scriptures. Yet, as we have seen there are so many at war against God, Who is called "THE GOD OF PEACE" (Heb. xiii. 20). It is sin that has brought all the sorrow into this world, yet many people blame God, when they ought to be humbled and say, All these things come upon us because of sin. If we look back to Eden we see how even the animals lived together peacefully, now they suffer and fight because of sin. But in the future when Christ shall reign there will be PEACE EVEN BETWEEN THE ANIMALS as we are told in Isa. lxv. 25, and in chapter xi. 8, we see that the children will play with them, and not be afraid. How those who are now saved long for that glorious time which will surely come, for all that is written in the Bible will arrive in God's time and way. But there will be terrible things take place on this earth ere we reach that happy and peaceful future. I want to warn my dear young readers, as well as others, because many say as of old "*peace, peace, when there is no peace*" (Jer. vi. 14). It is God alone Who *can*, and does *give peace* to those who are troubled about sins. But many are taught to have a false peace. This is solemn. For to be at war against God, and yet to imagine one has *peace*, is indeed sad. Thus it is that Satan continues his subtle work of deceiving. He will also deceive the nations yet more, because when there is a brief period of quietness from war, many will say *peace* and *safety*, but God's Word says "*Then sudden destruction cometh.*" Every thing that is now taking place on this earth is solemn, and I long for my dear young friends, as well as those older, to have real and abiding peace with God, through the blood of Christ, which nothing can take away, nor destroy, as they look for Christ who is their Peace, and Who will reign as Prince of Peace, on this very earth in God's fitted time, and in the way He has promised.

Peace with our God, if we are brought to trust

In Christ the Lord, the righteous One and just:

Peace with our God we now possess in Him,

Who came on earth His people to redeem.

Peace with our God, through Him Who died to save,

For rebels lost His precious life He gave:

Peace with our God, mid all the troubles here,

As we seek first His kingdom, now so near.

Peace with our God, and everlasting joy,

Which naught on earth, nor Satan, can destroy:

Peace with our God, and holy restfulness,

Saved ones in Christ amid earth's strife possess.

Peace with our God, in Christ, for ever blest;

Both young, and old, who trust in Him have rest,

Peace with our God, such heavenly bliss is ours,

Beyond the reach of Satan and his powers.

Peace with our God! What changes God has wrought,

For we were rebels, till in mercy sought:

Now we have Peace with God, through Christ, alway,

And we His gracious Word, and Will obey.

Peace with our God, and kept by Him in Peace,
Till Christ shall come and reign, and wars shall cease;
Peace with our God, and soon our Lord to see,
And dwell with Him where strife shall never be.
Peace too on earth shall be when Christ shall reign,
As Prince of Peace, when He shall come again:
The earth will then rejoice, with true release
In that glad day, the thousand years of Peace.

THE PRAYER OF DANIEL AND HIS COMPANIONS.

WORDS WITH YOUNG AND OLDER BELIEVERS.

Daniel ii. brings before us the wondrous dealings of God. And though we are not now called to the high earthly office which Daniel occupied, though the Lord's people are now to be "strangers and pilgrims," the principle applies:—We must not judge circumstances from a human standpoint; danger and difficulties are calls to prayer and backgrounds for blessing (cf Gen. xlii. 36).

The fellowship of those who are the people of God is very beautiful (Ps. cxxxiii). Many seem to overlook this, and seek identification with the ungodly world. This is a grave and foolish mistake. How can we be friends with the enemies of our exalted Lord? Do not say "Men are not so bad after all." This excusing would deny Scripture. Read Romans viii. and James iv., and "come out, and be separate" (2 Cor. vi. 17).

Moreover, Daniel's fellowship was definitely in supplication, we think of Matt. xviii. 19, 20. Our Heavenly Father delights in His people's communion, in such definite waiting on Him. Let me repeat the word "definite," for we must not be afraid of holy, businesslike accuracy (I do not mean rushing activity) as to the things of God, vague and general requests, half-felt and half-unfelt, dishonour Him, and receive no answers. We must ask, seek, knock, with holy urgency for our need. Luke xi. illustrates. The desire is plainly put "Three loaves." It is true we do not always know what we should pray (Rom. viii. 26), but there is much unspiritual indefiniteness.

We must not overlook the sense of unworthiness. "That they would desire mercies!" None of us have any claim on God in ourselves. We may, and should, expect because of the worthy Name of our Lord Jesus. But we are nothing apart from Him.

The loving care of God is seen in His reply. Faith is never disappointed—presumption is always disappointed. The Lord chose to reveal Himself to Daniel, who had taken the lead in faithfulness in chapter i. Daniel at once gave thanks. It is so sad to find a readiness regarding prayer amid trial, and an unreadiness regarding praise. When the Lord healed ten, only one returned to thank Him. Is it possible that we forget to glorify His Name for nine out of ten answers to prayer?

The true reverence of God's servant is seen in verse 21, which also shows that he appreciated the lessons of the vision before telling the king. Truth is always practical. It must be applied to the heart. We cannot think a great deal of man without harming our spiritual progress. Man is so small, and yet so sinful, God is so great, and yet so gracious.

The message of verse 23 prepares for 49. Daniel never forgot his beloved friends. Unselfishness should be a mark of the Lord's people. When He is exalted, this will be an inference, but is it so in our present experience?

"IF THE LORD WILL"—(James iv. 15).

It is a good thing to give thanks unto the Lord, and to consider His precious words. His people are encouraged to gather, and we would give an earnest invitation to Bible Studies at 61, Upton Lane, Forest Gate (Monday, 8; Thursday, 8; Saturday, 7). Some subjects are appended:—

4th and 11th, 8 p.m.—Gen. xxvii. 1-40.

- (1) Isaac's infirmities, and their lessons.
- (2) Rebekah and Jacob: Human schemes tested.
- (3) The character of Esau.
- (4) The birthright.

1 Corinthians.

- (1) The address and greeting.
- (2) Gratitude.
- (3) Gifts.

6th and 13th, 7 p.m.—

Outline of the Book of Numbers.

- (1) Grumbings of Israel.
- (2) The mode of encampment.
- (3) "All that the Lord commanded Moses."

8 p.m.—Acts xiv. 1-8.

- (1) Further visits.
- (2) Timothy.
- (3) The decrees, and verse 4.
- (4) Closed doors, with a purpose.

18th and 25th, 8 p.m.—Gen. xxvii. 41, xxviii. 9.

- (1) The wish to kill.
- (2) Marriage to the Glory of God.
- (3) Jacob's journey and Esau's inference.

1 Corinthians.

- (1) The Revelation of our Lord Jesus Christ.
- (2) The Fellowship of Jesus Christ our Lord.
- (3) The Name of our Lord Jesus Christ.
- (5) "Joined together."

20th and 27th, 7 p.m.—

Outline of the Book of Numbers.

- (1) "The Levites were not numbered among the children of Israel."
- (2) The "stranger" and access.
- (3) The work of the Tabernacle.

8 p.m.—Acts xvi. 9-15.

- (1) The vision and its interpretation.
- (2) Promptness and slowness.
- (3) Women in Acts.
- (4) Obedience, faithfulness, and hospitality.

The prayerful interest of those who love the Lord, and would walk worthily of Him is valued, and correspondence from concerned enquirers welcome.

TALKS ABOUT PRESENT-DAY NEEDS.—2.

ENTHUSIASM FOR THE SCRIPTURES.

TO "argue about" the Scriptures is of little value, and often-times very unprofitable and even harmful. Neither need the Lord's people seek to defend the Scriptures. God, Who in wondrous grace has given them, has preserved them. And though all down the ages men have denied them, and even sought to destroy them, yet they remain, for truth is unchanged, and, even when heaven and earth shall pass away, the words of the Lord will abide, and that for ever. Oh that we, if saved by grace, may value the words of the Living God more and more, and seek to hide them in our heart, that we may be kept from sinning against Him (Psa. cxix. 11). Let us believe ALL that is written "in the Scripture of Truth" (Dan. x. 21). May we reverence the words of God more, and have such a love for them, that some may even call us "mad" because of our zeal for the truth of God. Alas, how we have failed to make manifest our earnestness for Him and them. If the Lord's people were only more enthusiastic for the Holy Scriptures, there would be such a witness in these days when the Bible is being neglected by so many. Those who have an intense love for the truth of God have "great peace" (Psa. cxix. 165). Not only so, but the Word of God in the heart will bring every thought into captivity to the obedience of Christ (2 Cor. x. 5). The Word of God is *powerful* and in-working (Heb. iv. 12). It is a living book, and talks to those whom God, in His mercy, has saved (Prov. vi. 22). May we spend time with the Scriptures. If they talk to us, we shall surely talk about them "one to another" with such earnestness, that it will impress others (see Mal. iii. 16). There is such a fulness in the Scriptures, that if we are filled with godly enthusiasm, we shall always have plenty whereof to speak with those who loved the Lord, and His truth. If there is zeal for the truth of God, the children will be influenced by our love to the written words of the Living God. There is such a need for the Scriptures to be more read, and talked about, in the home. Deut. vi. 6-9 has many lessons for the Lord's dear people now, even as for Israel of old. We notice that the Scriptures were to be *in the heart first*, then *taught* to the children. The parents were commanded to talk of them when *sitting* in the house. We *all know* how easy it is to speak of "other things," at meal times, as well as when the daily work is done. We are not told to talk about the words of God when at work. He would have His people faithful in their daily duties. Then it is the time to live the Scriptures, and this we can do even without talking and in necessary talk as to work, &c., for mere talk will

not be profitable. It must be out of the abundance of the heart that the mouth speaks, then the words will have force, and all by God's grace. We see how God's servant David as *he sat* in his own house, spoke to Nathan the prophet about God's House (1 Chron. xvii. 1). We remember too how David came and *sat* before the Lord, and marvelled at His love to him (verses 16-27). Surely saved ones who thus sit *WILL* talk about the Lord and His unchanging Word, when sitting in their homes, see Luke x. 39. If we sit more, we shall accomplish more, and certainly there will be more restfulness, and godly zeal which will be well pleasing unto Him Whom our soul loveth.

In Deut. vi. 7 we are not only told to speak of the Scriptures when sitting in the home, but when *walking* by the way. How those two as they walked to Emmaus and talked together of all that had happened, were surprised and blest by the Lord Himself drawing near, and walking with them and talking of Scriptures concerning Himself (Luke xxiv. 15-32). The Lord will, even now, walk with His people as they talk about Him, and His precious truth. Oh how much we lose by talking of other things. How helpful walking may be, and will be, if the conversation is about the Holy Scriptures. Then we are exhorted to talk about God's truth when we *lie down*. If the Scriptures are valued before going to sleep, then will our sleep be sweet, and we shall lie down without fear (Prov. iii. 24, Psa. iv. 8). Even our safety in sleep is of the Lord. In Prov. vi. 22 we are told that when we *sleep* the Scriptures will keep us, when we wake they will talk to us, for they are living—all God-breathed (2 Tim. iii. 16). This brings us to our last point in Deut. vi. 7. We are to talk of them when we rise in the morning. What lives for God's glory ours would be, if we obeyed these exhortations. The Lord's compassions are new every morning (Lam. iii. 22, 23). He will wake us to hear His voice morning by morning (Isa. l. 4). If we hear His voice, surely we shall want Him to hear our voice, not only in prayer in the morning, but in speaking of His precious truth. How helpful it would be in the homes thus to speak at all times of the Scriptures, and how this would check worldly conversation. But it must be that the truth is in the heart first. Do we not feel the need of thus emphasizing these privileges in these sad times when the Scriptures are not even much read, even by some who profess the Name of the Lord? It may be said that if the things of God form so much of the conversation, this will lead to a light talking about them. Not if they are loved, and God is revered. Oh that God, in grace may work giving a real love for the Scriptures, so that they will be esteemed more than necessary food (Job. xxiii. 12), and as a fire in the heart, causing the lips to speak often about them (Jer. xx. 9). If there is a godly enthusiasm

for the Word of God, those about us will feel it, the children will think more about the Scriptures and will want to read and learn them (2 Tim. iii. 15). For the Bible is such a wonderful book, that it attracts children, even naturally, and in answer to prayer, if those about them love it. We little know how children are hindered through neglect of the Words of God. Oh that we may love them intensely, and spend time over them, and all that God may be exalted in true and godly enthusiasm for His revealed, and unchanging Word.

EVERLASTING.

HOW we fail to realize what this one word means. The mind can understand somewhat about thousands of years. But that which lasts *for ever* is beyond our mental grasp. Yet we often have the words "*everlasting*" and "*for ever*" brought before us in the Scriptures. How concerned many would be if they really *thought and felt* they were on their way to live with the devil and his angels *for ever*. Yet this is a solemn fact, as Matt. xxv. 41 tells us. Also we read in 2 Thess. i. 8, 9 what will be the portion of those who *know not God, and obey not the Gospel* of the Lord Jesus. Such, as verse 9 says, will be punished with *everlasting* destruction from the presence of the Lord. But, alas, though there are many such passages in God's unchanging Word, few are troubled about their sins, and the dreadful future of those who live and die without God. Why are so many careless as to their present and *eternal* future? Satan hath blinded their minds, and they are willing to be ignorant about these solemn realities (2 Cor. iv. 4). To begin with, *all* are in this sad condition, but God, Who is from "*everlasting to everlasting*" (Psa. xc. 2), and Whose *mercy is from everlasting to everlasting* (Psa. ciii. 17), has in wondrous grace made a way, only one way, whereby sinners must be saved (Acts iv. 12). It is by the death of Another, The Lord Jesus, Who was God, and Who willingly died, giving His life a Ransom for many (Matt. xx. 28). And those who trust in His finished work on the cross, are saved, and safe in Him *for ever*. They have *everlasting life* and shall not come into condemnation (John iii. 16, v. 24). Such will live with Christ eternally (Rev. xxii. 5). But only those who are saved *will* be thus blest *for ever*, and *all* through the precious blood of the Lord Jesus. Do you wonder, dear reader, that sinners saved are concerned about those who are still dead in sins, and in darkness as to their eternal future? The marvel is that we are not more troubled about such. Not a few imagine that God will not punish sinners, and thus they hope all will be well after this life. But God's Word is *for ever* settled in Heaven (Psa. cxix. 89). "God is not a man that He should lie, neither the son of man that He should repent (change His mind)":—Hath He said, and shall He not do it? or hath He spoken and shall He not make it good?" (Num.

xxiii. 19). Thus many who are deceived now, will find, that after death for unsaved sinners there is the Judgment. For even as John iii. 16 (which is so often quoted by young and old) is blessedly true, so verse 36 of the same chapter is true. The wrath of God is terrible, but righteous. Oh that some who read this message may be aroused by God the Holy Spirit to see that unless they are saved through the blood of Christ they will be *eternally* sent away from the presence of the Lord, where there will be weeping and gnashing of teeth, Luke xvi. 19-31 is indeed solemn, so is Mark ix. 43-48. But such passages are not liked, neither are they believed, else sinners would be concerned and troubled. But all that God has revealed is true, not one word shall fail, and too late many will find that they have rested upon a false hope as to the life hereafter for those who despise God, and the work of the Lord Jesus for sinners. "The wages of sin is death"—the second death (Rev. xx. 14, 15). "But the gift of God is eternal life through Jesus Christ" (Rom. vi. 23). Do you ask, as one of old what you must *do* to have eternal life? You can *do* nothing. *All has been done* by God's beloved Son, and now God *gives* eternal life to all who believe on Him. Such will be everlastingly blest in Him Who died for sinners, but only such. Where will you be, dear reader, *eternally*?

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—February, 1915.

Day	Isaiah	Matthew	Learning	Explain
1	lxvi. 5-11	iv. 8-16	Matt. vi. 19	
2	lxvi. 12-16	iv. 17-25	" 20, 21	
3	lxvi. 17-21	v. 1-12	" 22	
4	lxvi. 22-24	v. 13-26	" 23	Matt. v. 39
5	Jer. 1. 1-3	v. 27-37	" 24	
6	i. 4-10	v. 38-48	" 25	
7	i. 11-16	vi. 1-5	" 26	
8	i. 17, ii. 4	vi. 6-13	" 27, 28	
9	ii. 5-13	vi. 14-23	" 29	
10	ii. 14-19	vi. 24-30	" 30	Matt. vi. 31
11	ii. 20-27	vi. 31, vii. 5	" 31	
12	ii. 28-37	vii. 6-14	" 32	
13	iii. 1-11	vii. 15-23	" 33	
14	iii. 12-19	vii. 24-29	" 34	
15	iii. 20, iv. 2	viii. 1-7	Jer. ii. 11	
16	iv. 3-12	viii. 8-17	" 12	
17	iv. 13-22	viii. 18-27	" 13	Matt. viii. 12
18	iv. 23-31	viii. 28-34	" iii. 21	
19	v. 1-6	ix. 1-8	" 22	
20	v. 7-13	ix. 9-17	" 23	
21	v. 14-23	ix. 18-26	" 24	
22	v. 24-31	ix. 27-34	" 25	
23	vi. 1-8	ix. 35, x. 4	" iv. 23	
24	vi. 9-17	x. 5-15	" 24	Matt. ix. 37, 38
25	vi. 18-25	x. 16-25	" 25	
26	vi. 26-30	x. 26-33	" 26	
27	vii. 1-7	x. 34-42	" 27	
28	vii. 8-16	xi. 1-6	" 28	

NOTES ON MEMORIZED VERSES.

The memorizing of Scripture IF DONE SPIRITUALLY is very profitable. I would emphasize spirituality, because nothing is beneficial unless there be fellowship with God, and a true desire to PLEASE HIM. Merely mental knowledge of the Lord's will is of small advantage, yea it may only increase responsibility, and consequent loss at the Judgment Seat of Christ. How precious it is to belong to Him, and to delight in PLEASING HIM. This is the only friendship which is worth seeking, all others must be included therein, or they are naught. The Holy Spirit WILL enable, but there are MANY NATURAL HINDRANCES, and few are willing for the isolation from worldliness and worldly companionships (often professedly Christian) which this involves.

Matt. vi. 19-25.

We are sometimes told that the address on the mount is not heavenly enough for the present dispensation. Beloved friends, are we heavenly enough, in our daily life, to reach up to it? Thanks be unto God, His redeemed people are in "heavenly places in Christ" (Eph. i. 3, ii. 6), but how often they act as if belonging to this world (Col. ii. 20). Let each one ask: How many treasures have I in heaven? 1 Tim. vi. 17-19 may be pondered. It is so easy to be fascinated by the attractive bait of a passing world (1 Cor. vii. 31), but the things that are not seen are eternal (2 Cor. iv. 18). The negative and positive commands of Matt. vi. 19, 20 must be emphasized *together*, lest we wish to obey 20 without 19, or 20 *before* 19. If we desire the things of earth, we cannot value the things of God as He would have us value them. Do we seek wealth? We seek shackles. Would we have a beautiful house? It will only be a cage. Do we want jewellery and fashionable changes of clothing? We embrace tinsel that is not transparent, but that, in a measure, blots out the glory of the Lord. Oh the *vanity* of earthly desires (Eccl. i. 2). The spirit of Esau, who for one morsel of meat sold his birthright, is more common than we think, and it is akin to that of Judas—and stepping stones to this evil are always accessible, and backsliding is imperceptibly gradual! (2 Pet. iii. 17, 18).

Matt. vi. 26-34.

These verses refer to Lev. xxv. 20. In other words, there is not argument for *idleness*. The thought is that *spiritual* things must come *first*, *anxiety* is forbidden. The Lord's stress upon work is seen in that He called disciples, on at least three occasions, while at *their daily toil*, thereby showing His condemnation of laziness, but also that "getting

on in the world" must be laid low. "How much have I lost for Christ to-day," is a question we may well ask ourselves. *Against* laziness we also recollect 2 Thess. iii. 11-13, and many verses in Proverbs regarding the sluggard. Lack of spiritual perception leads to the extremes of *idly* curious interest in "religious things" AND business engrossing. May the Lord preserve His people from both sins.

Jer. ii. 11-13, iii. 21-25.

Many verses in these chapters show God's tender pleading, and the utter foolishness of sin. The Eastern rock-cut cistern would be worthless if broken. But how much better even than a whole cistern is a *fountain*! We remember Zech. iv. 12; the Lord continually meets the needs of His own. We have *His fulness*. The "weeping and supplication" of chapter III. reminds of xxxi. 9 and Zech. xii. 10. When God begins a work, there is often much anguish. The stony (or rather rocky) ground hearer, with a *layer* of "sentimental" earth on the surface, receives the truth with emotional joy. There is true joy in salvation (Luke xv. 7 and 1 Thess. i. 6), but the *nature* of sin must be impressed. It is dangerous to heal a wound slightly; the evil is kept beneath the skin but will break out, and break out more seriously still (2 Pet. ii. 19-22).

Jer. iv. 23-28.

Here we have the righteous wrath of the Lord. The allusion is, first, to Gen. i. 2. Indeed, the word "void" only occurs there, and in Isa. xxxiv. 11 ("emptiness")—in *each* case with the term rendered "without form" or "confusion." It is well to recognize and realize God's right to *punish*. He is not a man: He is *holy* in His judgment, and iniquity deserves *holy* severity. The allusion strengthens the thought that Gen. i. 2 ("The earth became without form and void") speaks of ruin *subsequent* to Gen. i. 1, evidently through Satan's sin. The "darkness" of Gen. i. 2 is parallel with "they had no light." Doubtless there have been *illustrations* of this terrific judgment, even in Israel's land. A parallel exists between *many* of God's workings.

If verse 28 is solemn as to the ungodly, it is refreshing to the believer, who knows that eternal life is a gift which will not be called back. Our Heavenly Father will not prove untrue. His precious promises shall be fulfilled in Christ, and He will glorify His Name in *bringing many sons to glory*. Let us therefore be encouraged in Him, and give thanks.

Correspondence from any exercised before the Lord ever welcome:—Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.

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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. xv. No. 3
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"A Monthly—the Lord enabling—of Bible witness, to exalt Christ, and to emphasize separation from the world, even when religiously disguised, that there may be preparation in the Holy Spirit, and thus in holy fellowship, for the Coming again of the Lord Jesus (Rev. xix. 7.)"

EDITED BY
PERCY W. HEWARD.

"And Thomas answered and said unto Him, My Lord and my God." John xx. 28.

"Christ, Who is over all, God blessed for ever." Rom. ix. 5.

"In the beginning was the Word, and the Word was with God, and the Word was God." John i. 1.

"Who . . . made Himself of NO reputation, and took upon Him the form of a servant." Phil. ii. 6, 7.

"Herein perceive we the LOVE!" 1 John iii. 16.

"The Son of God Who LOVED

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me and gave Himself for me." Gal. ii. 20.

"I count all things but loss . . . that I might know Him." Phil. iii. 8-10.

"And it shall be said in that day, Lo, This is our God," Isa. xxv. 9.

"And this is His Name whereby He shall be called, the Lord our Righteousness," Jer. xxiii. 6.

"The remnant shall return, the remnant of Jacob, unto the mighty God." Isa. x. 21 with ix. 6.

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A WORD OF INTRODUCTION.

IT is only by grace that we can speak of grace, and therefore God's grace-saved people should be very gracious. If they had been left to themselves, they would have been left to judgment. "Our own way" never leads to God. Realizing this, we would seek with humble joy, to make known our assurance of salvation, and the ground of confidence, even the Word on which we have been caused to hope (Ps. cxix. 49).

Conscious that dear children of God differ, yet that no difference can please Him, we would desire to make known that which is impressed on our hearts from His truth, and if any feel this is not His teaching let them not be offended, but either search the Scriptures more fully, or correspond, or both—and all to His glory.

The solemn crisis through which God's dear people are ever passing, is a very definite call to prayer, and He delights in all spiritual longing after more of His will, more separatedness from the world, more fear of grieving Him, and more likeness to our soon coming Lord.

"REJOICE IN THE LORD ALWAYS."

E'en when the way is dark and drear,
E'en when the foe is strong and near,
Joy in the Lord;
He knows the heavy grief and pain,
He knows the constant stress and strain—
How can His blood-bought saints complain?
He will reward!
Why should we doubt His truthful Word?
Why should we fear prayer is not heard?
In Him be glad,
Troubles may press all sides around,
But His true grace will yet abound,
His faithful ones will soon be crowned,
Why then be sad?
'Tis well to grieve o'er sin and wrong,
But not to lose a cheerful song—
He will not fail!
He knows the end, and loves, and cares,
He will fulfil our earnest prayers,
Faith never of the Lord despairs—
He will prevail.
Joy in the Lord always, nor doubt,
His blessings compass you about,
He lives for aye.
His everlasting love will keep
All of His chosen, gathered sheep,
His plan is fixed, His counsel deep,
Trust day by day.

WORDS OF ENCOURAGEMENT.

"I will Hear; for I am Gracious." It is deeply important that God's dear people should live soberly, righteously, and godly in this present age. They have a responsibility towards others. They must not be selfish in home, or daily business. It is their privilege to be thoughtful, courteous, gentle, and, in every respect, those who adorn His doctrine. Oh how much depends on little things! How many evils are linked with carelessness, unconcern for others, and then *self-defence*, with unhelpful words, when friction has been caused. But these sins can never be well pleasing unto the Lord.

The passage before us is also suggestive of the *tenderness* of Him Who notices a falling sparrow. And do you think, tried, fellow believer, that your Heavenly Father has forgotten to be gracious unto you? Nay, He loves with an unchanging love, He cares with an unchanging care, He knows the way that you take, and He *will not* fail you. Trust Him more: you cannot trust Him too much.

It is delightful to feel that not only is *nothing* too hard for the Lord, but also *nothing* is too small for Him. Therefore as to *nothing* be anxious, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." He will hear the feeble desire; your groaning is not hid from Him. He says still, "I have surely seen." Can you not have fuller confidence in Him? Your Heavenly Father is inviting you to fuller experience of the timeliness of His grace (Heb. iv. 16.) Learn your Lord's lesson and rejoice in it, yea, rejoice in everything that is His, because you delight in Him.

A LETTER TO THOSE WHO WOULD PLEASE THEIR LORD.

"EVEN SO, FATHER: FOR SO IT SEEMED GOOD IN THY SIGHT." Matt. xi. 26.

"NAY BUT, O MAN, WHO ART THOU THAT REPLIEST AGAINST GOD?" Rom. ix. 20.

"SHALL NOT THE JUDGE OF ALL THE EARTH DO RIGHT?" Gen. xviii. 25.

DEAR FELLOW BELIEVERS,

For, I trust, we are thus characterized—it is a mercy to *believe*. Truth is wonderful *beyond* human comprehension, but "*by faith we understand*." Although "we see through a glass darkly," and acknowledge our acquaintance with but "*parts of His ways*" (Job xxvi. 14), yet we are caused, in grace, to rest upon His unchanging love, and wisdom and power. "O, the *depth* of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out."

There is a great need that our faith should grow *exceedingly* (2 Thess. i. 2), and that *vaunted logic* should be laid low. There are many things *beyond* us; there is *nothing* beyond our Heavenly Father. All time and eternity are naked and laid bare to Him. Nothing can surprise Him, nothing can thwart Him. In this we rejoice, yea, and will rejoice.

"Human reasoning" has the marks of ruin upon it, and if we exalt this in the understanding of the ways of *God*, we make an error which will rob us of much "Joy and peace in *believing*" (Rom. xv. 13). It is remarkable how *faith* is linked with true happiness (Cf. i. Pet. i. 8). If we proudly seek to probe everything, we only cause ourselves pain. "The *secret* things belong unto the Lord our God" (Deut. xxix. 29). There is more covert pride than we realize. The mercy of God has shown us the danger of trusting to self for salvation. How can we dare to trust to self for wisdom? (See i. Cor. i. 30, 31). We should call to mind the precious, obedient trustfulness of God's ancient servants (i. Pet. i. 12), and quietly wait His solution of our difficulties. Enough is revealed—yea, revealed to and impressed on our hearts—to make us thankful. Enough is known to silence objection. We acknowledge our limitations in all else; why not in this also? "The secret of the Lord is with them that fear Him": His ways are in the sanctuary, as Psa. lxxvii. shows. We learn, *via* worship.

"But I cannot reconcile Scripture with Scripture," say some beloved friends. Are you ever Divinely commissioned so to do? Who are *you*, to reconcile verses of truth which have *never* been at variance? "Oh," you add, "These difficulties *really* disturb me." In this fact, behold your own failure, and your Heavenly Father's wisdom. If the gospel *commended* itself to unfallen men, there would be *merit* in its acceptance. "Nay, the word of the cross is to them that perish *foolishness*," and God graciously enables us to test ourselves, and one another, by leaving unsolved difficulties. Only true *faith* will truly remain through the test, but such faith cannot be broken. A child may not be able to grasp how light travels, how the earth is upheld, how the plants grow: but are the *facts*, in any way altered by ignorance? We rejoice in the knowledge of sins forgiven through the precious blood of our Lord Jesus. We confess we deserved nothing but judgment. We see that man is born a sinner, and except he be born from above, he cannot see the Kingdom of God. Yet God, Who *righteously* punishes, delights in *mercy*, and, in His Name, we declare the gospel to *every* creature. Faith does not stop to reason or object: Faith delights to obey (Psa. cxix. 60). And if there be a temporary confusion, Job xxxviii. may be a helpful tonic.

The grace of God is very wonderful. If only we

ponder *this* more, in the gentle leading of the Holy Spirit, we shall be *full* of thanksgiving. We were doing evil continually. God did not *need* us. We could give Him nothing acceptably, except that which He first gave us. Yet He deigned to love us with an everlasting love, and with cords of kindness to draw us. Whereas the treasures of His grace were hidden from the self-righteous, the wise and the prudent, they were revealed to us. Search your own heart, dear reader—can you find a reason *there*? Consider your fellow creatures, can you with self-satisfaction contrast yourself? Is not the only solution “Even so, Father; for so it seemed good in Thy sight!” Well may we praise for unmerited, loving-kindness, so full and free, including the gift, and agony, and death of His Beloved Son.

The danger of human argument is clearly brought out in Rom. ix. The *honour* of God should be very prominent in our heart's realization. The almightiness of the will of God is very real, yet He rightly finds fault with those who sin. His permission is *not* His approval. Let not the mind be occupied with “*speculation*.” As there is rather *occupation* with Christ, and for Christ, there will be a holy hatred of the “fiery darts of the wicked one,” which seek to assail our rest in His grace and wisdom. The shield of faith should never be laid aside for one moment. If we meet the critic and the infidel on their *own* ground, we leave our vantage ground, and dishonour our Lord. The Holy Spirit never leads us to fraternise with those who war against Him.

The beautiful childlike attitude of Abraham needs present day parallels (Gen. xviii. 25). God is righteous, we *know* this. When the apostle in Rom. iii. brings forward the wrestlings of the human mind to grasp these things (Rom iii. 3, 5), he may refer to thoughts which he had once experienced. But he seems to say, in this connexion too, “Let no man trouble me.” Truth had too deeply entered his *heart* to allow of distraction by such problems. He *knew* *Whom* he had believed, and could quietly leave everything with Him. And, dear friends if we *know* our Heavenly Father, we shall realise it to be impossible that He can be anything but perfect, and holy and right. May this be our quiet, unshaken confidence, to the praise of the glory of His grace. Thus will there be the powerful witness, which is beyond the platform of human choice—the powerful witness of heavenly and daily communion with God.

Yours earnestly in His mercy, through the precious cleansing blood of Christ, FOR EVER.

PERCY W. HEWARD.

All Scriptural study should be that God may be exalted. His people's profit is linked but secondary. They will profit as they *do*, and *not only hear*, and this will honour God.

“IF THE LORD WILL”—(James iv. 15).

By the grace of God we can expect to gather around Him Whom our soul loveth to search the words of truth, and to encourage ourselves in His gracious provision for every need, emergency and trial. Looking up to God for the guidance of His Holy Spirit, we would heartily welcome any who bear and love the precious Name of Christ, that He may be exalted (Mon. 8, Thurs. 8, Sat. 7, at 61, Upton Lane, Forest Gate; also Thurs. 8 at 43a, The Broadway, Walham Green. Further particulars gladly sent.

4th and 11th, 8 p.m.—Gen xxviii. 10-22.

- (1) The dream and the ladder.
- (2) Bethel and its pillar.
- (3) Vows and titles.

1 Corinthians.

- (1) Right and wrong speaking of others, the need for grace.
- (2) “I”
- (3) Baptism and its teaching.
- (4) God's after-realised over-ruling (“Lest”)

6th and 13th, 7 p.m.—Outline of the Book of Numbers.

- (1) The work of the tabernacle (continued).
- (2) Out of the Camp.
- (3) The importance of the home.

8 p.m.—Acts xvi. 16-34.

- (1) Evil spirits.
- (2) The sufferings of saints.
- (3) The power of praise.
- (4) The jailor, and God's grace.

18th and 25th, 8 p.m.—Gen. xxix. 1-35.

- (1) The shepherds of Padan-Aram.
- (2) The power of love.
- (3) Laban's methods.
- (4) The names of Jacob's sons.

1 Corinthians.

- (1) The word of the cross.
- (2) Quotations.
- (3) “In the wisdom of God.”
- (4) “The foolishness of preaching.” What does this mean?

20th and 27th, 7 p.m.—Outline of the Book of Numbers.

- (1) The Nazarite.
- (2) The high priest's blessing.

8 p.m.—Acts xvi. 35-xvii. 12.

- (1) Mode of release.
- (2) “As his manner was.”
- (3) The nature of envy.
- (4) The gospel of the kingdom.
- (5) The Bereans.

SUGGESTIONS FOR PRAYER.

“Wait on the Lord” Psa. xxvii. 14.

1. For the Lord's gracious work among His own people that they may be strengthened with all might, and caused to live in holy separatedness.
2. For gospel testimony to Israel, that it may be plain and earnest, and accompanied by godly living.
3. For encouragement in the homes of God's dear people.
4. For His saving work from a ruined and disturbed world.

THE CHILDREN'S COLUMNS.

STONES.

THERE are, as we all know, many different kinds of stones, some of little value, others very costly. We are told, in 1 Chron. xxix. 2, that when David was preparing for his son Solomon, to build the house of God at Jerusalem, among his treasures were onyx stones, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance. We see, in verse 3, that David prepared so much because he set his affection to the house of his God. It is just the same now. Sinners who are saved through the precious blood of Christ, if they love God very much, because of His love to them, will delight to give unto Him that which is costly. The temple at Jerusalem was for God to dwell in, and therefore it was to be, as we are told in 1 Chron. xxii. 5 "EXCENDING MAGNIFICAL." God is so holy, and so great, yet He deigned to dwell in a building made by man. He also dwells with those who are humble (Isa. lvii. 15). Oh what condescending love. But how few thank God for His wonderful love in the gift of His beloved Son, Who died for sinners; Who fulfilled all the will of His Father. How different were Israel to whom God gave His laws on two tables of stone, which were broken at once. (Ex. xxxii. 16, see xxxiv 1.) Oh how solemn. It is easy to disobey God, but like Israel of old, sinners now are not sad when they grieve God, till He, in His mercy, begins His gracious work by His Spirit.

In Ezek. xxviii. 14 we read about STONES OF FIRE. Fire is often mentioned in the Holy Scriptures in connection with God's presence. This makes us think of Heb. xii. 29, "OUR GOD IS A CONSUMING FIRE." Yet He is a God of love as well. We see this throughout Scripture Ex. xxviii. 6, 12 shows God's mercy and love. For on the two STONES UPON THE SHOULDERS of the ephod the names of the twelve tribes were engraven, and Aaron bare their names before the Lord. God is always mindful of His Covenant, and Israel are still remembered by Him, and though they now despise the Lord Jesus, their Messiah, they will, in God's wondrous mercy, be brought low. Then they will mourn for all their sins, and thus in grace God will plant them in their own land, where they will dwell safely, and do His will. Now I want us to turn to Joshua iv. 2. When Israel had passed over Jordan, Joshua commanded the people to take up TWELVE STONES out of the midst of Jordan, (verse 5) and these Joshua pitched in Gilgal (see 20, 24). This would bring before us how that sinners are brought out of God's wrath, and saved for ever by His grace alone. But verse 9 tells us how Joshua set up TWELVE STONES in the place where the priests' feet stood. And it says they are "there unto this day." Does

this picture those who are left under God's righteous wrath for ever? Oh how terrible, see John iii. 36. But Satan has so deceived, and blinded the minds (2 Cor. iv. 4) that multitudes, both young and old, imagine God will not punish sinners. But they forget He is so righteous that He cannot go from His truth. Oh that some may see this even while reading this message. For if we read of stones of fire, glistening stones, and all kinds of precious stones (see Rev. xxi. 19) we also are told in Job xxviii. 3, about STONES OF DARKNESS. Then, in Isa. xxxiv. 11, about STONES OF EMPTINESS.

We see by Mark v. 5, how sin makes sinners very unkind to themselves. This man lived among the tombs, and he CUT HIMSELF WITH STONES. But when the Lord Jesus saved him, how wonderfully he was changed (verse 15). Not only are sinners cruel to themselves, but we read how they took up STONES to cast at the Lord Jesus when he said that He was God (John viii. 59). Also they stoned to death God's servant Stephen (Acts vii. 59.) So we learn how unkind sinners are both to themselves and to others. But when in God's mercy any are saved, there is a wonderful change, for such are brought out of darkness into God's marvellous light (1. Peter ii. 9). And those who are thus blest and privileged — saved for ever, through the precious blood of Christ, are said to be LIVING STONES, WHO ARE BUILT UP A SPIRITUAL HOUSE, and Eph. ii. 21, 22, tells us for Whom this spiritual house is:—AN HABITATION OF GOD THROUGH THE SPIRIT. We notice the words FITLY FRAMED TOGETHER. Everything will be perfect then, and all believers will fit so beatifully together—There will be no flaws in that glorious building, and verse 20 tells that Jesus Christ Himself is the Chief Corner Stone. Sinners are saved by Him, and He is the One Who holds and will hold all together. Saved ones are being prepared now, AS LIVING STONES, like the stones for the temple: then they will be built up. And God Himself will dwell in that building, which will be more glorious than Solomon's temple. How I long for many to be saved, and to be AS LIVING STONES, and all by God's grace.

Glist'ring stones, and stones of fire,
Which those who see them must admire;
Of different sizes, colours too,
Bring God's creative power to view.

On stones prepared God wrote the Law,
His wise commands, fixed, firm, and sure,
Which Israel broke—they kept not one—
But Christ His Father's will hath done.

God's House on earth of stones so rare,
With living stones will not compare;
When lost ones, saved by sovereign grace,
Are made God's heavenly Dwelling Place.

Prepared by God's Almighty skill,
As living stones are saved ones still,
Made ready here, in mercy wrought,
And then by God together brought.

As living stones, God's saints are built,
A spir'tual house, through blood once spilt,
Made ready now by grace alone,
With Jesus Christ—the Corner Stone.

God's house was built in days of old,
With costly stones, grand to behold;
But grander far God's house will be,
With living stones eternally.

God's habitation, vast and great,
Has living stones; His saved ones wait,
For God His purpose to fulfil
According to His sovereign will.

Then humble ones by blood made nigh,
Will be exalted, set on high,
As living stones without one flaw,
Where God will dwell for evermore.

CLOTHING—

TO THE GLORY OF GOD.

A few words for young believers and older ones too.

Our Heavenly Father has lessons for us in *everything*. We can preach Christ by our dress, or, *alas, we can preach the world*. I do not mean that children of God have a *uniform* now, any more than a badge, by His appointment. In *some* respects Israel had this of old (Num. xv. 37, 41). And *then* the priestly garments were described at great length, every one of them suggestive of the Lord, and His blood-bought people. It is *quite* undispensational now to have "priests" and ceremonial attire, though there is nothing *in-trinsically* wrong therein. We need to learn that an action may be *right* in some dispensation (e.g. instrumental music in the worship of God), and *absolutely out of place in another*. The Lord Jesus, in connection with dispensational arrangements (which always test the more because they are not necessarily wrong, as, for instance, stealing), said "If ye love Me, keep My commandments."

The words which were used of God to suggest meditations on clothing are found in Is. xxiii. 18. "To eat sufficiently, and for durable clothing." Here we have a reference to the coming day of glory, but the Scripture stress on simple food and raiment comes to mind (1 Tim. vi. 8), and the word for "raiment" here strikingly denotes "coverings." Here is a *Divine* lesson. We do not want "decorations," only "coverings": we should not dress up to be *seen of men*. The whole idea of so acting is, as Matt. vi. amply shows, *against the will of God*. Yet *believers cling to fashions and gaudy colours, or plainer colours with worked-up display*. Why this imitation of the ruined world? It is surely foolish, it is dishonourable, and dishonouring to the Lord. It deceives the world as to the *value* of our real privileges in Christ. Beloved friends, it is time for godly *separation* in this matter. A tiniest act may, as 1 Cor. x. 31 reveals, be to the glory of God,

and His dear people need to ask themselves if their clothing can be *truthfully* characterized thus. It is easy and natural to put aside the question, but let us have the frankness of love to Him, and seek to lay aside every weight. The Holy Spirit has spoken in Scripture, and disciple likeness is the true proof of discipleship, nor is a grumbling obedience any obedience at all (Mal. iii. 14. marg.)

When God first of all found clothing He gave that which was, indeed, *durable*, but not only so, that which spoke of the *necessity* for atonement. Yes, beloved friends, the wearing of clothes, as the eating of animal food, is *very humbling*. Shall we hide this fact as many do with respect to humbling funerals, by gorgeous parade and display? If we do so, without any warrant, we help others on the paths of unconcern.

When the Lord brought Israel through the wilderness He did not allow changes of fashions (Deut. viii. 4). An immense amount of money and time are still wasted because believers are afraid, or at least half afraid, to be "outside" and "thought peculiar." But the reproach of Christ is *positive treasure* in the esteem of faith (Heb. xi. 26). The Scriptural emphasis, for example in Prov. i, on *spiritual* decorations is very helpful. Many neglect that which is *inward*, because of time spent (rather, wasted), on that which is outward. 1 Tim. ii and 1 Pet. iii speak very definitely on this point. Grand array does not belong to a *suffering* brotherhood, linked with those who wandered about in sheepskins, and goatskins. When God approved robes of glory and beauty, they were *symbolic*. Have we anything for a parallel now? The contrast between Matt. iii. 4. and xi. 8, is very, very heartsearching. Let us illustrate Matt. vi. 19, 20 in all things, to the honour and praise of our God.

IMMEDIATELY.

He received sight (Mark x. 52).
He was cleansed (Mark i. 41, 42).
The fever left her (Mark i. 30, 31).
She was made straight (Luke xiii. 13).
The man was made whole (John v. 8, 9).
His mouth was opened (Luke i. 63, 64).
The doors were opened (Acts xvi. 26).
Satan cometh (Mark iv. 15).
Some are offended (Mark iv. 16-17).
The angel smote him (Acts xii. 23).

"Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."
Prov. iii. 5, 6.

TALKS ABOUT PRESENT-DAY NEEDS.—3.

SINGLE-HEARTEDNESS.

There is such an emphasis on the *heart* in the Holy Scriptures that believers are exhorted to keep their hearts with *all diligence* (Prov. iv. 23). The psalmist said "Thy Word have I hid in mine heart, that I might not sin against Thee" (Psa. cxix. 11). May we by grace do likewise, that we may serve God in singleness of heart (Eph. vi. 6. Col. iii. 22). Do we not feel the great need of having *one object*—the glory of God? It is so easy to be distracted. But God's grace is sufficient to keep amid all the rush of these last days. If we allow "other things" to enter in, we shall fail in seeking to please Him, Who pleased not Himself, but died willingly for ungodly ones. If saved in God's mercy, what lives of single-heartedness ours ought to be! Alas, how we fall short of this blessedness. The psalmist had *one object*: He said "One thing have I desired." It is well to have a longing, but he went further, saying "That will I seek after" (Psa. xxvii. 4). It is easy to want to please the Lord, but to seek Him *first*, and His Kingdom, is a strain (Matt. vi. 33), hence the failures in the lives of believers. Oh, that we may have the determination of God's servant when he said, "This one thing I do" (Phil. iii. 13). Salvation is absolutely free. But when saved there is so much the redeemed can do, yet it is all of grace. We should praise God for every *desire* to please Him, and for enabling mercy (Heb. xi. 6). It is wonderful that we can do anything to please God Who is so holy and great.

When God wonderfully worked, and the Holy Spirit was poured forth on the day of Pentecost, there was gladness and singleness of heart among His people. There was a blessed *oneness*, and God kept on adding (Acts ii. 46. 47). But, alas, sin and pride soon came, and spoiled the witness. Oh that we may grieve over the ruin through sin, and may we ask the Lord in His mercy to grant a reviving in these sad times, that His people may, with singleness of heart, serve Him in life as well as in words. There is a stress on the condition of the heart in the Scripture of truth, and God said to His servant Moses, when He gave the commandment concerning the making of the Tabernacle, "Of every man that giveth it willingly, *with his heart*, ye shall take My offering" (Ex. xxv. 2). The Lord hates a divided heart (Psa. xii. 2). Those who have a divided heart or mind, lack fixity (James i. 8, see iv. 8). The true heart is that which pleases God, and we are exhorted in coming to Him, to come with a true heart (Heb. x. 22). May we be watchful as we approach God in prayer. Let us search our own hearts, and ask Him to search us, and to show us wherein we have grieved

Him. God is so holy, and if our hearts are not single, and our object His glory, we cannot be well pleasing unto Him. He cannot receive service from a *divided heart*. The psalmist said "With my *whole heart* have I sought Thee" (Psa. cxix. 10). And again "I will keep Thy precepts with my *whole heart*" (Verse 69, see Psa. lxxxvi. 11). When there is whole-hearted service unto the Lord, He is exalted and we are blest, and encouraged to go forward. The faint-hearted ones will fail to bring God glory. But those who, with fear and trembling, in *singleness of heart*, serve Him, will not please men but they will please Him, Who gave Himself to save them from God's righteous wrath. The Lord will work wondrously for those who are *perfect, sincere in heart*, (2 Chron. xvii. 9) and no good thing will He withhold from those who are *upright in heart* (Psa. lxxxiv. 11). The *pure in heart* are blessed, and such shall see God (Matt. v. 8). Oh that God may in mercy work, and give us grace to see our failures, and power to do the things that please Him in real singleness of heart, serving Him in daily life, and all by His grace. Surely there is great cause for sorrow of heart, and prayer to God for an awakening as to the need of open heartedness, even unto Him. God is able, and He will work mightily when His people are bowed before Him, to put aside the things that hinder whole-hearted services unto Him, in these solemn times, "The Coming of the Lord draweth nigh" (James v. 8). The time for showing our love to Him amid difficulties is drawing to a close. Oh that there may be from Him, an awakening and such service, that He, in all may be glorified in the lives of His people, and all by His grace and inworking. To this end may our hearts be now humbled before Him in *deep humility*, that He may give us *one heart* to do His will (2 Chron. xxx. 12).

WITHOUT.

All by nature are described, in the Word of the living God, as being **WITHOUT CHRIST** . . . having no hope, and **WITHOUT GOD IN THE WORLD**" (Eph. ii. 12). When our first parents sinned they were sent forth from the garden of Eden, away from the presence of God (Gen. iii. 23, 24). And ever since man has been **WITHOUT GOD**. Yet few are troubled about their sad condition, and though they are **WITHOUT HOPE**, many have a false hope, and imagine all will be well with them at last. Thus Satan goes on with his subtle work of deceiving (2 Cor. iv. 4). We read in Rev. xxii. 15 about those who will live for ever **OUTSIDE** God's presence, being "**WITHOUT**," and not in the place of blessing. It is solemn to be **WITHOUT GOD** now, but what will it be to live eternally **WITHOUT HIM**? Can any describe the future of those who live and die **WITHOUT** God's wonderful salvation? For though

all, to begin with, are far from God "dead in sins," we read of One Who died for sinners, the Son of God. Oh, what love! To Israel of old God said, "It is THE BLOOD that maketh an atonement for the soul" (Lev. xvii. 11). In Heb. ix. 22, we have the words, "WITHOUT SHEDDING OF BLOOD IS NO REMISSION." No forgiveness for sins. Yet many despise the shed blood of Christ, even as they reject HIM. But He is the only Way whereby sinners must be saved (Acts iv. 12). His blood has been shed—salvation is free, WITHOUT MONEY AND WITHOUT PRICE (Isa. lv. i.) But for whom? Not for the self-righteous, who fail to see that they are lost—but for SINNERS Christ died (Matt. ix. 13). How solemn are the words, "He that despised Moses' law died WITHOUT MERCY . . . of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith He was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. x. 28, 29). "It is a fearful thing to fall into the hands of the Living God" (Heb. x. 31).

THE LORD WILL KEEP.

"Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." (Isa. xxi. 3).

"Kept by the power of God." (1 Pet. i. 5).

The Lord will keep His own alway;
As they His Word and will obey,
Give quietness and peace within,
Amid the nation's strife and din.

The Lord will keep, whate'er betide,
All those who in Himself abide;
Though wars and tumults still increase,
The Lord will keep His own in peace.

The Lord will keep serene, and calm,
His chosen ones, free from all harm,
As they look up to Him on high,
And on Himself alone rely.

The Lord will keep, He will not fail,
His purpose stands, and must prevail,
Though heaven and earth shall pass away,
His words remain the same alway.

The Lord will keep: all, all is well
For those who in His presence dwell;
If persecutions shall arise,
Their life is safe beyond the skies.

The Lord will keep: His power is great,
May we not fear, but dare to wait,
For all God's truth must be fulfilled,
As God Himself hath planned and willed.

The Lord will keep, through trials sore,
May we look up, by grace endure,
Watch for our Lord, and His return,
With willing minds, and hearts that burn.

The Lord will keep: why should we fear
Though darker days are drawing near?
God will give grace, His own sustain,
Till Christ the Lord shall come again.

The Lord will keep unto the end,
His faithful ones, He will defend,
Nought should alarm, amid earth's ill,
Those walking in His sovereign will.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—March, 1915.

Day	Jeremiah	Matthew	Learning	Explain
1	vii. 17-24	xi. 7-15	Jer. vii. 23	
2	vii. 25-34	xi. 16-22	" 24	
3	viii. 1-6	xi. 23-30	" 25	
4	viii. 7-13	xii. 1-6	" 26	Matt. xi. 23
5	viii. 14-22	xii. 7-13	" 27	
6	ix. 1-6	xii. 14-21	" 28	
7	ix. 7-11	xii. 22-30	Jer. xiv. 7	
8	ix. 12-16	xii. 31-37	" 8	
9	ix. 17-22	xii. 38-45	" 9	
10	ix. 23-26	xii. 46-50	" 19	
11	x. 1-7	xiii. 1-9	" 20	Matt. xiii. 9
12	x. 8-16	xiii. 10-17	" 21	
13	x. 17-25	xiii. 18-23	" 22	
14	xi. 1-8	xiii. 24-33	1 Sam. xvi. 6	
15	xi. 9-14	xiii. 34-43	" 7	
16	xi. 15-23	xiii. 44-50	" 8	
17	xii. 1-8	xiii. 51-58	" 9	
18	xii. 7-13	xiv. 1-7	" 10	
19	xii. 14-17	xiv. 8-12	" 11	Matt. xiii. 52
20	xiii. 1-7	xiv. 13-16	" 12	
21	xiii. 8-14	xiv. 17-21	" 13	
22	xiii. 15-21	xiv. 22-27	" 14	
23	xiii. 22-27	xiv. 28-33	Psa. xx. 1	
24	xiv. 1-6	xiv. 34-xv. 2	" 2	
25	xiv. 7-12	xv. 3-9	" 3	
26	xiv. 13-18	xv. 10-16	" 4	
27	xiv. 19-xv. 1	xv. 17-20	" 5	Matt. xiv. 30 typically
28	xv. 2-9	xv. 21-28	" 6	
29	xv. 10-14	xv. 29-35	" 7	
30	xv. 15-21	xv. 36-39	" 8	
31	xvi. 1-9	xvi. 1-5	" 9	

In the grace of God we can consider the words of God. But more than consideration is needed. Prayerful attention and interest please Him, and befit blood-bought ones, being accompanied by true obedience in the Holy Spirit.

SUGGESTIONS ON MEMORIZED VERSES.

"THAT GOD IN ALL THINGS MAY BE GLORIFIED." 1 Pet. iv. 11.

Are you "isolated"? Do not complain, search your heart as to the real reason. We remember how God said to some who fasted, "Did ye at all fast unto Me, even to Me?"—Zech. viii. 5, and this question may often be applied. "Are you isolated unto the Lord, even to Him?" Is it for His sake you are outside the camp, or is there rather the "reason" of human pride, and self-assertiveness, so that you cannot agree with others? It is possible to leave all other sects, and make another sect of one's own, for "self" is essentially sectarian. May we be honest before our gracious God!

Jeremiah vii. 23-28.

God's tender dealings with Israel are very marked, and has He not worked very tenderly with us? But sin, wheresoever it be found, can never be excused. If it be laid on the spotless Son of

His love, He must bear the extreme penalty. Could anything mark more fully the righteousness of God? In these verses God shows His holy hatred of Israel's outward religiousness. He did not allow sinning, and appoint sacrifices, as if the sinner could thus be permitted to go on his own way. "Behold, to obey is better than sacrifice." If we have sinned, however, we need a sacrifice, but the people of God's choice misused this wondrous unveiling of love. The words of verses 22, 23 remind of Ex. xx: Sacrifice is not found in the ten commandments (Of. Gen. ii.) But when the nation confessed unworthiness, God showed His own gracious provision.

It is sadly possible for us to misuse prayer in like manner, even to permit laziness and failures. May there be a Divine holding back from this grievous sin, that so we may use our privileges aright.

God knew that Israel would not hearken, yet He bade the prophet preach. Human reasoning says "No," but faith owns His sovereignty (Of. Matt. xxviii. 18-20). The description in verse 28 reminds of Zeph. iii. 2. Do we receive correction? If not, we avoid truth. The *engrafted Word* always reproves, and must be received with *real meekness* (Jas. i. 21).

Jeremiah xiv. 7-9, 19-22.

The pleas of God's people in prayer are very beautiful, see Num. xiv. and Dan. ix. We remember what the Lord *is*, and what the Lord has done, and thus are we enabled to say, "Remember, O Lord, Thy tender mercies and Thy loving kindnesses; for they have been ever of old. Remember not the sins of my youth, nor my transgressions: according to Thy mercy, remember Thou me, for Thy goodness' sake, O Lord" (Psa. xxv. 6, 7). We cannot count too much on His grace, but grace reigns through *righteousness* (Rom. v. 21). The names of the Lord encourage (Acts xxviii. 20, 1 Tim. i. 1). Verse 8 calls to mind Song of Songs v, and the Lord Jesus outside the Laodicean assembly. How blessed the contrast, even as to a company *smaller* than a church, "where two or three are gathered together into My Name, there am I in the midst of them" (Matt. xviii. 20). Verse 9 further illustrates this, and Isa. lxiii. 17, 19, lxiv. 8, 12, should never be forgotten. The Lord will *not* forsake us for His Great Name's sake, for it hath pleased the Lord to make us His people (1. Sam. xii. 22). Thus this prayer of Jeremiah continues "Do not abhor us, for Thy Name's Sake" (21). So earnestly did he plead that the words of verse 11 were Divinely used, *in a certain connexion*. We remember Ex. xxxii. 10 (See Isa. lxii. 6, 7). The covenant stands, and Lev. xxvi. emphasizes this. The petition of Psa. lxxiv. 20, is not in vain. Do we trust God's *truthfulness* as we should?

1 Samuel xvi. 6-14.

The choosing of David reminds us that the foot-

steps of God are *not known*. Yet He deigns to bring His people into the sanctuary, and to make known to them His ways (Psa. lxxvii.), which, nevertheless, are past finding out. Grace is very marvellous in our salvation and *our service* alike (1 Cor. xv. 10, 2 Cor. iv. 7). What have we which we have not received? Boasting is shut out! Younger Abel, younger Abraham, younger Jacob, younger Joseph, younger Ephraim, for example, are marked out, that *no flesh* may glory in His presence (1 Cor. i. 29): we can only glory in Christ. Further, we learn that even a Samuel may be misled awhile to judge after the sight of his eyes (Contrast Isa. xi. 3). Let us seek, in the Holy Spirit, to be on our guard, for *all* self-choosing dishonours the Lord. And may not these words have been afterwards used by Satan to deepen Eliab's pride and enmity, so prominent in 1 Sam. xvii? The final choice of the almost forgotten one not only impresses, as we have noticed, the message of 1 Cor. i. 26-28, but it shows how *vain* are *human* methods of training. Let God's wisdom be acknowledged, and His work be carried through, in His power, and on His lines (Zech. iv. 6, 7, Eph. vi. 10, 13).

Psalm xx.

How many Psalms suggest our beloved Lord, and the glory of *that* day. Surely beyond David we see Him as the King in verse 9, but there is a deep lesson here as to the ancient government of Israel. The rulers were "anointed of the God of Jacob" (2 Sam. xxiii. 1), and responsible to *Him*. Thus there was a beautiful call to dependence. If they went to war, they were to fight the Lord's battles, and, as in the days of Joshua, "The Captain of the Lord's host" still brought victory (Of. Psa. lx.). There was a sound of a going in the tops of the mulberry trees (2 Sam. v. 24), and the application to-day is very real. We wrestle not against flesh and blood, but against principalities and powers, and everything naturally would make us *despondent*. But thanks be unto God, we are not left to "everything naturally." Then let us be *dependent*. God is our Father, He is our All in all; we have the *whole* armour of God. The Spirit of God is very definitely with the people of God. Hence may they rejoice (5), but all boasting must be judged. 'Tis the Lord Who giveth (6), Chariots and horses are vain (Of. Psa. xxxiii. 16, 17). Faith is a great privilege, and praise should be the continual great consequence.

Enquiries from any exercised before God, as to His precious salvation, or as to following His will more fully, or as to gatherings with a view to His glory in fellowship, are welcome to correspond.

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

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 Monthly, as the Lord enables, to emphasise His words, NOT human opinions. There are many voices in the world; there are many errors abroad; but truth is one, and as God has spoken, His blood-bought people, should simply value His instruction.

EDITED BY
PERCY W. HEWARD.

"At that day shall a man look to his Maker, and his eye shall have respect to the Holy One of Israel." Isa. xvii. 7.
"The Lord alone shall be exalted in that day." Isa. ii. 11.
"The eyes of man, as of all the tribes of Israel, shall be toward the Lord." Zech. ix. 1.
"Unto Thee lift I up mine eyes, oh Thou That dwellest in the heavens." Ps. cxlvi. 1.
"I will instruct thee, and teach thee in the way which

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thou shalt go; I will guide thee with Mine eye. Ps. xxxii. 8.
"We have no might against this great company that cometh against us: neither know we what to do; but our eyes are upon Thee. 2 Chron. xx. 12.
"Looking [off] unto Jesus the Author and Finisher of our faith." Heb. xii. 2.
"While we look not at the things which are seen, but at the things which are not seen. 2 Cor. iv. 18.

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A WORD OF INTRODUCTION.

THERE are in this land, and in other lands, millions who bear the Name of Christ. Many of them can read English, and enjoy their newspaper. Some delight in religious serials, stories of less than doubtful value, rather than in the words of God. We cannot but feel, however, that there are thousands, even as God preserved in the days of Elijah (Rom. xi. 4), who by grace wish to please Him. Such may be of different ages, and of different intelligence spiritually, but *they do want to please Him*. Such may be comprised within systems and societies which are not of His Spirit, yet *they do want to please Him*. Our desire is that, if God will, these may be reached more fully, and have more brotherly love to one another, many of God's people may soon be more of one mind, and more manifestly united in these dark days, and perilous times. Are you in mercy among them? If so, my friend, are you willing to withhold the encouragement to fellow saved ones which you owe? Are you willing to differ from your heart-exercised brethren? Is not your heart kindled with love to such?

HATH GOD CAST AWAY HIS PEOPLE? Rom. xi. 1.

Is God the Same, or hath He cast away
The people of His choice in this dark day? —
Such seemed the thought of those from Israel saved
As they beheld the nation sin-enslaved.

God's servant shows He ne'er will cast away,
Each ransomed Israelite would this display:
The fact that Paul his Lord in mercy knew
Brought all God's wondrous cov'nant into view.

God never loves—to lose or cast away;—
"A people" disobediently gainsay,
His people He will grasp, nor let them fall,
Some branches were cut out, but never all.

Election is the joy of His elect,
Who constant grace would constantly expect,
"The remnant" must His perfect plan prove true,
He will not cast aside whom He foreknew.

The days are dark, but God's own choice must stand,
And none can pluck us from His powerful hand,
The flesh may war, the world and Satan rage,
But Christ redeemed us from this ruined age.

He lives, He gives, He keeps, He intercedes,
He ever meets our ever-many needs,
He hath not cast away, nor ever will;
His cov'nant purpose He will yet fulfil.

WORDS OF ENCOURAGEMENT.

"Ye are My witnesses." The primary thought of this wonderful passage seems to be that the very fact and history of Israel declared God! The nations are summoned to bring forth *their* witnesses, and God, in contrast therewith, sets forth Israel. In the light of this verse 3 has a fuller meaning. "For I am the Lord thy God, the Holy One of Israel, thy Saviour; I gave Egypt for thy ransom, Ethiopia and Seba for thee." And there is added sorrow in the solemn words, "The Name of God is blasphemed among the Gentiles, through you, as it is written" (Rom. ii. 24).

Undoubtedly the glorious message of Isa. xliii. shall have a fulfilment. God has formed Israel for Himself, and they shall show forth His praise (21). His counsel shall stand, and the precious promise of Isa. lx shall not be broken. Our hearts rejoice at the prospect, and we know that our Heavenly Father will not be late.

But is there not also a real parallel, which Acts i. 8 implies? Are we not *living* evidences of the grace of God? are not we *living* epistles of Christ as 2 Cor. iv. puts it? "Where is now your God?" the heathen may ask. But every believer being a new creation, is a miracle. And if our lives made this more manifest there would be a striking witness to the world. We often hide the gospel of the grace of God even when our lips speak it. In all circumstances, and by what we are, and by what we are not, we are exhorted to be the Lord's witnesses. May this be our joyful response to grace, that He may be exalted.

FOR EVER.

God's Word is for ever settled in heaven (Psa. cxix. 89, Isa. xl. 8).

God's mercy is for ever (2 Chron. xx. 21, Psa. ciii. 17).

God's truth is for ever (Psa. cxlvi. 6).

The Lord Jesus is God over all, blessed for ever (Rom. ix. 5, Math. xxviii. 18).

He is the same for ever (Heb. xiii. 8, Matt. iii. 6).

He offered one sacrifice for sins for ever (Heb. x. 12, ix. 28).

His saved ones will reign for ever (2 Tim. ii. 11, 12, Rev. xxii. 5).

God's anger toward Israel will not be for ever (Psa. ciii. 9, Mic. vii. 18).

They shall inherit the land for ever (Isa. lx. 21).

The solemn future for the ungodly "Blackness of darkness for ever" (2 Pet. ii. 17, Jude 13).

He loved me, and gave Himself for me (Gal. ii. 20). We ought to love as we are loved (John xv. 9),

RESPONSIBILITIES OF FELLOW BELIEVERS.

AS TO THOSE WHO BEAR THE NAME OF THE LORD, THOUGH NOT GIVING CLEAR EVIDENCE OF A HEAVENLY BIRTH.

DEAR FELLOW BELIEVERS,

By the grace of God I would speak earnestly as to our *responsibilities*. Not that I would forget our many and great privileges. It is wonderful to be "in Christ," to be blessed with *all* spiritual blessings in Him, to be assured there will be no perishing away, but an entrance into His glory. The work of Christ *alone* is the basis of our safety: our service to the Lord *after* salvation adds nothing to *this*. By *grace* have we been saved. And, not only so, we have the words of God, with their amazing fulness, and the Spirit also helpeth our infirmities, so that every possible need, of every believer, is the subject of Divine provision and tenderest care. Well may we exalt His worthy Name, and lament our past sinful doubts and fears—which, in so many cases, are not altogether "past."

I do not want to take the eyes off the Lord Jesus, or that *introspection* may cause us to forget Him. We endure as we see Him Who is invisible. Our path through life is more straight when we look at the goal than when we gaze continually at our own footsteps. Nor must we be occupied with our brethren: the words should always ring in our ears—"Lovest thou Me *more than these*?" How wonderful that we should be able to love the Lord? Surely we delight in this privilege. But we would not overlook His linked command:—"Feed My lambs," as if to say "Love to Me involves love to them." Love which does not give is not *Divine* love (John iii. 16, Gal. ii. 20). Our love must be devoted, and willing to lose. It must be spiritually active, and His people, because dear to Him, should be dear to us. Yes, because dear to *Him*. Here is the argument of Mark ix. 41, "Because ye belong to Christ." And it is this which puts aside the tendency to a merely natural love, and which cuts at the root of love based on earthly friendship. We should love those with whom we cannot show friendship, if we have had reason to believe they belong to Christ. *Distortion* does not affect parental love, and failures do not, or should not, hinder our love to our brethren, but we are distinctly held back from friendship with any who wander (John xv. 14, 2 Thess. iii. 14-15). Indeed this is one of the responsibilities which we *owe*, and which can only be carried out by those who *feel* it painful. For as God's servant would have grieved Him had he spoken, *without* heart-weeping, of the enemies of the Cross of Christ (Phil. iii. 18), so we grieve God when we are careless as to our brethren's failure. The words of Lev. xix. 17 apply, "Thou shalt not hate thy brother in thine heart: thou shalt in anywise *rebuke thy neighbour*, and not suffer sin upon him."

And there are so *many* responsibilities, some which will be individually realised if we walk with God. The word "ought" is very beautiful (3 John 8). 'Tis only a hardened, loveless heart that shrinks from it, unless there has been much erroneous teaching. Doubtless the "receiving" here included hospitality, and likewise in Rom. xvi. 2. It is well to see there that saints have "need" of one another. 1 Cor. xii. 21, 22 must be prayerfully remembered. Each one can do something for his brethren. The feeblest members are necessary. We recollect those who tarried by the stuff in 1 Sam. xxx. 24. It is easier to do public work, but every believer can truly help every believer. The real power of prayer should never be forgotten. Moses on the mountain was able to keep Joshua fighting in the valley (Exod xvii.) Envy, a rottenness of the bones, often seeks to hinder the gracious fellowship which our Heavenly Father has appointed. The figure of a *body* is a wondrous reply to all pride, and to all man-made levelling.

A few special examples of fellowship may be noticed. Prayer has been mentioned generally. Prayer in public is before me at this time. Some in all parts are naturally ready to say words, and we need, by grace, to afford a contrast with all glib utterance. But if there be *holy* hands, brethren have a responsibility to pray (1 Tim. ii. 8). The context speaks of a sister's neatness. We know how sin in this matter (alas, common, through fear of fellow creatures), often leads on younger believers to obscure their heavenly calling, and pilgrim life. "Influence" is here suggested. So with prayer. We little know how much we affect others. The words of Deut xx. 8 is very impressive in this connection. Evil is contagious. A brother who seeks grace to pray heartily is cheering his brethren thereby. We cannot shut ourselves up to ourselves. Many are watching. May we be watchful.

1 Cor. xiv. 15, 16, 17 will strengthen this thought as to prayer. We do not pray to the people of the Lord, but our Heavenly Father. Nevertheless, though the choice of words to please man is forbidden, we should desire and anticipate the edification of others thereby. It is our privilege and responsibility to pray so that others may be helped! If we do not thus give thanks, if we murmur and complain, we are hindering those whom we love.

As soon as "debts" are mentioned, financial obligations come into view. And rightly, for the command to owe no man anything (Rom. xiii. 8) is peculiarly *definite* in this matter. But when monetary transactions are completed, our debts are by no means fully met. We "owe" to bear the infirmities of the weak (Rom. xv. 1), owe to bear one another's burdens, and so fulfil the law of Christ (Gal. vi. 2). It is so natural to see what *other* people should do, and so easy to perform a few acts of Christian service which we like, but salvation takes us *from our own way*. We have a

real responsibility to meet the very consciences of our brethren (1 Cor. x. 28). To sin against these dear ones of the Lord is very serious (1 Cor. viii. 12, Matt. xviii. 6, 10). The Christian life is not a mere amusement. To be conscientious is not enough. The scruples of our brethren are to affect us, *i.e.*, we are to be "narrower" than we alone should be, with a holy broadness of love (2 Cor. vii. 13).

Further, have we spiritually weighed a right attitude in these days of interdenominationalism? The Lord Jesus prayed with a view to the (still future) manifest oneness of His people. *Every* barrier is against His will. But if we meet with those whose actions shut out any that would, like Caleb, follow Him wholly, we are sectarian. Not a few think that "agreeing to differ" is love, and that un-denominational societies meet the need. Nay, the *absence of a name* and the blending of organizations which are alike of *man*, is only a hiding up and building up of the ruin. Our brethren have a claim on us, and any and every unappointed ecclesiastical hedge is a denial—though unwitting—of the very work of Christ. Beloved friends, shall we not be concerned about this? Then will the Lord show us what to do, and obedience will be blessed, even though painful.

Probably many would be encouraged by a further Bible Study of the word "ought" *e.g.*, Luke xviii. 1, Acts v. 29, xx. 35, Eph. vi. 20, Col. iv. 4, 6, 1 Thess. iv. 1, 2 Thess. iii. 7, 1 Tim. iii. 15, Heb. ii. 1, 2 Pet. iii. 11. Another verb occurs in John xiii. 14. 2 Cor. xii. 11, Eph. v. 28, 1 John ii. 6, iii. 16, iv. 11, as well as in Rom. xv. 1, 3 John 8 which we have considered. *This* is the "debt" word. May we ever value all the Holy Scriptures, and seek to obey our ever gracious Lord, and to live in the light of His desires. These are dark days, and there is a need for holy dutifulness, yet not with the sense of mere duty, but with intense, and cheerful, love unto Him Who for our sakes died and rose again.

Yours earnestly in His mercy, through the precious cleansing blood of Christ, FOR EVER,

— PERCY W. HEWARD.

"IF THE LORD WILL"—Some of His people will be gathered for the prayerful pondering of His revealed Will, and for worship, confession of sin, and praise (oh, for a parallel with Neh. ix.), on April 2nd, and Monday April 5th, 3 and 6.30 p.m. at 61, Upton Lane, Forest Gate, London, E. also on Saturday 3rd, 7 p.m. We would earnestly urge any who want to please Him to seek His definite guidance in this matter, for fellowship in obedience to His honour, is a mutual joy to all concerned. The Meeting Room is easily reached from all parts, and further particulars will be gladly sent. Prayer that the topics may direct to His message for these troubled times, and prove practical and heart-searching will be much valued. What other real object can there be, for His saints, BUT HIS GLORY!

THE CHILDREN'S COLUMNS.

THE WORLD.

WE are not told when God, by His Almighty power, created the heavens and the earth. It was "in the beginning," and that it was beautiful we are assured, for all His works are perfect (Deut. xxxii. 4, Psa. xviii. 30). But the earth *became* without form and void, and sin has again marred both the earth, and man whom God afterwards created in His own image. So that as we look around, we see everywhere the results of disobedience to God. If we think how Satan fell, and thereby brought the judgment of God upon the earth which He had made so beautiful, or of the fall of Adam, we see somewhat of the dreadfulness of sin. Yet how few are really concerned about sin, though it works such ruin. Rom. v. 12 brings before us the fall of Adam, "Wherefore, as by one man sin entered into THE WORLD, and death by sin, and so death passed upon all, for that all have sinned." Yet sin is not hated, though it has brought all the suffering and sorrow into THE WORLD. The present conflict between the nations is one result of sin in the world. How sinful to blame God for the suffering, as some dare to do. Yet so wicked is the human heart that when the Lord Jesus came into THE WORLD, which was made by Him, to die for sinners, those who were in the world knew Him not (John i. 10), but hated Him, and sought often to kill Him. Why? Because they loved darkness, and He was the Light of the World (John viii. 12, i. 4. 5). Yet though men were so sinful, God, we read in John iii. 16, "so LOVED THE WORLD (both Jews and Gentiles) that He gave His only begotten Son" to die for rebels. Oh what love to worthless sinners—for such are all by nature. In John i. 29 we have the words spoken by God's servant John, "Behold the Lamb of God, Which taketh away the SIN OF THE WORLD." Heb. ix. 22 tells us that without shedding of blood is no remission—no forgiveness. But, alas, sinners are so wicked, that though the Lord Jesus came in wondrous love, to live, and die for those who hated Him, men said, Away with Him, Crucify Him (John xix. 15). But God, according to His own purpose, had chosen in Christ before THE WORLD began (2 Tim. i. 9). A great number which no man can number (Rev. vii. 9). These He WOULD save out from THE WORLD, and they can all say like Paul the apostle:—"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners," and he adds "of whom I am chief." Ah those who are CHOSEN OUT OF THE WORLD, and have eternal life—which is the gift of God,—feel how much God has forgiven them, through the death of His beloved Son on Calvary. In John xvii., where Christ prayed for His people, we often find the mention of THE WORLD. Verse 5 "The glory

which I had with Thee before THE WORLD WAS," Verse 6 "The men which Thou gavest Me OUT OF THE WORLD." Verse 9 is very solemn. Those who are saved out from THE WORLD will be hated, if they seek to be faithful to God, whether young or old (John xvii. 14, xv. 18, 1 John iii. 1). I would like any dear young readers as well as others to look carefully at John xvii. 15, 16, 18, 21, 25. THE WORLD is still against God, and those who are saved will not find it easy to serve God in THE WORLD, out of which they have been chosen. But God, Who saves, will keep, as we see in the very chapter we have considered. John xxi. 25 shows the greatness of the Lord Jesus, and how full His life was when on this earth. For concerning all his works it is said, "If they should be written every one, I suppose that even THE WORLD ITSELF COULD NOT CONTAIN THE BOOKS THAT SHOULD BE WRITTEN." So wonderful was His whole life on earth. There are some who love to boast of earthly wisdom, but the Scripture says "THE WORLD BY WISDOM KNEW NOT God" (1 Cor. i. 21). For by nature all are ignorant of God, THEY ARE WITHOUT GOD IN THE WORLD (Eph. ii. 12). But sinners saved, from among Jews and Gentiles, are made near to God (verse 13). To them the exhortation is written, LOVE NOT THE WORLD, NEITHER THE THINGS THAT ARE IN THE WORLD; for all that is IN THE WORLD is OF THE WORLD, and saved ones are to be UNLIKE THE WORLD and not of it. For all that is of THE WORLD PASSETH AWAY (1 John ii. 15-17). The new life which God gives to saved sinners, is to overcome THE WORLD (1 John v. 4), not to be attracted by it. Saved ones together should be "THE LIGHT OF THE WORLD," as Matt. v. 14 shows. But it is easy to dishonour God by worldliness. How I long for many, both young and old, who read this message, to be saved, because having been chosen out of the world, in Christ. For the Scriptures are clear as to the judgments which are surely coming upon this world. How terrible it will be if unsaved then 2 Pet. iii. 6, 7, 10. But let me again remind you how God sent His Son into the world, that through Him, helpless sinners might be saved from righteous wrath.

THE EARTH was made by God on high,
Whom sinners lost would still deny,
Made beautiful, all fair and bright,
Till darkness came, through sin, to blight.

THE WORLD was made, and all therein,
By God, but soon 'twas marred by sin,
For death, and sorrow, pain as well,
Came in this world when Adam fell.

In Christ before THE WORLD began,
God chose, according to His plan,
Those whom He would, and none can stay
His mighty power—nor check His way.

THE WORLD by wisdom knew not God,
But sinners lost—through poured-out blood,
Know God in Christ, His only Son,
Who bore their sins, yea, every one.

THE WORLD God loved, and He did choose,
Out from the Gentiles and the Jews,
A people for Himself alone,
To be around His glorious Throne.

THE WORLD is "without God," and Him
Who died His people to redeem;
Far off from God the world is still,
Having no hope, but doing ill.

THE WORLD — when Christ came from on high,
For sinners lost, — Himself to die,
Knew not that He was God and Man,
Who came to work His Father's plan.

THE WORLD, though it was made by Him,
Then knew Him not, strange this doth seem: —
Men cried, "Away with Him," and thus,
Christ died for sinners like to us.

THE WORLD is still 'neath Satan's sway,
But God still works His sovereign way,
And over all THE WORLD shall be
His glory, which all flesh shall see.

SEASONED WITH SALT.

A FEW WORDS, EVEN FOR YOUNG BELIEVERS.

THIS subject is never out of date. The tongue was meant to be the "glory," and it is very sad when we speak unadvisedly with our lips. The stress on the seasoning with salt reminds us of the earlier Scriptures. Every sacrificial arrangement of God, and every offering must be precious to a growing believer. Lev. ii. 13 is clear, "And every oblation of thy meal offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meal offering; with all thine offerings thou shalt offer salt." Hence the words of Col. iv. 6 imply that every utterance should be

(a) Acceptable to God

(b) A reminder of Christ.

Do we remember our privilege to please our Heavenly Father as we should? Mark the words, "How ye ought to walk, and to PLEASE GOD" (1 Thess. iv. 1). It is enjoyable to please our earthly loved ones. How many live to please themselves, often striving to please the world with this ultimate object—because feeding on its "well done"—but oh, how glorious the possibility of pleasing God. We know that Enoch had this testimony (Heb. xi. 5), and we should do everything to His own glory. Nothing is too small, everything may be service.

The thought of being a reminder of Christ is closely linked, for the Father is well pleased with Him. Matt. iii. 17 is ever illustrated. If, by grace we are seeking to do all in the Name of the Lord Jesus there *will* be a blessing. If our speech is with salt, if must be thus, and it will be associated with the *covenant*. Precious hint of *eternal* redemption. The Lord's sheep shall never perish. The pillar of salt in judgment was the opposite of a covenant of salt in grace, yet both implied continuance. But we have not exhausted the language of the Holy Spirit. Salt is distinguished from honey,

and is *not* indicative of enticing words of man's wisdom. Fair speeches and a plausible manner, may do much mischief. We should show a holy plainness. Error should be called error. The glory of the Lord must not be sought by untruthfulness. We are not to fit in with men, but to answer them. I am not pleading for a bluntness, but there should be a spiritual definiteness. Some speak pleasantly, but how forcible are right words!

And now we may urge a prayerful application of these thoughts. Beloved friends, can we say that our words are seasoned with salt? Do we desire that our gracious God may set a watch before our mouth, that we may honour Him by speech and silence alike. Opportunities are often slipping from us, and His Name is dishonoured. We need to walk with God, that we may be *kept* amid various surroundings. Can we see the Lord's enabling in our ordinary conversation? Is Mal. iii. 16 more than a text on our walls? Do we know what to say, with meekness and fear, when men ask us a reason of the hope we have, and when they grumble against our precious Lord? Or is the Name of God blasphemed through us? Surely this subject is heart-searching, but how slow we are to be humbled. Oh, that we may be revived!

"IF THE LORD WILL"—(James iv. 15).

GATHERINGS AT 61, UPTON LANE, FOREST GATE, E.

1st and 8th, 8 p.m.—Gen. xxx. 1-43.

- (1) Jacob's family.
- (2) Laban's character and Laban's testimony (27).
- (3) Thoughts on glorifying God in business.

1 Corinthians.

- (1) A sign, wisdom, BUT.
- (2) "Called," "Your Calling."
- (3) Strange expressions of Scripture (25).
- (4) "God hath chosen—"
- (5) The object in view (29).

10th 7 p.m.—Outlines of the Book of Numbers.

- (1) The gifts of the princes.
- (2) The importance of sacrifices.
- (3) The privilege of communion (vii. 89)

Acts xvii. 13-34.

- (1) Boldness and caution.
- (2) Waiting: Its blessings and dangers.
- (3) Philosophers, opportunities, and spiritual wisdom.

15th, 22nd, and 29th, 8 p.m.—Gen. xxxi. 1-55.

- (1) The timeliness of guidance (3, see 24).
- (2) "Rachel had stolen the images."
- (3) The power of man's hand (29).
- (4) A covenant, and "Mizpah."

1 Corinthians.

- (1) The fulness of Christ.
- (2) Quotations.
- (3) A godly sorrow and a godly determination (ii. 2).

17th and 24th, 7 p.m.—Outlines of the Book of Numbers.

- (1) The lighting of the lamps.
- (2) The Levites unto the Lord.

Acts xvii. 17-xviii. 4.

- (1) Further thoughts as to Mars' Hill.
- (2) Those who mock.
- (3) "Howbeit certain men clave unto him." (34).
- (4) "After these things" (xviii. 1).
- (5) Aquila and Priscilla.

TALKS ABOUT PRESENT-DAY NEEDS.—4.

"RESPECT UNTO THE RECOMPENCE OF THE REWARD" (Heb. xi. 26).

SALVATION is of the Lord, and absolutely free, through the finished work of the Lord Jesus at Calvary. It is God's free and sovereign gift to hell-deserving sinners. What love is here. This alone should call forth gratitude and loving devotion unto Him. The object of the believer's life must ever be that God in all may be glorified. Alas, how we fall short, yet God in wondrous love and mercy will reward every act of faithfulness unto Him. We do not serve to get fuller blessing, *this* is not the object of service, rather is it love to Him Who first loved (1 John iv. 19), and Who so loved that he gave (John iii. 16). Oh, that we may meditate more and more upon God's eternal and unchanging love to those who were His enemies. Having been made nigh by the blood of Christ (Eph. ii. 13), let us seek to live near to Him, in His light, and in fellowship with Him (1 John i. 7). Thus our affection will be set on things above, and like God's servant Moses, we shall refuse many things of earth, and choose rather to suffer for, because with, our now rejected Lord. We need to have our eyes looking off unto Jesus (Heb. xii. 2). If we look at things of earth we shall be led on to desire them, and thus we shall fail to have the earnest looking forward to that Day, when the true reward will be given. God's servant, in view of the judgment seat of Christ, was willing to lose here lest he should suffer loss in that day (1 Cor. iii. 15). Oh, that there might be the same intenseness among believers now. The pleasures of earth are but for a season, and they are pleasures of sin, "for whatsoever is not of faith is sin" (Rom. xiv. 23). May we delight in the true pleasures which are for evermore, and leave the things which are seen for those which are eternal. It was no easy thing to count the reproach of Christ greater riches than the treasures of Egypt. But faith looked on to the recompence of the reward. The old-time saints saw many things which, it may be, we fail to see, because they had definite faith in God, and thus they could endure and wait patiently God's time. Heb. xi. 13 tells us how they saw the promises afar off, and embraced them. These had no desire to return to the country from whence they had been brought out—they desired a better country, an heavenly, by faith they looked forward, and not backward (Heb. xi. 13-16). Paul the apostle was of the same mind, he likewise was willing to suffer the loss of all things so that he might win Christ and be found in Him. He also speaks of forgetting the things which are behind, and reaching forth unto those things which are before (Phil. iii. 7-14). Oh that we may, as this servant of God, "press

toward the mark, for the prize of the high calling of God in Christ Jesus." It is so easy to seek the things of earth and to be attracted by them, but let us remember that God, Who is faithful, will reward every one according to his works. He is just, and so gracious with reference to rewards, that not even a cup of cold water given in His Name to one of His shall be forgotten by Him. He sees what we are willing to lose, and every tiny detail of our daily life is known and remembered by Him. Some will suffer loss at the Judgment Seat of Christ—albeit not lose salvation, which is God's gift, not a reward (1 Cor. iii. 15). We sometimes hear the words of 2 Cor. iv. 17 quoted, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." But we need to go on with the next verse, "While we look not at the things which are seen" except by the eye of faith. Even thus are we told that Moses "endured, as seeing Him Who is invisible" (Heb. xi. 27).

There is need for much diligence and godliness of life if we would see the things that are far off, as 2 Pet. i. 5-9 shows. If we are occupied and entangled with the things of earth (2 Tim. ii. 4), we shall fail to see, and to understand many portions of God's revealed truth. If the eye be single then there will be a beholding of the promises of God more and more clearly. Oh, to live in view of that Day. For if the present life of God's dear people is solemn, so also is the future. Alas, we may forget this, nevertheless it is true.

If we are unfaithful now, we shall not meet our Lord with fullest joy. We shall meet Him, and live with Him, but some, as we read, will be shamed away from Him, though in His presence (1 John ii. 28). How this should speak to us while we consider the warning words of Scripture as well as those of encouragement in 3 Cor. ix. 6, also Gal. vi. 7-9. If we could have a vision of the Judgment Seat of Christ only for a second of time, how different would our lives be. But now is the testing of our love to Him, Who gave Himself for us. Are we willing even to lose our life here for our beloved Lord?—then we shall find it in that day (Matt. x. 39). May we by grace continually see afar off, and live in the light of the Judgment Seat of Christ. Wherefore, let us take heed, and hold fast the things of the Lord (Heb. ii. 1), that we may receive a full reward (2 John 8). Prayer will be rewarded for its part of service unto Him (Matt. vi. 6). May we seek in these solemn times, when the love of many is waxing cold (Matt. xxiv. 12), to look up more, and to lay up treasures in heaven, that our hearts may be there. Then shall we have "respect unto the recompence of the reward" as we eagerly watch and wait for our beloved Lord from heaven (1 Thess. i. 10), and all by God's grace, and for His glory.

A SOLEMN MESSAGE.

NO LIGHT.

We find these two words in Jer. iv. 23 with reference to God's judgment on the earth because of sin. The verse reads thus, "I beheld the earth, and, lo, it was without form and void, and the heavens, and they had no light." If we go back to Gen. i. 2 we have almost the same words. Sin—evidently Satan's sin—had brought the earth into this terrible condition, for God did not create it void. It became thus because of judgment upon sin. If we search throughout the Scriptures, we shall find that darkness is through sin. This is seen from the first chapter unto the end of the Bible. God made the world beautiful, for His works are always perfect (Deut xxxii. 4). We have the parallel teaching with reference to man, whom God made in His own image (Gen. i. 26. See also Eccles. vii. 29). But man sinned, and so lost that image—hence we read in Gen. v. 3 that Adam "begat a son in his own likeness, after his own image." Thus through sin every one born into this world is not only far off from God, and dead in sins, but darkness—having no light as Eph. v. 8 tells us. Yet there are some who imagine that sinful man is not so bad as described in the Holy Scriptures, and thus we hear it said that sinners have some inner light in them, though God plainly says that fallen creatures are darkness, and also they walk in darkness (cf. Psa. lxxxii. 5). Further, they love darkness, and why? Because their deeds are evil (John iii. 19). How dreadful to be in such a terrible condition. Yet not a few are quite indifferent to their lost and ruined state, With their heart darkened, and their understanding darkened (Rom. i. 21, Eph. iv. 18), they go on in the way of destruction. We read of such being cast at last into outer darkness (Matt. xxii. 13, xxv. 30). How solemn to know that many are in this dreadful position, but they neither feel, nor see, their lost estate. Their darkness is so terrible. It was even the same when the Lord Jesus, Who is called the Light of the World, came to live and die for sinners. Men saw no beauty in Him that they should desire Him, though it is truly said, "In Him was life, and the Life was the Light of Men" (John i. 4). But they hated Him without a cause, and it is the same now. For the natural heart is so dark, and hardened through sin, till God in His mercy begins His gracious work, by His Spirit, Who works in poor lost sinners. Then it is that lost ones see their hearts full of sin, and cry to Him for mercy, through His beloved Son, Who gave His life a Ransom for many (Matt. xx. 28).

Such are brought out of darkness into His marvellous light (1 Pet. ii. 9), and all by His grace. Alas, there are some who imagine they can come to God their own way, without trusting in the Lord Jesus, Who was God as well as Man. But

let such liste to the words concerning Him Who is Almighty. It is written, "God is Light, and in Him there is no darkness at all (1 John i. 5). Also God is said to dwell in light, which no man can approach (1 Tim. vi. 10). How terrible to dare to come to God without the blood (Heb. ix. 22).

(To be concluded, God willing).

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—April, 1915.

Day	Jeremiah	Matthew	Learning	Explain
1	xvi. 10-15	xvi. 6-12	Matt. xxii. 1	
2	xvi. 16-21	xvi. 13-20	" 2	Jer. xvi. 19
3	xvii. 1-8	xvi. 21-28	" 3	
4	xvii. 9-18	xvii. 1-6	" 4	
5	xvii. 19-27	xvii. 7-18	" 5	
6	xviii. 1-10	xvii. 14-21	" 6	
7	xviii. 11-17	xvii. 22-27	" 7	Jer. xviii. 4
8	xviii. 18-23	xviii. 1-6	" 8	
9	xix. 1-6	xviii. 7-14	" 9	
10	xix. 7-15	xviii. 15-20	" 10	
11	xx. 1-7	xviii. 21-27	" 11	
12	xx. 8-18	xviii. 28-35	" 12	
13	xxi. 1-7	xix. 1-9	" 13, 14	
14	xxi. 8-14	xix. 10-15	Jer. xxii. 1	Jer. xxii. 6
15	xxii. 1-9	xix. 16-24	" 2	
16	xxii. 10-19	xix. 25-30	" 3	
17	xxii. 30-30	xx. 1-7	" 4	
18	xxiii. 1-8	xx. 8-16	" 5	
19	xxiii. 9-14	xx. 17-23	" 6	
20	xxiii. 15-20	xx. 24-29	" 7	
21	xxiii. 21-28	xx. 30-34	" 8	Jer. xxiii. 15
22	xxiii. 29-34	xxi. 1-6	" 9	
23	xxiii. 35-40	xxi. 7-13	1 Chr. xiv. 8	
24	xxiv. 1-10	xxi. 14-20	" 9	
25	xxv. 1-7	xxi. 21-27	" 10	
26	xxv. 8-14	xxi. 28-32	" 11	
27	xxv. 15-26	xxi. 33-41	" 12, 13	Jer. xxv. 26
28	xxv. 27-33	xxi. 42-46	" 14	
29	xxv. 34-38	xxii. 1-6	" 15	
30	xxvi. 1-7	xxii. 7-10	" 16	

As time goes by truth remains. We are thankful to God, and would be more thankful, for His holy words, praying that He, and He only, may be exalted in a deeper, fuller, more heartfelt acquaintance therewith through this fellowship in study.

SUGGESTIONS FOR PRAYER.

"Pray ye therefore," Matt. ix. 38.

1. For more intelligent realization of the promises of God, that, in the power of the Spirit of God, we may plead more powerfully.
 2. For all opportunities of witness among soldiers and sailors.
 3. For the gracious working of our Heavenly Father in Blackheath and Islington, and wherever He is at work.
 4. For the homes of His dear people, that they may be spiritual and unworldly.
- "If we ask anything according to His will, He heareth us." 1 John v. 14.

Let us walk in the truth (2 John 4).

Let us walk worthy of our high calling (Eph. iv. 1, 2).

SUGGESTIONS ON MEMORIZED VERSES.

Are you learning Scripture EVERY day? I know it is easy to omit "now and then," and even to excuse carelessness, "lest we do the work merely as a duty or habit." But is there no other protection against this sin besides irregularity? God's Book is very precious, and its frequent structure and rhythm, and the quotations in one portion from another, emphasize true and earnest learning (note also Deut. xxxi. 19). A word with ISOLATED ones. Are you isolated for Christ's sake, or on your OWN account? Separation to self is not separation unto the Lord, but intensely sectarian and sinful. May the Lord graciously enable honesty and conscientiousness.

Matt. xxii. 1-4.

This wonderful parable will occupy us over the Lord's Day twice, and yet how simply we might learn it all in a day. But we want to learn so as not to forget too quickly, and, moreover, to encourage our young people in this mode of study. We know *why* the Lord spoke in parables (twofold reason, Matt. xiii. 35). This narrative shows up the sinfulness of men. First we have the refusal, with "making light" (how foolish, moreover), next the spiteful treatment, and afterwards a man's daring confidence in *his own* robe. Mark that sin is not always of the same *form*, but it is ever of the same *nature*. The dispensational teaching is clear, the servants of 3 go forth, as John, *before* the sacrifice; those of 4 witness to Israel, as in Acts ii., *after* the wondrous completed atonement of the Lord Jesus. Verse 7 plainly alludes to the destruction of Jerusalem 40 years later, and shows anger and judgment in the PRESENT DISPENSATION. "*Their city*," cf. "*your house is left unto you desolate*." And thus, on the background of the setting aside of Israel, we have *the gospel* to the Gentiles. The breadth of the message is suggested, we are to preach the gospel to *every* creature—but not with human invitations that exalt the flesh—while God applies with power (14). Here is a true help as to gospel proclamation. Were it not for *sovereign* grace, we could not continue. But it is ours to be faithful, in the power of the Holy Spirit, and to leave results with Him.

The bad and good of 10 are deeply suggestive. May not the "good" be like the "99 just persons, which need no repentance!" Those who are really brought to the Lord indeed acknowledge themselves *utterly bad* by nature. "It is the Spirit That quickeneth." The message should be compared, and contrasted, with Luke xiv. There we have only bad ones, brought in by *one* Servant, Who is entirely successful, and every seat is filled, nor is anyone thrust out. That is the supper, here is the dinner (4). Some "accept" the gospel mentally through our preaching, who are never clothed with the righteousness of God, but where there is the

invincible work of the Spirit of God, and thereby the entrance to the marriage supper of the Lord, who can frustrate? Though *we* cannot secure a man's salvation, it becomes us to be very definite as to the unworthiness of creature-righteousness. The righteousness of God is the wedding garment, even the righteous requirements of the most holy place, i.e., the High Priest's robe (Rev. xix. 8).

Jer. xxii. 1-9.

It is well to ponder before God less known passages of Scripture. We notice here the plain warning to the king of Judah, and his privileged relationship (11), yet he went on his own path of ruin. God ever hates unrighteousness (cf. 15, 16): how wondrously will Christ, the Greater than Josiah, judge the poor and needy, and illustrate Psalm lxxii. (contrast Jer. xxii. 17, xxiii. 5). The gracious care for the widow and fatherless reminds us of Jas. i. 27. Let us be careful as to details. Verse 6 shows how vain are earthly privileges unless there be heavenly blessing. Gilead and Lebanon were conspicuous, and yet Israel, though thus favoured, would be brought down. In verses 8, 9, we see how God witnesses to men by His judgments. This was so as to Pharaoh, Rom. ix. 17. History speaks of Him, yet men are often blind, are we?

1 Chron. xiv. 8-16.

Notice the dispensational character of this passage, the heavenly nation do *not* now wrestle against flesh and blood. Eph. vi. is clear. Further, the record is linked with the failure marked in chapter xiii. (the other order in 2 Samuel v., vi. gives the lesson:—if you are obedient to-day, and much blessed, do not be self-confident that you are sure to obey to-morrow. It is sometimes a help to have not only the chronological arrangement, in Scripture. God's teaching is so full).

We may expect, spiritually, that if the Lord is with us, there will be opposition, but this is only opportunity for the display of His might! The Philistines came and spread themselves here, just as Amalek arose after the miracle of the smitten rock in Ex. xvii. "David enquired of God," it is well to be humble and dependent. We recollect a *similar* attitude in 1 Sam. xxiii. 2, 4, 11. Saul presents a sad contrast. If we ask, we must ask in faith, nothing wavering, with a real readiness to *follow the will of the Lord*. Nor is one asking on one occasion sufficient to guide us on another. The commands of the Lord are the same, but His appointed methods for us are different. Sometimes we must go forward at once; and, at others, wait till He indicates that we can go forward. In both cases the power is His and the glory is His. He hides pride from man. May our gratitude be ever followed by the destroying of idols, even those which are less visible.

Correspondence from any exercised before the Lord ever welcome:—Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth" JOHN 17. 17

Vol. xv. No. 5
May, 1915. 1d.

[The Word of our God shall stand for ever, and we would by grace, make known what He has spoken, that He alone may be glorified, His people edified, and some far off brought near unto Him. Salvation is of the Lord, and no merit or credit belongs to the creature.

EDITED BY
PERCY W. HEWARD.

"Other foundation can no man lay than That is laid, Which is Jesus Christ." 1 Cor. iii. 11.

"Neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved." Acts iv. 12.

"Whosoever heareth these sayings of Mine and doeth them, I will liken him unto a wise man which built his house upon the Rock." Matt. vii. 24.

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"For ever O Lord, Thy Word is settled in heaven." Ps. cxix. 89.

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. iv. 14.

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day and, having done all, to stand." Eph. vi. 13.

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A WORD OF INTRODUCTION.

If, by grace, you are rejoicing in the finished work of the Lord Jesus (John xix. 30), you can, doubtless, rejoice also in that wondrous effect which is now going on, and *will be* finished (Phil. i. 6). The salvation which poor lost sinners receive, only by grace, is very wonderful, and God changes the whole life. "If any one is in Christ, there is a new creation" (2 Cor. iv. 17). Any other idea of salvation is only a *theory*. God's mercy is nothing short of eternal life to those *dead* in trespasses and sins.

What thanksgiving and devotedness should result from this precious work of love. What holiness in the power of the Holy Spirit, His people should manifest. To emphasize pleasing Him, and to call attention to the food whereby there may be spiritual strength and victory (1 John ii. 14) is this magazine sent forth, and the prayerful fellowship of any, who, like Enoch, would walk with God, is much valued. These are days of compromise, and yet of man-made isolation. Human divisions and human re-unions alike grieve our gracious Lord.

"THAT THEY MAY BEHOLD MY GLORY."

John xvii. 24.

Who can the glory of our Lord declare?
So great is He, with love beyond compare,
And in that love, He longs that saints may see
His wondrous glory, and its sharers be.

What depth of grace to sinners lost and dead,
Raised up with Him, with Him their risen Head,
United to Himself, and His for aye,
For He will never, never cast away.

He *shall* be seen:—His prayer must still avail,
His heart's desire, we know, will never fail,
We *shall* behold His glory—precious thought,
His own for ever—chosen, claimed, blood-bought.

E'en now we would His glory faintly see,
As in a glass, until with Him are we,
E'en now we would be changed more like to Him,
Of Whom the world would oft our visions dim.

We want our Lord, none other meets our need,
To see Him with the eye of faith we plead,
Religion will not satisfy our hearts,
But Christ Himself reviving strength imparts.

The Holy Spirit leads to Him alway,
None else can take His place from day to day;
Thus would we live expectant soon to see
Himself in glory—with Himself to be!

WORDS OF ENCOURAGEMENT.

"Remember Me." Thus prayed the psalmist (Ps. cvi. 4), and it is well to enter into the petition, and to know that our ever loving Heavenly Father *does* remember us, in His beloved Son, whereas our sins and iniquities He remembers no more (Heb. x. 17). The same Psalm declares "He remembered for them His covenant" (45). He, Who never slumbers nor sleeps, is ever mindful of His people. We have trials: but He is caring for us. Our difficulties are to lead us to more prayer, more confidence, more expectation, and less pride, or, rather, away from pride, for even a grain of poison is dangerous, and small sins are great when we know the Lord.

Nehemiah knew what it was to pray "Remember me" (xiii. 14, 22, 31). There is a real contrast in "Remember them" (xiii. 29). It is a wondrous privilege to be able to speak to God, even our Father, with this nearness, yet not undue familiarity. Nehemiah shows the sense of failure and the need for grace which we should ever show—"Remember me . . . and spare me according to the greatness of Thy mercy." Blessed be God, we know He *will* do this: He has revealed Himself as everlasting in His love, and so we may come boldly to Him. Our petitions do not imply doubt. Rather we say from a full heart "Do as Thou hast said."

The dying thief, delivered from the second death, and from his robbery too, asked a great favour "Remember me" (Luke xxiii. 42). The infinitely glorious suffering Lord was not unmindful of the prayer of the destitute, Helpless sinner, at your wit's end, here is a deep encouragement for you.

A LETTER TO THOSE WHO WOULD PLEASE GOD.

ABSOLUTE INSPIRATION AND ABSOLUTE SALVATION.

DEAR FELLOW DISCIPLES,

For such I trust, we may prove, to the glory of our gracious Lord. It is a privilege we *want* to talk of the things that concern Him (Mal. iii. 16). So many speak of man, and the pleasures of man, but it is our rejoicing to know the Lord. "What manner of love" has been bestowed (1 John iii. 1), and "what manner of persons" should we be (2 Pet. iii. 11).

It is well to know the certainty of the words of truth (Prov. xxii. 21) and to rejoice in the *authority* of Scripture. Some vainly seek infallibility in a system, others in themselves, but we have true infallibility in God's own precious words, graciously given and miraculously handed down. The very manuscript variations only exist in a book so frequently copied, and thus we have Divinely appointed confirmation of the unvaried words.

"All Scripture is God-breathed, and is profitable" (2 Tim. iii. 16). "The words of the Lord are pure words" (Ps. xii. 6). Though God was pleased to employ human writers, and earthly language, there was, as in the Living Word, an entire freedom from sin's dross. The Holy Spirit refers in different Scriptures to the *exact* wording, or order, of other Scriptures, and this internal evidence cannot be called arguing in a circle when the *character* of the Book is realized. Such writings would support neither a lie nor a delusion.

Absolute inspiration sets aside the thought of "development," and "human progress" and leads when spiritually recognised, to very definite, prayerful study. We have not simply a Divine book, but *the* revelation of God, and it is our privilege to search what He has written. There is *no room* for the right of private judgment. We desire to give up our own opinions, we would only exalt the will of the Lord. That "private judgment" we sorrowfully acknowledge: "all we like sheep have gone astray, we have turned every one to *his own way*" (Isa. liii. 6). How blessed it is to be bowed down before the Lord, and to acknowledge His instruction, and His enabling, out from our own tangles.

May I speak very plainly to those who bear the Name of Christ? Why is it we differ? Is it not because we wander in measure from the Lord? It is written "In Thy light *shall we see light*" (Ps. xxxvi. 9). As, by grace, we are drawn together unto Him we are also drawn to "one another." If we all had *His* standpoint, and *His* glory fully at heart, we should be joined together in the same mind and opinion (1 Cor. i. 10). But one of the greatest factors in drawing us aside is little reverence for Scripture. A heart-devotedness to the Lord, acknowledging absolute inspiration, and trembling to grieve Him, is very powerful. If I have any doubt as to the authority of Scripture, I shall hesitate to obey it, yea not hesitate to disobey it; but if its authority is impressed on my soul, I shall act accordingly, with holy promptness (Ps. cxix. 60).

The precious fact of entire inspiration has a parallel with respect to salvation. "If any one is in Christ, there is a new creation." We were not born again of the will of the flesh, nor of the will of man (John i. 13). There is nothing in a lost sinner to recommend him to a holy God, nothing at all. God does not patch up the old garment of self-righteousness. "Salvation is of the Lord." So then, it is not of him that willeth, nor of him that runneth, but of God That showeth mercy." Grace, in its invincibility shines forth as Rom. v. 21 shows, grace is REIGNING! Those who deny absolute inspiration deny absolute salvation: they attribute something to the sinner, and put aside the thought that whatsoever is born of the flesh is flesh. How marvellous indeed, is the grace of God to those

underneath judgement. That He should send His beloved Son to die for criminals, and deign to quicken them by His Holy Spirit is wondrous. How blessed to be linked with the Son of His love, fully assured, and with no more conscience of sins. Shall we after such a display of mercy ascribe anything to the sinner? Surely we cannot so dishonour our Gracious Lord. All the glory is His, since all the merit is His, and we should give thanks with uprightness of heart, day after day, and hour after hour. Absolute salvation, in absolute sovereignty, calls for absolute humility, since we were children of wrath *even as others*. God did not foresee our faith, but our lack of faith—to quote a thought which impressed the writer years ago. He loved us, though we were quite unlovely. Were it not for absolute grace, we should *still* be dead in trespasses and sins. Many argue against God's election, but never on their knees. If God had not chosen, we should not have chosen. "That which is born of the flesh is flesh" (John iii. 6). It is sad to behold some professing Christ, and then denying Him the honour of saving them:—spurning the very election which saves them though they spurn it. If there were not eternal preservation those who deny it would, in denying God's truth, lose eternal life. One sin would be enough to undo everything—except *an eternal salvation in Christ Jesus*. "Bless the Lord, O my soul, and all that is within me, bless His holy Name."

The comparison between inspiration and salvation is deeply suggestive. Man may veil, by error and intention, God's perfect words; and are there not *similar* failures in our lives? If it were not so, all believers would speak the same thing. But they are, alas, like different manuscripts, albeit before God there is no doubt as to "the true reading." Some who love Him are more in accord with His will than others, some are more *clearly* epistles of Christ, but there is not a perfect living manuscript. Man is unable to spoil grace, but he spoils, in measure, the manifestation of grace. The human element is thus twice evident—once discouragingly. First, we rejoice that God uses earthly words in Scripture, and God saves *ordinary men* in His own grace. The language which the Holy Spirit caused through one apostle is not entirely the same as that caused through another. In like manner, there are appointed diversities (not in doctrine, nor in object) among children of God. Grace saves real persons, of like passions with others, nor are they made into mere machines. But the discouraging thought must not be forgotten. Men have never copied a MS. perfectly. So the believer has always failed to show fully the new life which the Lord has given: he leaves out some words, and puts in others (if I may so describe it), even when longing, like Enoch, to walk with God. The sphere of responsibility is very

real. May we, by grace, feel this more and more, and wait on God for His counsel—acknowledge our incompleteness except "in Christ." It is well, indeed, to recollect that copyists have not altered the original inspiration, and children of God, by their errors, have not removed His loving kindness. There is a limit to mistakes in a copy, though none can exactly say where; and, in like manner, God will not allow His blood-bought people to be entirely unlike the new life which He has placed within them. Surely, however, we would not be content that He restrains. It must be our joy to represent the more fully our precious and exalted Lord Jesus, as we wait for His coming (Jas. v. 8).

Yours earnestly in Him, by grace,
PERCY. W. HEWARD.

"IF THE LORD WILL"—(James iv. 15).

GATHERINGS AT 61, UPTON LANE, FOREST GATE, E.
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Further particulars gladly sent to those exercised before Him, Whose glory is indeed the well-pleasing object of His blood-bought people.

6th and 13th, 8 p.m.—Gen. xxxii. 1-12.

- (1) The angels of God and "Mahanaim."
- (2) Esau, and Jacob's humbling fears.
- (3) "I am not worthy," and verse 12.

1 Corinthians.

- (1) A sense of weakness, and of power.
- (2) Faith that stands in human wisdom.
- (3) Further instruction to saints (6).

1st, 8th and 15th, 7 p.m.—Outlines of the Book of Numbers.

- (1) The second month passover.
- (2) The Lord's gracious leading.

Acts xviii. 5-18.

- (1) The value of fellowship.
- (2) A solemn departure.
- (3) Crispus and Sosthenes, or the power of grace.
- (4) The Lord's timely encouragement, and the overruling of Gallio.
- (5) A vow and its results.

20th and 27th, 8 p.m.—Gen. xxxii. 10-32.

- (1) Thoughts on appeasing.
- (2) Wrestling and humbling.
- (3) Names changed.

1 Corinthians.

- (1) "Mysteries."
- (2) "Unto our glory."
- (3) "God hath revealed by His Spirit."

22nd and 29th, 7 p.m.—Outlines of the Book of Numbers.

- (1) Two trumpets of silver.
- (2) The going forward of the camp.
- (3) The living invitation to Hobab.

Acts xviii. 18-19.

- (1) Apollos, and the need for godly advice.
- (2) The work of God at Ephesus.
- (3) Baptism and its meaning.

THE CHILDREN'S COLUMNS.

FEAR.

How sad and dreadful are the words in *Psa. xxxvi. 1*—"There is no fear of God before his eyes." And then, in the following verses, we are told how the one who has no fear of God acts. He speaks wrongly, and all that he does is sinful. How terrible to have no fear of God. Yet there are many like this now, even young people, as well as among those who are older. For there is a casting off of the fear of the Lord everywhere, in these times when God is being forgotten. *Rom. iii. 10-18* also tells what those without the fear of the Lord are like. All by nature are thus, only some show these characteristics more openly than others. God tells us what such are before Him. It may be some have thought—"What a dreadful Judge that is of whom we read in *Luke xviii. 2*," and so he was. See what he said of himself in *verse 4*. But there are many just the same even now who "fear not God, nor regard man." They think only of themselves. This is NATURAL, and common. How terrible will be the future, after this life, for all who have no fear of God. See *Psa. lv. 19*. "They fear not God."

We are told also in *2 Kings xvii. 32-34* how that the people of Israel, whom God had so privileged feared not the Lord. In *verse 33* we read that they professed to fear Him, but they served idols. If God had really been feared by them, they would not have gone after other gods, when forgetting the law. What a contrast we have in *Mal. ii. 5*, concerning Levi, of whom God said:—"My covenant was with him of life and peace, and I gave them to him for the fear wherewith he feared Me, and was afraid before My Name." God is so terribly great and holy that He is to be greatly feared (*Psa. lxxxix. 7*). "It shall be well with them that fear God, which fear before Him" (*Ecc. viii. 12*). The next verse says that it shall not be well with the wicked, for "they have no fear of God before their eyes." In *Jer. x. 7* we have the question "Who would not fear Thee, O King of nations?" Yet there are many who dare to forget God, and to cast off His fear. *Prov. i. 26-28*, in view of this, is very solemn. For though many do not fear God, we read about the fear of the wicked which shall come upon him (*Prov. x. 24*). And God says He will mock when the fear of such cometh. They mocked God, and there must be a righteous repayment of this sin. Oh how dreadful to be in this sad condition, without any fear of God, like the judge in *Luke xviii*. We are told in *Prov. xxix. 24* how that "the fear of man bringeth a snare," but whoso putteth his trust in the Lord, shall be safe; yes, such will be quiet from fear of evil (*Prov. i. 33*). God shows again and again that it is well with the righteous, those who are saved, through the death of Christ, Who came to seek and to save

that which was lost (*Luke xix. 10*). If their hearts are fixed, they will not be afraid of evil tidings (*Psa. cxii. 8*), neither will they be afraid. They will enjoy the peace He gives to those who rightly fear the Lord, and trust in Him Who is Almighty. What a contrast there is in *Luke xxi. 26*. Here we see "that men's hearts will fail for fear, and for looking after those things which are coming upon the earth." The verse goes on, "the powers of heaven shall be shaken." Yes, many things are coming which will cause myriads to tremble, yet they will not fear God, but only be afraid of what He permits. If we look around now we see much that ought to make sinners alarmed, but, alas, so many are forgetting God, and the world is rapidly casting off the fear of God, and this will lead up to a climax of iniquity, and bring down terrible judgments, which are clearly written in the Scriptures. How I long for my dear young readers, as well as others, to be able to say truthfully, "The Lord is my Shepherd . . . I will fear no evil" (*Psa. xxiii. 1-4*). And all because Christ died, the Just for the unjust. Those who are saved fear the Lord and hate evil (*Prov. viii. 13*). Moreover, we read that "by humility and the fear of the Lord are riches and honour" (*Prov. xxii. 4*). Then we remember *Mal. iii. 16* "They that feared the Lord spake often one to another," etc. See *Acts ix. 31*. God so blessed His people that we are told how they were "walking in the fear of the Lord." So we see how privileged are those who are born from above, who seek in their daily life to fear God, and fear to grieve Him, Who, in His mercy, saved them. Such have promise of future blessing when the Lord shall come (*Mal. iv. 2*). Furthermore, Israel will be blest in that day (*Isa. xxix. 23*, *Hosea iii. 5*). But those who fear not the Lord, will be forever sent away from Him. I do ask that many more may be brought to fear the Lord, and to humbly walk in His way, by the inworking and quickening of His Holy Spirit;—because of the blood of the Lord Jesus.

Of some we read—*They have no fear,
No fear of God, with judgment near,
In their own ways such love to go,
Heedless of wrath, and endless woe.*

Of one we read with sinful plan,
Who feared not God, nor thought of man,
But many now are just the same,
Whose end will be eternal shame.

Of Israel we are plainly told
They feared not God, in days of old,
And still Messiah they despise,
Without God's fear before their eyes.

Of some we read whose hearts will fear,
And fail because of troubles near,
Of things to come will be dismayed,
And in their hearts will be afraid.

Of some we read who trust in man,
And fail to see God's wondrous plan,
The fear of God they cast away,
His truth despise and disobey.

Of some we read who fear the Lord,
And live in view of His reward,
They fear not judgment, for they trust
In Christ, the Righteous One and Just.
Of some we read who fear to grieve
The Lord on high, His truth to leave,
They fear lest they should suffer loss,
Through failing now to take their cross.
The fear of man still brings a snare,
And saved ones should of this beware,
To *fear the Lord*, and walk upright,
'Tis pleasing in Jehovah's sight.

SO GREAT A CLOUD OF WITNESSES.

A FEW WORDS TO YOUNG BELIEVERS, AND OLDER ONES TOO.

By grace you have begun to walk on a path of great blessing. It is, in one sense, the path of God's servants before Christ came, but since He died and rose again, a *heavenly* calling has been manifested, and our privileges are greater. Yet we often seem to fall more short than they. It is well to remember humbly the saints of days gone by, "whose faith follow" (Heb. xiii. 7). Pride is easy, but perhaps many of us have much less devotedness to our Lord than those who lived in times of stress and persecution. Let us rejoice in grace granted them. Let us never forget that the heavenly Jerusalem is linked with the spirits of just men made perfect (Heb. xii. 22, 23), for all who were saved in the days of the old covenant were saved, by God's free *grace*, through the new covenant and its precious blood of sprinkling (Heb. xii. 24).

The Scripture is written to reveal the Lord and His will. Thus it also depicts the men in whom He wrought wonderfully, and for our sakes were His works written (Rom. iv. 23). They pass before us, as the elders who obtained a good report (Heb. xi. 2), and such a report our gracious God has given. That Heb. xii. 1 means this, Heb. xi. 4 makes clear: *God testifying of his gifts*, "he had this testimony, that he pleased God." Sometimes we lose the emphasis because our translators have used the words "witness," "record," "report," "testimony." In passing, may I suggest how thankful we should be for our translation, but sorrowful for the lack of reverence due to God's *emphasis by repetition of the same word*: and, secondly, not a few of His blood-bought people can learn a little Greek, without losing simplicity of spiritual love, if the object is heart-good, and their Lord's glory alone.

Thus we have a precious explanation of Heb. xii. 1 from Heb. xi. "The cloud of witnesses" are before us as in Heb. xi. God has given witness to many of His children, that we may "lay aside every weight." Why should we despond? He lives and He enables. And where is His witness? In the pages of Scripture. Then our path *should be therein*, and we should go on from strength to strength, knowing that Jesus Christ is the Same yesterday,

and to-day and for ever. Our Heavenly Father is not slack concerning His promises. We may be perplexed, but He invites us to more reliance on Himself, yea on Himself alone. There should be, in this sense also, *no confidence in the flesh* (Phil. iii. 3).

The usual interpretation of Heb. xii. 1, that saints of days gone by are watching us, seems without evidence. It rather results from the English word "witness," and is not implied by the view of paradise in Rev. vi. Undoubtedly we may praise God for their witness, as it were, their testimony that they were not left or forsaken, but even this explanation falls short. It is involved, however, in Heb. xi. 14, etc. 'Tis God's witness to them which is primarily before us. And do not we look forward for our Lord's "well done," and approval and joy? Is not this our hope linked with the Hope? Beloved friends, if we rightly know that we have an inheritance, incorruptible, undefiled, and that fadeth not away (1 Pet. i. 4), we shall esteem the reproach of Christ greater riches than the treasures in Egypt (Heb. xi. 14). Thanks be unto God for His unfailing love and His upholding power. Let us run earnestly, let us run expectantly, but let us run patiently, for the Lord's appointed time is best, and we would not hurry His purposes, if we could.

MET AND MEET.

Mercy and truth together (Ps. cxxxv. 10).
Iniquities (Isa. xiii. 6) marg.
The Lord God (Ex. iii. 18).
The angels of God (Gen. xxxii. 1).
The mercy seat, the place of meeting (Ex. xxv. 22, see Amos. iii. 3).
The Lord in resurrection met His people (Matt. xxviii. 9).
The ten lepers met Him (Luke xvii. 12).
Abraham's zeal (Gen. xviii. 2).
How solemn is Matt. xxv. 1:—five wise, five foolish.
Saved ones will meet their Lord in the air (1 Thess. iv. 17).
Now, gathered by His grace, they meet together to worship God, to read His Word, and to pray (Matt. xviii. 20).
Some will meet God as Judge (Isa. iii. 13, Amos. iv. 12, Rom. iii. 6, Gen. xviii. 25).

WITH.

The Lord was with Joseph (Gen. xxxix. 2, 3, Acts vii. 9).
There was no strange god with Israel (Deut. xxxii. 12).
God's covenant of peace was with Levi (Mal. ii. 5).
The Lord was with Samuel (1 Sam. iii. 19).
God's faithfulness and mercy was with David (Ps. lxxxix. 24).
The Lord was with Hezekiah (2 Kings xviii. 7).

TALKS ABOUT PRESENT-DAY NEEDS.—5.

STEDFASTNESS.

DO we not often-times feel, dear fellow-saved ones, the need, in these solemn times for being more *stedfast* in the things of the Lord? How few are like Daniel the prophet, who purposed in his heart that he would not defile himself with the portion of the king's meat (Dan. i. 8), and stedfastly held to that which he had purposed. We read the account, but how little we enter into all it cost, and meant to Daniel. But his trust was in the Living God, Who works wondrously for those who dare to trust, even when circumstances appear all against them. We notice that it was *in his heart*, and that he was fixed as to this. We need to have the heart established with grace (Heb. xiii. 9), and to keep the heart with all diligence (Prov. iv. 23), if we would be stedfast in the Christian life. We little realize how easy it is to be carried about with divers and strange doctrines. Let us seek to adorn the doctrine of God our Saviour in *all* things (Tit. ii. 10), and we shall be held back from the doctrines of men. Fixity of purpose in the Holy Spirit, will strengthen us, and make us more *stedfast*, and thereby helpful to others. Surely there is cause for deep heart-sorrow and humility before God, that we are so spiritually weak, and so easily turned aside by the things of earth, when we ought to be strong in the Lord, and in the power of His might, and be established in the truth. Alas, how we fail in these things. May we seek, in view of God's wonderful, and continued love to us, to put away the things which hinder our being stedfast, see Job. xi. 14, 15. Let us remember that it was not merely one act in which Daniel was stedfast, but in all his life. Oh that God will raise up many like him in these "perilous times" when there is a general weakness and weakening as to the things of the Lord. It is encouraging to read what king Darius said concerning God, after His servant Daniel had stedfastly prayed, according to his holy custom, though he knew the decree had been signed against him (see Dan. vi. 26). The king's words are—"That in every dominion of my kingdom men tremble and fear before the God of Daniel, for He is the *Living God*, and *stedfast for ever*." Ah! we little know how we fail to exalt God in a ruined world because of spiritual weakness. It is grievous when our heart is not right and our spirit is not *stedfast* with God (Psa. lxxviii. 8). If the heart is well fixed there will be strength of life, and such a witness for God, amid all the turning aside of these last days. The words of Heb. ii. 2, 3, are heart-searching, and should cause us to see wherein we fail. *God is stedfast*, Our *Hope is sure and stedfast* (Heb. vi. 19). The Lord Jesus, we are told, *set His face stedfastly* to go to Jerusalem (Luke ix.

51). He never failed in the purpose for which He came. Oh that we may be more fixed, so that we may please our beloved Lord in being *stedfast* amid all surroundings (note Jer. i. 17-19). The grace of God is sufficient. How full are the words of Ruth. i. 18. When Naomi saw that Ruth was "*stedfastly minded* to go with her, then she left speaking unto her." If we are minded to follow the Lord, He will mightily work for us, for He is the Same now as ever. When God worked in His wondrous power, on the day of Pentecost, we read that those *who* were saved *continued stedfastly* in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers (Acts ii. 42). It is by continuing stedfastly in the things of the Lord that we make manifest we are born from above. If we are quickly turned aside, what proof is there that we have eternal life (Heb. iii. 14). We shall have trials, and temptations even more if we seek to be *stedfast*, but God will give grace to overcome, so that we shall be able to resist the devil, *stedfast in the faith* (1 Pet. v. 9). We are exhorted to be *stedfast and unmoveable* (1 Cor. xv. 58). It is thus that we shall abound in the work of the Lord and our labour will not be in vain in the Lord. Oh that others may behold the stedfastness of our faith in Christ (Col. ii. 5), and all by God's grace. 2 Peter iii. 17 tells us to beware, lest we are led away with the errors of the wicked, and lest we fall from our own *stedfastness*. The following verse brings before us that which will help to keep us *fixed* in the things of the Lord—growth in grace—through the Holy Scriptures, and waiting upon the Lord in real communion with Him (Isa. xl. 31). If we are seeking to be *stedfast day by day*, we shall look up *stedfastly* and behold the glory of the Lord more (cf. Acts vii. 55), hence we shall be changed more and more into the same image, from glory to glory (2 Cor. iii. 18). We shall also look up *stedfastly* for our Lord from heaven (Acts i. 10), and have our eyes off things of earth, as we watch and wait, for Him Whom we love. Oh that in view of all His promises and in view of all that is surely coming on the ungodly, we may seek, by God's grace to be stedfast, to the praise of the glory of His grace.

NO LIGHT—concluded.

What a contrast to the Holy God is the sinner in whom there is *no light*, but utter darkness. Oh that God may grant, in His mercy, the Spirit to move, and work, in many darkened hearts and minds, even as in Gen. i. 2, when He put the earth in order for man to dwell upon it. Oh that He may again say, Let there be light (2 Cor. iv. 6). When God thus saves, sinners are no longer darkness, but light in the Lord. What a wonderful change. And all such will dwell in that heavenly city where sin shall never enter, and where there will be *no*

night (Rev. xxi. 25, 27). What a sad contrast are those who have *no light*, and who continue in darkness, and pass from this earth only to be raised and sent away from God's presence into *outer darkness* everlastingly, where there will be weeping and gnashing of teeth. Of this a type is given in the felt darkness of Ex. x. 21: see 2 Pet. ii. 4 17, Jude 6, 13. Do you wonder that sinners who are saved from their sins feel concerned about you? We are surprised that we are not more concerned, in view of such a fearful future for every unsaved one. Oh that God, in His mercy, may work and bring many more out of darkness into His marvellous light (1 Pet. ii. 9), through the precious blood of the Lord Jesus.

"These words . . . shall be in thine heart and thou shalt . . . talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut vi. 6-9).

Talking of the words of God, with a holy zeal,
Speaking with an earnestness those about may feel,
Talking of God's wondrous truth, **SITTING IN THE HOME**,
Speaking of the glorious time when the Lord shall come.

Talking of God's wondrous plan, sinners to redeem,
Speaking of Christ's poured-out blood, this our constant theme,
Talking of our God on high, with a holy awe,
Speaking of His written words, fixed for evermore.

Talking of God's wondrous works, manifest around,
Speaking of His sovereign grace, which doth still abound,
Talking of our glorious Lord, and His matchless worth,
Not of things which pass away, trifling things of earth.

Talking in the **EARLY MORN**, with a real delight,
Speaking of Him Who died, **MORNING, NOON, and NIGHT**.
Talking, when we **WALK ABOUT**, of God's wondrous love,
Speaking when we **RISE AS WELL** of the things above.

Talking, **WALKING BY THE WAY**, speaking still of Him,
Who came down from heaven above, sinners to redeem,
Talking of our faithful God, and His righteousness,
Speaking of the heavenly birth, which His saints possess.

Talking in the **EARLY MORN** of our glorious Lord,
Speaking of His faithfulness, and the saint's reward,
Talking with a heart that burns, through much love to Him,
Showing 'tis our Lord we love, and His words esteem.

Talking, sitting in the home, of His mercy still,
Finding joy from all His truth, and His perfect will.
Talking of the Scriptures oft, with a godly zeal.
Speaking in a reverent way, since our love is real.

Talking of eternal life, **giv'n** by God on high,
Speaking of the wondrous way sinners are made nigh,
Talking of that glorious time when our Lord we meet,
When we shall be like Him too, perfect and complete.

Talking of that coming, day when all Israel mourn,
Speaking of their wand'ring now, while of glory shorn,
Talking of God's judgments too, and His righteous ire,
Speaking softly of the lost, and the Lake of Fire.

Talking of the thousand years, when earth's wars shall cease
Speaking of that time of rest, and Christ's reign of peace,
Talking of the new earth too, which our God will make,
Wherein righteousness shall dwell, for His own Name's sake!

IF THE LORD WILL.—Bible Gatherings to the glory of God, Monday, May 24th, at 3 and 6.30 p.m., 61 Upton Lane. Will concerned believers prayerfully ponder this invitation, and make known?

"IF THE LORD WILL"—May, 1915.

SUGGESTED DAILY READINGS.

Day	Jeremiah	Matthew	Learning	Explain
1	xxvi. 8-15	xxii. 11-17	Hos. x. 15	Acts xx. 27
2	xxvi. 16-24	xxii. 18-30	" xi. 1	
3	xxvii. 1-8	xxii. 31-40	" 2	
4	xxvii. 9-15	xxii. 41-46	" 3	
5	xxvii. 16-22	xxiii. 1-7	" 4	
6	xxviii. 1-9	xxiii. 8-15	" 5	
7	xxviii. 10-17	xxiii. 16-22	" 6	
8	xxix. 1-7	xxiii. 23-31	" 7	
9	xxix. 8-14	xxiii. 32-39	" 8	Mark iii. 29 80
10	xxix. 15-19	xxiv. 1-8	" 9	
11	xxix. 20-29	xxiv. 9-18	" 10	
12	xxix. 30 xxx. 3	xxiv. 19-28	" 11	
13	xxx. 4-9	xxiv. 29-35	" 12	
14	xxx. 10-17	xxiv. 36-44	Hos. xii. 1	
15	xxx. 18-24	xxiv. 45-51	" 2	
16	xxxi. 1-6	xxv. 1-8	Acts xxvii. 18, 19	Joel iii. 19
17	xxxi. 7-14	xxv. 9-15	" 20	
18	xxxi. 15-21	xxv. 16-23	" 21	
19	xxxi. 22-26	xxv. 24-30	" 22	
20	xxxi. 27-34	xxv. 31-39	" 23	
21	xxxi. 35-40	xxv. 40-46	" 24	
22	xxxii. 1-5	xxvi. 1-7	" 25, 26	Ezek. viii. 16
23	xxxii. 6-15	xxvi. 8-16	" 27	
24	xxxii. 16-23	xxvi. 17-22	" 28	
25	xxxii. 24-30	xxvi. 23-29	" 29	
26	xxxii. 31-35	xxvi. 30-35	" 30	
27	xxxii. 36-44	xxvi. 36-44	" 31, 32	
28	xxxiii. 1-6	xxvi. 45-51	" 33	
29	xxxiii. 7-11	xxvi. 52-61	" 34	
30	xxxiii. 12-18	xxvi. 62-68	" 35, 36	
31	xxxiii. 19-26	xxvi. 69-75	" 37, 44b	

God has given His words that His blood-bought people may delight in them, because they rejoice in Him. It is not enough to have a printed Bible: His children need His truth in their heart (Ps. cxix. 11).

NOTES ON SOME MEMORIZED VERSES.

The love of God has arranged for us the wonderful Scriptures. A prophet, who had not many of our privileges, once said, "Thy words were found, and I did eat them." We remember too how it was in his days that the law was found in the house of the Lord, and the godly king was troubled as to disobedience; and some, at least, turned whole heartedly unto the Lord. In Neh. xiii. 1 we read, "It was found written." Do WE find the words of God in this manner? How important it is that His blood-bought people should delight in His revelation, and search the Scriptures daily and hide His precepts and promises in their hearts, and seek to illustrate the love and power of the truth in their daily lives. Herein are the marks of those who have been quickened. Do we make manifest that we are Christ's sheep, by hearing His voice and then following Him? There are wolves in sheep's clothing, but are there not also sheep in wolves' clothing, because the fear of man bringeth a snare?

Amos ix. 1-8.

The prophets of God always received solemnizing views of His glory:—we remember Isa. vi. and Zech. i. There was no merely natural familiarity with Him. The mark of the wicked one in Ps. l. 16-21 is exactly contrasted with reverence—"What hast thou to do to declare My statutes. . . . Thou thoughtest that I was altogether as thyself, but I will reprove thee." We have not received the Spirit of servitude, we may come boldly to the throne of grace, but "let us have grace, whereby we may serve God acceptably, with reverence and godly fear" (Heb. xii. 28). The punishment of favoured Israel seems always prominent in prophecy. God never excuses sin. Privileges do not grant a favouritism in which evil is overlooked. Human methods are so unlike the way of God (Isa. lv. 8, 9). It is vain to hide from the Lord: Jonah discovered this: we call to mind Isa. xxix. 15, Jer. xxiii. 24, Ezek. viii. 12, Job. iii. 20. How blessed if, by grace, we present a contrast, and confess our transgressions unto the Lord, and are able to say, "All my desire is before Thee" (Ps. xxxviii. 9). In like manner was the prayer uttered, from within, to the glory of God, "Search me, O God, and know my heart; try me, and know my thoughts" (Ps. cxxxix. 23). Is this our longing? The answer may be painful, but spiritually resultful. But though God dealt sternly with Israel, there was always, and will be always, a spared remnant (8, Isa. x. 21). The apostle illustrates this, in the power of the Holy Spirit, in Rom. xi. 1.

Amos ix. 9-15.

These verses continue the Lord's humbling, but encouraging, message concerning Israel. And His dealings in the present dispensation are parallel. They are not all Israel who are of Israel, and Ezek. xxii. 17, 22 is very solemn, but if Ezek. xxxiv. 17 tells of wrath, Ezek. xxxix. 23 reminds of grace. The purpose of God according to election still stands. We would not forget Ezek. xx. 37 as well as verse 38. The Lord *shall* build up Zion, Ps. cii. shall be fulfilled. The blessings to the people will be blessings that include the ground, and the earth will yield her increase, and the land be plenteously flowing with milk and honey. Hos. ii. is very precious in this connexion. The Lord, Who Himself doeth this, has promised it, and we may, indeed, give thanks for His exceeding great and precious promises, while we take our privileged position as His remembrancers for Israel (Isa. lxii. 6, 7).

Acts xxvii. 18-26.

This shipwreck is more than historical. It not only samples the strain and stress through which God preserved His people of old, but also cheers us on to believe Him *now*, even against all appearances.

For He is the Same, He faileth not, the counsel of the Lord that shall stand, and His words will not pass away. We may be in difficulties, but we shall be upheld (see one object of trial, 2 Cor. i. 9), nor shall we make shipwreck of our faith. Wonderful is the sustaining love of our gracious God, in the precious bonds of the new, yet everlasting covenant. Here is a *personal* encouragement. Let us grasp it firmly. But there is a further view of the grace which still saves. When a sinner is "exceedingly tossed," and "all hope" is "taken away," the God of all grace speaks peace, and reveals the Lord Jesus as the One Deliverance from judgment. The waters of wrath seem to engulf, but He *died* for the ungodly, and to a Greater than Paul have been "given," a great number which no man can number (note verses 24, 37 with John vi. 37, Rev. vii. 9). Let us believe God in this matter, and rejoice that He will not fail to draw from all nations a people unto the Son of His love.

Acts xxvii. 27-36.

The path of blessing to the believer is often stormy for a season. The "way out" is made, but we do not always behold it at once (1 Cor. x. 13). There is a "needs be" for every seeming delay (1 Pet. i. 6). Sometimes it looks as though the promise will be broken (Acts xxvii. 31), but God is infinite. He Who has appointed the end has appointed the means: hence the blessedness of *obedience*, though all the glory belongs unto the Lord. If certain things take place, children of God must be condemned, because God has said so. But He keeps back these very things; the ropes are cut (32), that His promise of eternal salvation may not be broken. Thanks be unto God for His complete love in its manifold workings.

Acts xxvii. 37-44.

And so we find the full record that God kept all His words. Are we surprised? Surely not. But are we thankful for this further evidence of His mercy. His people *shall* all escape "safe to land"; we can compare the *counting* of the great fishes in John xxi. Here is grace, that many believers lose an "*abundant* entrance" into the everlasting kingdom, but the Lord will not lose them. Surely, however, we would rejoice in something beyond 1 Cor. iii. 15. Again many contrasts exist in this type; there are *no* broken pieces of the Divinely appointed Ship, and the land we reach is *not* occupied by barbarous people, *nor* is it a stepping stone to a Roman prison.

Correspondence from any exercised as to the words of God, whether longing to know salvation, or to walk with Him more faithfully, ever welcome:—Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.

Messrs. Norman, Hopper & Co., Ltd. (Printers), Boleyn Castle, Green Street near Upton Park Station. Phone 155 East Ham.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN 17, 17

Vol. xv. No. 6
June, 1915. 1d.

A monthly setting forth by grace, something of the graciousness of the Lord, and the authority and fulness of His Word, for His blood-bought people, and making known the one way of acceptance with God, and the entrance into His family, by the once-finished atonement of Christ for guilty and undeserving sinners, to which the Holy Spirit ever directs.

EDITED BY
PHOBY W. HEWARD.

"He in the first year of his reign, in the first month, opened the doors of the house of the Lord, and repaired them . . . Then Hezekiah the king arose early, and gathered the rulers of the city, and went up to the house of the Lord . . . And Hezekiah commanded to offer the burnt offering upon the altar . . . Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord . . . And

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Hezekiah rejoiced, and all the people, that God had prepared the people; for the thing was done suddenly . . . And Hezekiah sent to all Israel and Judah, and wrote letters . . . In Judah the hand of God was to give them one heart to do the commandment of the King and of the princes, by the word of the Lord. . . Hezekiah prayed for them. 2 Cor. xlix. 3, 20, 27, 30, 36; xxx. 1, 12, 18, 20, 22; xxxi. 21.

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A WORD OF INTRODUCTION.

These are days of Bible neglect. Because iniquity abounds the love of many waxes cold; and some are thereby alarmed, yet, through lack of knowledge of the Lord, they embrace erroneous teachings of organisations not after God's heart. Thus there is a sad continuance of ruin and the Name of God is blasphemed. To encourage believers on the path of simple childlike obedience, to emphasize that Christ is the only Centre and appointed Attraction, to help in true and sorrowful repentance, that our Father may be glorified, is this magazine issued. "Except the Lord build the house, they labour in vain that build it." We dare not trust to ourselves, dare not have confidence in the flesh. But the Holy Spirit still works in the people of God to impress truth, and it is our wish to be humbly dependent on His gracious inworking, and that writers and readers sharing this privilege, may grow in grace together, and press toward the mark for the prize of the high calling of God in Christ Jesus, that He may in all things be magnified. For the glory of man is an aim less than paltry, but the glory of God is the responsibility of His grace-saved people.

PILGRIMS.

"They were strangers and pilgrims on the earth." Heb. xi. 13.

"As strangers and pilgrims, abstain from fleshy lusts," 1 Pet. ii. 11.

"Thy statutes have been my songs, in the house of my pilgrimage." Ps. cxix. 54.

Not our own, but saved for ever,
By the grace of God made nigh;
Sin and Satan cannot sever
Those for whom Christ deigned to die.

Oh the fulness of His kindness,
Oh the height of sovereign grace;
We, who were in nature's blindness,
Soon shall see Him face to face.

Would we not live for His glory,
In this world of sin and ill?
Drawn apart to tell the story
Of His all-prevailing will!

Pilgrims, since He made us strangers,
We would press toward the prize,
Mindful of a pilgrim's dangers,
Yet His strength to realise.

Pilgrims, earthly grandeur scorning,
Kept from many a fleshy snare,
Gladly now His truth adorning,
Longing soon His throne to share.

WORDS OF ENCOURAGEMENT.

Ye are My Never would we overlook the wonderful freedom of grace. God loved us when we were dead in sins : there was nothing lovely or lovable in such a condition. The only reason why we are quickened is His infinite grace. We were by nature no better than those who were left to their own way, and God might justly have left us. Oh how humbly we should walk with Him, so close to the brink of hell were we once.

This sovereignty of grace is continual exhortation to loving obedience, and our Heavenly Father expects this from His dear children. Shall we make light of such an attitude? Can we ask Him to excuse our sins, or to give us His gracious fellowship while we wander from Him? As to salvation and eternal life, God's "shall's" are definite. As to the judgment seat of Christ, there are precious and solemn "if's." And the day of salvation is linked with these "if's." And so is it with a God-given assurance. We must never blot out, never put in the background one part of truth. If we thus grieve the Holy Spirit, we shall be one-sided in our Christian life, whereas we should grow up unto Christ IN ALL THINGS (Eph. iv. 15).

Many believers have noticed John xiv. 23. Here is a wonderful promise, but it is linked with an "if." And this seems a continual thought with reference to Christ's friendship. It was the use of this friendship-word that pained Peter to the heart in John xxi. 17. We would not forget the argument of Jas. ii. 23. "If we walk in the light as He is in the light, we have fellowship one with another" (1 John i. 7). To His friends He grants discernment. They know what their Lord doeth (John xv. 15). We recollect Ps. ciii. 7. Moses had an inner view of God's ways (see Ex. xxxiii). "The meek will He teach His way" (Ps. xxv. 9). His way is in the sanctuary (Ps. lxxvii. 13) and we remember the words "It was too painful for me, until I went into the sanctuary, then understood I (Ps. lxxiii. 16, 17). Beloved friends, shall we be willing that anything of the world or the flesh should stand in the way of Christ's friendship? Jas. iv. 4 is deeply solemn. Unquestioning obedience is a great privilege, and to it is there attached a great blessing. In keeping of the words and judgments of the Lord there is great reward (Ps. xix. 11). May we have the promptness of faith and love, and the wish to keep to our Lord's "whatsoever" however small his commandments may seem to others.

A special word may be given to those isolated for the truth, Fellowship at the expense of obedience is sinful, but let us ever remember that isolation is not always unto the Lord. It is easy to deceive ourselves, and those who are truly guided by the Holy Spirit are very humble.

"IF THE LORD WILL"—(James iv. 15).

GATHERINGS AT 61, UPTON LANE, FOREST GATE, E.

Prayerfully commended to children of God in these perilous times that He may be honoured. Other Bible studies by grace on Mondays (8 p.m.).

Nor would we forget :—Thurs. and 2nd Wed. 8 p.m., 43a, The Broadway, Waltham Green; Tues. 6.30 p.m., 65, St. Mary Axe, E.C.

Further particulars gladly sent to those exercised before Him, Whose glory is indeed the well-pleasing object of His blood-bought people.

3rd and 10th, 8 p.m.—Gen. xxxiii. 1-20.

- (1) How we meet difficulties.
- (2) Truthfulness in emergencies.
- (3) Succoth and Shechem.

1 Corinthians.

- (1) "Comparing spiritual things with spiritual."
- (2) The natural man.
- (3) The meaning of ii. 16.
- (4) Spiritual or carnal? iii. 1.

5th and 12th, 7 p.m.—Outline of the Book of Numbers.

- (1) Complaining.
- (2) The manna.
- (3) The seventy men.

Acts xix. 8-20.

- (1) "The school of one Tyrannus."
- (2) "Special miracles."
- (3) Counterfeits.
- (4) The privilege of losing.

17th and 24th, 8 p.m.—Gen. xxxiv. 1—xxxv. 15.

- (1) Failure in the home.
- (2) Purification and worship (xxxv. 2).
- (3) Repeated blessings (xxxv. 10, 15).

1 Corinthians.

- (1) Milk and meat.
- (2) Walking as men.
- (3) Paul and Apollos, viewed in different ways, to the Lord's glory.

19th and 26th, 7 p.m.—Outline of the Book of Numbers.

- (1) The need for more faith.
- (2) The denial of envy.
- (3) "He gave them their request" (Ps. cvi. 15).

Acts xix. 21-41.

- (1) Demetrius, and gaining.
- (2) The character of man revealed.
- (3) The words of the town clerk, and the Lord's hints thereby.

The prayerful interest of those who love the Lord is much valued. We do want that He should be glorified, and many helped on the path of pilgrim obedience, through these Bible Studies. Any other object is quite unsatisfactory. Oh that He may be exalted, and that we may live soberly, righteously, godly, looking for our Lord from Heaven.

PRAYER SUGGESTIONS.

"With us is the Lord our God to help us." 2 Chron. xxxii. 8.

1. For the glory of God, that His Name may be exalted :—nor need this praiseful petition be "indefinite."

2. For the work of God in the hearts, and homes, of His people, that He may be honoured, and worldliness detected more quickly.

3. For gospel witness among soldiers and sailors, when undertaken in the power of the Lord, and in accord with His will, though not forgetting Phil. i. 18.

"Watch and pray, that ye enter not into temptation." Matt. xxvi. 41.

A LETTER TO THOSE WHO WOULD PLEASE THE LORD.

ROMANS XI.

DEAR FELLOW BELIEVERS,

Every Scripture is perfect in itself, *and* in relation to others. Each child of God should mourn his, or her, falling short in the full knowledge of the truth. But it is blessed by grace, to know that we have an Advocate with the Father, and, moreover, to feel that "the meek will He guide in judgment; and the meek will He teach *His way*" (Ps. xxv. 9).

Romans xi. comes appropriately *after* Romans ix. and x., in the former of which we have such a definite stress on the sovereignty and election of God, and the latter such emphasis on comprehensive yet definite prayer, and wide, yet appointed, ministry in the present dispensation. On this background we have a beautiful encouragement to true interest in Israel, inasmuch as God will not prove untrue to *His* choice, nor shall the present age, wherein Israel, as a nation, are set aside, be the last. Yet even now though "a people" be "disobedient and gainsaying" (x. 21). God hath not cast away *His* people (xi. 1, 5). Paul himself was an evidence of this. If the manifest judgment of one Jew—Judas—see Matt. xxvi. 24—proves that universalism even as to Ezek. xxxvii. is *not* the mind of God, the the salvation of one Jew in the present time shows the whole nation is not removed.

It is deeply important to see how the Holy Spirit led the apostle to quote *Scripture*. We too should be well acquainted with God's words, and use them freely. Thus will He be honoured and glorified.

There was, and is, and will be *nothing* in Israel to cause the infinite grace bestowed. Deut. vii. 7 is ever fulfilled, yea, in our salvation. Boasting is shut out. "If by grace, then is it no more of works" (Rom. xi. 6). Do we sufficiently realise *such* love to us. Do we praise as we should? And, moreover, this clear unveiling is full of instruction at the beginning of a chapter which many, alas, have joined almost exclusively with national privileges. Romans xi. speaks of the *election of grace*, with all the *eternal* blessings thus obtained and secured (Rom. xi. 7).

The words of verse 11 are suggestive. The sickness of Lazarus was not to death, albeit he died (John xi. 4). There was something beyond, even the Glory of God. So Israel here stumbled, but this is *not* the end of the matter (note "that" in verse 19 also). *Through* their fall, salvation is come unto the Gentiles, and, furthermore, this is "for to provoke *them* (Israel) to jealousy." God has a plan, and the believer admires His perfect wisdom, seeing how, through everything, a Nebuchadnezzar is made His servant (Jer. xxv. 9),—even the wrath of man praises Him (Ps. lxxvi. 10). Yet is He by no means, the author or helper, but the *Overruler* of sin.

The ardent love of the man of God, who wrote the epistle before us, is heart-searching. Do we feel a similar *tender* desire for Israel, and a similar confidence in the *unchanged* purpose of God. At Rome the majority of the believers were of Gentile birth, according to the flesh (Rom. xi. 13), but there was a plain reference to the still future, yet ever nearing, "fulness" of Israel (12). How great is our privilege to lead others to Christ. The partly *physical* care of Isa. lviii. 7 is here applied *spiritually* (14), and we see a Divine stress on responsibility for those to whom we are related, and (may we not add?) to the earthly nation where God has placed us (Jer. xxix. 7), though we ever would recognise, with holy separatedness, our heavenly nationality (Phil. iii. 20).

The Lord Jesus is surely before us in Rom. xi. 16. All blessings are in Him. There can be no safety, no fruitfulness apart from Him. We depend on Him. He Who is the *True Vine* is the *True Olive*, and in like manner, we belong to Him as the Corn of Wheat Who died and rose again. To Him be all the praise: the one boasting must boast in the Lord (18, 1 Cor. i. 31).

But the subtlety of pride is seen in Rom. xi. 19. I would suggest that we are not free from this danger, and, moreover, that we come perilously near such a sin, if, in ultra-dispensationalism, we cast off from their high privileges, saints of God belonging to a previous dispensation. We must not forget we are blest *with* believing Abraham. It is sinful to be wise "beside, or among ourselves" (25).

Yet these verses are difficult. Not that there is a problem with respect to the words "thou standest by faith" in the light of verse 6. Faith is linked with, and included in, grace, as Rom. iv. clearly impresses. But is it possible that children of God will be removed in His severity? The argument of John xv. is somewhat parallel, but there we have a branch that has never been joined within, and the word used implies it has been brought from another tree, and grafted in. Is there not a similar message in Rom. xi. ? If we continue *not*, we are *not* disciples indeed. Verse 22 gives the test, as Heb. iii. 6, 14. The expressions of this context, and verse 24 ("contrary to nature," but according to *grace*!) cannot be limited to national privileges, nor can the emphatic "thou" of verse 20, with the mention of "faith" be thus explained away. Here is not Christendom, but a living union with Christ, in which, moreover the revived remnant of Israel will share, because of God's covenant love (27, 28). Not one shall be blest without *mercy* (32), and we, with God's servant of old, would quietly pause and wonder and praise. None gave to Him *first*, we love Him because He *first* loved us, and it is of His merits we are not consumed. All is to the praise of the glory of His grace.

Yours earnestly in that grace,
PERCY. W. HEWARD.

THE CHILDREN'S COLUMNS.

ETERNITY.

THERE are many of God's creatures who live day by day without any thought of *Eternity*. They are simply taken up with this short life, which is compared to grass that grows up so quickly in the East, but is soon withered by the hot sun (Isa. xl. 6-8). The question is asked "What is your life?" The answer is also given:—"It is even a vapour, that appeareth for a *little time*, and then vanisheth away" (James iv. 14). The earthly life of God's creatures is said to be "*of few days*." Notice the words of Job, "He cometh forth like a flower, and is cut down, he fleeth also as a shadow, and continueth not (xiv. 1. 2). If we turn to Psa. xc, we find much that should impress one as to the *shortness* of this present life. It is said to be like grass, as we have already seen (verses 5, 6). Look too at verses 9, 10. Those who are saved in God's mercy should constantly pray "So teach us to number *our days*, that we may apply our hearts unto wisdom" (12). If we look throughout the earlier and later Scriptures we shall find that this earthly life is very brief. Before the flood, in the days of Noah, the life was longer. But since then much shorter, and all because of sin. Yet how few are, in any way, troubled about their sins, or regarding that which will surely come after this life. To show how brief the present life is, we read about the afflictions of God's dear people as being "*but for a moment*" (2 Cor. iv. 17). This all tells how quickly this life ends. How I long to bring such a solemn fact before many, so that they may, in God's mercy, be thoughtful as to *Eternity*, in view of Heb. ix. 27, "It is appointed unto men once to die, and *after this* the Judgment." The few days on earth are very solemn. But, alas, Satan has blinded many minds, and as, naturally, people are "dead in sins," they neither see, nor feel, their sad condition. Hence multitudes are content to live their short life without any concern about *Eternity*. Oh how foolish is this. What a contrast to man is God, Who is from everlasting, to everlasting (Psa. xc. 2). God is the unchanging One (Mal. iii. 6). Heaven and earth shall pass away, but God's words will remain for ever (Matt. xxiv. 35). Heb. 1 brings before us the greatness of God. Notice the words of verse 11, with reference to God's works, "*They shall perish*." "*Thou art the Same*" (verse 12). God is so wonderful, He is the Mighty God, and all that is written in the Scriptures He will perform; in His own time and way. Oh that many of His creatures, of all ages, and in all nations, might realize His terrible greatness. The words "*The Eternity of Israel will not lie, nor repent*" (1 Sam. xv. 29 margin), should cause sinners to be concerned. Yet they are not, for most speak so lightly about

God, Who is Almighty. This saddens those who are saved, by His grace, through the shed blood of Christ. Some even dare to speak about God as though He was a man, and like themselves. God sees and hears all, and He will punish those who thus despise Him, and His revealed truth. In Mic. v. 2 (margin) we read, "Whose goings forth from of old, from the *days of Eternity*." God is so wonderful. He is called in Jer. x. 10 "*King of Eternity*" (margin). But though God is from *Eternity* and ever will be, and though He is the High and Lofty One, That *inhabiteth Eternity*, yet, in wondrous love and mercy, He deigns to dwell with the humble ones (Isa. lvii. 15. lxvi. 2). What marvellous love! Yet poor creatures of the dust despise God, and forget about *Eternity*. But the years are passing, and many through this dreadful war seem hurried into *Eternity* and many are without God; and, therefore, without any hope for the future. This should trouble those of all ages. But, instead of this, multitudes are becoming more careless, and blaming God for what sin has brought into this poor sin-stained world. Thus the natural heart is against God. But God, Who is from everlasting to everlasting, is beholding all. The death of the body is solemn. But the second death, about which we read in Rev. xx. 14. 15, is far more terrible. While living this short life on earth not a few imagine it will be well for them after death. But God is so holy. He will keep His words, and sinners will be sent away from His presence, to live with the devil and his angel *eternally*. Some may say "I don't believe it." But their unbelief does not alter the solemn fact written in the Bible. Oh that God, in His mercy, may work by His Spirit, and cause many, even of the younger ones, who read this message, to be troubled about their sins, and to ask themselves, where they will spend *Eternity*! Will it be with Christ, or with the devil and his angels?

From all *Eternity* is God the changeless One,
Though all His works will fail, decay "beneath the sun"
From all *Eternity* is God Who reigns above,
Who gave His only Son to die, in wondrous love.
From all *Eternity* the mighty God is He,
Who works His Sovereign Will alway by His decree,
The Holy One, Who dwells on high, in marvellous light,—
Yet those redeemed, by blood made nigh, live in His sight,
From all *Eternity* God evermore the Same!
All nature speaks of Him, and all shows forth His fame,
Throughout the long *Eternity* God changeth not;
Yet creatures of the dust have often God forgot.
From all *Eternity* the mighty God is He,
The Lord, the Righteous One, King of *Eternity*,
The Rock of Ages, and the Changeless God always,
The Everlasting Lord on high, Ancient of Days.
Eternity will never end, how solemn this
For sinners lost, but for those saved *eternal bliss*,
To dwell through all *Eternity* with Christ on high,—
'Tis wondrous rebels are to God, so great, made nigh.
From all *Eternity* God is, and will remain,
The Changeless One, He faileth not, but man is vain,
From all *Eternity* God is, and e'er will be
The Same, the Mighty God, through all *Eternity*.

HONOUR THE LORD WITH THY SUBSTANCE, AND WITH THE FIRST-FRUIT OF ALL THINE INCREASE.

PROV. III. 9.

A WORD WITH YOUNG BELIEVERS, AND OLDER ONES TOO.

The book of Proverbs is spiritually refreshing. And so it is with ALL Scripture. We cannot spare one book, one chapter, one verse: yet the "Bible" which many who bear Christ's Name have prayerfully READ is MUCH shorter. The wonderful power of truth is often manifested in the way in which the Holy Spirit uses it to meet various needs and circumstances. A Christian may EXPECT something in every passage specially meant for him or her. Quiet waiting, and responsive love, will be richly rewarded.

The words before us need special emphasis in days of INDULGENCE. Once saints of God left to one another legacies of REJECTION, now they have very comfortable homes, and disobedience to Matt. vi. 20 seems perilously easy, even with less than £100 a year. "Everybody's" attitude affects the individual attitude, and thus the young believer IMPERCEPTIBLY dulls his conscience. Let me plead for more stress on a good conscience. Do not let awakened concern as to simple obedience be put to sleep because of any fellow creature, however godly in some things he may appear. It is natural to be hardened through the deceitfulness of sin (Heb. iii. 13).

I am speaking of money first, and would long to enjoy, and that others might enjoy more fully, the luxury of giving up, as set forth in 2 Cor. viii. 9. 1 Cor. xvi. 2 shows a definiteness and proportion in this, and believers with small salaries often actually make them smaller by grudging even an equivalent with one of Israel's tithes.

I do not ask the grumbling one to surrender his much-loved few shillings, but let him think of the love of Christ—and weep. Let him remember 2 Cor. ix. 6, 7 with Haggai i. 4-6,—and, tremblingly, we shall all repent when such Scriptures are FELT. Nor will the Lord fail to give us day by day our bread. Having food and raiment, let us be THEREWITH content. If He suffers to hunger there is a purpose (Deut. viii. 3), but He can even keep clothes from wearing out (Deut. viii. 4). Faith in Him should be more CHILDLIKE.

We HONOUR the Lord when we use our substance for Him. We dishonour the Lord if we do otherwise. Just as we may GLORIFY Him by praise (Ps. l. 23), we may glorify Him as to the collecting box. 2 Chron. xxxi. is very beautiful. We often stand in the way of deeper and fuller and richer joys. And I would suggest that this verse in Proverbs contains two related, but yet distinct, exhortations. "Out from thy substance," as well as "out from

the firstfruits," *i.e.*, we are encouraged to take from our capital, if I may so term it, as well as from our income. Here is the RISK OR VENTURE of faith. And in so saying I would not limit the word of the Holy Spirit to that which is commonly called "capital." There are articles of "luxury" (from the DISCIPLE's standpoint) in many a home which lead children astray, which hinder visitors spiritually, which grieve the Holy Spirit. Let them be cheerfully sold. Let there be a definite willingness to be plain, and to think more of the Lord's spiritual house, than of our clothes and our houses.

And this precious word of truth goes beyond money and earthly goods. Our mental powers belong to Him whom our soul loveth. We have a responsibility to avoid selfishness even as to the spiritual mercies we receive. Satan is very subtle, and we need grace to do EVERYTHING to the glory of God, that He may be honoured in our lives of devoted "giving up" unto Him Who gave up so gladly and readily and completely for us, and in Whom we are now blest with ALL spiritual blessings that we may continually live to the praise of the glory of the grace of our Heavenly Father.

GOD:—HIS WAYS.

Are Judgment, Deut xxxii. 4, Dan. iv. 37.
Past finding out, Rom. xi. 33.
Righteous, Ps. cxlv. 17.
Everlasting, Hab. iii. 6.
Are made known, Ps. ciii. 7.
Are for walking, in Deut viii. 6, Ps. cxix. 3, Ps. cxviii. 1.
How solemn is Isa. xlii. 24.
He will teach, Isa. ii. 3.
Parts of *His ways* seen, Job xxvi. 14.

MAN—HIS WAYS.

Are grievous, Ps. x. 5.
Perverse, Prov. xiv. 2, xxviii 6.
Unstable, James i. 8.
Care as to friendship is important:—lest thou learn *his ways*, Prov. xxii. 24, 25.
According to *his ways* Job xxxiv. 11, Jer. xvii. 10, Hosea xii. 2.
Jotham prepared *his ways* before the Lord 2 Chron. xxvii. 6. *His ways* were written in a book (verse 7).
Note.—Mal. iii. 16, Rev. xx. 12. In which book are our ways written?

Because Christ hath loved us, and given himself for us an *Offering* and a *Sacrifice* to God, for a *Sweet Smelling Savour* (Eph. v. 2), may we seek to be unto God a *Sweet Savour* of Christ (2 Cor. ii. 15).

Also let us seek so to live that our lives, and all we do, may be to other saved ones, as "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God" (Phil. iv. 18). All by the grace of our gracious God, and to the praise of His glory!

TALKS ABOUT PRESENT-DAY NEEDS.—6.

MEN OF PURPOSE, LIKE DANIEL, WOMEN LIKE MARY, MOTHERS LIKE EUNICE, CHILDREN LIKE TIMOTHY.

Ah, dear fellow saved ones, do we not all feel the need in these sad times, of those who are well fixed in the truth of God, who, instead of broadening, tend to become more narrow in the things of the Lord? We have grown up amid many things that grieve God, but we have become so used to them that we are not troubled and concerned over such matters as we ought to be. But, surely, we feel sad at heart, as we look within our own hearts, and as we look around, not only at the terrible condition of the ungodly, and the state of the nations at the present time, but also at the differences amongst those who profess the Name of our beloved Lord, and at the ever increasing conformity to the world. We little realize how much we are influenced by these things. Hence there is a general weakening of the Christian character, which is resultful, but not to God's glory. It is not easy to come out from the things that grieve God. But grace is sufficient for all who dare to trust God, as His servant Daniel did in Babylon, and in the court of the king. Daniel, we read in i. 8, *purposed in his heart that he would not defile himself with the king's meat.* And throughout his life we see how he was enabled by God to carry out his purpose. We read the account, yet fail to enter into all that it meant for him. As he was getting older he was kept firm. This is encouraging, for so many now seem to leave the narrow way as they become advanced in years. We see how that his enemies could not find any error or fault in him (Dan. vi. 4). They could only bring against him that he would keep to the Law of his God (verse 5). Though he knew that the decree against him was signed—he continued to pray as usual, and was cast into the den of lions, because of his faithfulness to his God. But God was with him. Oh that God will in these last evil days raise up many such, for they are greatly needed, and nothing is too hard for our Almighty God. He can give, in these dark times,

“Men of purpose, Men of might,
Men who dare to do the right,
Living ever in God's sight.”

If there is such a need for men established in the truth and godly in life, women are also wanted like Mary (Luke x. 38-42), who “*sat at Jesus' feet and heard His word.*” It was not that she was idle, as some have imagined, and left Martha, to do the work of serving, but that, sitting and listening, she was able to get through her work more quickly, and thus have time with her Lord. Christ would not have commended Mary, as He does in verse 42, if she had neglected her daily

duties. But the Lord did reprove Martha in verse 41. We also have a sidelight on the characters of these two sisters in John xi. 20. Martha went forth; *Mary sat in the house.* But as soon as the words are uttered in verse 28 “*The Master is come, and calleth for thee,*” “*She arose quickly and came unto Him.*” There are many lessons here for believing women in these days of excitement and rush. We might also notice what Mary likewise said to Christ in verse 32, “Lord, if Thou hadst been here my brother had not died.” What confidence both had in Him. The Jews said that she had gone to the grave to weep. But it was unto Him that she went, not to the grave. Oh that God may raise up such in these days:—women who will *wait upon the Lord* and be kept *quiet before Him*, and thereby have a quieting influence over others, and in the home. Women who *sit still* till the Lord calls them: mark the words “*in the house.*” If believing women are quiet in the home they will be spiritual in the assembly, and wherever the Lord leads them. We have grown up amid professedly spiritual excitement, and to be calm and restful is difficult. But God is able thus to work, for all things are possible with Him.

If there is a great need for men like Daniel, and women like Mary, surely the homes will be benefited with mothers like Eunice 2 Tim. i. 5 about whom so little is recorded. Yet enough is written to make us pray that many such mothers may be raised up in these perilous times. Some dear mothers may imagine that they have more to which to attend, than Timothy's mother. But are there not many things that could be put aside for the spiritual, which is all-important! Eunice was a mother who possessed *unfeigned faith*. In such an atmosphere, the child Timothy was trained. From a babe he was acquainted with the Holy Scriptures. We are not told how busy his mother was. Like Mary she found time for the Lord, and time to teach her little boy the Scriptures, who was doubtless impressed by his grandmother, and his mother's faith and devotion to the Lord. In such a godly home the boy Timothy was *trained* in the fear of the Lord, and grew up to become useful in the Lord's service. Oh that God may work mightily, and cause many homes to be more godly, so that the children may be taught the Holy Scriptures from babyhood. What a witness such homes and such children would be, for the Lord, in these lawless and evil days. That God may thus work, let us cry mightily unto Him, and seek to be more godly and solemn in a world hastening on to judgment. Thus shall we be to the praise of His Glory.

Let us walk humbly before God (Gen. xvii. 1).
Let us walk in wisdom Col. iv. 5, Eph. v. 15).
Let us walk with God (Gen. v. 24, Micah vi. 8,
1 John i. 7).

"YE WILL NOT COME TO ME."

THROUGHOUT the Holy Scriptures we see that the boasted free will of man is *always* in direct opposition to God. Hence the Lord Jesus said to the Jews when they murmured against Him, because He had healed a man on the Sabbath Day, "*Ye will not come to Me*" and He added, "that ye might have life (John v. 40). For every sinner is *dead in sins*, and remains in this sad condition till God in His mercy works. Yet few are troubled about their lost and ruined state. Again, in one of the parables which has reference to Christ, we read that His citizens *hated* Him. All by nature *hate*. These sent a message after Him, saying "*we will not have this man to reign over us*" (Luke xix. 14). How many are acting thus even now. They love their own will and way, and sin more and more against God, Who is so holy. There are many who listen to the words of God, as in the days of Ezekiel the prophet, but they *will not* do them (Ezek. xxxiii. 31). We are told that even favoured Israel, to whom God gave so many privileges, *would not* obey His voice (Isa. xxx. 15). They loved to wander. The same words occur in Matt. xxii. 3, xxiii. 37. The natural will of man is only toward evil continually. Thus we see that the work of Salvation is all of God. "It is not of him that willesh, nor of him that runneth, but of God That sheweth mercy" (Rom. ix. 16). How often the words "*whosoever will* may come" (Rev. xxii. 17), are said to unsaved sinners, as though they sometimes *willed* of themselves to come to God, and could come as they liked. God is so great, He it is Who makes the guilty sinner *willing*, and draws with cords of love. None can stay His hand, or say "No" to Him, when He thus begins His gracious work of salvation. Oh that God may, even now, in His mercy, work mightily in some who read this message, and save through the death of His beloved Son, Who willingly gave His life a Ransom for many.

"Lo, I am with you alway, even unto the end of the world (age)." Matt. xxviii. 20, Heb. xiii. 5.

"Lo I am with you," all the days,
Unto the end, in this worlds maze:—
The Lord His own will never leave,
And to His truth they humbly cleave.

"Lo, I am with you," 'mid earth's strife,
In Christ we have an endless life,
With Him His faithful ones shall reign,
When Christ Himself shall come again.

"Lo, I am with you," naught can harm
Those safe in Him, free from alarm,
His saved ones still can restful be,
And trust in Him, till Him they see.

"Lo, I am with you," day by day,
Christ is our Strength, our Hope, our Stay,
With Him, His own can daily walk,
Walk near to Him, and with Him talk.

"Lo, I am with you," words like these
Should keep us from a life of ease,
Though sin and sorrows still abound,
We soon shall hear the trumpet sound.

"Lo, I am with you," God will guide
All those who in His truth abide,
His precious words they love and teach,
And by their lives the gospel preach.

"Lo, I am with you," why then fear
Though darker days are drawing near?
The Lord for us will undertake,
And keep us, for His own Name's Sake.

"IF THE LORD WILL"—June, 1915.
SUGGESTED DAILY READINGS.

Day	Jeremiah	Matthew	Learning	Write Notes on
1	xxxiv. 1-7	xxvii. 1-6	Jer. xxxvi. 1	Matt. xxvii. 9
2	xxxiv. 8-11	xxvii. 7-10	" 2	
3	xxxiv. 12-16	xxvii. 11-18	" 3	
4	xxxiv. 17-22	xxvii. 19-25	" 4	
5	xxxv. 1-11	xxvii. 26-33	" 5	
6	xxxv. 12-19	xxvii. 34-38	" 6	
7	xxxvi. 1-7	xxvii. 39-44	" 7	Matt.
8	xxxvi. 8-13	xxvii. 45-49	" 8	xxvii. 45
9	xxxvi. 14-21	xxvii. 50-54	" 9	
10	xxxvi. 22-32	xxvii. 55-61	" 10	
11	xxxvii. 1-10	xxvii. 62-66	" 20	
12	xxxvii. 11-15	xxviii. 1-8	" 21	
13	xxxvii. 16-21	xxviii. 9-15	" 22	Matt. xxviii.
14	xxxviii. 1-6	xxviii. 16-20	" 23	19-20
15	xxxviii. 7-13	Mark i. 1-5	" 24	
16	xxxviii. 14-23	i. 6-11	" 25	
17	xxxviii. 24-28	i. 12-18	Acts iv. 23	
18	xxxix. 1-7	i. 19-28	" 24	
19	xxxix. 8-14	i. 29-34	" 25	
20	xxxix. 15-18	i. 35-45	" 26	Mark i. 45
21	xl. 1-6	ii. 1-5	" 27	
22	xl. 7-12	ii. 6-12	" 28	
23	xl. 13-xli. 3	ii. 13-17	" 29	
24	xli. 4-10	ii. 18-22	" 30	
25	xli. 11-18	ii. 23-28	" 31	
26	xlii. 1-6	iii. 1-6	" 32	
27	xlii. 7-12	iii. 7-13	" 33	Mark iii.
28	xlii. 13-18	iii. 14-21	" 34	29-30
29	xlii. 19 xliii. 3	iii. 22-30	" 35	
30	xliii. 4-13	iii. 31-35	" 36, 37	

Read prayerfully, study carefully, avoid self-confidence, expect a blessing. The Lord will not fail. Count it a privilege to know His will, and to act upon it, in the Holy Spirit. (Zech. iv. 3).

THOUGHTS ON VERSES PROPOSED FOR MEMORIZING.

That every believer should know His Father's will, many will acknowledge. But laziness is powerful, and we need a grace-given victory. Furthermore, some become anti-form formalists. They are afraid to be regular, and forget that God is not the author of confusion. Mental knowledge is, certainly, a failure unless there be spiritual appreciation, but why should learning (especially when God has indicated His wish even by acrostics) hinder holy perception? Is there not a danger of carelessness dressed up as godliness?

Jer. xxxvi. 1-21.

These verses solemnly show the wickedness of man amid privileges. Privileges never save a soul. What a mercy it is to be born from above. Jeremiah's faithfulness amid persecution, and Baruch's disciple-likeness are refreshing. We feel we cannot do Jeremiah's work, but can we please the Lord by being Baruchs (5, 6, 18)? Detail work may be deeply spiritual. It is the will of God that we should buy up opportunities (6): the fasting day was nominally serious, thus we have an encouragement as to special testimony among Israel on the day of Atonement, which often, alas, reflects Isa. lviii. 1-5 (note verse regarding witness). God's tender warnings were, and are, very beautiful, yet the people repented not, and so it is now: we compare Matt. xxiii. 37. The Lord wept over the city: His professing followers would amuse it: may we be more earnest. Verse 5, 9, 10 show us the right day and place, and yet the religious nation was rebellious (cf Ezra. ii.). The most religious city was the place of Christ's death (see Luke xiii. 33). Baruch first gave the testimony among the people, then in the king's house (15) How graciously God prepares by one act of service for another which is more difficult. The exhortation of 19 was kindly, but the Lord made manifest that the power to hide was His (26). Can we not trust Him more to look after us? How terrible is the contrast of Gen. iii. 10 and we call to mind Jer. xxiii. 24.

Jer. xxxvi. 22-28.

The king was of the family of Israel (see Zeph. i. 8). The ninth month, about our December, is specially mentioned, it may be to show that the so-called "Christmas" season is *cold* in Palestine, and that shepherds would not have been in the fields watching their flocks then (see also Ezra. x. 9, a beautiful contrast of obedience if linked with ch. 9). How many use the penknife and fire against Scripture, but "by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many" (Isa. lxvi. 16). "Yet they were not afraid": contrast "Horror hath taken taken hold upon me because of the wicked that forsake Thy Law," "I beheld the transgressors, and was grieved; because they kept not Thy Word" (Ps. cxix. 53, 158): surely we should have more concern at sin. The mark in Ezek. 9 was upon those *sighing and crying* for all the abominations. The apostle too spoke with tears of the enemies of the cross of Christ. May we not infer from verses 12 and 25 with 2 Kings xxii. 12, that Elnathan and Gemariah had been brought up in homes apparently godly, but they only made a request. It is possible to protest against evil, yet to *remain in measure identified*. Let us be careful. An outside vex is painful, but blessed. If we, like Lot, vex our

righteous soul, yet, *remain* amid evil, we shall lose in that Day.

Acts iv. 23-31.

The wrath of men praises God. The attack upon the miracle made known the miracle yet more. The Lord can use whom He wills to protect His own (iv. 21, xviii. 14-16). Shall we not have faith in Him? Saints should delight in the company of saints (23, cf, Ps. xvi. 3, cxix. 63), and every blessing should be a background for worship, praise, and supplication. And Scripture should be prominent in our prayers. 29, It is not wise to shut our eyes to the trials, but it is wise, beholding them, to look off unto our Lord, and to ask *Him* to behold and plead our cause. Boldness that is not in answer to prayer is unsatisfactory: the righteous should be bold as a lion (Prov. xxviii. 1), yet have no confidence in the flesh (Phil. iii. 3). Our father still hears prayer, and though there may not be the outward sign of verse 31, we know that He heareth us (1 John v. 14, 15). It is a great privilege to have quickly answered prayers, but though the vision tarry, wait for it because it will surely come, it will not tarry (Heb. ii. 3)—and so it is with all the promises of God.

Acts iv. 32-37.

Grace causes a unity because grace has caused a unity—by, and in Christ. A multitude may become as *one* (2 Sam. xix. 14, 2 Chron. xxx. 12). No one kept on saying that anything was his own. The "imperfect" tense (as it is called) is repeated in verses 33-35, showing that this was not mere Socialism, but a *meeting of needs*. They were giving the witness, great grace was on to all, as many as were possessors were bringing the prices, and were placing, and distribution was being made as each one was having a need. Ah, there is a further thought. Impulsiveness is often shortlived: spiritual devotedness continues. Here is the marking off from the stony ground hearer, and by *this* is our Heavenly Father glorified. It is not enough to act on "the spur of the moment," and to regret or forget it after: we want to act in the guidance of the Holy Spirit. Thus will there be the godly zeal of fellowship, and more of the character of Barnabas, which will be useful in the work of the Lord, though Satan will attempt the sad and awful travesty of an Ananias and Sapphira. May we be both encouraged and warned.

Enquiries concerning the way of salvation, and the will of the Lord alike, are welcome from any in whom He has caused a concern that He may be glorified.

Percy W. Heward, 61, Upton Lane, Forest Gate, London, E. (Bible Meetings at this Meeting Room are easily reached from all parts on week-day evenings—Monday, Thursday, Saturday—the Lord enabling).

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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. xv. No. 7
July, 1915. 1d.

A monthly of quiet Bible testimony that God in all things may be glorified, amid man's day and man's exaltation and man's satisfaction in man. The glorious gospel of Christ is still God's power to salvation, and every substitute is leading away from Him, away from salvation, and into judgment.

EDITED BY
PERCY W. HEWARD.

"My soul shall be joyful in the Lord: It shall rejoice in His salvation." Ps. xxxv. 9.
"Rejoice in the Lord, O ye righteous: for praise is comely for the upright." Ps. xxxiii. 1.
"Blessed is the people that know the joyful sound, they shall walk, O Lord, in the light of Thy countenance." Ps. lxxxix. 15.

"If we walk in the light, as He is in the light, we have fellowship one with another,

1d. post free. 3/- per doz. post free. Quantities for prayerful distribution at special rates, for the object is God's Glory, and Fellowship with His people, and particularly His poorer ones, in any way, will be a privilege. Suggestions valued. Meeting Rooms, &c. All arrangements, "If the Lord Will," 61, Upton Lane, Forest Gate, London, E. — The Lord's Day, 11, 6.30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Walham Green, S.W. — The Lord's Day, 11, 6.30; Thurs: 8; East London Testimony, as the Lord opens the door. Also "Rosemond," Bede Burn Road, Jarrow-on-Tyne. — The Lord's Day, 6.30. Correspondence welcome.

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and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John i. 7.

"Blessed is the man whose strength is in Thee; in whose heart are the ways." Ps. lxxxiv. 5.

"And the seventy returned again with joy, saying, Lord, even the demons are subject . . . rather rejoice because your names are written in heaven. In that hour Jesus rejoiced in Spirit." Luke x. 17-21.

A WORD OF INTRODUCTION.

WHEN I SEE THE BLOOD, I WILL PASS OVER YOU. Ex. xii. 13.

YOU will, dear Christian friends, permit the frankness of family relationship. If we are alike "in Christ," I am concerned that we do not see eye to eye regarding His truth. "Differences have been," but to say glibly "differences will be" is *unbelief*. We should seek to be of the same mind in the Lord (Phil. iv. 2) "perfectly joined together in the same mind, and in the same judgment" (1 Cor. i. 10). I know there are difficulties, and have seen those who claim to be children of God *lose their temper*. But here is one object to our Father's glory, because of the one uniting NAME of His Beloved Son, our one Saviour and Lord (1 Cor. i. 9-10).

Yet this magazine is not one of mere controversy. "Iron sharpeneth iron," and if we wash one another's feet, we must point out errors, but this is not the aim of life.

"In Thy presence is fulness of joy." Ps. xvi. 11.

'Tis not the work of man that God will own,
'Tis all the work of Christ our Lord alone,
His precious blood has full atonement made,
His priceless gift our awful debt has paid.

God sees the blood, and we are sheltered now,
No messenger of wrath will He allow,
He dwells above the sprinkled mercy seat,
And where the blood is, safety is complete.

Nought else will take the place of blood outpoured,
How glorious is salvation by the Lord,
God loves God owns, God views His death for us,
We are in Him, for aye accepted thus.

Oh that from Israel some might know God's plan,
And praise the One rejected still by man,
For Israel we would pray with loving prayer,
That soon the nation may His bounty share.

Meanwhile we glory in His love so free,
Each saved one cries with joy, "He died for me,
For me He suffered, precious Saviour, Lord," —
Surely we must His matchless love record!

WORDS OF ENCOURAGEMENT.

Some All the words of God, all His pre-
Precious cepts for His dear blood bought
Commands. people are precious. It is only when
 we are in an unhealthy state, spirit-
 ually, that we find a commandment irksome, and
 say "what a weariness is it" (Mal. i. 13). To LOVE,
 "His commandments are NOT GRIEVOUS" (1 John
 v. 3): every word is delightful, for what honour
 is put upon us to be told what to do by Him Whom
 we want to please, and Who is so wondrous, yet
 thinking upon us.

But just now I would desire that our hearts
 might feel the power of a special use of this word,
 in Ps. xlv. 4 for example, how graciously God has
 commanded His loving kindness (Ps. xlii. 8). And
 we can say with confidence "Be thou my Strong
 Habitation, whereunto I may continually resort.
 THOU HAST GIVEN COMMANDMENT TO SAVE ME; for
 thou art my Rock and my Fortress" (Ps. lxxi. 3).
 It is in the light of such love that Ps. cxxxiii. 3
 shine forth "There the Lord commanded the
 blessing, even life for evermore." Our salvation
 does not hang on the spider's web of human merit
 or working. The covenant is ordered in all things
 and sure, and our gracious God will not fail. He
 appoints everything with a view to our eternal
 security. Many souls SHALL be brought to glory.
 He will not forsake the work of His own hands.
 When Satan was permitted great power with Job,
 there was a Divine limitation "but save his life"
 (Job ii. 6). There is ever a strong restriction.
 "Hitherto shalt thou come, but no further: and here
 shall thy proud waves be stayed" (Job xxxviii. 11).
 Well may we give thanks to our Heavenly Father
 for His unchanging love. The blood of Christ
 cannot lose its power, for He must see of the travail
 of His soul. Eternal life will not die. HERE IS
 OUR JOY, AND OUR RESPONSIBILITY, TO HIS GLORY.

GOD'S LOVE IS,—

EVERLASTING (Jer. xxxi. 3, John xiii. 1),—
 STRONGER THAN DEATH (Song of Sol. viii. 6, 7, 8,
 Rom. v. 8),—
 BETTER THAN WINE (Song of Sol. i. 2, see Zech.
 ix. 17, x. 7),—
 UNCHANGING (Mal. iii. 6, Heb. xiii. 8),—
 UNFAILING (1 Cor. xiii. 8, John xiii. 1),—
 God SO LOVED THE WORLD (Jews and Gentiles
 John iii. 16, 1 John iv. 9),—
 WHO LOVED ME (personal) Gal. ii. 20,—
 WE (all believers) LOVE HIM, BECAUSE HE FIRST
 LOVED US (1 John iv. 19),—
 IF GOD SO LOVED US, we ought also to love one
 another (1 John iv. 11),—
 WE KNOW that we have passed from death unto
 life, BECAUSE WE LOVE THE BRETHREN.
 WE ARE KNOWN TO BE CHRIST'S DISCIPLES IF WE
 LOVE one another.

"IF THE LORD WILL"—(James iv. 15).

GATHERINGS AT 61, UPTON LANE, FOREST GATE, E.

Any children of God who value definite Bible study with
 a view to pleasing Him are earnestly invited. Please bring
 Bibles, and, if able, arrive early.

We would not forget other Bible meetings on Mon. 8 p.m.,
 (various subjects), and Thurs. 8 p.m., and 2nd Wed. 8 p.m.,
 at 48a, The Broadway, Walham Green; Tues. 6.30 p.m.,
 (believing MEN), 65, St. Mary Axe, E.C.

It will be a joy to correspond with any exercised concern-
 ing their Lord's will, and to give further particulars regarding
 this testimony unto his praise, as we would earnestly desire it
 may be, in the power of the Holy Spirit.

1st, 8th and 15th, 8 p.m.—Gen. xxxv. 16—
 xxxvii. 4.

- (1) The family of Jacob.
- (2) The generation of Esau.
- (3) Joseph—loved and rejected.

1 Corinthians.

- (1) Rewards.
- (2) Gold, silver, costly stones, wood, hay, stubble.
- (3) "Made manifest."
- (4) What is suffering loss?

3rd and 10th, 7 p.m.—Outline of the Book of Numbers.

- (1) Miriam and Aaron.
- (2) Searching the land.

Acts xx. 1-6.

- (1) "Called and embraced."
- (2) "Much exhortation."
- (3) Paul's companions.
- (4) Two tarrying, and time marks in Acts (xx. 6).

22nd and 29th, 8 p.m.—Gen. xxxvii. 5-36.

- (1) Joseph's dreams.
- (2) Joseph's brethren: Reuben's indecision.
- (3) Judah, and his after-history.
- (4) Thoughts from xxxvii. 31.

1 Corinthians.

- (1) The temple of God.
- (2) Job v. 13 quoted.
- (3) All things are yours.

17th and 24th, 7 p.m.—Outline of the Book of Numbers.

- (1) "We saw the giants"
- (2) Joshua and Caleb.
- (3) Rebellion.

Acts xx. 7-14.

- (1) Troas and the Breaking of the Bread.
- (2) "Paul preached."
- (3) Eutychus, and sleep.
- (4) Holy loneliness (xxi. 13).

Correspondence concerning our ever gracious Lord, and His
 ever precious Will ever welcome to His glory. Percy W.
 Heward, 61, Upton Lane, Forest Gate, London, E.

PRAYER SUGGESTIONS.

"Pray ye, therefore."

1. For the accomplishment of "that good and acceptable
 and perfect will of God," which will be "to the praise of the
 glory of His grace."
 2. For definite, prayerful and loving effort, with the sim-
 ple unadulterated gospel among soldiers and sailors
 3. For patience, that we may not be weary in well doing,
 nor occupied with "our service," but occupied with Christ,
 and looking for Him.
 4. For the homes of His people that they may be like the
 home of the Philippian jailor.
- "That God in all things may be glorified."

A LETTER TO THOSE WHO WOULD PLEASE THE LORD.

1 CHRON. XXII. 18, 19.

DEAR FELLOW BELIEVERS,

The earnest zeal of David is very refreshing. The whole chapter, with chs. xxviii. and xxix., is spiritually stimulating. What shall *we* render unto the Lord for all His benefits to us? How gracious has He been. The words of 1 Cor. iv. 7 may ever ring in our ears. "What hast thou that thou didst not receive?"

"The Lord our God is *with us*." We remember the name of Christ in Isa. vii. and viii: "Immanuel" And so, because of His finished work, there is a continuance of God's gracious fellowship. But we have a spiritual responsibility as to enjoying it:—"If we walk in the Light, as He is in the Light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 John i. 7).

And it is our experience that the presence of the Lord involves "rest." He hath *caused* this, as the Hebrew verb implies. We recollect Matt. xi. 28, "Come unto Me—I will rest you." Happy, indeed, are they that know this quietness (Isa. xxx. 15), for "when He giveth quietness, who then can make trouble?"—Job xxxiv. 29. What a contrast we have between "rest on every side" and "Fear on every side" (Jer. xx. 3, same word). There is no room for alarm if we dwell in the secret place of the Most High (*cf* Ps. cxii. 7). 2 Cor. vii. 5, 6 will illustrate His love in dealing with those who are discouraged, so that we may in nothing be anxious, but in everything give thanks, that He in all things may be glorified. How refreshing are the words at such a time as this, "He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord" (Ps. cxii. 7).

The laying low of the inhabitants of the land was very manifest when David was king. There is a tremendous contrast between the days of Saul, when a smith could not be found among many Israelites, and the days of David, when the armies of Israel caused fear to the nations around. God caused this. But the very blessing reminds us of Judges i. The tribes had failed on entering the land. The children of Judah and Benjamin had failed to drive out the Jebusites from Jerusalem itself, the city which God chose to put His Name there. Verily, human failure is still very marked among those who bear His honour, but there is never any failure with Him.

The conclusion of verse 18 emphasizes the Lord. He is exalted, and His people are blessed with Him. So it is ever. May it be so in our experience now. Any blessing otherwise is not a blessing. We have a "land"—not only future, but, in a spiritual sense, to-day. Our enemies are not flesh and blood, but evil powers, and they can only be subdued in the

might of the Lord (Eph. vi.) His whole armour is our need, and this is graciously provided, waiting our appropriation in the Holy Spirit now.

Verse 19 begins with an emphatic "now." Obedience should be prompt, and from the heart. The word "set" is literally "give." The ungodly cannot give their hearts to the Lord. He does not accept anything from the sinner. "Who hath first given to Him?" When quickened by grace we can enter into the words of Prov. xxiii. 26:—*My son, give Me thine heart*, and let thine eyes observe My ways. How great is this privilege for those who are related unto Him, in His infinite condescension, for "that which hath been born of the Spirit is spirit."

The added words "and soul" intensify, and suggest the whole being. Our love should be with "the heart and soul." Outward and formal love must be put aside as worthless, and worse—deceitful. Oh that we might seek him with the whole heart. As He is exalted, we shall be truly encouraged.

We note next the command "arise, therefore and build." Yes, dear fellow believers, it is the will of God that His people should arise, living on "resurrection ground," and knowing the power of Christ's resurrection (Phil. iii. 10). When, in mercy, they thus please Him, and glorify His Name they will "build" (Matt. vii. 24-27). A concern for God's honour involves a concern for His house (Hag. i.) Fellowship in connection with worship, and all resting upon the precious Sacrifice of which all the sacrifices were types, is deeply important. We should seek, in the Lord's enabling, to emphasize more the communion of His people, on the lines of His will, and in the strength of His Holy Spirit. We call to mind Ezra iii and Neh. ii. 20. Sin is ever destructive. May we build that which is acceptable to our precious Lord. (1 Cor. iii. 14).

The reference to the "Ark" is important. It was God's throne, linked with atonement, primary and central. The "holy vessels", suggesting ministry, were *rightly* prominent, but in a second place. And then we have the repeated stress on building, What a contrast with the city and tower of Babel. Men said, "Let us make us a name." But everything here is for the Name of the Lord, and faith views the work as done, for the words might almost be rendered "The house built". Believers should indeed say from their heart, "we will build," and thus will He be honoured, Whose honour we have at heart (Psa. lxxiii. 7.)

Yours in His loving kindness,
PERCY. W. HEWARD.

Believers who desire to please God, by His grace, are earnestly invited to gatherings that He may be exalted, on Bank Holiday, as usual, if the Lord will, at 3 and 6.30; 61, Upton Lane, Forest Gate. We shall be so thankful to hear from all who long to use all holidays to His honour.

THE CHILDREN'S COLUMNS.

SOME OF GOD'S "SHALL'S."

THERE is no uncertainty about God's Word, it is for ever settled in heaven. And though heaven and earth *shall pass away*, God's words *shall* stand for ever (Matt. xxiv, 35, Isa. xl. 8). To those who are saved, the "*shalls*" of the Holy Scriptures are very precious. For all *shall be* fulfilled in God's time, and way. The Lord Jesus said "All that the Father giveth Me *shall come to Me*." Then we find those beautiful words, "And him (or her) that cometh to Me, I will in *no wise* cast out" (John vi. 37). In the 17th chapter of this book Christ frequently speaks of those whom the Father gave to Him. For all such the Lord Jesus died, and, through His shed blood, those thus privileged are saved, and safe in Him for ever. We might notice that little word *all*, in this verse. Then in John v. 24 Christ said that those who have everlasting life, which is the gift of God to poor lost sinners, "*shall not come into condemnation*"; and the wording is still stronger than in English! For the Lord Jesus bore the wrath of God for such—Oh how wonderful is God's love! Yet how few are grateful, though God is so merciful. Then in Acts xii. 21 we read "*And it shall come to pass that whosoever shall call upon the Name of the Lord shall be saved*" (Rom. x. 13). Yes, it is so now,—all who truly call upon God to be merciful unto them He saves (Luke xviii. 13). What a sad contrast there is in Acts. iii. 23; those who will not hear the Lord Jesus *shall be destroyed*. This passage is speaking of Israel, but it applies to the Gentiles as well. Those who do not believe on the Lord Jesus Christ as the One Who died for sinners, *shall* come into judgment, the ungodly dead when raised *shall stand* before God at the Great White Throne, and there every one will be judged—according to their works (Rev. xx. 11, 12). How solemn are the words of Matt xxv. 46 "*These shall go away into everlasting punishment*." Surely this solemn statement should make many to tremble, and to be troubled about their sins. Those of us who are saved are deeply concerned, and could we be otherwise? We have such a glorious future, and all by God's grace. God's servant Paul in writing to the believers at Rome said *nothing "shall be able to separate us from the love of God"* (Rom. viii. 39). We do long for others to know this. Believers have such a glorious Hope—for it is written "*When he shall appear, we shall be like Him, for we shall see Him as He is*" (1 John iii. 2). The Lord Jesus said concerning those of His people who seek, while down here, to be faithful, that in the future "*they shall walk with Him in white*" (Rev. iii. 4). Also in Rev. vii. 17 we read of three wonderful "*shalls*." But before that glorious time shall come, and it must, for it is written so plainly "*He That shall come will come*" (Heb. x. 37),—there will be much sorrow and trouble

in these last days. We can read much about the evil in Matt. xxiv. The Lord Jesus said "*Ye shall hear of wars*." Verses 6 and 7. What do we see now as we look around? This chapter tells us that *many shall be deceived*, verse 5. How many imagine they are saved, when they are still "*dead in sins*." The Scriptures tell us that *false prophets shall arise*, and God warns His people and tells them to take heed. There are four "*shalls*" in verses 12, 13. "*Iniquity shall abound*." How dreadful is this, and we can see that God's words are being fulfilled in these lawless days, among all classes. But those who are saved, whether young or old, if they endure, amid all that *shall surely come*, and, it would seem, come soon,—"*the same shall be saved*." Matt xxiv. 29, Acts ii. 19, 20 tell us that, after the tribulation of those days, the "*sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken*." This chapter is so full of *shalls* that we cannot take them all, though I should like you to look them up—for Psa. l. 3, says "*Our God shall come, and shall not keep silence, and a fire shall devour before Him, and it shall be very tempestuous round about Him*." It will be dreadful when God shall "*shake terribly the earth*" (Isa. ii. 21).

There are also many "*shalls*" with reference to the nation of Israel in the future. See Zech. xii. 10, Rom. xi. 26, Jer. l. 20, Ezek. xxxiv. 25. Then God's grace shall thus abound to the poor Jews, who are now even as the Gentiles, without hope. Oh that God may, by His Spirit work, and cause many of my dear readers, both young and old, to see their need of His wonderful, and eternal Salvation through the precious blood of Christ.

All that are given to God the Son,
Shall come to Him, the Righteous One;
And those, who call upon His Name,
Shall all be saved from sin and shame.

Naught from God's love shall separate,
Those in His Son,—for Him they wait;
Like Him His saved ones soon shall be,
Since from His righteous wrath set free.

Saved ones shall dwell in glory bright,
The faithful ones shall walk in white,
With Christ their Lord, Who for them died,
And near to Him they shall abide.

Iniquity shall now abound,—
And this we see, as we look round,—
The love of many shall wax cold,
But faithful ones the truth shall hold.

False prophets shall arise, we read,
And from the truth deceived ones lead,
But those who to the end endure—
Such shall be saved for evermore.

The sun all darkened soon shall be;—
And many signs the world shall see,
Ere Christ the Lord shall come again
To take the kingdom, and to reign.

Israel shall mourn for all their sin,
And God His Law will put within;
Iniquity shall not be found,
Where grace to Israel shall abound.

*The world shall see the Son of Man
Who died, according to God's plan,
Coming in pow'r and glorious might—
The earth shall tremble at the sight!*

*God's words shall stand, and last for aye,
Though heaven and earth shall pass away;
The unsaved dead shall rise to see
That all God's words shall surely be.*

"OUT OF THEIR OWN HEARTS."

—Ezek xiii. 2.

WORDS TO YOUNG BELIEVERS, AND OLDER ONES.

By the infinite grace of God we have infinite blessings. "In Christ" we are covered with a robe of righteousness: none shall pluck us from our Saviour's hand, and there is a fulness of supply for every need,—past, present and future. We cannot be too confident in the Lord, if we are among His blood-bought people. A known salvation is a great privilege (Luke i. 77, 1 John iii. 19).

But it is well to have tested ourselves, lest we should be found among the foolish virgins who, when too late, realize their outside position of separation from the Lord. A work of grace will bear testing. It is unwise to be afraid to doubt presumption. FAITH will not be shaken by godly care, both as to ourselves and as to others. The man who is fearful lest a shopkeeper should examine the gold coin laid on the counter has usually a bad reason for his fear. Not a few have "assurance" which is "out of their own hearts." How blessed is the contrast of Rom. viii. 16: "The Spirit Himself beareth witness with our spirit that (or because) we are children of God." cf. Gal. iv. 6, "and because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." The psalmist could say "Remember the word unto Thy servant, upon which Thou hast caused me to hope" (Psa. cxix. 49). We do not want to depend on ourselves. "The disciples were called (of God, the verb implies) Christians first in Antioch" (Acts xi. 26). Am I called of God a Christian, or do I merely profess and call myself by this worthy name? Is there the imagination of my own heart as the basis? Scripture says "He that trusteth in his own heart is a fool" (Prov. xxviii. 26), and these wise words are important to draw us back from all confidence in the flesh.

Yes from ALL confidence in the flesh, for the message of Ezek. xiii. 2 is still heart searching to those who have known the Lord for a considerable time. We shall never rightly omit prayerful examination of motives and action, till, in the glory of that Day, we are perfected. How blessed is the prospect, but 'tis important that we should be preparing for it. Sin should become more hateful as we dwell in the presence of Him Who loved righteous law and hated lawlessness, and

Who did ever those things which pleased the Father. There is an evil tendency to claim that one's actions are always, or at least, very often, the LEADING of the Lord. When we say "He saith" without authority, it is serious (Jer. xxiii. 31) but is it not serious if we imply this? Our gracious, yet righteous, Lord looketh at the heart, and if we are guided by our wishes, and then attribute to the Holy Spirit, how unholy is our pride. It is well to be earnest regarding this, for such pretensions are VERY COMMON. Spirituality is not marked by talkative profession, but unspirituality is commonly revealed thus. You WANT to be guided by the Lord, you WANT to please Him, you wait quietly before Him; but do not make a boast of this. When Moses' face shone, he knew it not, and if we are really led by the Spirit of God we shall be like unto Him Who was meek and lowly. We shall, moreover, be very conscious of our shortcomings. Let us beware of our own hearts, let us pray against the influence of natural wishes. Corruption is in the world through "desire," and it is easy to be deceived (2 Cor. xi. 3). Only the upholding power of our gracious God can keep us from faltering, and can give us discernment as to Satan when disguised as an angel of light. How great a responsibility is laid on those who preach the truth of God in this connexion. Babies in Christ are not put by Him on a platform of prominence. To misrepresent the Gospel is a grievous thing. The Christian life is solemn, but blessed, for He giveth more grace.

"IN QUIETNESS AND CONFIDENCE SHALL BE YOUR STRENGTH." (Isa. xxx. 15).

*In quietness and confidence, the Lord will keep
All His redeemed, who trust in Him—awake, asleep,
Beneath His shadow they may dwell, free from all care
Amid the nations deadly strife, in safety there.*

*In quietness and confidence, in these last days
The Lord will keep, in perfect peace, His own always,
As on Himself their minds are stayed from day to day,
He will protect, and guard, and keep from all dismay.*

*In quietness and confidence, saved ones can rest,
Rest in the Lord from fear of ill, for ever blest,
For God remains a Refuge still, and Fortress too,
Naught can alarm, for God is near, His Word is true.*

*In quietness and confidence, our strength shall be,
In these sad times, so perilous, on land and sea,
For God is still the mighty God, though men may plot,
And seek to hide their deeds from Him,—He faileth not.*

*In quietness and confidence, our strength shall be,
If in the Secret Place we dwell, from evil free:
Though all around, both day and night dangers are near,
God will, in mercy, keep His own, free from all fear.*

*In quietness and confidence in God on high,
Mid war and tumults all around: our God is nigh,
We will not fear, but trust in Him and look above,
And ask Him soon to send His peace, in wondrous love.*

*In quietness and confidence, though strife prevails
God is on high, the heavens rule, God never fails;
With confidence in Him we can be restful, calm,
Mid all that would, if not in Christ, cause great alarm.*

TALKS ABOUT PRESENT-DAY NEEDS.—7.

LOOKING UP, LOOKING INTO, AND LOOKING FOR THE LORD FROM HEAVEN.

It is so easy to *look around*, and to be discouraged, especially in these sad times. But children of God, amid all, can, and should, be praiseful:—for to be in Christ is a wonderful privilege. Alas, how we fail to possess all that we have "in Him," Who gave Himself to redeem His own from all iniquity (Tit. ii. 14). There is so much for which saved ones have to be thankful. Oh, that our hearts may overflow with gratitude to our Heavenly Father, for all His mercy to us:—for it is of the Lord's mercies that we are not consumed (Lam. iii. 22, 23). Having such a wonderful salvation, let us *look not* at the things which are seen, but at the things that are above, which are so real (2 Cor. iv. 17, 18). The Lord would have His people to *look up* more and more, especially as we see all that is happening around us (Luke xxi. 28). We are *commanded* to *look up*, and to lift up our heads, and the words are added "for your redemption draweth nigh." The redemption of the body. What a glorious prospect. May we, in view of all, *look up*, and *look off* of self, and all here, "unto Jesus, the Author and Finisher of our faith (Heb. xii. 2). As we do so, we shall be able to run with patience the race that is set before us. But if we look at the things of earth, we shall grow weary and be discouraged, and thereby grieve our beloved Lord. Moreover, God, in wondrous grace, has given us His Word, and if we would be kept from evil, we must *look into the Holy Scriptures* daily (see 2 Pet. i. 21). God's words are so full, and while we are *looking* at them, we shall not have time to look at the fading things of earth (James i. 25). Notice the previous verses, also the words in our verse "and *continueth*." We need to be constantly *looking*, and earnestly too, into the truth of God, if we would please our Lord, and be kept from being occupied with the things that are so attractive, whenever we fail to continue in the truth. It is so easy to look at the passing things of earth. Wherefore the psalmist prayed, and we need to pray the same,—"*Turn away mine eyes from beholding vanity, and quicken Thou me in Thy way*" (Psa. cxix. 37). If we are thus quickened, we shall run in the ways of the Lord, and shall not be distracted with the vanities of this sinful world. Surely if, by grace, we are thus seeking to live, we shall be among those who are ever "*looking for that Blessed Hope and the glorious appearing of the Great God, and our Saviour Jesus Christ*" (Tit. ii. 13). There should be an intensity in our daily life concerning the things of the Lord. Thus we shall find that the

things which are even necessary will occupy very little of our time. We shall want the things that please our Lord, and which are eternal. "The Coming of the Lord draweth nigh." (James v. 8). What lives ours ought to be in view of seeing Him. Surely we shall seek to purify ourselves, even as He is pure (1 John iii. 3), and all by His grace, and while we seek the things that are above. The Thessalonian believers turned to God from idols, to *serve the Living and True God, and to wait for His Son from Heaven*" (1 Thess. i. 9, 10). This should be the attitude of every saved one now, and it will be if we look up *more*, and daily, into the Scriptures of truth. How eagerly we should *look for Him* Who saith "Surely I come quickly" (Rev. xxii. 20). But, alas, the things of earth are so attractive. Let us take heed, for our beloved Lord is coming, and He has said "quickly." "He That shall come will come, and will not tarry" (Heb. x. 37). Mark the words "*Yet a little while*." We see in these sad times how rapidly the Holy Scriptures are being fulfilled. We have only a short time to witness for our beloved Lord, and to show our love to Him. Wherefore, let us beware, for He sees all, God looks at the heart, and by Him actions are weighed (1 Sam. ii. 3). He sees *how* much time we spend on the passing things of earth, and *how* we love to meditate in His truth (Mal. iii. 16). Nothing is overlooked by our gracious God. We read about the blessing for those who *love* the appearing of the Lord Jesus (2 Tim. iv. 8). Heb. ix. 28, says "Unto them that *look for Him* shall He appear the second time without sin (a sin offering) unto salvation." Oh how we ought to long for that time (Phil. iii. 20, "*We look for the Saviour*."). Blessed be God, we are now saved from our sins, if we have trusted in the finished work of Christ. But we wait, and look for Him Who will then change this body of our humiliation, and fashion it like to His Body of Glory. Oh how we should *look for Him*, and seek to live so that we may meet Him with joy, and not be shamed away though in His presence (1 John ii. 28). Surely we, as believers feel the need, in these dark days, when the scoffers say "Where is the promise of His Coming?" (2 Pet. iii. 3, 4), to be more earnest, and to make manifest our love, not in words only, but in deed and in truth, showing that we are daily looking for Him, Whom our soul loveth! If we thus live, by God's grace, this will be seen and felt (Psa. xl. 3), and all will be that our God in all may be glorified (1 Pet. iv. 11).

THE DOOR WAS SHUT.

(MATT. xxv. 10).

If you are, in mercy, CONCERNED ENOUGH to read this portion of God's written Word, which is solemn as to the future, for those who imagine they are saved, and are not; you will see that those who

WERE READY went in *before* the door was shut. How dreadful to be left OUTSIDE for ever, when the Lord Jesus comes to receive His people unto Himself. Blessed, indeed, will saved ones be then, through the work of Christ on the cross of Calvary. But what sorrow and despair for those who will be for ever shut out from God's presence. But, alas, Satan has so deceived sinners, that they believe HIS lie, and imagine that God will not punish sinners. But "God is not a man that He should lie" (Num. xxiii. 19). His Word is for ever settled in heaven (Psa. cxix. 89). All that is written will surely come to pass, in God's time and way. "He faileth not," no, not in judgment (Zeph. iii. 5).

But if there is a SHUT DOOR in the future, and sinners are outside, there was also a SHUT DOOR in the past. You have heard the story often, it may be, of that solemn flood in the days of Noah, when God destroyed all that were outside the ark. They had seen Noah building the ark, and perhaps they had laughed at him. Though his very action in preparing a place of safety spoke of coming judgment, yet they did not believe, though they saw his work progressing day after day. Noah and his family are a picture of those in Matt. xxv., who went in before THE DOOR WAS SHUT. Both in the past, and in the future, it is the Lord Who shuts the door, and when He shuts none can open, and when God opens none can shut (see Rev. iii. 7, 8). How terrible to be outside when God sent the flood, when all the fountains of the great deep were broken up, and the windows of heaven were opened (Gen. vii. 11). Can you imagine what it must have been to be shut outside with the waters coming down from above, and rising up from beneath? The scene is beyond description. But those inside were perfectly safe, while outside it was fearful. All this really happened. God said He would send a flood, because of the wickedness of those on the earth, and He did so.

Only eight were saved then,—oh how few. Oh how terrible are God's judgments, and He in mercy warns by all that has taken place in the past. Yet few are troubled about their sins and the solemn future when God will again SHUT the door, and His own, who have believed His words, and trusted in the Lord Jesus as the One Who died for sinners, will be for ever with the Lord: while those who have despised Him and His truth will be for ever SHUT outside, where there shall be weeping and gnashing of teeth (Matt. xxii. 13). Where will you be, dear reader, when the door mentioned in Matt. xxv. 10, is closed? Those who are saved will go in, but all unsaved ones, however religious, will surely be outside that shut door. Oh how dreadful!

Render unto God the things that are God's (Matt. xxii. 21).

Live unto God (Rom. vi. 10, 11).

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—July, 1915.

Day	Jeremiah	Mark	Learning	Write Notes on
1	xliv. 1-6	iv. 1-6	Jer. xlv. 1	
2	xliv. 7-14	iv. 7-13	" 2, 3	
3	xliv. 15-19	iv. 14-20	" 4	Mark v. 13
4	xliv. 20-28	iv. 21-25	" 5	
5	xliv. 29-xlv. 5	iv. 26-34	Mic. iii. 5	
6	xlvi. 1-6	iv. 35-41	" 6	
7	xlvi. 7-12	v. 1-7	" 7	
8	xlvi. 13-20	v. 8-14	" 8	
9	xlvi. 21-28	v. 15-20	" 9	
10	xlvi. 1-7	v. 21-29	" 10	
11	xlviii. 1-6	v. 30-35	" 11	Mark vi. 20
12	xlviii. 7-13	v. 36-43	" 12	
13	xlviii. 14-20	vi. 1-6	" iv. 1	
14	xlviii. 21-30	vi. 7-13	" 2	
15	xlviii. 31-37	vi. 14-20	" 3	
16	xlviii. 38-47	vi. 21-29	" 4	
17	xliv. 1-6	vi. 30-36	" 5	
18	xliv. 7-14	vi. 37-44	" 6	
19	xliv. 15-22	vi. 45-50	" 7	Mark vii. 7
20	xliv. 23-29	vi. 51-56	" 8	
21	xliv. 30-39	vii. 1-5	Mark vii. 1, 2	
22	i. 1-5	vii. 6-13	" 3	
23	i. 6-10	vii. 14-23	" 4	
24	i. 11-16	vii. 24-30	" 5	
25	i. 17-23	vii. 31-37	" 6	Mark viii. 38
26	i. 24-32	viii. 1-9	" 7	
27	i. 33-38	viii. 10-21	" 8	
28	i. 39-46	viii. 22-30	" 9	
29	ii. 1-6	viii. 31-38	" 10	
30	ii. 7-12	ix. 1-6	" 11, 12	
31	ii. 13-19	ix. 7-13	" 13	

The Bible is not given to make us clever and proud, but to feed the people of the Lord, who, in mercy, feel their need of His food. A half-starved Christian cannot recommend or do much for his Master.

SUGGESTIONS ON VERSES MEMORIZED.

Isolated, but not alone! The Lord is with His truly isolated people. Thanks be unto His Name, He watches over them and manifests the fullest interest in them. It is a priceless privilege to be enabled to trust and rest in His love, without fretfulness and murmuring. The latter can never please Him.

But are you isolated ONLY for His sake? Often an action is begun in the Spirit, but it is not continued in the Spirit. There is an unholy turning aside with many, but in some cases that which was an act of love becomes a mere performance, and one becomes self-centred. Let us ever seek grace to avoid every form of sin, for our Father's honour, and secondly, our own joy ARE INVOLVED.

Jer. xlv. 1-5.

Baruch was "blessed" (meaning of name) and privileged indeed. We remember his willing service in ch. xxxvi, and the Lord's protection (26). But

opportunities always mean difficulties, and it is easy to become despondent amid *continual* trials. It is not that the Lord fails (1 Cor. x. 12), it is not that we *should* despond, but the flesh is weak, and therefore we need encouragement to lay hold on the fulness of strength in the Lord, and *available for His people* (John i. 16). We remember Elijah's disappointment (Rom. xi. 2-4 with 1 Kings xix.) There was the natural but inexcusable "re-action" from the faithful boldness of ch. 18. And so Baruch sighed. But such is the Lord's wisdom, that Jeremiah, a prophet who knew how to weep, and who sometimes himself nearly "gave way" (xv. 10, 18) was used to encourage. He had been comforted (xxxii.) with a view to comforting (2 Cor. i. 4), and was privileged to cheer the drooping heart of his beloved helper, in the name of the Lord.

But there are always *various* thoughts in such an encouragement. The man of God must be led to look away from *circumstances*. There was no immediate earthly prospect for Baruch. He was bidden to be a stranger and pilgrim, and to avoid the seeking of great things *for himself* (contrast xxxiii. 3). It is enough that we have food and raiment: we do not need and shall not want, or allow, luxuries, position, reputation. Blessed be God, He will not fail our confidence in *Himself*, but we must be gladly willing to suffer till the times are changed, and our now rejected Lord is manifestly over all.

Micah. iii. 5-10.

We often have a sad view of the prophets and priests of Israel. *God's standpoint* is very solemnizing. If only we could see men as He beholds them now. Hypocrisy is very hateful to Him. Many who plead for "love" prove themselves most bitter. It is very grievous to be in darkness as to the future. Man imagines he knows, and buoys himself up with a false hope. But God sometimes causes a felt ignorance, that, as in the case of Saul, there may be a final warning (1 Sam. xxviii. 6). Alas, we know his choice. In Mic. iii. the breaking down goes even further. Our mighty God, Who limited the magicians and their enchantments, Who would not allow Satan to take Job's life, Who held back evil spirits in the assemblies of old from calling Jesus "Lord" (1 Cor. xii. 3) can cause those who depend on evil spirits to be anxious and troubled, and may refuse to let men have their wicked request, viz., a false peace. So was it with the Chaldeans both in Dan. ii. and Dan. v. Thus in this solemn part of Scripture, the evil prophets are silenced, and the man of God then stands forth with a message concerning sin and its character, sin and its dire doom. We compare Isa. lviii. Jeremiah once called attention to the uniform

definiteness of true prophets (xxviii. 8). It is the work of Satan to say "Peace, peace, when there is no peace." Happy, indeed, are children of God who have peace with Him through the Lord Jesus, and who can enjoy Phil. iv. 6, 7.

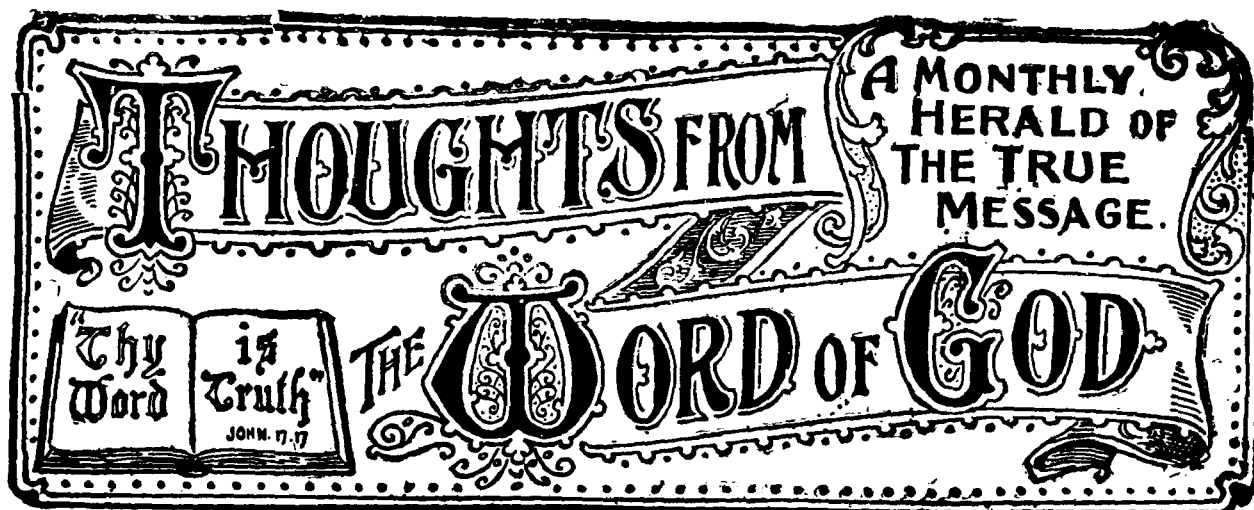
Micah iii. 11-iv. 8.

Part of Zion has been, for a long season, plowed as a field. And *where* is the mountain of the house? Yet the Lord remains, and the *second* part of His prophecy (iv. 1) shall come true. The "exaltation" will be *literal* (Zech. xiv. 10), and spiritual. New Jerusalem is trodden down: it is, as it were, "Jebus" once more (Luke xxi. 24, Rev. xi. 2). Then the nations will flow *upward*, and the Lord alone will be magnified. An anticipation of Mic. iv. 2 was granted in Acts ii., but by no means a fulfilment. The 20th century has not illustrated Mic. iv. 3. Civilization, without a true knowledge of God, is a colossal failure. But the times of the Gentiles are nearly run out. We can lift up our heads and what is the pledge and what is the proof of all this blessedness? "The mouth of the Lord hath spoken" (4). Whether in mercy or in judgment, His counsel shall stand, and He will do all His pleasure. Well may we seek by grace to illustrate verse 5, as we look forward to His gracious fulfilment of verses 6-8, when Jerusalem shall be a praise in the earth, and a nation be born at once, and a little one become a thousand.

Mark vii. 1-13.

The Pharisees and Scribes were *together*: "separation" and knowledge of Scripture *without* Christ must be vain. It is a mercy to see that, even in the earthly life of our beloved Lord, His disciples were being *drawn* from vain "customs." Note marg. of 2: how can water make "holy!" As soon as even a Divinely appointed type becomes exalted to oust the antitype, it is worse than dangerous. We think of Israel's brazen serpent: and thus they use *every* type. We notice ritualism, and, in grace, we remember Heb. xiii. 9, and would be on our guard. The Pharisees "received to hold" these traditions, and the power of traditions even over a strong-willed man is seen in Gal i. 14. How precious is a *true* tenacity of the Lord's own traditions (2 Thess. ii. 15, iii. 6. Tit. i. 9). We should not be tossed to and fro by every wind of doctrine.

Christ always reproves the Pharisaic forgetfulness of that which was inside, and their disproportion. (Matt. xxiii. 23). But here something worse was actually taking place. Concerning the small tithes He could, and did, say "These ought ye to have done." But the men who claimed to follow the will of God actually rejected the command of God that they might emphasize their own traditions!



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"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." To encourage believers that they may enjoy their privileges and responsibilities, in living communion with their loving Lord, is this Magazine issued. Nor would we forget the sad condition of the ungodly. These objects are embraced in a greater:— the glory of God.

EDITED BY
PERCY W. HEWARD.

"God is faithful, by Whom ye were called unto the fellowship of His Son Jesus Christ our Lord." 1 Cor. i. 9.

"If we walk in the light as He is in the light, we have fellowship." 1 John i. 7.

"I came to Jerusalem, and understood of the evil that Ellashib did for Tobiah in preparing him a chamber in the courts of the house of God. And it grieved me sore; therefore I cast forth all the house-

SOME OF THE CONTENTS.

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Notes on some Memorized Verses.

hold stuff of Tobiah out of the chamber." Neh. xiii. 7, 8.

"Have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. v. 11.

"To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you." Gal. ii. 5.

"Ye are My friends, if ye do whatsoever I command you," John xv. 14.

For Financial Arrangements note page 58. The manifestations of God's gracious will as He enables is a priceless privilege. When we realize something of His love for us, how gladly should we give up our time, strength, abilities, money, reputation, comforts, opinions, everything for Him. But now every believer falls short. The forgiveness of our Heavenly Father is wonderful.

Meeting Rooms, &c. All arrangements, "If the Lord Will," 61, Upton Lane, Forest Gate, London, E.—The Lord's Day, 11, 8.30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Waltham Green, S.W.—The Lord's Day, 11, 8.30; Thurs: 8; East London Testimony, as the Lord opens the door. Also "Rosemond," Bede Burn Road, Jarrow-on-Tyne.—The Lord's Day, 8.30. Correspondence welcome.

A WORD OF INTRODUCTION.

EACH passing day brings that Day nearer.

Happily, indeed, may the children of God look for "that blessed Hope," though conscious, by grace, of the solemnity of the Judgment Seat of Christ, when "every man's work shall be made manifest: for the day shall declare it, because it is revealed by fire; and the fire shall try every man's work, of what sort it is" (1 Cor. iii. 13). It is not a light matter to please the Lord. Saved by infinite grace, we want to walk worthily of our high calling:—at least this should be a *continual* thought and *heart-felt* realization. Oh how vast the privilege of doing what *He* appoints. The glad expectancy of a saint should be accompanied by glad activity for the Lord. Grumbling service is not service. Constrained duty-obedience is not obedience. Devotion must be spiritual, since in the Holy Spirit.

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

Overcoming by God's grace,
Soon to see our Saviour's face;
Living to His praise each day,
Pressing onward in His way—

In the Spirit would we live,
All our strength to God would give;
Saints have not a life of ease,
When they want their Lord to please.

"Overcoming"—precious thought,
Through earth's trials safely brought,
Never can the world destroy
Heavenly blessings we enjoy.

Though the flesh would conflict seek,
God's enabling is not weak;
Though the world would draw aside,
We may still in Christ abide.

Victory is for saved ones meant,
God's own grace is never spent,
Never will He now disown,
Faithful ones shall share Christ's throne.

WORDS OF ENCOURAGEMENT.

"My Grace is Sufficient for Thee." When did God's privileged servant realize the force of this? When did the Lord impress upon him so comforting a portion of truth?

Was it not when he *felt* his weakness? Was it not when he *knew* an intense strain? We often lose encouragement because we avoid the painful path thither. The Lord will not fail one of His people. He will not prove *insufficient*. Can we not trust Him? So shall we enjoy the words "Fear thou not; for I am with thee . . . I the Lord thy God will hold thy right hand, saying unto thee, fear not; I will help thee" (Isa. xli. 10, 13). His strength is made perfect in *weakness*. Only as we know our weakness can we know more and more of His strength, and glory in infirmities. Oh how foolish we are to ourselves, and dishonouring to Him, when we try to find a path of ease. And at the Judgment Seat of Christ how much reward will be missing. Difficulties are difficulties, but our God is greater. Many things are too hard for us, but nothing is too hard for Him. With God all things are possible, and all things are possible to him that believeth, so that we may boldly say "The Lord is my Helper, and I will not fear what man shall do unto me" (Heb. xiii. 6). Yes, we have every reason to be confident. "We trust in a *Living God*" (1 Tim. iv. 10). He neither slumbers nor sleeps, and great mountains shall become plains (Zech. iv. 7). Let us not *complain* of our physical weakness or weariness. Every difficulty is an invitation to trust God more. We cannot trust Him too much. He is ready to receive our fullest confidence, and will honour living faith. How precious are the words "God is faithful." To Him be all the praise.

"HITHERTO HATH THE LORD HELPED US."

"TO THE PRAISE OF THE GLORY OF HIS GRACE."

Looking back over about 17 years of cyclostyled and printed testimony through "Thoughts from the Word of God," we may well thank Him and take courage. We cannot, dare not, and would not boast, but it is a mercy to be preserved. Many things regarding His love, and His will, has our Heavenly Father deigned to make clearer from Scripture during this period, and though we would sorrow over past ignorance and failures—and more as to any which are present—yet we can rejoice that He has never failed, and never will. The path may seem narrower than it once seemed, but if it is not too narrow for Him, this is sufficient. We would have eyes turned away from vanity, feet shod with gospel-readiness, and an *enlarged* heart for Himself, His people, and His Word. Thus

would we press toward the mark, longing to be led, more and more definitely, by the Holy Spirit.

It is our soul-desire that God may be exalted, as never before, in the future, and that more of His dear children may be reached, and some lost sinners be quickened from above through the literature. But we need to be clean vessels for such a privilege, and to avoid disregard even of His hints, yea, to hate all carelessness or dislike as to His appointments. It appears to the writer now that any unnecessary delay in a fuller manifestation that the Lord has enabled a "work of *faith*" would grieve and dishonour Him.

For years He has graciously withheld from ordinary advertisements, and for a long while we have realized His mercy in keeping back from any price upon leaflets for circulation among those who know Him not. Yet He has granted an *increasing* free distribution.* Even the longer magazines have not been issued as a *business* venture: we have sought to eliminate the commercial aspect, though not to parade its elimination. Albeit realizing that "freely ye have received, freely give" does not primarily refer to the printed page, with its cost of *materials*, we have desired to illustrate this precious principle.

But henceforth we would seek grace to illustrate it more, to please our God and as a witness. This step is not a hurried decision: difficulties are realized: nor can we count on man, or a man-made society for support. Oh that *the love of Christ* may constrain us, as we remove all prices from literature now. Any other motive, or motive power, must fail.

While writing, the post has brought 10/- in a most remarkable way from a Christian abroad. Sent to help a believer, it is gladly sent on for the witness of Christ. Does not this make manifest that God has limitless means of supply?

A chief concern in this matter, however, is that children of God should not be drawn from the principle of 2 Sam. xxiv. 24, "Neither will I offer burnt offerings unto the Lord my God of *that which doth cost me nothing*." Nor would we forget the words, "cast *thy bread upon the waters*." A position in heavenly places does not exempt from this privilege. In emphasizing such a precious thought we long to avoid *indirect* asking for money that may negative the testimony of faith. We do not only draw back from a *fixed* price, but from any "price." Magazines and leaflets cannot henceforth be *bought*. Whenever believers continue any gifts, they must not regard these as payment. We do not want the fellowship of the world. We *value* the interest of those who love our Lord. We do not wish to advance without them. Only as the Lord supplies through His children can we expect the work to go forward. While He enables, we

*Including thousands each month, at least, of the 8 pp. "Gospel of the Grace of God,"—to Him alone be all the glory,

shall seek to know, as hitherto, where it is His will to send larger parcels, and how large.

Only a few have been obtaining through book-sellers. We do not want to disturb them, nor to lose their Christian interest, but godly consistency alone honours the Lord, and so, *after this month*, will they kindly communicate with us directly? The *present* issue is supplied freely to the trade, and any charge made is only *their own*, but rightful, commission.

A few bound volumes have been issued by grace each year, at 1/6 or 2/-, and leaflet volumes 6d. Some books *e.g.* *God's Letters to His Church*, and *Scriptural Portions and Spiritual Poems* remain. One longs that these may be more used of God—used discriminatingly by His people. I cannot feel it is the Lord's will for "anyone who likes" to come and ask for these, and receive. This is mentioned to show real difficulties are not overlooked, and that a desire for the Lord's glory, in consistent truthfulness, is graciously impressed. Gladly would we give a volume, or more, to poor saints, but how can we deal with *others*? I have no doubt the Lord will guide. May the suggestion be made that children of God who are caused to *rejoice* in *this* testimony should indicate any wish and opportunity to lend a volume in their neighbourhood?

But oh that in all things God alone may be exalted, and that the enthusiasm of His people who love Him may be seen—enthusiasm in the Holy Spirit. Correspondence from any who are concerned about His will in these "perilous times" will ever be welcomed. The Lord has laid stress on the *oneness* of His people, and we should long to show this Scripturally.

PERCY W. HEWARD,
61, Upton Lane, Forest Gate, London, E.

We do not bind ourselves to send literature asked, even when fellowship is manifested. Each request should be a matter of prayer, and the co-operation at the throne of grace, of those who see the importance of this attitude, will be precious. Often one feels that something should be known as to the desires in accord with the Lord's will of those who seek tracts for unsaved ones, but, on the other hand, the use of any we are enabled to send forth must not be taken as an approval of methods; for others, beside those in closest Christian fellowship, can obtain in various ways. May He guide and ever rule!

SUGGESTIONS FOR PRAYER.

"If the Lord will, we shall live, and do this or that."
Jas. iv. 15.

1. For the Lord's own glory in our prayerful realization of the Scripture messages—*above* and beyond these requests.
 2. For more definiteness in prayer, more remembrance of praise, and more delight as to worship.
 3. For gracious encouragement in spiritual service among the military and police forces.
 4. For the homes of believers, that the doctrine of God may be increasingly adorned in *all* things.
- "Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy, and for Thy truth's sake." Psa. cxv. 1.

"IF THE LORD WILL"—(James iv. 15).

MEETINGS AT 61, UPTON LANE, FOREST GATE, E.

You are earnestly invited, if you love the Lord. You are also welcome if concerned to know His salvation.

Nor would we forget gatherings on the Lord's Day, for those who can walk. On Mon: 8 p.m., the Lord deigns to encourage and bless us, in various subjects.

At 43a, The Broadway, Walham Green, S.W., the children of God meet together on the Lord's Day; Thurs. 8 p.m. and 2nd Wed: 8 p.m.

We rejoice in openings for Him at Blackheath Road, and Camberwell, and would continue in prayer.

Christian men are heartily welcome at 65, St. Mary Axe, E.C., Tues. 6.30, for prayerful Bible study, with a special desire to meet and remove difficulties, that God in all things may be glorified. Correspondence valued—if concerning the Lord and His words—P. W. Heward, 61, Upton Lane, Forest Gate, London, E.

5th and 12th, 8 p.m.—Gen. xxxviii. 1—xxxix. 6.

- (1) "Sin, when it is finished, bringeth forth death."
- (2) Failure after failure.
- (3) Joseph's holy contrast by grace.

1 Corinthians.

- (1) "Ye are Christ's."
- (2) Stewardship.
- (3) Man's Day.
- (4) Nothing before the time.

7th and 14th, 7 p.m.—Outlines of the Book of Numbers.

- (1) He "hath followed Me fully," what this means.
- (2) Wandering.
- (3) Presumption and its fruits.

Acts xxi. 15-24.

- (1) "Unto James."
- (2) "How many."
- (3) Walking orderly.

19th and 26th, 8 p.m.—Gen. xxxix. 7-23.

- (1) Difficulties of pleasing the Lord.
- (2) A cruel accusation.
- (3) God's servants in prison.

1 Corinthians.

- (1) The glorious "then."
- (2) Who maketh thee to differ?
- (3) "We with you." Cf. "they without us should not be made perfect."
- (4) "For Christ's sake."

21st and 28th, 7 p.m.—Outlines of the Book of Numbers.

- (1) Thoughts on offerings in the land.
- (2) Sinning ignorantly and wilfully.

Acts xxi. 25-40.

- (1) "The next day."
- (2) "Almost ended."
- (3) Trophimus an Ephesian.
- (4) Preserved.

Daily:—

DYING DAILY (1 Cor. xv. 31, Gal. ii. 20).

CONTINUING DAILY (Acts ii. 46, John viii. 31).

SEARCHING DAILY (Acts xvii. 11, Psa. cxix. 11).

SUFFERING DAILY (Luke ix. 23, Heb. xiii. 13).

HEARING DAILY (Prov. viii. 34, Rev. i. 3).

WATCHING DAILY (Prov. viii. 34, Luke xii. 36).

WAITING DAILY (Prov. viii. 34, 1 Thess. i. 9, 10).

INCREASING DAILY (Acts xvi. 5, ii. 47).

HIS DELIGHT DAILY (Prov. viii. 30, Hag. i. 8).

And all by God's grace, and for His glory.

THE CHILDREN'S COLUMNS.

WHEN.

I can imagine that many are saying, **WHEN** will this dreadful strife among the nations be over? **WHEN** it does end, what will be afterward? Alas, not a few are leaving God out of it all, and so they speak of universal peace, and there will, doubtless, be a brief period of seeming "quietness." The Scriptures shew this; and all that God has written must be fulfilled in His own time and way. Not **ONE WORD** shall fail of all that God has spoken. But whether this sad war will be for long, or quickly end, no man can tell. God alone **KNOWS**. For He knows the end from the beginning. There must be confusion when God is being forgotten, and man is being exalted. The time will dawn **WHEN** all of man is laid low, and God alone is exalted (Isa. li. 13-17). But, ere that time, many troubles shall be, as Matt. xxiv. shews. For **WHEN** the Lord Jesus had told his disciples how the temple, which was so grand, would be destroyed (verse 2), they said to Him "**WHEN** shall these things be? And what shall be the sign of Thy coming, and of the end of the age?" Then in the following verses Christ told them of many things which would take place, see verse 6. It is **WHEN** such things are now seen again that those who are saved are to know that the end is hastening on, and the world should be concerned at all that is so rapidly taking place. But God is not in their thoughts (Psa. x. 4): He is forgotten. Oh how solemn to forget Him. Yet even young people are forgetful of God, as well as those older, and even dare to speak lightly about Him, though Nebuchadnezzar the great king of Babylon said, "None can stay His hand, or say unto Him, What doest Thou?" (Dan. iv. 35). Thus we see how the heart of man is only evil continually. There will be a brief period of "peace," but will this change the heart of sinners and make them obedient to God? No. For we see at the beginning of the Scriptures, how that pleasant surroundings do not hinder from sinning against God. In **EDEN**, Adam and Eve disobeyed. It was **WHEN** she saw that the tree was good and pleasant, a tree to be desired to make one wise, **THEN** she took of the fruit, and they both eat it. Adam chose to disobey. One sin, you may say, and yet it brought so much evil into this world. Gen. iii. 6, 8. In chapter iv. we see what sin did in Adam's family, and we are all born into this family, and are all sinners (Rom. iii. 23). It was **WHEN** Cain and Abel were in the field, that Cain slew his brother. Why? Because Abel saw that he could not come to God without blood, and he was accepted, but Cain denied this. So we see what sin does. In Gen. xix. 29 when God destroyed the cities of the plain He remembered Abraham, and sent Lot out just before He overthrew the cities. Abraham had pleaded with God, and his prayers

were heard, for Lot. But the city was destroyed because there were not **TEN** righteous in it. There are not so many righteous ones in this and other cities as may be imagined. But God knows where His own are, and He will watch over, and keep them, as they trust alone in Him. When those who are saved think of God's mercy to them, they feel how little they thank Him.

It was **WHEN** the fulness of time came that Christ came down to this earth, to live and die for sinners. God, in His mercy, promised a Saviour as soon as Adam and Eve sinned. Oh how merciful is God; but He is also righteous, and He will punish sinners. **WHEN** Christ was on earth we know that He went about healing many, and casting out demons, yet few believed on Him, though they saw His mighty works. Christ was the only Perfect One, Who never failed. **WHEN** Satan came to Him, there was no yielding. He was God as well as man (Matt. iv. 3-11). But the world did not want Him, so **WHEN** the time came for Him, to die, they said, Away with Him. And we read in John xix. 23, **WHEN** they had crucified Him, they cast lots for His clothes. See what they said, in verse 24, about the coat that was without seam, a picture of the robe of righteousness, which God gives to sinners saved (Isa. lxi. 10)—"Let us not rend it," and the Holy Spirit tells us why,—"**That** the Scripture might be fulfilled" (Psa. xxii. 18), We are shown what took place **WHEN** Christ arose (Matt. xxviii. 2), to whom He first appeared (Mark xvi. 2), **WHEN** He was taken up (Acts i. 9), **WHEN** the Holy Spirit came down (Acts ii. 1), and in 1 John iii. 2 **WHEN** He shall appear the second time His people will see Him, and be like Him—all through His death for them. See Mal. iii. 2. **WHEN** the Lord comes in judgment it will be terrible for unsaved sinners. For though there will be a brief period when people will say "**PEACE** and **SAFETY**," yet sudden destruction will **THEN** come, and there is the dreadful time after death (Rev. xx. 12). Oh how I long for my dear young readers, as well as others to be saved—so that **WHEN** Christ comes all may be well with them. The world will not improve, but only become more wicked, and so the solemn question is asked, in Luke xviii. 8, "**WHEN** the Son of Man cometh, shall He find faith on the earth?"

When they saw the tree was good—good to make one wise, Then Eve took the fruit—they eat—opened were their eyes:
When they heard the voice of God in the cool of day,
 Then they tried to hide themselves, hide themselves away.
When Cain saw God had respect, Abel's offering chose,
 Then his countenance soon fell, and his anger rose,
When they both were in the field Cain his brother slew,
 Then he tried to hide his sin, but God saw and knew.
When men wanted to be great—make themselves a name,
 God came down and scattered them, then confusion came.
When the Lord destroyed the plain, He delivered Lot,
 God remembered Abraham, nor true prayer forgot.
When the time had fully come, Christ came from above,
 Lived on earth, was crucified, in His wondrous love,
When His own were enemies, then it was Christ died,
 Through His precious blood alone, saved ones in Him hide.

When they crucified the Lord, Scriptures were fulfilled,
For His raiment they cast lots, all as God had willed,
When they laid Him in the grave, as the Scripture saith,
With the wicked and the rich He was in His death.

When the Lord rose from the dead, as the Righteous One,
Then He showed redemption's work was for ever done,
When Christ to His own appeared, all their hearts were sad,
When they knew it was the Lord, they were all so glad.

When He left them here below, He went up before,
Saying He would come again, bidding them endure,
When He shall again appear, all His own shall see
Christ the Lord just as He is, like Him ever be.

When He comes, who may abide God's great day of wrath?
Only sinners saved by blood, this God's truth sets forth,
When the dead before God stand, at the great white throne,
They will hear their awful doom, this is clearly shown.

SUGGESTIONS FOR YOUNG BELIEVERS AND OLDER ONES TOO.

"And when ye did eat, and when ye did drink, did not ye eat and drink?" Zech. vii. 6.

This solemn question has still a heart-searching message for us. Nothing is too small for prayer: nothing is too small for thanksgiving (Phil. iv. 6). What a wondrous privilege we have of *glorifying God*! He is so great, and those who are in the flesh cannot please God (Rom. viii. 8), and yet His people have the wonderful opportunity of doing that which is well pleasing in *His sight*. In the history of the kings of Israel and Judah, again and again are we reminded that every action is in front of the Lord, whether good or evil. And all our actions too are laid bare before Him. He seeth not as man seeth. He looketh at the heart, and motives and feelings are divinely noticed. How definite is Matt. x. 41, 42 in this connexion, and how beautiful is 1 Cor. x. 31. Our very meals may be opportunities for serving the Lord. It is not for us to be occupied with great things and with publicity, but with Christ. The will of God is primary.

To return to Zech. vii. The sin of Israel is marked out as a forgetfulness of exalting Him. The people fasted and mourned, as a rite of a ceremony. But there was not cheerful intelligent obedience unto the Lord. We almost notice a complaint in the question "Should I weep in the fifth month, separating myself, as I have done these so many years?"

We compare Mal. i. 13, "Ye said also, behold what a weariness," and Mal. iii. 14 "Ye have said, It is vain to serve God: and what profit is it that we have kept His ordinance and that we have walked mournfully before the Lord of hosts." "God loveth a cheerful giver." If we simply "go through" a form—including a form of prayer, with bent head and bowed knee,—He is not honoured. And we may be full of formality while we speak against it. Oh that we may be enabled to search our hearts, and to be humbled in deed and in truth. Across all our life may the question well be written—"Did you at all do it unto Me, even to Me."

Our Christian "service" may, alas, soon become mere activity. Others rejoice in it, we delight in them, and like the labour. But what is our object? Many preach uncalled, and run without being sent. There is a natural enjoyment in much that is *visible* before men. It is not enough, therefore, to be influenced by men, or by emotional feelings or by a sense of duty. Is our centre—Christ? Is our aim—the glory of God? Are we satisfied with our *ordinary* doing even of *ordinary* things? I do hope we are not. The Lord's dear people should be extraordinary, because He is more than extraordinary, and the work of the Holy Spirit is very real. Do not let us take *anything* as a matter of course. Everything that comes to us is a matter of grace. Further let us not undertake anything as a matter of course. Everything that we do should be a matter of obedience. I have thought of the end of Ps. cxxvii. 2, and of Matt. vi. 11 in this connection. There is a true ennobling of daily life and "trivial" details.

The aspect of John xi. 4 is distinct, but may be compared. Lazarus actually died, but *this* was not the purpose of his sickness. There was something beyond, and the sickness was small in its light. The glory of God is so vast, so wonderful, accordingly Lazarus was quickly raised from the dead, and Christ's Messiahship displayed. This was used by the priests to hurry their plans, and God overruled that thereby he died, as our Passover, fulfilling precious types, on Passover day itself. Manifestly the sickness of Lazarus was to the glory of God. Finally, let us not be occupied with *any* means, but with the Source and the End. When, however, the *means* is our responsibility, let us never do evil that good may come, but, in the power of the Holy Spirit, seek to honour Him in all, that men may see our good works, and glorify our Father which is in heaven.

May I encourage yet once more to the prayerful learning of Scripture? It is easy to put it aside for that which requires less *intensity*. But if, by the grace of God, we are *CAUSED* to delight in the Lord Jesus, all truth should be precious, and so meditation and holy exactness should be precious, both for personal needs, and that the witness of daily conversation may be more and more in hearty, and heartfelt accord with the Scriptures.

And a word concerning *isolation* may help yet again. Some who are partly isolated for the Truth's sake find, I believe, His gracious help through this Magazine. To Him be all the glory. But let there be no contentment with isolation. He encourages His people to be together, and to exhort one another. ALL scattering is through sin, and sin will seek to use it more. Oh that our love may abound, but that it may ever be in the truth, and in the Spirit of the truth, and with intensity of prevailing prayer.

(Jas. v. 16, 17).

Questions.

Where art thou? (Gen. iii. 9.) None can hide from God (Jer. xxiii. 24).

Where is Abel thy brother? What hast thou done? (Gen. iv. 9-10, 1 John iii. 15.)

Shall I hide from Abraham? (Gen. xviii. 17, 10.) The secret of the Lord is with them that fear Him (Psa. xlv. 14, ciii. 7).

What doest thou here, Elijah? (1 Kings xix. 9, cf. Jonah i. 6, iii. 1, 2).

Doest thou well to be angry? (Jonah iv. 4, verse 11, cf. Psa. vii. 11).

Shall the clay say to Him That fashioned it, What makest Thou? (Isa. xlv. 9, Dan. iv. 35).

"Am I a God at hand, saith the Lord, and not a God afar off?" (Jer. xxiii. 23, Psa. xxxiv. 18, cxix. 155).

What shall it profit a man if he shall gain the whole world, and lose his own soul? (Mark viii. 36, Eccl. ii. 10, 11).

What is your life? (James iv. 14, Isa. xi. 6, 7).

What wilt thou say when He shall punish Thee? (Jer. xlii. 21).

Friend, how camest thou in hither, not having a wedding garment? And he was *speechless* (Matt. xxii. 12).

ASHAMED.

"Whosoever shall be **ASHAMED** of Me and of My Words, of him shall the Son of Man be **ASHAMED** when He shall come in His glory, and in His Father's and of the holy angels." (Luke ix. 26).

Ashamed of Christ; Who died to save?

In wondrous love His life He gave

For rebels lost, and dead in sins—

Till God His gracious work begins.

Ashamed of Him Who came on earth

To give His own a heavenly birth?

He had not where to lay His head,

Though birds had nests, as once He said.

Ashamed of Him Who came to seek

And save the lost, helpless and weak?

Ashamed to suffer for His Name,

Amid a world of sin and shame.

Ashamed of Him, the Lord on high

Exalted now beyond the sky?

Ashamed of Him, the mighty God,

Who saved us with His poured out blood.

Ashamed of Him, His words as well,

Though saved from an eternal hell?

Ashamed to walk with Him alone,

And all His truth to love and own.

Ashamed of Him Who laid aside

His glory, and was crucified?

Ashamed to own Him as our Lord

To live for Him, in one accord?

Ashamed of Him, our Righteousness,

His glorious name to now confess?

Ashamed to own our Saviour thus?—

Then will He be **ashamed** of us!

Ashamed, how solemn is That Day,

When some from Him are **shamed** away,

Because from Him they turned aside,

And did not in His path abide.

TALKS ABOUT PRESENT-DAY NEEDS.—8.

KEEPING THE HEART. Prov. iv. 23.

So much depends upon the condition of the heart physically. Scripture shows that this is so. For do we not read "a *sound heart* is the life of the flesh" (Prov. xiv. 30). And in view of a spiritual parallel, well might God's servant of old pray, "Let *my heart be sound* in Thy Statutes, that I be not ashamed" (Psa. cxix. 80), and "I will *run the way of Thy Commandments, when Thou shalt enlarge my heart* (verse 32). Wherefore let us, as those saved, and eternally secure, take heed with reference to the spiritual condition of our hearts. For are we not exhorted to *keep our hearts* with all diligence, and the reason is given "for out of it are the issues of life" (Prov. iv. 23). The natural heart cannot receive the things of the Lord (1 Cor. ii. 14). But those who are saved can, and all by God's grace. There is such emphasis on this in the Holy Scriptures. Alas, how we have failed to spend time in seeking to hide the truth of God in the heart (Psa. cxix. 11). Surely 2 Cor. x. 4, 5, has reference to the Scriptures, for they will be used by the Holy Spirit to bring every thought into captivity to the obedience of Christ, if in the heart, for the Word of God is living and inworking (Heb. iv. 12). If the words of our mouth and the meditation of our heart are to be acceptable to God (Psa. xix. 14) we must spend time on the heart. For that which is within will surely come out. If the Word of Christ dwells richly in us, and we sing with grace in our hearts to the Lord (Col. iii. 16), we shall be helpful to others. But if we are in any measure careless, and not keeping our hearts, thereby we become *faint-hearted*, and we shall hinder others in the Christian life. Any who were faint hearted among Israel were not to go out to war, because they would have influenced others to be the same (Deut. xx. 8). Surely there are spiritual lessons here for us. If, by grace, we seek to have our hearts in the right attitude, we shall not only understand the things of God more clearly, but others will be encouraged to be more watchful. If *our hearts burn with love* to our beloved Lord, those about us will feel this. Our whole life will show it. How concerned was God's servant Job lest his children should curse God *in their hearts* (Job i. 5). Mark the words "Thus did Job continually." We see how he hated sin, as verse 1 tells us. Those who hate sin will look well to their heart, for if evil is there, it will surely come out. Wherefore let us be *watchful*. We read in Isa. xlv. 20, "a *deceived heart* hath turned him aside." We little realise how easy it is to be deceived, and to be turned away from the truth, for Satan is still subtle, we shall be kept, as we seek to keep our hearts with *all diligence*. It is so easy to neglect our hearts. The bride in Songs of Sol. i. 6 said, "they made

me keeper of the vineyards, but *mine own vineyard have I not kept.*" Active service is so attractive, while it seems such a small matter to keep ones own heart. But if we are to help others we must acknowledge the Holy Scriptures, and they emphasize the *keeping of the heart*. Remember the words, "for out of the abundance of the heart the mouth speaketh" (Matt. xii. 34, 37). If we are seeking, dear fellow saved ones, to store our hearts with the truth of God, this will mould us, and our lives will be more in accordance with them. If our hearts are in heaven,—and they will be if our treasure is there—we shall be more heavenly in character (Matt. vi. 19, 21). But if our hearts are occupied with earthly things we shall be earthly, and like those of whom we read in Phil. iii. 19, "*mind earthly things.*" Believers are to be such a contrast. Their affection should be set on things above (Col. iii. 1, 3), and thus worldly anxiety will not be *allowed* (Phil. iv. 6, 7). How precious is this guarding of heart and mind, *to keep out* that which would distract. If we seek to be watchful as to the condition of our hearts, we shall be kept from growing cold. In view of Matt. xxiv. 12, we need to be solemn and earnest, for these words are indeed heart-searching. We know by our own experience that much depends on the heart attitude. It was when the hearts of both men and women were stirred by God, that they brought more than enough, even *too much* for the tabernacle (Ex. xxxv. 21, 26, xxxvi. 5, 7.) In these chapters we read much about such being *wise-hearted*. The Scriptures make wise unto salvation, and all things connected therewith (2 Tim. iii. 15, 16). Let us therefore spend time in seeking to *know "the Scripture of truth."* We are told that Ezra *prepared his heart* (Ezra. vii. 10). The Levites in the days of Nehemiah said concerning Abraham, "*Thou foundest his heart faithful before Thee*" (Neh. ix. 8). What a testimony. Oh that our hearts may be thus in God's sight, and all by His grace, and for His glory. Let us ever call to mind that "*the Lord looketh on the heart*" (1 Sam. xvi. 7). Also "*by Him actions are weighed*" (1 Sam. ii. 3). How solemn and heart-searching is Psa. lxvi. 18. May we seek to have the *true heart*, which can draw near to God in prayer (Heb. x. 22, see also 1 John iii. 20, 21). May we have grace to keep our hearts, that our lives may be well-pleasing unto God.

LET US.

Not lie unto God (Acts v. 4).

Present our bodies a living sacrifice unto God (Rom. xii. 1).

Lift up our hearts with our hands unto God (Lam. iii. 41).

Offer the sacrifices of righteousness unto God (Ps. iv. 5).—

That we may be among the first fruits unto God, and to the Lamb (Rev. xiv. 4).

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—August, 1915.

Day	Jeremiah	Mark	Learning	Write Notes on
1	li. 20-28	ix. 14-19	Mark xii. 1	Jer. li. 58
2	li. 27-32	ix. 20-25	" 2	
3	li. 33-38	ix. 26-32	" 3	
4	li. 39-45	ix. 33-40	" 4	
5	li. 46-53	ix. 41-50	" 5	
6	li. 54-58	x. 1-12	" 6	
7	li. 59-64	x. 13-20	" 7	
8	lii. 1-7	x. 21-27	" 8	Jer. lii. 81-84
9	lii. 8-14	x. 28-34	" 9	
10	lii. 15-20	x. 35-45	" 10	
11	lii. 21-26	x. 46-52	" 11	
12	lii. 27-30	xi. 1-7	" 12	
13	lii. 31-34	xi. 8-14	" 13	
14	Lam. i. 1-4	xi. 15-23	" 14	
15	i. 5-8	xi. 24-33	" 15	Lam. i. 12-13
16	i. 9-14	xii. 1-8	" 16	
17	i. 15-18	xii. 9-17	" 17	
18	i. 19-22	xii. 18-27	2 Chr. xxxvi. 10	
19	ii. 1-4	xii. 28-34	" 11	
20	ii. 5-9	xii. 35-40	" 12	
21	ii. 10-13	xii. 41-xiii. 2	" 13	Lam. iii. 20-21
22	ii. 14-19	xiii. 3-13	" 14	
23	ii. 20-22	xiii. 14-23	" 15	
24	iii. 1-9	xiii. 24-31	" 16	
25	iii. 10-18	xiii. 32-37	" 17	
26	iii. 19-27	xiv. 1-9	" 18	
27	iii. 28-36	xiv. 10-17	" 19	
28	iii. 37-45	xiv. 18-25	" 20	
29	iii. 46-54	xiv. 26-34	" 21	
30	iii. 55-60	xiv. 35-42	" 22	
31	iii. 61-66	xiv. 43-52	" 23	

The Scriptures are more to be desired than gold, but do we desire them thus? Therein we find God's teaching. How reverent we should be. Thus will He be honoured and exalted. Careless Bible reading, like thoughtless prayer, is unworthy of the name, and must hinder spirituality much.

Mark xii. 1-7.

How many parables of Christ bring before us His holy grief at Israel's rejection (cf. Matt. xxii. 1-7, Luke xix. 14). It is, indeed, solemn to see that "*privileges*" do not save! Capernaum may be exalted to heaven and yet cast down to Hades! How vast are the advantages of this land, yet God is largely forgotten. Surely *we* need to be humbled before Him, when most are not humbled. Consider further that the Lord expects *fruit* (Isa. v. 1-4, Hos. x. 1, John xv. 2). Do we send away His servants empty? Do we fail to give Him that which He enables? If we use spiritual abilities and knowledge *selfishly*, is not our sin like Israel's? What have we rendered unto the Lord to-day? Oh that our hearts may be convicted, and that He may be glorified. Cf. parables of talents and pounds. Notice Christ is distinguished from all *servants*, and ponder this climax opportunity for Israel. The word "*reverence*" is from a verb "*to turn in.*" The people should have been turned in, but as they

thrust Him out, they were thrust out. Hos. xiv. 1 is suggestive. There is no true reverence without holy turning. To this day Jewish men particularly oppose this very word, yet the prophet says "Turn ye" (see Isa. liii. 6, Jer. xxxii. 33, and Jer. xxxi. 18, 19.)

Mark xii. 8-12.

The Lord's rejection was no surprise to Him (John viii. 28, xii. 32). He was cast out of the vineyard. Dan. ix. 26 was fulfilled—"Messiah shall be cut off," i.e. removed from the nation, a religious exclusion. Yet He was the true Vine, and the Heir of the vineyard. "Others"—"a nation bringing forth the fruits thereof" (Matt. xxi. 43), the "holy nation" of 1 Pet. ii. 9. Believers are now in the olive tree of Rom. xi., we have the vineyard privileges: do not the words of S. of S. i. 6, viii. 12 search our hearts? The figure is changed to that of a house. A linked aspect of the Lord's gracious work. His people are to bring forth fruit now, and to become God's dwelling place (Eph. ii. 21, 22). The Hebrew word "builders" may almost suggest "discerning ones." Christ was despised, and rejected by the wise and prudent. But we behold His glory, and 'tis only by grace. He is ever the Head, Head over all things to the church, Head of all principality and power. He must be exalted and honoured. Do we think, as often and as fully as we should, of what HE IS? But the expression "Head of the corner" also suggests His uniting work, cf Zech. x. 4. This Scripture was much used by Israel at Passover time: hence, it may be, the Lord brought its real meaning before them. How easy it is to read the truth and yet to be unaffected. For "marvellous in our eyes" see Zech. viii. 6. Oh that we may show more confidence in our living God, and expect His wondrous work. All blessings tell of the Lord's doing. Then let us praise.

Mark xii. 13-17.

The words of the Lord Jesus are specially noticed. Grace was poured over His lips, and even those sent to arrest Him were compelled to say "never man spake like This Man." Thus He was never entangled. He never answered hastily, never promised thoughtlessly, never uttered words of pride. He knew when to speak, and when to be silent. How often have we been snared with the words of our mouth (Prov. vi. 2), and realized the force of Jas. iii. 2—"If any man offend not in word, the same is a perfect man, able also to bridle the whole body." Surely we should pray that the Lord may keep the door of our lips, lest we sin with our tongue (Ps. xxxix. 1), and fail to fulfil the command, "Let your speech be always with grace." So shall we know how to "answer" (cf 1 Pet. iii. 15).

Christ always gave further instruction than the questioner sought. If asked regarding the Way,

He also spake concerning Himself as the Truth and the Life. So the address in Matthew xxiv., xxiv. contains a fulness. How we praise our Heavenly Father for over-ruling the sin of these Pharisees to give us guidance as to the heavenly calling while we are His pilgrims (cf Rom. xiii).

2 Chron. xxxvi. 11-21.

A solemn climax to the Hebrew Scriptures. How terrible was Israel's rejection while with Moses (Deut. xxxi. 27) and while in the land alike. Yet there is such wondrous forgiveness marked throughout God's dealings with that people. Who can fathom Ps. lxxviii. 38, and has He not similarly blessed us, in our unworthiness? But we should never excuse one sin. A stiff neck dishonours Him. Of Josiah it is written, "Because thine heart was tender." And to us, our Heavenly Father still says, through Scripture "Be not thou rebellious, like that rebellious house" (Ezek. ii. 8). The very last king, Zedekiah, was manifestly against God. There was no repentance. He would not trust the words of Jeremiah. He said "I am afraid" (Jer. xxxviii. 19). How terrible was his doom (Jer. lii. 8-11). His eyes were put out, and then in blindness he remained in Babylon till the day of his death (a picture of Israel: the remnant to be restored may be partly suggested by lii. 31-34). "Zedekiah" means "righteousness of the Lord": what a contrast he was however, with "the Lord our Righteousness" (Jer. xxiii. 6), the next King, Who is true to "His Name," and Who shall reign in righteousness (Isa. xxxii. 1).

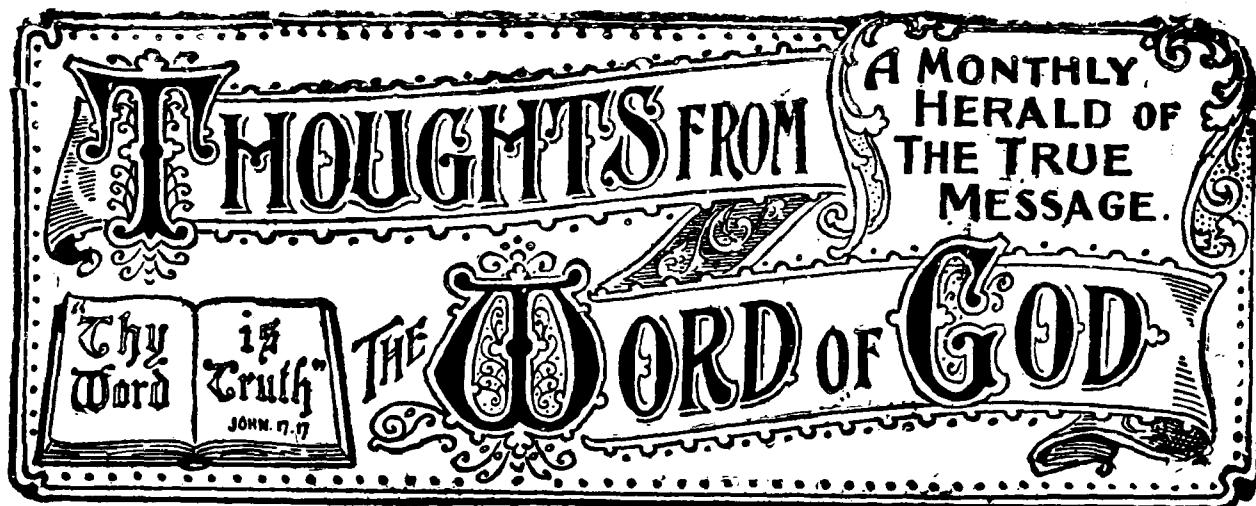
2 Chron. xxxvi. 22-23.

Thus the Hebrew Scriptures (arranged in the order to which Luke xxiv. 44 refers) are ended. After solemn reminders that God punishes, we have a gleam, and more than a gleam, of hope. God holds to His promises of grace. His purposes cannot be broken, exact years are kept. A Greater than Cyrus shall yet build the temple of the Lord and bear the glory (Zech. vi. 12-13). Then will there be a true "going up," as both Isa. ii. and lxvi. show; a going out of Israel, and of a remnant from all nations (cf Zech. viii). And we have a spiritual parallel to-day. In remnant times, the Lord still lives, and it is our privilege to count on His preservation and His presence, and thus to go up, with spiritual progress, that He may be exalted, as we wait for our soon coming Lord Jesus (Rev. xxii. 20).

Correspondence from any exercised concerning "that good and acceptable and perfect will of God," as from any who would, by grace, seek the Lord "while He may be found"—ever welcome:—Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.

If the Lord will—Quiet Bible Hours, Bank Holiday, 3 & 6.30.
Upton L . A hearty welcome to any concerned.

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A Monthly of Christian testimony, telling of our personal Saviour and Lord, and His all-sufficiency for His people, that they may leave the things which grieve and dishonour Him, and act as an heavenly people, though in an earthly sphere, because of a heavenly calling and a heavenly hope.

EDITED BY
PERCY W. HEWARD.

"Ye are bought with a price: therefore glorify God in your body." 1 Cor. vi. 20.

"Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy, and for Thy truth's sake." Ps. cxi. 1.

"God, Whose I am, and Whom I serve." Acts xxvii. 23.

"Whatsoever ye do, in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him." Col. iii. 17.

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"Whatsoever ye do, do it heartily, as to the Lord, and not unto men." Col. iii. 23.

"Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." Gal. v. 16.

"If we live in the Spirit, let us also walk in the Spirit." Gal. v. 25.

"Neither shall ye profane My Holy Name . . . I am the Lord Which hallow you." Lev. xlii. 32.

For Financial Arrangements note page 69. The manifestations of God's gracious will as He enables is a priceless privilege. When we realize something of His love for us, how gladly should we give up our time, strength, abilities money, reputation, comforts, opinions, everything for Him. But now every believer falls short. The forgiveness of our Heavenly Father is wonderful.

Meeting Rooms, &c. All arrangements, "If the Lord Will," 61, Upton Lane, Forest Gate, London, E.—The Lord's Day, 11, 6.30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Waltham Green, S.W.—The Lord's Day, 11, 6.30; Thurs: 8; East London Testimony, as the Lord opens the door. Also "Rosemond," Bede Burn Road, Jarrow-on-Tyne.—The Lord's Day, 6.30. Correspondence welcome.

A WORD OF INTRODUCTION.

THE truth of God is invariable. Human opinions change, but God's wisdom cannot become more or less: it is perfect. And the Scriptures unveil His will, and like Himself, they cannot be improved. Having God-given confidence in His love and truth, we would speak with holy definiteness, yet not with pride, for by nature we were children of wrath even as others. It is His love that we love Him. It is His mercy that we desire to invite His blood-bought people to a closer acquaintance with His purpose, and we feel our need for much fuller knowledge as the days of responsibility,—and pilgrimage and waiting—pass by. Hence this Magazine is sent forth, not in the interests of man or of men, not to exalt a system or a society, but to honour our gracious Heavenly Father, and emphasize whatever we have found in His sure Words of Truth, that, as the Holy Spirit applies with power to the heart, there may be spiritual results. Any correspondence from any who would more closely walk with God, or from any seeking Christ, is more than ordinarily welcome.

THE TIME IS SHORT.

1 Cor. vii. 29.

How soon our gracious Lord will come again !
How soon shall He begin His wondrous reign !
How soon the sad dark ages pass away,
And, in His light, shall shine the promised day.

The time is short, for pilgrim patience here,
The time is short, to watch for Him so near,
The time is short to lose, and suffer wrong,
Soon will there sound the great triumphant song.

How we should seek His doctrine to adorn,
To live as waiting ones for that bright morn,
To leave the snares which must in vain invite
If we are ever walking in the light.

The time is short : then let us spend it well,
His mercy show, and of His mercy tell ;
As Christians hold earth's best with lightest touch,
We cannot love our Lord, or serve, too much.

The time is short, eternity is long,
And in the kingdom, with the victor throng,
We shall not grieve that we, redeemed from earth,
Lost earthly glory, through our heavenly birth.

The time is short, let others spend it all
In toil and "pleasure"—we have heard a call
To please our Lord, and in the Spirit's might
To live as those who in the Lord delight.

WORDS OF ENCOURAGEMENT.

"He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea."

Mic. vii. 19 is very helpful to the believer. It shows the fulness of God's grace. He does not save temporarily.

He does not half-remove sins. "As far as the east is from the west, so far hath He removed our transgressions from us" (Ps. ciii. 12). Moreover, we behold the hatred God has to His people's sins. How we should grieve over iniquities which are so grievous. When we approach the throne of grace to confess our failures, do we realize what they have cost, and likewise what they are in the eyes of our gracious and forgiving Heavenly Father? If we treat sin lightly, we add to sin, even though our "lightness" is seen in an apparent quickness to pray!

In this connection we may well emphasize the word "subdue" (*cf.* Phil. iii. 21). God saves us from sin that we may abhor sinning. No flesh can ever be improved, it has been judged, and must be mortified. Any attempt to bring the flesh into the sphere of grace, or even into the sphere of a reformatory law, must be harmful. The flesh is condemned, and we should live in the Spirit, with sins subdued.

The change from "our" to "their" is not accidental. We rightly rejoice in blessing to others, as, by grace, we are in a right condition so to do. If we are proud, our interest in others is patronizingly wicked. But if we realize the love that God has had to us, and our acceptance in His Beloved Son, and the entire forgiveness of sins for His Name's sake, shall we not be grateful to Him for every one who has a similar deliverance? We shall enter into Ps. lxvi. 16 and thus know the meaning of Ps. xxxiv. 1-6.

Is there not also a parallel with Isa. lxiii. 7? Our Heavenly Father is now gathering out from all peoples a bride for His Son. When the marriage of the Lamb shall have come the spared of earthly Israel will be brought into millennial privileges, and a heavenly and earthly people will be in beautiful harmony, to the praise of the glory of God's grace. Then shall Jer. i. 20 be fulfilled. Do not our hearts rejoice in such a full prospect, and beyond looking for events do we not say—"Come, Lord Jesus!"

SUGGESTIONS FOR PRAYER.

"Pray without ceasing." 1 Thess. v. 17.

1. That the will of God may be loved, and sought and done among his blood-bought people more and more, and that this magazine may please Him in this direction.

2. That definite prayer for the Lord's work among Israel may be united, and resultful, in accord with Rom. xi. 5.

3. For godly homes, impressively unto the glory of our gracious God.

"In everything give thanks." 1 Thess. v. 18.

A LETTER TO THOSE WHO WOULD PLEASE THE LORD.

SATISFACTION IN CHRIST.

Part of Eccl., and of Col. iii., might be read.

DEAR FELLOW BELIEVERS,

The things of earth are toys that please the children of earth, but the children of God have seen that "all is vanity" beneath the sun. They know the blessedness revealed in a heavenly calling, and the privileges included among "all spiritual blessings." Or, rather, they *should* have this delightful knowledge. Surely the words "I would not have you ignorant" may be applied. How wonderful is the height of the high calling, and how praiseful the redeemed should be. "The things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. iv. 18). Well may we pity those "without Christ, having no hope, and without God in the world" (Eph. ii. 12). They weary themselves for very vanity, and heap up to themselves treasures which will soon vanish. Riches and pleasures alike take to themselves wings. Let us seek by grace, to present a *continual* contrast with the sons of this age (Luke xvi. 8). Let us show, without pride or parade, our rejoicing "in Christ" (*cf.* Ps. lxxiii. 25). Let us not be ashamed of Him. Let us *judge* every beginning of complaint, every attempt to blend God and mammon, and everything which at least appears like partial dissatisfaction with Him Whom our soul loveth. True, the fulness of satisfaction will be in that Day (Ps. xvii. 15). We mourn our failures now. But He *never* fails, and we should be now more occupied with Him. Thus will our life be less and less filled with failures. Our standpoint, attitude, affections and object in view (2 Cor. iii. 18) will be wondrously used, by the Holy Spirit, to regulate us more than we realize. Oh for an increasingly definite manifestation of the rich mercy we have "in Christ." Here is a spiritual witness to the world—spiritual because in the power of the Holy Spirit—which cannot be hid, and which will be seen on our very faces, so that men will take knowledge of us that we have been with our precious Lord.

We find a beautiful example of satisfaction in, and with, Christ when we turn to Phil. iii. God's dear servant had been enabled to give up much, as the world would estimate things of this life. But he counted *all* as "refuse," and thus to be refused. He had felt what has been called "the expulsive power of a new affection." *The life within* casts off the dead leaves, by means of the new growth, in springtime. Ours is a perpetual spring. The religious Pharisee, changed to a humble saint, continually felt "the excellency of the knowledge of Christ Jesus my Lord" (Phil. iii. 8). It is not enough to know Him as "our Lord," though *this* aspect of fellowship is important. Oh that we may

combine these two thoughts, and experience true progress as to the understanding of each. Let me again emphasize the *reality* of this chapter. There is no *display* of words or of rhetoric. The Holy Spirit did not inspire *mere* experiences. Rather we have the *expression* of the heart. "All things" meant much to Paul, but, from the spiritual standpoint, weighed less than nothing and vanity, because of Christ. Do we not want a similar joy in Him? There is nothing miserable in right giving up. Christ *more than* fills the empty space. The *grief* which we find in Phil. iii. is concerning sin and sinners (18): why should we regret "losing" tinsel for gold? This passage *cannot be* read as a dirge. Swine will not value pearls (Matt. vii. 6), but the redeemed are not likened to unclean animals. "We have received, not the spirit of the world, but the Spirit Which is of God; that we might know the things that are freely given to us of God" (1 Cor. ii. 12). Let us seek to live up to our position, let us rise up from among the dead, and thus will our Heavenly Father be glorified, and thus will the peace of God guard our hearts (Phil. iv. 6, 7).

It is well to recollect the accompaniment of the knowledge of the Lord:—a holy sense of our personal unworthiness. Romans vii. is deeply heart-searching, and Phil. iii. puts it thus, "not as though I had already attained" (verse 12). In the Lord's light we shall see light, and behold how we fail (Jas. i. 25). But (precious fact!) as we are walking in the light, the blood of Jesus Christ cleanseth (1 John i. 7). There is complete and continual provision. It is remarkable that the laver (made of *looking-brasses*) contained *water* for washing. Thus where the words of God are honoured, we perceive what we should be, and how we grieve His Holy Spirit, and the fulness of example given by our now-exalted Lord, and next are we enabled to seek and find purity. A *two-fold* cleansing, by the blood, and by the water of the Word, is ever needful. There is no room for pride, but much room for praise because of what Christ is.

But let us not become *used* to speaking of our failures, in a manner that will only increase them and discourage others. The whole of Scripture is not Rom. vii. We must be expectant, and according to our faith in Him, Who is the living God Who is able to subdue all things to Himself, will it be unto us, until, "in that Day," we shall be glorified and perfected. He will not fail, nor be discouraged. He will not fall short. He will not forsake the work of His hands. Having begun a good work *in* us, He will accomplish it *upon* us (Phil. i. 6), yea the beauty of the Lord our God shall be manifestly upon us, and Rev. xix. 8 be gloriously fulfilled. Surely we must long for His coming and for that Day, as we see this bright prospect! Surely we must value our Saviour and Lord the more! The Holy Spirit invariably leads to this. Confessing

our sins to our Heavenly Father, and realizing what we shall, by His grace and power, yet become, shall we not experience the present *changing* of 2 Cor. iii. 18 (*cf.* Isa. xl. 31), and the transforming of which Rom. xii. 2 tells, that we may live unto His praise, the lives of victory, which should be normal for believers (1 John v. 4), and to which all the promises of Rev. ii. iii., are granted! With Christian wishes, and intensity, because of His unchanging love that changes us.

Yours "in Christ," by free grace,

PERCY. W. HEWARD.

"IF THE LORD WILL"—(James iv. 15).

MEETINGS AT 61, UPTON LANE, FOREST GATE, E.

You are earnestly invited, if you love the Lord. You are also welcome if concerned to know His salvation.

Nor would we forget gatherings on the Lord's Day, for those who can walk. On Mon: 8 p.m., the Lord deigns to encourage and bless us, in various subjects.

At 43a, The Broadway, Walham Green, S.W., the children of God meet together on the Lord's Day; Thurs. 8 p.m. and 2nd Wed: 8 p.m.

We rejoice in openings for Him at Blackheath Road, and Camberwell, and would continue in prayer.

Christian men are heartily welcome at 65, St. Mary Axe, E.C., Tues. 6.30, for prayerful Bible study, with a special desire to meet and remove difficulties, that God in all things may be glorified. Correspondence valued—if concerning the Lord and His words—P. W. Heward, 61, Upton Lane, Forest Gate, London, E.

2nd and 9th, 8 p.m.—Gen. xl. 1-23.

- (1) The facts of this chapter.
- (2) Scripture principles.
- (3) Precious types.

1 Corinthians.

- (1) Contrasts (iv. 10-13).
- (2) The responsibilities of leading souls to Christ.
- (3) "In every church."

4th and 11th, 7 p.m.—Outlines of the Book of Numbers.

- (1) A ribband of blue.
- (2) The sin of Korah, Dathan, and Abiram. Did On repent?

Acts xxi. 1-5.

- (1) Revision of ch. xx.
- (2) "Finding Disciples."
- (3) Prayer.

16th, 23rd and 30th, 8 p.m.—Gen. xli. 1-57.

- (1) Further thoughts on ch. xi.—and forgetting.
- (2) The emphasized dreams.
- (3) "The king sent and loosed him."
- (4) Joseph's humility, and honour.
- (5) The seven years of dearth began to come.

1 Corinthians.

- (1) The spirit of meekness.
- (2) Ye are puffed up.
- (3) True discipline.
- (4) Leaven.

18th and 25th, 7 p.m.—Outlines of the Book of Numbers.

- (1) The punishment of Korah, Dathan, and Abiram.
- (2) The people of Israel linked.
- (3) The plague and the atonement.

Acts xxi. 6.

- (1) Philip the evangelist.
- (2) Love to the Lord.
- (3) "Unto James," and the sequence.

THE CHILDREN'S COLUMNS.

THEY HEARKENED NOT.

God in His sure Word, which shall stand for ever, even when heaven and earth shall have passed away (Matt. xxiv. 35) says—"Whoso *hearkeneth unto Me* shall dwell safely, and shall be quiet from fear of evil" (Prov. i. 33). But few listen to the voice of God, though He speaks through His Word, and by His mighty acts,—for, "the heavens declare the glory of God" (Ps. xix. 1) and all His works praise Him. Moreover, God speaks by all that He *permits* to take place in this poor world, yet few give heed, or hearken to Him. It is surprising that multitudes are not troubled about all that surrounds us. But, alas, though England and other countries have been so favoured with having an open Bible, it is being closed as it were, now, for the Holy Scriptures are not wanted and God is being forgotten by both young and old of all classes. Can we wonder that there is trouble everywhere? Some, who are saved, while they mourn, and pray about all the strife among the nations, marvel at God's long-suffering, when we think of how He is despised. Many to-day even dare to blame God for all the troubles of these last times. They should say, look at what sin has brought into this world—which God made beautiful. Oh sin spoils everything. Israel of old were just like multitudes in these days. They even said "*we will not hearken*" Jer. vi. 17. And in verse 19 God said that He would bring evil upon them because they would not hearken unto His words. He is the Same now, and if there is a rejecting of the truth written in "the Scripture of truth," there must be evil upon those who thus neglect God.

To the nation of Israel God said through His servant, "O that thou hadst hearkened to My commandments!" Next come the words, "then had *thy peace been as a river*, and thy righteousness as the waves of the sea." Harkening to the Lord always brings blessing, but when any turn away, and love their sinful paths, troubles, sooner or later, must come. God will speak more loudly yet, and He knows who will *hearken to Him*. As such look round, and think of the sad homes, and the wounded, and the many hurried into eternity, they feel sad, and yet they know that God is merciful, and, being saved in His mercy, through the death of the Lord Jesus, they are able to trust Him amid all, and to know that He is righteous in all that is permitted by Him. God's ways are past finding out, but He works, and "none can stay His hand, or say unto Him, what doest thou?" (Dan. iv. 35). Those who will not hearken to God need to be reminded of the words in Jer. xi. 11.—"though they cry unto Me (God says), I will not hearken unto them." There is the same teaching in Prov. i. 28, and throughout the Scriptures. For while God blesses those who hearken to His voice, and seek to

obey Him, evil will surely come upon all others. See what God says in Jer. xvii. 27, "if ye *will not hearken* unto Me . . . then will I kindle a fire . . . and it shall not be quenched." Surely such warnings should make my dear young reader, as well as those older to tremble. Yet few are afraid of sin, but seek their own way. There is more hearkening to Satan and obeying him than can be imagined. Oh how dreadful to be his servants, yet many are thus led. How sad are the words of Ezek. iii. 7. There God said to His servant concerning Israel, "They *will not hearken* unto thee, for they will not hearken unto Me." Those who listen to God will also listen to His servants. God, Who knows all hearts, and every thought of man, knows who will hearken to His truth. We praise God that, amid all the confusion of earth, some will hear, and "*hearken diligently*" and such will delight in the things of the Lord (Isa. lv. 1, 2). God is speaking in many ways. He never ceases thus to speak. May it not be said now, as in the days of old, *The Lord spake, but they would not hearken*. If there is not the hearkening to God, there is hearkening to Satan, and he is still subtle, and very active:—may the message of Jer. viii. 6 speak to many, in God's mercy, while they read these messages. The Lord said, "I *hearkened and heard, but they spake not aright*; no man repented him of his wickedness . . . everyone turned to his course, as the horse rusheth into the battle."

*They hearkened not to God the Lord,
But from Him turned aside,
They would not listen to His Word,
But from Him sought to hide.*

*They hearkened not in days of old,
When God to Israel spake;
Though they had mercies all untold,
His laws they loved to break.*

*They hearkened not to those He sent,
But turned to their own way,
To wandering they were wholly bent,
From God they loved to stray.*

*They hearken not in these last days,
Nor listen to God's voice,
For many still love sinful ways
Make earthly things their choice.*

*They hearken not: though God speaks still,
Through His own Word always;
He works, mid all His Sovereign will,
In these last evil days.*

*They hearken not:—few seem to care
For all that's taking place,
Though Scriptures tell of dark despair,
For earth's poor fallen race.*

*They hearken not: but God in love
Still waits to save His own:
Christ died, He rose, now reigns above,
Upon His Father's throne.*

*They hearken not: but God, on high,
Still works what He has willed,
His judgments too are drawing nigh,
For all must be fulfilled.*

"The hour cometh, and now is, when the dead shall hear the Voice of the Son of God, and they that hear shall live." John v. 25.

THE LORD JESUS AT JACOB'S WELL.

A FEW WORDS WITH YOUNG BELIEVERS, AND OLDER ONES.

The whole of Scripture centres round the Lord Jesus Christ. The prophecies speak of *Him*. The types predict *Him*. The gospels tell of *His* life on earth, and *His* sacrificial death. The Acts and Epistles make clear that He has been raised. Everything in the Scripture points to Him. His perfect obedience unto death is beyond all parallel, and though we read little of all He did, we can see something of the beauty of His life. Never man spake as He spake. His gentle tenderness is remarkable. Everything in the activity of Christ was holy: there was no merely natural zeal. He was truly engaged in His Father's business.

The gospel of John records incidents—especially at Jerusalem—unmentioned elsewhere. The standpoint of each gospel is distinct, and inspiration decided what to include and what to exclude. How we would praise God for every arrangement of the Scriptures. No theory is misplaced: words are never too many, never too few. Let us study realizing this in the Holy Spirit.

The Lord Jesus on the journey from Judea to Galilee must needs go through Samaria. Any other route would have been *further*, but the *necessity* was the Father's will, and thereby blessing even to Samaritans. It was mid-day when He reached Jacob's well, on the side of Gerizim, the mount of blessing: Sychar being across the valley, leaning on the Ebal of the curse (Deut. xxvii. 13). He was wearied, and possibly the sun was hot at *midday* (John iv. 6). As He rested, a tired Samaritan woman came from the city, some little distance off (verses 8, 15). He did not refuse the opportunity through physical strain. With wondrous wisdom He made a *recognized* request to a female stranger, and then, though she was almost rude to Him, and He *knew* her sad character (18), He deigned to witness to her, showing the need. This exceptional passage—as verse 27 shows—does not argue in favour of failing believers choosing to work among those of another sex. There is too much of this, yea, there is too much "lightness" in nominal Christian Service. But it does unveil *His* matchless love, *His* tenderness, even as to the woman who was a sinner in Luke vii. Moreover, we see a holy contrast between the use of worldly repartee, and "taking titles" on the one hand, and wise turning of the subject from physical things to those which are spiritual. We hear remarks about the weather: how do we answer them?

May it be ours, by grace, to make our natural feelings of overstrain very secondary and to serve at all times. Believers are ever on duty, and ever

have the privilege and responsibility of representing their Lord. Let us remember the *command* not to be weary in well-doing, and let all our obedience be done in the Spirit of love, because of His so great love, even unto death.

The *same* grace which dealt with the Jerusalem rabbi in ch. iii. met the need of the Samaritan outcast in ch. iv. It has met ours. The Lord's hand is not shortened. Let us have fuller confidence in Him, "for the unlikely," and seek to be guided that we may be in the *right* place at the *right* time. One of old truly said "I being in the way, the Lord led me." "As many as are led by the Spirit of God, they are the sons of God."

"HE THAT IS MIGHTY HATH DONE TO ME GREAT THINGS, AND HOLY IS HIS NAME."

Luke i. 49.

So may every believing heart say praisefully. And we *SHOULD* give thanks—gladly, continuously, openly, *LIVELY*. Referring to the good hand of our God upon us since "Thoughts from the Word of God" was first issued it will be to His glory, I believe, that we quote from the first (cyclostyled) issue:—

"This prayer (Matt. vi. 9-13) is intended for believers, those who have an "unclouded sense of sonship" because of perpetual communion with the Father, in whose life the blood of Jesus Christ instantly cleanses from any defilement that may be contracted. It is a model for our prayers and shows us what to pray for, how to pray, and when to pray. In Matt. vi. 6 we are told where to pray."

"The relationship we possess and our intimacy with our Father should only make us approach with more adoring reverence, 'Which art in heaven.'"

"As we study our Father's Word, let us ever ask for child-like obedience, a willingness to do His will, and then shall we know concerning its doctrine. John vii. 17."

"May the knowledge of the 'blessed hope' make us intensely more earnest about the salvation of the unsaved, and faithful in the little things of our every day life."

Children of God are asked to wait on Him for the binding together, consciously, and happily, of more of His dear blood-bought people, apart from systems which are not His will, because of *His* Attracting Love, and to pray that the magazine may be used unto His glory in this way. We are sorry that by error "1d." was still printed in one place on last issue: we are grateful to our Heavenly Father that we had and have no regret as to the action taken by His grace, and long that the testimony may be, more and more, one of confident faith. Feeling our failure we would humbly look up, and oh that prayer and progress may alike be "in the Holy Spirit." All literature now issued is *FREE*, as the Lord enables, and graciously uses.

TALKS ABOUT PRESENT-DAY NEEDS.—9.

A HOLY RECKONING.

Well may we praise God that the Lord Jesus, Who was God as well as Man, was *reckoned* among the transgressors (Luke xxii. 37), that we might be *reckoned* among the redeemed, and for ever linked with Him, Who gave His life a Ransom for many. The word "imputed" in Ps. xxxii. 2 is the same. Blessed indeed are those whose sins are covered with the precious blood of Christ, and to whom God does not reckon iniquity. Oh how favoured are those who are made near to God, in the blood of Christ. Let us seek, dear fellow-saved ones, to show in our daily life what we possess in the Lord Jesus. How encouraging are the words of Gen. xv. 6, "And he (Abram) *believed* God; and *He reckoned it to him for righteousness.*" Furthermore, see how Phinehas stood up and executed judgment, when Israel, having provoked God to anger, the plague brake in upon them,—we read "*and that was reckoned to him for righteousness*" (Ps. cvi. 30, 31). When God's servant Job was tried he somewhat impatiently said that God reckoned him as one of His enemies, see Job xix. 11, xxxiii. 10. But another servant of God said "*Thy thoughts which are to usward cannot be reckoned . . . they are more than can be numbered*" (Ps. xl. 5). And though at the present time it would seem that few are saved, yet we read in Rev. vii. 9 of a great multitude which no man can number. And such are all counted by God. Oh how wonderful is the Lord God Almighty!

Though we were sinners and enemies, yet the obedience and merits of the Lord Jesus are reckoned to us, and, as viewed in Him, we are righteous before God, yea the righteousness of God IN Him (2 Cor. v. 21). What are the sufferings of this present time to the glory which shall be revealed in us? God's servant Paul *reckoned* they were not worthy to be compared. The future glories of that day are so marvellous (Rom. viii. 18). How small everything looks here when there is such a reckoning, see 2 Cor. iv. 17, 18.

Though "we are *counted as sheep for the slaughter*" (Ps. xlii. 22), what does it matter, if we are in Christ, and our life is hid with Him in God? (Col. iii. 3). We cannot reckon up *all* that we have in the Lord Jesus, but we know He That spared not His own Son, but delivered Him up for us all, will *with Him* also freely give us *all things* (Rom. viii. 32). While we praise God that we are reckoned among the redeemed for whom Christ died, let us seek to reckon that, in view of such love, the things of earth are valueless. Oh that we may count all things but loss for the excellency of the knowledge of Christ Jesus our Lord,—count them as refuse (Phil. iii. 8). Let us not treasure up the things of

earth, but look at our possessions in Christ. Oh how much depends on our view of the fading things of this age. May we look up more, and think of what we were,—"*dead in sins,*"—what we are—"a new creation,"—what we shall be—"like Him, for we shall see Him as He is" (1 John iii. 2). If we try to count our blessings, we cannot,—for, like God's thoughts to us, they are more than can be numbered. If there were more godly reckoning as to the future, many things would gladly be *put aside*. But, alas, it is so easy to hold to the things which are seen, which things will all pass away. How solemn not to seriously think of this,—the rewards at the Judgment Seat of Christ will be the reply to our life. Whatsoever we do will have its reward. As to salvation, we know *that* is not of works, see Rom. iv. 4,—faith was reckoned to Abraham for righteousness (verses 9, 10). It is blessed to meditate on God's "*reckonings*" in grace yet we also should reckon, and *reckon ourselves dead indeed unto sin, but alive unto God* (Rom. vi. 11), and all through Jesus Christ our Lord, There is no room for boasting. A holy counting of what God has done will prevent pride, and lead to godliness. If we realize what is counted to us, we shall count on God for a corresponding life! We can find much instruction in Rom. ii. 26 "*counted for circumcision.*" So much depends on keeping what God has written (Ps. xix. 11). Notice also Rom. ix. 8, "*the children of the promise are counted for the seed.*" Oh how wonderful is God, for He not only counts His people, and knows them all by name, but the *hairs of their head are all numbered* (Matt. x. 30). While we praise God for all His goodness to us, through the shed blood of Christ, let us remember yet again that Matt. xxv. speaks of the future reckoning with His servants, verses 19-30. Oh that we may be among those who will hear the "*well done, good and faithful servant . . . enter thou into the joy of thy Lord.*" Will not 2 Kings xxii. 7 encourage us to be watchful now? If we are faithful in that which is least we shall be faithful in much. These men could be so trusted that there was *no reckoning made with them*. God can enable His people thus to live, even in these "*perilous times,*" for nothing is beyond His power. It is so easy to fail and not to be faithful, but God sees, and others take notice (Gen. xxxix. 2-6). If we have by grace counted all things but loss for the excellency of the knowledge of Christ, and counted them as refuse,—then doubtless we shall exclaim as did God's servant of old, in looking up, and onward, to That Day:—"I *count not myself to have apprehended, but 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*"—"that God in all things may be glorified."

WHEN.

"When Christ, Who is our Life, shall appear, then shall ye also appear with Him in glory (Col. iii. 4)."

When I look around, and see sin and misery,
Then my heart is stirred within—stirred God's work to see,
When I look beyond the skies, think of God the Son,
Then I marvel at such love, and redemption done.
When I look on earth and see all that God has made,
Then I think how all will pass—pass away and fade.
When I see God's mighty works, and His majesty,
Then I wonder sinners lost can so heedless be.
When I think how Adam sinned, in that lovely place,
Then I marvel at God's love, and His sovereign grace.
When I see, from days of old, God's eternal love.
Then I wonder sinners saved fail to look above.
When I see in God's own Word, His redemption plan,
Then I marvel at such love to poor fallen man.
When I think of Calvary, where Christ's blood was shed,
Then I pause and wonder too, that for me He bled.
When my heart is overwhelmed, with the sin around,
Then I say "God's sovereign grace doth indeed abound."
When I see the lost, and know what their end will be,
Then I tremble for all those who God's wrath shall see.
When I see the nation's strife, God I cannot doubt,
So I must admit, and own, sin brought strife about.
When I hear both young and old question God alway,
Then my heart is grieved within at the wrong they say.
When I see God is forgot—man exalted high,
Then I know that darker days still are drawing nigh.
When I see the lawlessness, disobedience, too,
Then I know that "perilous times" are before our view.
When I read God's wondrous Book, read what's written there,
Then I marvel that the world is not in despair.
When I see such worldliness in the homes of some,
Then I wonder how it is we can be so dumb.
When I think of that great day, and lost sinners' woe,
Then I marvel that we fail, fail His truth to show.
When I know God waits in grace, waits to save His own,
Then I praise for mercy still through His Son made known.
When I think of what must come in this world of sin,
Then I long to serve my Lord and His praise to win.
When I think of Christ my Lord, and His love to me,
Then I say, Lord Jesus, come, Thee I long to see,
When I think of future bliss, glory soon to share,
Then I count the sufferings here, less beyond compare,

EMPTY.

Naomi said, I WENT OUT FULL but the Lord hath brought me home again EMPTY (Ruth. i. 21). The younger son in Luke xv. also went out full, but came back EMPTY.

Lot was sent out of Sodom before God overthrew the cities of the plain, but EMPTY (Gen. xix. 29, see verse 26, contrast xiii. 5). How solemn it will be to appear before God at the Judgment Seat of Christ EMPTY 1 Cor. iii. 15,—“He shall suffer loss” God said that none of Israel were to appear before Him EMPTY. May it be ours, by grace, to have a FULL REWARD in That Day, that God may be glorified (2 John 8).

If we bring all to God, He will EMPTY out a blessing, then there will be a fulness of blessing now and in the future, and all to His praise (Mal. iii. 10 margin).

THE LORD'S LOOKING—

On earth, Job. xxviii. 24, Ps. civ. 32.

On man, Job. xxxiii. 27, Ps. xxxiii. 13, 14.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—September, 1915.

Day	Lamentations.	Mark	Learning	Explain
1	iv. 1-6	xiv. 53-59	Ezek. ii. 1	Bible
2	iv. 7-12	xiv. 60-65	" 2	Acrostics in
3	iv. 13-22	xiv. 66-72	" 3	Lam:
4	v. 1-7	xv. 1-5	" 4	
5	v. 8-15	xv. 6-14	" 5	Ezek. i. 28
6	v. 16-22	xv. 15-20	" 6	
7	Ezek. i. 1-6	xv. 21-26	" 7	
8	i. 7-12	xv. 27-33	" 8	
9	i. 13-18	xv. 34-41	" 9	
10	i. 19-25	xv. 42-47	" 10	
11	i. 26, ii. 2	xvi. 1-5	Luke i. 64	
12	ii. 3-8	xvi. 6-13	" 65	Ezek. iii. 20
13	ii. 9, iii. 3	xvi. 14-20	" 66	
14	iii. 4-11	Luke i. 1-4	" 67, 68	
15	iii. 12-21	i. 5-11	" 69	
16	iii. 22-27	i. 12-17	" 70	
17	iv. 1-8	i. 18-23	" 71	
18	iv. 9-17	i. 24-28	" 72, 73	
19	v. 1-6	i. 29-33	" 74, 75	Ezek. vii. 7
20	v. 7-13	i. 34-38	" 76	
21	v. 14-17	i. 39-45	" 77	
22	vi. 1-7	i. 46-55	" 78	
23	vi. 8-14	i. 56-63	" 79, 80	
24	vii. 1-7	i. 64-70	Ezek. viii. 1	
25	vii. 8-15	i. 71-75	" 2	
26	vii. 16-22	i. 76-80	" 3	Ezek. viii. 16
27	vii. 23-27	ii. 1-7	" 4	
28	viii. 1-4	ii. 8-14	" 5	
29	viii. 5-12	ii. 15-20	" 6	
30	viii. 13-18	ii. 21-27	" 16	

SUGGESTIONS ON MEMORIZED VERSES.

Learn prayerfully, if rejoicing in the Lord, and learn CAREFULLY. The things of God need our definite attention and deserve fullest spiritual accuracy. All slipshod studying of God's truth is disgraceful. Nor does the Holy Spirit ever approve of laziness. Surely we should be concerned about the sin of misrepresenting the truth of God.

Isolation is a painful experience when the heart values the unity which our gracious God has appointed. If we like to be alone, there is a fleshly disregard of our beloved Lord's prayer and of our brethren. But we must never MAKE a unity of our own. "Reunions" and "federations" are not of His Spirit: they only add sin to sin, and grieve, and dishonour His Holy Name. Let us be earnest in weighing these things, and our motives, before the Lord.

Ezek. ii. 1-10.

The prophets of God were "prepared" by personal realization of the greatness of God. We may consider Isa. vi. True humiliation is a priceless privilege. When we have fallen upon our face, as

it were, we are told to stand up (*cf.* Dan x. 10, 19, and the principle of Ex. xv. 13-15 note also Jos. vii. 8, 10 that we may not be "onesided" and the beautiful sequence of Ezek. x. 1, 4). The enabling of God that His servant might *hear* His will is a great encouragement. "The Spirit entered into me . . . that I *heard*." 'Tis only in the power of the Holy Spirit we can rightly hear (Matt. xiii. 16). "I send thee" suggests Isa. vi. 8, 9, Rom. x. 14, 15. Contrast Jer. xxiii. 21. Let us not assume we can choose. The will of our God alone is perfect (1 Cor. i. 1). It is our privilege to please Him; and He does not always set an easy task, but "He giveth more grace," and we can TRUST Him. "Thou shalt say" (4):—the Lord appointed everything, and His servant was to be linked with Him, to take His standpoint, and to emphasize His glory. How perfectly Christ when on earth illustrated this, John xii. 50, Rom. xv. 3. Surely He is the Example of His blood-bought people. Let us not be influenced against the will of God by "results." "He that hath My Word, let him speak My Word faithfully." And we need grace against the fear of man which still bringeth a snare. Can we not trust Him Who says Isa. xli. 10, 13, Heb. xiii. 5? Oh that verse 8 may sink into our ears. We cannot speak aright till we have received aright (iii. 10, 11, 2 Cor. iv. 13). As, by grace, we feed on truth, even painful truth, we shall be equipped by the Holy Spirit to tell forth truth, with tender love, yet holy firmness. Jer. xxiii. 18, 22.

Luke i. 64-80.

"Whom the Lord loveth, He chasteneth," but he does not afflict unnecessarily or in vain. Zacharias was exercised aright, and therefore he was now privileged to speak, and his *first* words were PRAISE. The verse before, records obedience, and acknowledges grace ("John" means "the grace of Jehovah.") 66, how blessed is the hand of the Lord, *cf.* Acts xi. 21, 1 Chron. iv. 10, Isa. xli. 10: do we *depend* sufficiently? It is wonderful to realize *His* eyes, *His* ears (Ps. xxxiv. 15) *His* hand—all for His beloved people. 68, "visited (looked upon, realized) and redeemed," or *made* redemption—all is His doing, there is no room for pride. These words would suggest Ex. iii. 7, 8, Ps. cvi. 4. Let us enjoy spiritually that which we read and study, if, in wondrous mercy, among the called of Jesus Christ. 69, Christ, the Salvation and the *Horn* of Salvation: how many names He has, to tell of *His* fulness: Zacharias is not occupied with John, but with Christ. 70, "as He spake": "He spake, and it was done, He commanded, and it stood fast," "they that were sent went their way, and found even as He had said unto them" (Luke xix. 32, *cf.* xxii. 13). 73, the *oath* is definitely before us in Heb. vi.: how sure is salvation, and how graciously has God condescended to encourage His people's fullest and happiest confidence: un-

belief is an insult to Him: "without faith it is impossible to please" God. 74, "Delivered . . . might serve": here we see the *fruit* and *result* of salvation: we are blessed *that* we may please our Lord, *cf.* 2 Tim. ii. 4, and contrast Jer. vii. 9, 10: notice Rom. vi. 1, 2. 77, "Knowledge of salvation" is intended and precious. We are expressly told that part of Scripture was written with this object (1 John v. 13), but not that we should simply draw this inference by reading, but through the *tests* set forth plainly (*e.g.* 1 John iii. 14, 19). Mark the link with forgiveness, Ps. ciii. 12. 80, a strange training: trials are important: if we would please the Lord we must learn in sorrow's school (Lam. iii. 27).

Ezekiel viii.

The prophet was brought to realize *Sin* as well as the Majesty of God. There is the same twofold thought in Isa. vi. Indeed we can only hate sin truly *in His light*. The knowledge of God is never joined with presumption. A man of God will not excuse his own failures nor those of others. See Dan. ix. and Rom. vii. Are we sufficiently *concerned* in this way? Mark the iniquities of Ezek. viii. are all "religious" and illustrating xliii. 8. So it is to-day. "Ye cannot serve God and mammon." "Him only shalt thou serve." The climax is turning to the east (16). A heathen custom introduced into Christendom, and triflingly "explained away." God's sanctuary was ever in the west to be a *contrast*, and this *principle* is important. Oh for more "holy contrasts" on many things that He may be exalted. Let us look *unto Him*, not away from Him, and He will guide us with His eye (Ps. xxxii. 8). O13322

Correspondence with any impressed as to the salvation and will of God ever welcome. Such are earnestly invited to Bible Meetings.—Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.

COMETH.

When the Lord Jesus, Who came to seek and to save the lost, was on this earth, He said, "No man COMETH UNTO THE FATHER BUT BY ME" (John xiv. 6), and again "All that the Father giveth Me shall come to Me; and HIM THAT COMETH I WILL IN NO WISE CAST OUT" (John vi. 37). Then in Luke vi. 47 we read how he said "WHOSOEVER COMETH TO ME AND HEARETH MY SAYINGS AND DOETH THEM . . . he is like a man which built a house . . . on a rock," see the contrast in verse 49. How solemn are the words in John v. 40. The message to those who will not come is very terrible in Prov. i. 24-27: there God says, "Because I called and ye refused . . . ye would none of My reproof, I also will laugh at your calamity, I will mock when YOUR FEAR COMETH." Notice the repeated words—FEAR COMETH, DESTRUCTION COMETH, ANGUISH COMETH.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

Thy Word is Truth
JOHN 17. 17

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FREE.

A Monthly, the Lord enabling, to set forth "Jesus Christ and Him crucified (1 Cor. ii. 2) as the only Hope for sinners, and the same Saviour, "Christ Jesus the Lord" (2 Cor. iv. 5) as the One Who meets His People's needs, throughout their pilgrim journey. Not to please men, not to attract the masses, but to glorify Him, would we desire to continue this "labour of love."

EDITED BY
PERCY W. HEWARD.

"The priests, the Levites, the sons of Zadok, that kept the charge of My Sanctuary, when the children of Israel went astray from Me, they shall come near to Me, to minister unto Me, and they shall stand before Me, to offer unto Me the fat and the blood, saith the Lord God: they shall enter into My Sanctuary, and they shall come near to My table, to minister unto Me, and they

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shall keep My charge." Ezek. xlv. 15, 16.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him Who hath called you out of darkness into His marvellous light." 1 Pet. ii. 9.

"But now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ." Eph. ii. 13.

For Financial Arrangements note last issue. The manifestations of God's gracious will as He enables is a priceless privilege. When we realize something of His love for us, how gladly should we give up our time, strength, abilities, money, reputation, comforts, opinions, everything for Him. But how every believer falls short. The forgiveness of our Heavenly Father is wonderful.

Meeting Rooms, &c. All arrangements, "If the Lord Will," 61, Upton Lane, Forest Gate, London, E. — The Lord's Day, 11, 6.30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Walham Green, S.W. — The Lord's Day, 11, 6.30; Thurs: 8; East London Testimony, as the Lord opens the door. Also "Rosemond," Bede Burn Road, Jarrow-on-Tyne. — The Lord's Day, 6.30. Correspondence welcome.

A WORD OF INTRODUCTION.

MYRIADS recognize Christ by lip, but how few know Him in heart. Does someone reply "You must not judge":—we answer "By their fruits ye shall know them." If any one is in Christ, there is a new creation (2 Cor. v. 17). Can a new creation be normally unnoticed? The apostle says to believers "ye were once darkness, but now are ye light in the Lord." "What communion hath LIGHT with DARKNESS?" 2 Cor. vi. 14 is heart-searching. The one who is in Christ Jesus should be quite distinct from those who are yet in their sins. Old things have passed away in the believer's experience, and he has crucified the flesh with its affections and desires. This is NOT the special characteristic of a handful of peculiarly faithful ones, but is Divinely stated concerning all, that there may be a holy delight in His will increasingly. It is easy to accept profusion of words, but even in earthly things of importance there is more caution, and if the character belie the words, the speaker is discredited. Let us pray as to spiritual things.—Remove from me THE WAY OF LYING, and grant me Thy law graciously.

YE KNOW THE GRACE OF OUR LORD JESUS CHRIST.

2 Cor. viii. 9.

Ye know the grace of Him Who died,
For guilty sinners crucified;
Rich, far beyond all wealth of earth,
He died for rebels, nothing worth.

How great His grace, how full His love,
He gladly came from Heaven above,
And, poor in life, was poorer still
When He permitted man to kill.

And then the wrath of God He bore,—
Our precious Saviour we adore:
He gave up all that we might know
The love of Him Who loved us so.

Oh why such mercy, why did He
For lost ones die so graciously?
No reason in His own is found,
Unfathomed love we cannot sound.

He loved to love, and loves us yet,
Nor will He ever us forget,
Grace is the ground-work, grace alone,
And grace must be the topmost stone.

Grace calls for grace: love wakens love;
How we should set our minds above,
With lip and life for ever praise,
And own the love He still displays.

A LETTER TO THOSE WHO WOULD PLEASE THE LORD.

GIDEON.

DEAR FELLOW BELIEVERS,

Whatsoever things were written aforetime were written for our learning. The Holy Spirit encourages us to exercise the *same* faith (2 Pet. i. 1), as holy men and women of old time exercised. We have the same Living God, and, whatever be our difficulties, He is not frustrated, He is not disappointed. "Trust in Him at all times." Then will you be able to say, "I will bless the Lord at all times." In some respects the condition of things to-day is as "in the days when the judges ruled":—"Every man did what was right in his own eyes." Oh how sad was the departure from God, and so is it now. "Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them. And yet they would not hearken" (Jud. ii. 16, 17). Is there not much similar denial of His authority in front of our eyes? Do we cry unto God as we should? Do we realize the darkness of the twentieth century?

Gideon was marked out by God Himself for a special service. There is nothing in the record of his life to suggest that he was in any human way "extraordinary." That he was blest *spiritually* we acknowledge, but our glorious God can use mediocre ability. We have, and are, but earthen vessels. The excellency of the power is His. None have first given to Him. Unlikely ones are made His servants. Paul a Pharisee opposes Pharisaism, and shrinking Timothy is called to do the work of an evangelist. We cannot trust to appearances. Our Gracious God is *living*, and omnipotent.

Hence Gideon is chosen. The Lord comes to Him (cf. Jud. vi. 12 and 14) in the midst of his fears and nervousness (vi. 11), and the Lord speaks of night. Mark the order of the words. First "The Lord is with Thee;" then "thou mighty man of valour." Our insufficiency is less than His sufficiency. If He chooses, He Himself equips. He will not fail. Gideon mistakes the emphasis, and uses the plural "If the Lord be with US." The Lord was *not* with Israel, He had delivered them into the hand of the Philistines for seven years (vi. 1). But the very change shows forth humility, and the Lord indicates the source of strength (14). How wondrous is His look (cf., Num. vi. 24-27, Isa. lxvi. 2). If He says "go," who shall question His power? But if He says "stay," let us not run unsent. We cannot but compare Isa. vi. "This thy might" betokens that which was brought to Him: how available are the Lord's supplies, for His trustful people, in service to which they are truly called by Him (Acts xiii. 2). The next words of Gideon emphasize his felt weakness, and again he misunderstands the *fulness*

of blessing. He asks "In *what* shall I save Israel?" We must never be occupied with any "what." 'Tis the Lord in WHOM we should have confidence. Gideon's own nothingness was nothing against the Lord's power, nor is ours. And so the answer meets both error and need—"For I will become with Thee." Do we look at ourselves and difficulties, or do we look up UNTO THE LORD?

Somewhat "naturally" Gideon seeks a sign and desires to bring a present. A kid and unleavened cakes are instantly prepared, and they are put on the Exalted Rock, and thus accepted. Happy are we whose devotion is accepted "in Christ." But Gideon's trembling soon showed itself again, yet the Lord's mercy was manifest in this quick response. "Peace be unto thee; fear not; thou shalt not die." We remember the disciples' alarm. "But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid" (Matt. xiv. 27). He knoweth our frame, and He will not fail His people. Can we not trust Him more? Can we not rest in His gracious care? *He* is the Answer to our fears.

But faith must ever be tested, it must *work lovingly* for the Lord. "And it came to pass *the same night* that the Lord said unto him, Take thy father's young bullock . . . and throw down the altar of Baal that thy father hath, and cut down the grove that is by it: and build an altar unto the Lord thy God, upon the top of this rock" (Jud. vi. 25, 26). If we are to be useful to the Lord, we must obey Him at all costs. "Useful"—ah, He can work without us: it is His mercy that He deigns to use us at all. "Them that honour Me I will honour" is the previous message of 1 Sam. ii. 30. Are there not some evils in our life which should be thrown down to-day? Are there not abominations which still grieve our Heavenly Father? Sin in the home is most dangerous. It is there oftentimes that the fear of man asserts itself. Likewise is it there that natural affection over-balances the one who is not full of faith. Consequently Abraham was tried as to the home in one way (Gen. xxii.) and Gideon in another. Are we willing for such a strain? Can we avoid noticing that when God worked in Hezekiah's day the people found *many* things to remove (2 Chron. xxxi. 1)? Yet, soon after, Josiah had a *similar* responsibility (2 Chron. xxxiv. 3, 4). If we would exalt our gracious God we must cast out *whatever* is against Him. There is much rubbish: let us not be weary. Oh for a keener perception of sin, in the power of the Holy Spirit. There can be no compromise. But the work does not end with throwing down. There must be a setting up.

Do we not marvel at the grace of God entering this idolatrous home? But grace is always sovereign. "Your fathers dwelt on the other side of the flood in old time. . . . And they served other

gods, and I took your father Abraham" (Jos. xxiv. 2, 3). None can stay his hand of love. "Therefore hath He mercy, on whom He will have mercy" (Rom. ix. 18). We only *deserve* hardening, "but God, Who is *rich* in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ" (Eph. ii. 4, 5). "The Son of Man is come to seek and to save that which was lost" was His own explanation at Jericho itself (Luke xix. 10). Hezekiah was raised up out of the home of Ahaz, and the man possessed with a legion of demons was not too mighty against the mightier Lord. He quickeneth whom He will, and in this our hearts may take the fullest comfort.

Again was Gideon somewhat fearful, yet he sought to obey. The next morning the work was done. The men of the *Jewish* city were angry that the idol altar was removed but God inclined his father to accept the Divine witness. A new name was given, though the first one also is suggestive.* Purification in the home was a stepping stone to more public usefulness. So is it to-day. The principles of 1 Tim. iii. 5, and v. 4 always apply. But there are difficulties when God is about to work. We remember the complaint of Israel in Ex. v. 21, and Moses' prayer (v. 22, 23). The darkest season precedes the dawn of manifest encouragement. When Israel repented in 1 Sam. vii., the Philistines soon gathered together. 2 Sam. v. 17, has the same thought of trial linked with a preparatory blessing, and made a way to fuller blessing. Let us never despond, because we trust in the living God.

Once more Gideon sought a sign, and yet another, nor did the Lord break the bruised reed of weak faith. And so the army was ready, but it was too small, men would say. No it was *too large*. The appointed appeal of Deut. xx. 8 sent away more than two thirds. 10,000 remained. God had before used 10,000 (Jud. iv. 14), and there had been vaunting. Are we surprised therefore that He said "The people are yet too many!" The Lord *would choose*.† Let us never alter His "This" (Jud. vii. 4). In an unexpected manner, that there might be no contrivance, that there might be *absolute* sovereignty, God selected 300. 9,700 were sent back.

"And it came to pass the same night that the Lord said unto him, arise, get thee down unto the host; for I have delivered it into thine hand." In mercy, God did not give Gideon a long time to think about this, yet faith must be strangely strengthened first. He was to go down by himself, or with one servant, and hear a dream—"A cake of barley bread tumbled into the host of Midian." Oh the simplicity of it. He Who struck down the

walls of Jericho was to have all the glory, and He Who used 5 small barley loaves among 5,000, and more, was to work with a man quite as inadequate on this occasion. Are we only barley loaves? Can we do nothing against the forces of evil? Is not God all-sufficient? A loaf would never strike down a tent in the *usual* way, but God does that which is unusual. If He deigns to make us His servants, how blessed it is. The subsequent absence of weapons, the earthen vessels and the light displayed are before us in 2 Cor. iv., "that the excellency of the power may be of God, and not of us" (verse 7). 'Tis the work of the Lord. We must be dependent. Faith is nought apart from the One in Whom there is faith.

The victory was followed up, in a way that suggests the future victory (Ps. lxxxiii.), and a grateful people sought to make Gideon king. His answer was wise: "I will not rule over you, *neither shall my son rule over you*: the Lord shall rule over you" (viii. 23). But he failed to train his home as he *thus* wished, and Abimelech *did* reign! Ah, how terrible are the results of fleshly indulgence. His three score and ten children were slain. The stress of early life was better than the settling down in his house (viii. 29). We cannot bear "comforts" easily. The yoke is a blessing.

But how did such evil begin?—"I would desire a request of you, that ye would give me every man the earrings of his prey" (viii. 24). Herein is the ruin. A desire for ornaments seems manifest, and an exaltation of a *human* centre with *man*-appointed worship (viii. 27). The Lord was *not* defied, but the Lord was not asked. We want His "rule" of *ourselves* as well as to speak of this regarding others (viii. 23). We often fail in our "strong points." Let us not merely blame Gideon, but seek, by grace, to be humbled ourselves, that as we become older we may please the Lord more.

With earnest Christian wishes,

Yours in the Lord Jesus, all by grace,

PERCY. W. HEWARD.

UNDER.

UNDER THE SHADOW OF THE ALMIGHTY:—FOR PROTECTION (Psa. xci. 1, cxli. 5).

UNDER HIS WINGS:—FOR CONFIDENCE (Psa. xci. 4, Psa. cxli. 7).

UNDER HIS SHADOW:—FOR REFRESHMENT (Song ii. 3).

NOT BROUGHT UNDER THE POWER OF ANY:—FOR SERVICE (1 Cor. vi. 12—Acts xx. 24).

KEEPING UNDER THE BODY:—FOR WARFARE (1 Cor. ix. 27, Rom. viii. 13).

UNDER GRACE (Rom. vi. 15):—that no flesh should glory in His presence (1 Cor. i. 29).

SOULS UNDER THE ALTAR:—FOR A LITTLE SEASON (Rev. vi. 10, Heb. x. 37, 1 Thess. iv. 16).

IF WE REMAIN UNDER (suffer), we shall also reign (2 Tim. ii. 11, 12).

* "Cutting down."

† Notice the repeated words "The Lord said unto Gideon."

THE CHILDREN'S COLUMNS.

WITHOUT FAITH.

THIS statement comes in a chapter of God's precious truth, where we are not only told *what faith is*, but what those who had the faith of God did, and how they endured amid great sufferings in days gone by. Shall we look at Heb. xi. ? The first verse says, "Now *faith* is the *substance* (solid and real) of things *hoped for*, the *evidence of things not seen*." Thus we see that, though faith is so real, it is not *sight* (Rom. viii. 24, 25). There are many who say that they will only believe what they see. How foolish is this, for there are many things which no one can see, I mean natural things—yet we know they exist. But it is usually with reference to spiritual things that such words are said, and by those who are *without the faith of God*. They cannot understand, and so they speak thus. It is very sad to be *without faith*. Yet, to begin with, all were in this solemn position, and remain so, until God, in wondrous mercy begun His gracious work of saving. There are *multitudes* now who are still "dead in sins, having no *hope* and *without God in the world*" (Eph. ii. 12). Faith is like all God's mercies, it is *included in His gift* to poor, lost sinners (Eph. ii. 8) and it is given because He first gave His beloved Son, Who willingly gave His life a Ransom for many (Matt. xx. 28). How thankful those ought to be who are among the many for whom Christ died. The faith of God is so wonderful that by it saved ones can understand even those things which appear so strange to others. Those *who have faith* ought to be such a contrast with those *without faith*. For God's servant said "Through faith we understand" the things of God:—when others say, "We cannot understand why God allows all these things." Those who have faith know God never permits anything to happen without a purpose. They cannot comprehend all His ways, for they are past finding out, but God overrules all. Thus it is that, amid all, saved sinners can trust in God, and be quiet from fear of evil (Prov. i. 33). Faith not only *understands*, but can see also, though faith is not sight. It was by faith that Noah prepared the ark to the saving of his house (Heb. xi. 7). It was by faith that Moses endured, as *seeing Him Who is invisible*. Ah faith sees more than can be expressed. We read in Heb. xi. 13 about those *who died in faith*, "not having received the promises, but having *seen* them afar off." The spiritual seeing was so real that they embraced them. What a contrast with those who are *without faith*. Not only will they fail to understand the things of God here, but if such continue in this sad condition, they will die having *no hope*, and *without faith*, and exist in the future, after this life, in a fearful state. But though God's Word is so clear and plain as to their lost condition, few are troubled.

And there are many who imagine that they can do things which will please God, though the Scripture saith, *Without faith it is impossible* to have pleased Him. And the verse goes on to say, "He that cometh to God must *believe that He is, and that He is a Rewarder of them that diligently seek Him*." It is not enough to believe about God, and the atoning work of Christ. *Those who believe know the Lord Jesus* as their own Saviour, and God the Father through Him, by the inworking of the Holy Spirit. Faith includes knowing, and understanding, and seeing as well—because the eyes of the understanding are enlightened (Eph. i. 18). But of those who have *no faith*, the minds are still darkened (2 Cor. iv. 4), by Satan. All who are thus blinded by him cannot see, neither can they understand God's ways. We have a picture of the two classes of sinners, in Cain and Abel. For it is told us in Heb. xi. 4 that it was "by faith Abel offered unto God a more excellent sacrifice than Cain." Abel saw that he could not come to God without the blood of another:—Many now imagine, like Cain, they can please God by their so-called good works, being without faith. How solemn to thus live, and then to pass away from this earth. There is a false hope which many possess, also a made-up faith, but the faith that is of God is *living*, and it manifests that God is graciously working in those whom He, in mercy saves (see 1 Thess. i. 8). How I long for my dear young readers, and others, to have this precious gift of God, and thereby to please Him. Again let me say, *Without faith it is impossible* to please Him, for God is so great and holy.

WITHOUT FAITH, nor pleasing God, being dead in sins Till in wondrous grace alone, God His work begins.
WITHOUT FAITH and far from God, on destruction's road,
Till the Holy Spirit works, and applies the blood.

WITHOUT FAITH, still pleasing self, living day by day,
Thinking only of this world, doing ill away.
WITHOUT FAITH, and none can please God till born again,
But when saved they can please Him,—faith is not in vain.

WITHOUT FAITH how sad to live, in this world below,
Just to do the things of earth, going on to woe.
WITHOUT FAITH, the Words are plain, God they cannot please,
While men love their sinful ways—love a life of ease.

WITHOUT FAITH, yet not concerned, though their works are ill,
Taken up with pleasures here, doing their own will.
WITHOUT FAITH none can obey God the Lord on high,
Till, in mercy, sin is felt, then to Him they cry.

WITHOUT FAITH, the gift of God, through His Only Son
Who came down to live and die, Christ the Righteous One.
WITHOUT FAITH, and knowing not what the end will be
Of the lost, who have *no faith* through eternity.

WITHOUT FAITH, the gift of God, many are to-day,
Going further from the Lord, loving their own way.
WITHOUT FAITH how many live, die in this sad state
Though religious some may be, sin they do not hate.

WITHOUT FAITH, so freely given, through Christ's blood once
shed,
Which so many now despise, with the words He said,
WITHOUT FAITH no one is saved, nor can enter heaven,
WITHOUT FAITH lost ones remain, ever unforgiven.

WORDS FOR YOUNG BELIEVERS AND OLDER ONES TOO.

"TRUST" as seen in 2 Kings xviii.

Whence all the godly power of Hezekiah? Whence all his spiritual strength? Why did the Lord graciously bless him? Caused by grace, to know the Lord, he was a man of trust. Herein is a stimulus for children of God to-day. "He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him" (5). 'Tis not, "He was a man of genius, of extraordinary education." Nay, he was "only" a man of *trust*. Do we want to make our mark in the world? If so, probably we make a grave mistake (Jer. xlv, 5). But do we want to be witnesses unto the Glory of our God, do we long that men should see our good works and glorify our Father Which is in Heaven, if only in accord with Dan. vi. 5? Then we must be full of trust. Here is the underlying strength of God's servant Hezekiah. This made him extraordinary, and we too may behold miracles, though not always of the kind the world and the religious Athenian seek, but miracles of SPIRITUAL blessedness, as, by grace, we trust Him.

The words of verse 19 show how his faith led to actions which surprised Rab-shakeh. That a king of a "little state" (for the Lord brought Judah low because of Ahaz, 2 Chron. xxviii. 19) should, after first yielding (2 Kings xviii. 14-16), suddenly become determined against Sennacherib (17) was amazing. But the Lord was Hezekiah's defence; and the proverbs which his servants copied out were illustrated (e.g. Prov. xxv. 3, 5). Rab-shakeh's question is still suggestive. It may be asked in the open air, by those called to this solemn service. Moreover, we may apply it to ourselves. Why do we separate ourselves from *human* systems? Why do we oppose the *customs* of the majority? What confidence have we as to this "daring" defiance? For if we trust in our own hearts' wisdom, or MAN, we are foolish. If we imagine that impulse will bear us safely through the strain of separation, we are in error. We must count the cost of war against evil (Luke xiv. 31, 32). Satan is mighty, and nothing of the flesh will endure unto the end.

The passage continues. The Assyrian general conceives of an alternative to self-confidence and its "vain words" (20). "Now behold thou trustest upon the staff of this bruised reed, upon Egypt, on which if a man lean, it will go into his hand and pierce it: so is Pharaoh king of Egypt unto all that trust on him." True, indeed, with respect to the salvation of man (Ps. lx. 11 marg.) None of us can by any means redeem his brother. Yet not a few rest on some man, or company of men. And thus, as we have known, it is sadly possible in the believer's life. But Rab-shakeh was not bringing fresh news to Hezekiah. "Confidence in

an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint" (Prov. xxv. 19).

One other alternative yet seemed possible, but to the heathen it was only a "saying." To the Lord's servant it was, and is, a glorious reality. Again we think of the Proverbs copied out and enjoyed (xxviii. 25, xxix. 25). Moreover, to the heathen the very removal of man-made worship was the denial of God! So is it with many to-day. If you cut off the parasite plant of tradition, they are sure you are destroying the tree. But Hezekiah simply trusted in the Lord his God, and so may we, amid all the perplexities of the last days. However, if we take this attitude, in the power of the Holy Spirit, we need to remove the things which dishonour Him. Sin cannot be excused to the glory of God. Oh for a fulness of trust, and a life of corresponding "purpose" (Dan. i. 8, Acts xi. 23).

"Whoso putteth his trust in the Lord shall be safe" (Prov. xxix. 25).

"Whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil" (Prov. i. 33).

"I will both lay me down in peace, and sleep for Thou Lord, only makest me to dwell safely" (Psa. iv. 8).

Safe in the Lord, amid earth's strife and sin,
Kept near to Him, Who giveth peace within.
Safe in the Lord, and in Him blest for aye,
When heaven and earth, and all shall pass away.
Safe in the Lord, Who will for ever keep
His chosen ones, awake, or when asleep.
Safe in the Lord, as they in Him abide,
And humbly walk with Him, whate'er betide.
Safe in the Lord, beneath His constant care,
His own may rest, for God is everywhere.
Safe in the Lord, when they go in or out,
Kept by His power, *Why* need His people doubt?
Safe in the Lord Who only makes to dwell
In safety here, since He has saved from hell,
Safe in the Lord, where naught can ever harm,
He keeps His own, mid all that would alarm.
Safe in the Lord, when trav'ling or at rest,
Kept in His peace, nor by earth's fears distressed,
Safe in the Lord, Who rules and reigns on high,
Whose purpose lives, though men His truth deny.
Safe in the Lord—for all God's words shall stand,
And we are held by His almighty hand.
Safe in the Lord, with dangers all around,
In Him alone all restfulness is found.
Safe in the Lord, how blessed 'tis to feel,
God's presence near, and know His power is real,
Safe in the Lord, in these last evil days,
As with our God we walk, in this world's maze.
Safe in the Lord, though tried, and tempted sore,
We can look up, and to the end endure.
Safe in the Lord, by free and sovereign grace
We are secure in Him, our Hiding Place.

SUGGESTIONS FOR PRAYER.

"Let us therefore come boldly unto the throne of grace."

Heb. iv. 16.

1. For the Lord's gracious reviving of His people at all times that they may not depend on circumstances, but on Him.
2. For godly families, where words and silence, dress and furniture, all things exalt Christ.
3. For Christian service, simply unto His glory, among soldiers and civilians, not forgetting sailors.

TALKS ABOUT PRESENT-DAY NEEDS.—10.

GODLY TREMBLING.

Throughout the Holy Scriptures—from beginning to end—we see the terrible greatness of God, and His awful majesty. Yet in these “perilous times” how we fail, as saved ones, to show forth, in our daily life, the greatness of our Triune God. The psalmist said, “*My flesh trembleth for fear of Thee, and I am afraid of Thy judgments*” (Psa. cxix. 120). And again, in this psalm, “*My heart standeth in awe of Thy Word*” (verse 161). When God appeared to Moses, and called to him out of the midst of the burning bush, we read “*And Moses hid his face; for he was afraid to look upon God*” (Ex. iii. 4-6, Acts vii. 32). There should always be such a sense of God’s majesty, that both our flesh, and our heart should rightly tremble before such a great and holy God. He Whom no man hath seen, nor can see (1. Tim. vi. 16), Who dwelleth in light which no man can approach, is in majesty beyond all that human minds can express. Yet though so great, God has made it possible, through the death of His beloved Son, for those who are in that precious Saviour, to draw near to Him. But how we need a *true heart*, and there should be such reverence when we pray, also when we read the Scriptures, for they are the words of the Living God. Have we not seen that not only is it right and becoming for sinners saved to *tremble* before God, but that there should be a deep reverence for all the Scriptures! When we read them, or hear them, God speaks, and our hearts must be bowed before Him, if we would hear *His* voice. Oh how much depends on our *attitude* toward God and His revealed words. We remember the Lord Jesus said to His disciples, *Me and My words*. We do not think of the wonderfulness of God as we ought—neither do we esteem His words as we should. God wants His people to realize His greatness, and to tremble before Him—God ever looks to such (Isa. lxvi. 2). There will be some, amid all the ruin of the days described, *who tremble at His Word* (Isa. lxvi. 5). When God, in mercy, granted a *little reviving* in the days of Ezra and Nehemiah, then there was a *trembling* at the words of the God of Israel (Ezra ix. 4, see also x. 3, 9) notice the words “*trembling because of this matter*.” They had turned away from the commandments of the Lord, and have not we, in these times? Oh that God may give us to tremble more because of this, and to separate ourselves from things that grieve Him. This severance will take place, and God will, in His wondrous grace, revive His people. Then there will be the rejoicing in Him, and a holy and loving reverence for Him, and His truth. But the weeping comes first (Ezra x. 1). We should seek the *contrite spirit*, and being bowed before God. The *flesh* must not glory in His presence, but rather our very frame *tremble*,

as well as the heart. Our whole being must feel the magnitude and majesty of God, then we shall see our nothingness, and what privileges we have in Christ.

All God’s mighty acts tell of His greatness, yet how few tremble before Him, of Whom it is written “*He looked on the earth, and it trembled*” Psa. civ. 32, and at *Whose presence the nations trembled* (Isa. lxiv. 2). Again “*the mountains saw Thee and trembled*” (Hab. iii. 10, see Psa. xcvi. 4). Of old God said to Israel “*Will ye not tremble at My presence?*” (Jer. v. 22), and the verse goes on to describe God’s greatness by His mighty works. When God came down on Mount Sinai, and there were thunders and lightnings, and a thick cloud upon the mount, *all the people that were in the camp trembled* (Ex. xix. 16). And in Heb. xii. 21 we read “*and so terrible was the sight that Moses said, I exceedingly fear and quake.*” Oh that we saw more of God’s awful majesty that there might be more *trembling* at His presence, and as we read His written Words, and, nevertheless, rejoicing . . . Heb. iv. 16, and xii. 28, 29 are in the same epistle. We think about God, and speak of Him too lightly. This is solemn, for it has caused men to imagine that God is such an one as themselves, whereas He is the Almighty and Unchanging God. The children even speak lightly of God, and why? Because His people have failed to honour Him and to rightly tremble before Him. We have misused, and taken advantage of our glories in Christ. We can see the effects of this on those growing up. There is not the reverence for the Scriptures that was manifest a few years back, and God is mentioned in terms which should greatly grieve His redeemed people. Oh that for this, and for many other sins, we may be found, reverently and humbly, before God, Who is a God ready to pardon. When His people are truly repentant there will be much blessing. 1 John i. 9 is true. We see how God’s servant Job was brought down before Him. When the Lord answered Job, and asked him many questions, chapters xxxviii.-xli., soon he said, “*I am vile. What shall I answer thee? I will lay mine hand upon my mouth*” (xl. 4, see xlii. 6). Oh that we through the Scriptures, and by His Spirit, may have such a view of God’s majesty, that we may be humbled, and, as it were, “*repent in dust and ashes.*” God can thus work, and this is what is needed in these dark days. Let us not be afraid of being too humble, or of trembling aright. It is said in Hos. xiii. 1, when Ephraim *spake trembling* he exalted himself in Israel. If we are bowed before God, and thus honour Him, He will honour His people, and cause them to rejoice in Him and to be witnesses in these dark days. Eli, we are told, *trembled for the ark* (1 Sam. iv. 13). Let us rather tremble at *God’s presence*, and with regard to sin. We need not fear for the Scriptures, they *must*

stand whatever men say. Let us fear lest we fail to tremble before them. God's servant Daniel, a man greatly beloved, said, *when He had spoken this word unto me, I stood trembling* (Dan. x. 11). Remember the exhortation to serve the Lord with fear, to rejoice with trembling (Ps. ii. 11). Also to work out, as God works in, our own salvation, *with fear and trembling* (Phil. ii. 12, 13). There must be no self-confidence excused, but trembling when God speaks to us, and when we speak to Him in praise and prayer, or confession of sin. Then will He be glorified, and we shall realize a true delight in the Lord (Ps. xxxvii. 4).

"IF THE LORD WILL"—(James iv. 15).

MEETINGS AT 61, UPTON LANE, FOREST GATE, E.

An earnest invitation to His blood-bought people, who would SIMPLY please Him. Nor would we forget enquiries. Apart from the proposed subjects for spiritual meditation, the following may be commended to truly prayerful interest:—

Gatherings on the Lord's Day, for any within walking distance, and Monday: 8 p.m. (various subjects).

43a, The Broadway, Walham Green, S.W., the Lord's Day, 11, 8 and 6.30, Thursday and second Wednesday, 8 p.m.

First Wednesday, South East London, etc.: third Wednesday, Church Street Baths, Camberwell, fourth Wednesday, Hackney: 8 p.m.

Christian men heartily welcome at 65, St. Mary Axe, E.C., Tuesday 6.30, for prayerful Bible Study.

Greek and Hebrew classes "unto the Lord." Further particulars as of all His work gladly given:—Percy W. Heward, 61, Upton Lane, Forest Gate, E.

2nd and 9th, 7 p.m.—Outlines of the Book of Numbers.

- (1) God's judgment on pride.
- (2) Siding with evil doers. (xvi. 41)
- (3) The plague and atonement.

Acts xxi. 25-40.

- (1) The next day.
- (2) "Almost ended."
- (3) "Trophimus an Ephesian."

7th and 14th, 8 p.m.—Gen. xlii. 1-38.

- (1) The Words of Scripture.
- (2) Truthfulness.
- (3) Reuben and Simeon.
- (4) The fears of Jacob.

1 Corinthians.

- (1) Putting away a wicked person.
- (2) Daring to go to law.
- (3) The Kingdom of God.

16th, 23rd and 30th, 7 p.m.—Outlines of the Book of Numbers.

- (1) The rods and God's choice.
- (2) Pictures of Christ.
- (3) The hatefulness of murmuring.

Acts xxii. 1-15.

- (1) An earnest defence.
- (2) A wondrous change.
- (3) His witness.

21st and 28th 8 p.m.—Gen. xliii. 1-34.

- (1) Judah and suretyship.
- (2) "Peradventure it was an oversight."
- (3) Joseph's love to his father.

1 Corinthians.

- (1) Lawful and expedient.
- (2) Members of Christ.
- (3) Glorifying God in the body.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—October, 1915.

Day	Ezekiel.	Luke.	Learning	Explain
1	ix. 1-4	ii. 28-33	Ezra iii. 1	
2	ix. 5-11	ii. 34-38	" 2	
3	x. 1-7	ii. 39-45	" 3	Luke iii. 9
4	x. 8-17	ii. 46-52	" 4	
5	x. 18-22	iii. 1-6	" 5	
6	xi. 1-6	iii. 7-11	" v. 1	
7	xi. 7-13	iii. 12-18	" 2	
8	xi. 14-21	iii. 19-22	" 3	
9	xi. 22-xii. 7	iii. 23-38	" 4	
10	xii. 8-16	iv. 1-7	" 5	Luke iv.
11	xii. 17-25	iv. 8-15	" vi. 16	10-11
12	xii. 26-xiii. 4	iv. 16-20	" 17	
13	xiii. 5-9	iv. 21-26	" 18	
14	xiii. 10-16	iv. 27-32	" 19	
15	xiii. 17-23	iv. 33-39	" 20	
16	xiv. 1-5	iv. 40-44	" 21	
17	xiv. 6-11	v. 1-5	" 22	Luke v. 17
18	xiv. 12-18	v. 6-11	Luke v.	
19	xiv. 19-23	v. 12-17	" 27-28	
20	xv. 1-8	v. 18-26	" 29	
21	xvi. 1-6	v. 27-32	" 30	
22	xvi. 7-12	v. 33-39	" 31, 32	
23	xvi. 13-17	vi. 1-5	" 33	
24	xvi. 18-24	vi. 6-12	" 34	
25	xvi. 25-34	vi. 13-19	" 35	Luke vi. 27
26	xvi. 35-41	vi. 20-26	" 36	
27	xvi. 42-50	vi. 27-36	" 37	
28	xvi. 51-59	vi. 37-42	" 38	
29	xvi. 60-63	vi. 43-49	" 39	
30	xvii. 1-6	vii. 1-8	" vi. 47	
31	xvii. 7-16	vii. 9-18	" 48	
			" 49	

It is a privilege to have a Bible, but a privilege not used, in one sense, ceases to exist. We only "have" God's words as we realize and love them, that He in all things may be glorified.

SUGGESTIONS ON MEMORIZED VERSES.

Read the Scriptures prayerfully, and meditatively. Seek to KNOW the Will of God. Remember it is in HIS light we see light, and we must know HIM if we would rightly enjoy them. Oh that there may be more PRAYERFUL study among the people of God, and more expectancy of His blessing.

Are you isolated through love to Him? Seek to be clear that this is the reason. Do not introduce your own way as spirituality. Do not confuse devotion to Him and personal temperament. But if isolated for HIS SAKE, count on His enabling in weakness. He will draw together His blood-bought people who would please Him, in the Holy Spirit, more fully. BUT ARE YOU DOING ALL YOU CAN TO BECOME IN PRAYERFUL CORRESPONDENCE WITH SUCH?

Ezra iii. 1-5, v. 1-5.

How beautiful is unity (Ps. cxxxiii. 1, Acts iv. 32). How beautiful is definite attention to the Lord's

own arrangements (contrast 1 Kings xii. 33) : it is delightful to realize that we have not now their special annual feasts, but are ever welcome at the throne of grace, and can gather as children of God *continually*, and to break bread *weekly*. Mark the link of one of *Judah's* tribe with one of *Levi's* (cf. Zech. xii. 12, 14). The altar was first (cf. Gen. xii. 7, 8), a sacrificial basis, and stress on acknowledgement of God with devotion. "As it is written," (repeated) : we must make haste and delay not, but it is important to *know* we are in the lines of the Lord's commandments (Ps. cxix. 60). "Fear was upon them" : the fear of man often brings a snare : but it is blessed to be led through nervousness to the Lord. Self-confidence is vain. "Casting all your care upon Him." "The matter of the day in his day" (marg. :), "let all things be done decently and in order" : we remember how the Lord interrupted the meeting at midnight when the breaking of bread was wrongly omitted : let us never put off until to-morrow God's plan for to-day. "Willingly offered" : "God loveth a cheerful giver" : do not "grudge" spikenard for Him. . . ch. v, The work was delayed, but the Lord did not forget. He used "two" again. We need stirring up "with them." "Who hath commanded you?"—Let us have Divine authority. There must be *meekness* of wisdom, yet *boldness* (1 Peter iii. 15). The eye of our God is upon us. Do we thank Him as we should?

Ezra vi. 16-22.

There is joy when the Lord makes joyful (16, 22). We call to mind 2 Chron. vii. 10, xxix. 36. It is, indeed, miserable to put on a compelled obedience (Mal. i. 13, iii. 14). Do we value the thought of "the house of God?" In 1 Cor. iii. we find the same teaching, and even in days of weakness it remains (1 Tim. iii. 15). God delights to dwell among *His* people (Ex. xxv. 8) but there must be a holy separatedness (Ex. xv. 2, 17 has been, and should be, well emphasized). "The first month" : again God's ordering. "Purified together, all of them were pure" : let us follow the various parts of the one good and acceptable and perfect will of God "with them that call on the Lord out of a *pure* heart" (2 Tim. ii. 22, see 2 Cor. vii. 1, Heb. x. 22). Mark the added words—"such as had *separated* themselves *unto* them from the filthiness of the heathen of the land" : if any are worldly, if they do not depart from unrighteousness, what proof have we that they are in Christ Jesus, that they are the children of God? 2 Cor. vi. 18 is suggestive in its context, and likewise Tit. ii. 11, 14.

Luke v. 27-35.

The Lord can use a Levi. Let us never dictate to Him. How promptly Levi followed Him. A Personal Lord must be the Attraction, and His definite will the authority. The quickened tax-gatherer longed for blessings to others as he was : so the saved drunkard feels a special concern for

others held by this evil : but the thought applies more widely. Are you concerned about those with whom you work? Have you sought to bring before them CHRIST? When they are of the same sex, there is surely an opportunity, if your *life* recommends Him, but do not steal your employers time. 32, Self-righteous ones are sternly rebuked : how happy should we be in the righteousness of God by faith of Jesus Christ. "The children of the bridechamber" : an encouraging name for the Lord's redeemed. Trouble came into the world in a *home*, but how blessed will be the marriage supper of the Lamb, Who is the Last Adam. That day is *ever* to be in view. *Then* no fasting, no giving up, no painful self-denial,—all devotion and all blessing. But now we must realize His presence and His absence alike!

Luke v. 36-39.

More clearly, "no man putteth a piece (or patch) from a new garment, on to an old garment : if otherwise, both the new he will rend, and with the old it will not agree." How foolish to tear something good to "improve" something bad. "Our own righteousness" is in rags : we cannot mend it with the work of Christ, but there is a blessing far better. "Take away the filthy garments from him : and unto him He said, I will clothe thee with change of raiment" (Zech. iii. 4). What became of Adam's fig-leaf aprons? The silence of Scripture is suggestive and precious. There can be no admixture. There must be a new robe (Isa. lxi. 10), a new heart (the new wine skin) and the new (unfermented) wine of the gospel (2 Cor. v. 17) The old wine skin would retain *traces of ferment*, however washed (Jer. ii. 22) and these would ferment the new. Cf. the house empty, swept and garnished (Matt. xii. 44) but still belonging to the evil one.

Luke vi. 46-49.

On what, on WHOM, are we building? Verse 46 before shows the sin of mere profession. Let us *live* more than we *talk*, and only increase our talking as our living becomes more spiritual. Not that we should talk of earthly things instead, persuading ourselves we are not godly enough to speak of the Lord, but rather be silent. Digging *deep* reminds of the ploughing deep of the good ground. The rocky hearer had never been ploughed. "A deepness of earth" is very important : there are many marked by "lies and lightness." "Without a foundation." If we are without Christ, this is our position. But how can we tell any are His? By fruits. By godly actions. And so spiritual obedience is viewed as a foundation, and hearing as a building. It *seems* a strange order. Cf. Jas. ii. 26 the body is likened to faith, and the *spirit* to works. Human ingenuity would have turned round the wording. But we only *hear* rightly when we *do*. Cf. John vii. 17. Let us seek the application of this in the power of the Holy Spirit.

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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. xv. No. 11
Nov., 1915.
FREE.

A magazine as our gracious Lord enables, set forth something of His wonderful love, so freely bestowed on poor, guilty sinners, and the path which He has marked out for those who know His Name, and want to please Him.

EDITED BY
PERCY W. HEWARD.

"It is the BLOOD that maketh an atonement." Lev. xvii. 11.

"Redeemed with the precious BLOOD of Christ, as of a Lamb without blemish and without spot." 1 Pet. i. 18, 19.

"It pleased the Lord to bruise Him: He hath put Him to grief." Isa. liii. 10.

"God commendeth His love toward us in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His BLOOD,

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we shall be saved from wrath through Him." Rom. v. 8, 9.

"It was well pleasing that in Him should all fulness dwell; and having made peace through the BLOOD of His cross, by Him (and through it) to reconcile all things unto Himself. (NOT things "under the earth" which, however, must bow to His authority, Phil. ii. 10. There is NO scripture promise of universal restoration. Wrath is a fact!) Col. i. 20.

For Financial Arrangements note Aug. issue. The manifestations of God's gracious will as He enables is a priceless privilege. When we realize something of His love for us, how gladly should we give up our time, strength, abilities, money, reputation, comforts, opinions, everything for Him. But how every believer falls short. The forgiveness of our Heavenly Father is wonderful.

Meeting Rooms, &c. All arrangements, "If the Lord Will," 61, Upton Lane, Forest Gate, London, E. — The Lord's Day, 11, 6.30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Walham Green, S.W. — The Lord's Day, 11, 6.30; Thurs: 8; East London Testimony, as the Lord opens the door. Also "Rosemond," Bede Burn Road, Jarrow-on-Tyne. — The Lord's Day, 6.30. Correspondence welcome.

A WORD OF INTRODUCTION.

Each issue, beloved Christian friends, brings us nearer that Day. "The Coming of our Lord draweth nigh." Darkness covers the earth. Truth is largely forgotten. But "the Word of our God shall stand (and rise) for ever. Herein is comfort for those who can say, "Remember the Word unto Thy servant, upon which Thou hast caused me to hope."

That those who love our Lord Jesus Christ in sincerity may be led to love Him more, and to know more and more fully—that they may obey more and more faithfully—His precious will, are these pages humbly, thankfully, and prayerfully sent forth. The correspondence of any who long to experience the power of His uniting Name in separation from worldliness, and of those who are troubled by the working, it would seem, of His Holy Spirit, will ever be welcome.

"Thou art worthy . . Thou wast slain and hast redeemed us to God by Thy Blood." Rev. v. 9.

"Remember the Word unto Thy servant, upon which Thou hast caused me to hope." Ps. cxix. 49.

I do not ask for ought that earth can give,
Nor seek within its glories now to live.
Another object now attracts my heart,
Nor from my Living Lord would I depart.

He, HE is now my great attracting Power,
I love to feel His friendship every hour,
The best that earth can grant is small to me,
If I have Christ, and Christ eternally.

Remember Thou, my gracious God, Thy Word,
It reached my soul, Thy promise I have heard,
And never can I now forget thy love,
My hopes and joys Thyself hast fixed above.

Thou showedst me that Christ for me hath died,
In Him redeemed, in Him I would abide,
'Tis not a chance that I in Him am blest,
Upon Thy Word my heart can fully rest.

Caused now to hope, in Christ I would rejoice,
And Thou wilt hear my praising, praying voice,
Remember Thou Thy cov'nant love, and still
Work out for me Thine ever perfect will.

A LETTER TO THOSE WHO WOULD PLEASE THE LORD.

"THE FLESH."

DEAR BRETHREN AND SISTERS IN CHRIST,

If, by grace, we believe in the perfect use of words by the Holy Spirit, we do well to study with prayerful and thoughtful exactness. Nor will our gracious God disappoint real earnestness. We may expect a blessing if we are humbly and obediently in the line of His "good and acceptable and perfect will."

In one way our study is made easier. The word *sarx* (about 150 times) in the later Scriptures is always rendered "flesh" or "carnal," and Rom. xiv. 21, 1 Cor. viii. 13 are the only places where another term is so translated. But this benefit to the English reader will be vain, even as all knowledge of Greek is vain, unless there be a spirituality of mind, to appreciate and appropriate the things which are freely given to us of God. Attitude of heart is by grace, and true devotion befits those who are blood-bought.

The first occurrence is Matt. xvi. 17, and we would realize, in the light thereof, some other humbling messages from God: *e.g.*—

Those who receive Christ have been born "not of the will of the flesh," John i. 13.

"That which is born of the flesh is flesh," John iii. 6.

"The flesh profiteth nothing," John vi. 63.

"Flesh and blood cannot inherit the Kingdom of God," 1 Cor. xv. 50.

Thus *all* boasting is hidden from *men*. He that boasteth in the Lord may, and should, go on boasting, but outside of Him there is NOTHING whereof to boast.

It is with respect to *man*, that flesh is sinful. *Matter* is not necessarily evil, as some of old taught. Christ referred to His flesh both before and after resurrection (John vi. 51-56, Luke xxiv. 39); and He was the Perfect One throughout. He was of the seed of David according to the flesh (Rom. i. 3), and a context which emphasizes the utter corruption of humanity emphasizes this precious thought. Rom. viii. 3 shows that He came in the likeness of *sinful* flesh. Not in the likeness of flesh: He actually had flesh, but flesh in *all* others was sinful, He alone had no sin.*

It is deeply important that we should emphasize Christ's *real*, but perfect, Humanity (John i. 14), even as we would ever speak of His true and abso-

* The very same verse may refer again to His flesh. God condemned sin by bringing down upon that Spotless One *our* doom. "The Lord made to meet on Him the iniquity of us all" is the joyous utterance of His redeemed. We may translate "condemned in the flesh (*i.e.*, the body of His flesh through death, Col. i. 22) sin." Yes, He was made a Sin-offering for us. Man had sinned, and the Lord of Glory became a Man, that the punishment of His own might be *righteously* taken. Never, never did He sin: never, never did He approve of sin: there was only the *likeness* of "flesh of sin," but there was the *reality* of flesh, that He might actually suffer in our stead.

lute Godhead (John i. 1). What if we cannot explain, in human language, *all* that incarnation meant? What if we fail to comprehend the wondrous harmony of His two perfect natures? We accept Scripture, and will neither deny nor reason, but humbly praise, for "every word of God is pure." He Who was essentially in the Form of God took upon Him the form of a Servant. "Forasmuch as the children are partakers of flesh and blood, He also Himself likewise partook of the same, that through death He might destroy him that had the power of death" (Heb. ii. 14). So we read of the days of His flesh (Heb. v. 17), and the beautiful twined linen veil of the tabernacle pictures that stainless flesh (Heb. x. 20). He was *always* separate from sinners. When the prince of this world came, there was nothing found in the Lord of Glory to respond to any temptations (John xiv. 30). Christ was put to death in the flesh (1 Pet. iii. 18), the body prepared was freely offered up (Heb. x. 10). He made naked His soul for the death (Isa. liii. 12 lit); but *all the while* He was God, so that, possessing an eternal spirit (*cf.* John iv. 24), He offered, and yet was offering *Himself* (Heb. ix. 14, see Luke xxiii. 46). It is most dangerous to lose sight of the reality and fulness of His work. The denial that Jesus Christ (One glorious Person) came in the flesh (1 John iv. 2, 3) is not absent to-day: nor do we find that all confess He is *coming* in the flesh as 2 John 7 literally reads. "This same Jesus . . . shall so come." It is wondrous to realize something of what He is, and has done.

But *man* is never viewed as holy in the flesh. There are many passages which seem to *link* the flesh physically and morally, for evil acts *through* the body. The flesh expresses the condition of the heart. Rom. vi. 19 speaks of the *strengthlessness* of the flesh, and we recollect Matt. xxvi. 41. Rom. vii. 18 cannot be speaking merely of the physical frame as such. The surrounding verses do *not* excuse sin. The thought seems to be that whereas the ungodly are only evil continually, those "in Christ Jesus," who have been born of the Spirit, and have received a new life (spirit), are blest as to their souls (hence the *continued* transformation of 2 Cor. iii. 18), but are not yet experiencing eternal life as to the body. Hence the future tenses regarding life (*e.g.*, Matt. vii. 14, Matt. x. 30), which in no way contradict John v. 24. The *soul* of the flesh is *in* the blood, says Lev. xvii. 11; we are fearfully and wonderfully made. Even now may we say "my soul which Thou hast redeemed" (Ps. lxxi. 23), but, in the joy of the Holy Spirit, we wait for the redemption of the body (Rom. viii. 23). There is in the flesh that which is not redeemed, but crucified, and to be mortified: hence it is not surprising that only of Christ we read "neither did His flesh see corruption" (Acts ii. 31). Flesh, morally in man, is set aside, the figure of resurrection in 1 Cor. xv.

may imply there is something in the body which is *not* raised. We are not to be curious and argumentative, but Scripture is exact, and our hearts enter anew into the words of longing, "who shall deliver me from the body of this death?" But, let it be repeated, the believer is quite distinct from the unsaved. He is *not* in the flesh (Rom. vii. 5, viii. 9), nor is he debtor to the flesh (Rom. viii. 12, 13). Though he has sinful flesh, he is not to live according to it, but to put to death the deeds of the body, and bring it into subjection and slavery. Hence the language of Rom. x. 4, 2 Cor. x. 2, 3. Moreover, we can understand why Satan is allowed to act upon the flesh (2 Cor. xii. 7, Gal. iv. 13, 14). But there should be *our* victory. How definitely does Gal. v. rebuke "an occasion to the flesh," "the lust of the flesh," cf. 2 Pet. ii. 18, 1 John ii. 16, "the works of the flesh" (cf. Eph. ii. 3—now past to believers). Instead of choosing evil, as redeemed ones we now choose God's will, and our failures, though felt keenly, should not be acts of definite fleshly seeking. The apostle sternly reproves carnal or fleshly brethren in 1 Cor. iii. 1—4. But when we would please the Lord the most we feel how our physical frame does not respond to the enthusiasm our hearts realize, and like an artist, we lament the slight slip of the brush which other eyes may not detect. As the body is not yet "redeemed," in the *application* of Christ's work, we see how very careful we must be to use it only as an instrument, and not to yield to the wishes of the flesh, which would prevent devoted service.

In the light of all this, Rom. iii. 20 and 1 Cor. i. 29, are plainer. How can we have *any* confidence in the flesh, Phil. iii. 3, 4? Flesh is set aside, but, blessed be God, *we* are not set aside, for we are made new creatures in Christ Jesus that we should *walk* in newness of life. Here is our privilege and our responsibility. If we see the danger of sowing to our flesh (Gal. vi. 8) and would not satisfy the flesh (Col. ii. 23), but rather would hate even the garment spotted by the flesh (Jude 23), we must be led by the personal Spirit of God. If we are quickened by Him, this is our birth-right. Oh the wondrous blessedness of the *high* calling. Here is our strength, and in the Lord alone is our hope as to the future. The Spirit of God is *living*, and we may well be encouraged, but would also be grieved that our lives have shown so little of His power. Yet is there forgiveness with our gracious Heavenly Father, and we would enter into 1 John i. 7, 9.

Yours in His love, and service,
PERCY. W. HEWARD.

THERE.

"And the Lord God planted a garden . . . and there He put the man whom He had formed." Yet with such lovely surroundings they disobeyed God (Gen. ii. 8). We read in Gen. xxxii. how the Lord met Jacob, and *blessed him there* (verse 29, see

Gen. xxxv. 7). In wondrous grace God said to Moses, "*There will I meet with thee, and commune with thee from above the mercy seat* (Ex. xxv. 22, see Matt. xviii. 18, 19). The two men clothed in white said to the women in Mark xvi. 7, "*There shall ye see Him, as He said unto you.*" The Lord Jesus said to His disciples when He was about to leave them, "*Where I am, there shall ye be also* (John xiv. 3).

While we watch and wait for Him, Who said "Surely I come quickly" (Rev. xxii. 20), let us lay up our treasures in heaven, that our hearts may be, even now, *there also* (Matt. vi. 19, 21.)

"IF THE LORD WILL"—(James iv. 15).

MEETINGS AT 61, UPTON LANE, FOREST GATE, E.

An earnest invitation to His blood-bought people, who would SIMPLY please Him. Nor would we forget enquirers.

Apart from the proposed subjects for spiritual meditation, the following may be commended to truly prayerful interest:—

Gatherings on the Lord's Day, for any within walking distance, and Mondays: 8 p.m. (various subjects).

43a, The Broadway, Walham Green, S.W., the Lord's Day, 11, 3 and 6.30, Thursdays and second Wednesday, 8 p.m.

First Wednesday, South East London, etc: third Wednesday, Church Street Baths, Camberwell, fourth Wednesday, Hackney: 8 p.m.

Christian men heartily welcome at 65, St. Mary Axe, E.C., Tuesday 6.30, for prayerful Bible Study.

Greek and Hebrew classes "unto the Lord." Further particulars as of all His work gladly given:—Percy W. Heward, 61, Upton Lane, Forest Gate, E.

4th and 11th, 8 p.m.—Gen. xlv. 1-34.

- (1) Joseph and Benjamin.
- (2) Judah and suretyship (continued).
- (3) Powerful pleading.

1 Corinthians.

- (1) Chapter vii. and marriage.
- (2) Chapter vii. and business,—also further application of Divine principles.

6th and 13th, 7 p.m.—Outline of the Book of Numbers.

- (1) Fellowship in service.
- (2) Food for the Lord's chosen ones.
- (3) "No inheritance." "I am . . . thine inheritance."

Acts xxii. 16-30.

- (1) Scriptural Baptism.
- (2) "Thy martyr Stephen."
- (3) "A Roman."

18th and 25th, 8 p.m.—Gen. xlv. 1-18.

- (1) "Joseph made himself known unto his brethren."
- (2) "Not you . . . but God."
- (3) How God fulfils His Words.
- (4) Jacob—and Israel.

1 Corinthians.

- (1) Additional thoughts on chapter vii.
- (2) Loving rebukes and holy irony.
- (3) Loving and knowing.

20th and 27th, 7 p.m.—Outline of the Book of Numbers.

- (1) Tithes: are they still binding?
- (2) The red heifer, and the danger of contact with evil.

Acts xxiii. 1-22.

- (1) Israel's high priests.
- (2) Speaking unadvisedly.
- (3) The Lord's encouragements.

Prayerful emphasis on God's words of truth is very needful in these dark days.

THE CHILDREN'S COLUMNS.

THE HEAVENS.

GOD, Who is so great, and holy made the heavens as we read in Gen. ii. 4, and in Ps. xxxiii. 6 it says "By the Word of the Lord were the heavens made": see Heb. i. 10. God is so wonderful, yet in these perilous times multitudes speak so lightly about the Almighty God, Who made, and upholds all things by the word of His power. We know too somewhat of His holiness from many Scriptures, and can enter into the words of Job. xv. 15, "*The heavens are not clean in His sight.*" Verse 16 goes on "*How much more abominable and filthy is man.*" Thus we see how sin has, and does, spoil everything. For God made the world beautiful, even as He made man upright (Eccl. vii. 29). Yet sin came into this world and ruined all. But God, Whose *mercy is great above the heavens* (Ps. cviii. 4), sent the Lord Jesus into this world to save poor sinners, through His poured-out blood on Calvary. And we read in Heb. vii. 26 how that He, Who, in mercy, humbled Himself was "*made higher than the heavens,*" and when He ascended He passed *through the heavens* (Heb. iv. 14), where He ever lives to make intercession, for those whom God in grace saves. God's servant Ezra felt the dreadfulness of sin, and in his prayer to God for Israel he said "*our trespass is grown up unto the heavens*" (Ezra ix. 6). Thus we see how terrible sin is. But if sin is so great, God's mercy is greater. Yet God is so despised, and not a few blaspheme His Name. Oh how terrible is this, and God hears, and sees all, every thought is known to Him. This should make sinners afraid, but it does not, because Satan has such power over them, and they are his servants, serving him. Yet all are without excuse, for we read in Ps. xix. 1 "*The heavens declare the glory of God.*" The sun, moon and stars are all so wonderful. Every day the sun shines and the moon and stars are often seen by all God's creatures, (except those who are blind naturally), and they feel the warmth of the sun, and know when it is shining. But many are blind spiritually. If we turn to Ps. xcvi. 6 we read "*The Heavens declare His righteousness.*" Ps. l. 6 tells us the same, and adds "*For God is Judge Himself.*" It will be solemn when God's day of wrath shall come. Well may the question in Mal. iii. 2 be asked:—"But who may abide the day of His coming, and who shall stand when He appeareth?" It would seem now that *the heavens are silent*, and man is *having his day*. Yet God will punish, in His time and way, those who rise up against Him, and speak evil of Him, who "*set their mouth against the heavens.*" Though many who mock at God say "all things continue as they were from the beginning of creation" (2 Pet. 3, 4), the time is surely coming when God will "*shake the heavens and the earth shall remove*" (Isa. xiii. 13), and they shall

all tremble (Joel ii. 10). We are told in Matt. xxiv., 29 that the *powers of the heavens shall be shaken*. If we turn to 2 Pet. iii. we shall see what a terrible time it will be, in, apparently, the *near future*. For God has His appointed times, both in grace, and in wrath. "*The heavens and the earth are stored with fire.*" Soon "*the day of the Lord will come,* . . . in which *the heavens shall pass away with a great noise, and the elements shall melt with fervent heat*" (x.) Look too at verse 12 "*wherein the heavens being on fire shall be dissolved.*" But we are also told in this chapter about the *new heavens* and new earth, *wherein dwelleth righteousness*. But before this time comes, there will be many troubles on *this earth*, for sin is so defiant against God, and people are becoming more and more openly sinful. Amid all the strife among the nations, with all that is happening daily, it is surprising that so few are, in any measure, troubled about their sins. God is still being forgotten, and men imagine they can put things right without Him. But God will yet make His mighty power to be felt. The great king Nebuchadnezzar was told that he should be brought down, for he was then exalted, and the words were said to him "*thy kingdom shall be sure unto thee, after that thou shall have known that the heavens do rule.*" It is a comfort to those who are saved to know that God is over and above all, and that even now, when there is such strife on earth, "*the heavens do rule.*" Though God is blamed for all that sin has brought about, God's purpose must stand, and His ways which are *past finding out* are higher than the ways of men (Isa. lv. 9), even "*as the heavens are higher than the earth.*" God is so great, and man is of the dust of the earth, yet God is despised. Oh how I long for my dear young readers, as well as others, to be saved, through the poured-out blood of Christ, and to know the greatness of God's love and mercy to poor, lost, hell-deserving sinners, in saving such from eternal wrath. And thereby, amid all the strife, to find rest in the fact that "*the heavens do rule,*" and that He works His will in the army of heaven, and among the inhabitants of the earth (Dan. iv. 35).

"*The heavens do rule*" though sin and strife are rampant here,

God will not fail, His judgment day is drawing near,
When all of man shall be laid low, and be in vain,
Then God alone shall be exalted high, and reign.

"*The heavens do rule,*" God has His perfect, sovereign plan,
To save from Adam's race, in Christ, from *sinful man*:—
But men despise God now, He will His foes surprise,
When He in righteousness and judgment shall arise.

The heavens declare God's righteousness, His might as well,
His mercy too, surpassing all that tongue can tell;
The heavens declare God's righteousness, in wrath and grace,
For God is just, and none His truth can e'er erase.

The heavens declare the glory of the Lord on high,
Yet sinful men His mercy, and His truth deny,
Blaspheme His Name, though all God's works show forth His
might,

But multitudes, who know not God, in sin delight.

*The heavens are high above the earth, God's mercy too
Is great and high, for sinners lost, His Word is true :
All those who trust in Christ the Lord are saved for aye,
When heaven and earth, but not God's words, shall pass away.*

*The heavens shall be dissolved, and melt with fervent heat ;
When God in righteousness shall come, His foes defeat,
But God will make the heavens anew, and earth as well,
Wherein both righteousness and truth for ever dwell.*

"YE ARE MY FRIENDS, IF—"

JOHN XV. 14.

WORDS TO YOUNG BELIEVERS, AND OLDER ONES TOO.

It is often our joy to compare Scripture with Scripture and to realize the fulness of everything which God has so graciously given us. No promises of His will fall to the ground, but we must not be one-sided (Jos. xxiii. 15). We must seek grace to avoid confusing conditional and unconditional promises. The words of the Holy Spirit can only be truly appreciated as we are led by the Holy Spirit, and, accordingly, as we show spiritual-mindedness.

The Lord Jesus Christ came into the world to save sinners (1 Tim. i. 15). Oh how great was His condescending mercy to the helpless and the lost. All boasting is shut out, but all praising is shut in. God loved us when we were dead in sins : there was NOTHING attractive in us. Now that we are born again, our beauty is through the comeliness of Christ upon us, and the work of the Spirit within us. Self-satisfaction is a miserable delusion. They that are Christ's crucified the flesh, and they should now acknowledge that in them dwelleth no good thing apart from Christ.

"Ah," some will reply, "then you excuse sinning." Nay, how shall we that died to sin live any longer therein? Sin is that abominable thing which God hates. Sin caused agony of judgment to Him Whom we love, because loved "first." Can we delight, with our new wishes, in that which is ugly? Oh that there may be a holy victory in our daily experience. Believers should do the will of God from the heart, and only as they are thus obedient can they expect insight into His truth (John vii. 17), only as they thus please Him can they enjoy friendship. Mark the Divine if—"If we walk in the light, as He is in the light, *we have fellowship*" (1 John i. 7). If we do not walk in the light, we cannot claim this. Thus too is the testimony of John xiv. 21-23. "He that hath My commandments and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of my Father": "If a man love Me, he will keep My words, and My Father will love Him, and We will come unto Him, and make our abode with him." "Ye are My friends, if ye do whatsoever I command you."

The wandering and cold-hearted believer—I do not argue *how far* a believer may wander, many probably, were never born again at all!—the

lethargic and weak believer is not untended by our gracious Lord, but how can He show *friendship*? Sin can never be excused, *wherever* it is found. Sin must ever be hateful to the Lord, even if in the people of His choice. Yea, it appears more hateful in them, after the mercy they have received. He Who made known His *ways* unto Moses, and only His acts unto the children of Israel, can still withhold that unveiling, which He has promised to *His friends* (John xv. 15). I do not ask that I may receive the answer, but that the question may be pondered humbly and honestly in the light of the sanctuary.—Are you among Christ's *friends*?"

"O magnify the Lord with me, and let us exalt His Name together," Ps. xxxiv. 3.

"Who can utter the mighty acts of the Lord? Who can show forth all His praise," Ps. cvi. 2.

Let us heart-devotion show
To our gracious Lord below,
Witness for Him in our sphere,
Looking for Him to appear.
Let us walk with Him alone,
Wait for Him to guide His own,
Looking oft to Him on high
For His Coming draweth nigh.
Let us, mid the nations' strife,
Seek to show the heavenly life,
Walk the narrow path always,
Giving God our heart-felt praise.
Let us lay aside each weight;
God will work, as sin we hate,
Grant a quickening in His grace,
Draw within the Holy Place.
Let us live as those blood-bought,
Showing what our God hath wrought,
Making manifest as well
How His mercy saved from hell.
Let us all God's truth declare,
By our lives, and constant prayer,
By devotion to our Lord,
Living still in one accord.
Let us wait before the Throne,
Pray for others, all God's own
For the suffering, and for those
Who remain the nation's foes.
Let us live, and let us pray
All in view of that glad day,
When our Lord shall come—then bring
Peace on earth, and reign as King.

SUGGESTIONS FOR PRAYER.

"Pray ye therefore." Matt. ix. 38.

Every blessing is an invitation to praise: every trial is an invitation to prayer: yea both call for united praise and prayer (Phil. iv. 6).

1. For the Lord's gracious reviving work among His own people.

2. For definite godliness in the homes of those who are "in Christ," and that they may not go down to Egypt, nominally for their children's sake.

3. For Christian testimony, without flesh-pleasing attractions, among the troops, that the *Gospel of the Grace of God* may be Scripturally emphasized.

4. For the raising up of assemblies after God's own heart, that He may be glorified.

5. For those through whom, directly and indirectly, the people of the Lord receive benefits, physical, mental, spiritual, though often they see and know them not—so vast is the machinery of God's providence.

"Pray ye therefore." Matt. ix. 38.

TALKS ABOUT PRESENT-DAY NEEDS.—11.

DEVOTION UNTO THE LORD.

Only those who realize that they are in living union with the Lord, through His poured-out blood, can, in any measure, be devoted unto Him. The Bride in Song of Songs tells us that her inward affections were moved for her Beloved (v. 4), and in verse 6, we read "My soul failed when He spake." Likewise the oft-repeated words "I am sick of love" speak of a deep, inward, and costly affection for Him. Also the question to the watchmen in chapter iii. 3, "Saw ye Him, Whom *my soul loveth*?" Moreover, she spake, out of an overflowing heart, words of such love concerning her Beloved, that only those who have a fulness of love, and a deep inward realization of God's love, in their hearts, can even appreciate, or enter into them. The Bride was so expressive in her language about Him, Whom *her soul loveth*. How could she be otherwise? But there must be the deep inward work first—else mere expressions will fail to glorify God, and fail to encourage others. Oh that God may, in His wisdom and love, work mightily in His redeemed people throughout the world, and cause their hearts, and lives, to be overflowing with love to Him. To read the Song of Songs will be helpful in this direction spiritually. If we can say, "The Son of God, Who *loved me and gave Himself for me*" (Gal. ii. 20), what devotion there should be unto Him. The Dictionary's definition of devotion will not, I feel, be out of place here:—"Consecration; giving up the mind to worship God; piety, prayer; strong affection or attachment, ardour." Ah, fellow saved one, to ponder over these words will be helpful, if we are in the right heart-attitude toward our beloved Lord. We must never overlook the passages of God's revealed truth which deal with active service. But it may be we have laid a greater stress on openly-active service than that which seems passive. It is so easy for some temperaments to delight in doing, but if we would rightly serve—we must be devoted first, then true activity follows. The Lord chose twelve, that they might be *with Him* and then that He might *send them forth* (Mark iii. 14). It is a great privilege to be saved and *in Christ* for ever. But it is also blessed to be *with Him*, so that He may teach us, and we may worship Him. Have we not often-times failed to be occupied with worshipping God? The words of Ps. i. 23 are very encouraging, "Whoso offereth praise glorifieth Me." Matt. vi. 6 is likewise helpful. Devotion unto the Lord is costly, and it may be misunderstood, as in the case of the woman in Luke vii. But in verse 47 how wonderfully the Lord commands her. *If we love much* we shall be more attracted to the Lord, and to be *with Him* will be a real delight. The pound of ointment of spikenard was *costly* (John xii. 3), and though Judas Iscariot com-

plained, the Lord approved of the devotion unto Himself (verses 7, 8). Mary too was misunderstood even by her own sister, but the Lord's rebuke to Martha, and His gracious words concerning Mary show the need for being *with Him* and listening to His words (Luke x. 38, 42). But we want grace to discern between natural and godly quietness, even as between natural and spiritual activity. An appreciation of God's wonderful love to us, in the gift of His beloved Son, will call forth our love to Him, and we shall find that nothing is too costly for our glorious Lord. When the psalmist said "One thing have I desired of the Lord, that will I seek after" (Ps. cxvii. 4), he did not mean that he only wanted to "*behold the beauty* of the Lord for himself" but that God's glory was *the* object of his life. Likewise to worship God should be the main, all-embracing object of believers now, see John iv. 23, 24. If there is true heart devotion unto the Lord, there will be giving unto Him of that which costs us both time and strength. Yea, we shall count all things but loss, that we may be found in Him, and know Him more, and the power of His resurrection (Phil. iii. 7, 10). The Bride in Song of Songs was so occupied with her Beloved, that she so spake of Him, as to cause others to say "whither is thy Beloved turned aside, *that we may seek Him with thee*?" (vi. 1). Surely the words of chapter vii. 13 should encourage us to do likewise. "*All manner of pleasant fruits . . . which I have laid up for my Beloved.*" The Lord has laid up much for His people (Ps. cxxi. 19). But it is marvellous that we can *lay up for Him*. If there is heart devotion unto Him, *Whom, we say, our soul loveth*, there will be the real abounding in the work of the Lord which will not be in vain (1 Cor. xv. 58). Neither will those who are thus blest speak of walking mournfully before the Lord of Hosts (Mal. iii. 14). But they will rather say, "Did not our hearts *burn within us as He talked with us*. . . while He opened to us the Scriptures?"—(Luke xxiv. 32). There will thus be a real delight in reading, meditating, and seeking to learn the words of the Living God, and nothing will be irksome in the things of the Lord, because the heart is devoted to Him. Oh that God may thus work in us His blood-bought people, that He may be glorified.

"THE WORD OF THE LORD ENDURETH FOR EVER."

He *never* proves unfaithful to His promises. All personal troubles, and difficulties in a ruined world, should never be misused by His believing people to hinder the exercise and manifestation of living faith. By His grace we can truthfully say, He has not failed us, and has not every believer the same testimony? Specially would we record His love in connexion with Bible literature and would seek grace to trust Him for its continuance and increase, to *His Own Glory*.

"BE NOT DECEIVED :—

For Whatsoever a Man Soweth, that shall he also Reap." (Gal. vi. 7).

Though this verse was written as a warning to believers (since it is easy even for such to be deceived), nevertheless we can apply its teaching to those who are yet far off from God, and "dead in sins," and who, being deceived by Satan, imagine that after this life, however they live here—all will be well. But the Scriptures are plain that there IS the judgment for all who are unsaved, in the future (Heb. ix. 27). We cannot imagine that a farmer who sows barley in his fields will expect that wheat will spring up. Such a thought never enters his mind. He knows that he will reap that which he has sown. It is the same in all earthly things, and people would say that anyone who thought otherwise must be mad. Yet how many imagine it will be different with reference to life hereafter. But, however solemn it may seem, God is so just that He will give to every one according to his, or her works. No one would call a master *unjust* for paying his work-people according to their work. This is expected, and if he did less, those employed would say that such a master was unfair. Yet multitudes are so deceived as to imagine God will do contrary to this. But, dear reader, God is so just. He cannot go against His words, however solemn they are. What you are sowing you will surely reap, and according to your works you will be rewarded. God would have to go from His Written Word, and this He cannot do, since it is for ever settled in Heaven (Ps. cxix. 89). Heaven and earth shall pass away, but His words remain for ever (Matt. xxiv. 35). You may be deceived and so imagine otherwise. But you will find that God is true, and every Word of His shall be fulfilled in His time and way. How many have passed away from this earth, who have lived and died without God, to find out their terrible mistake as to the future (see Luke xvi. 23, 24). They had the Scriptures and so have you! But many have read them, and have despised God and His truth, and many are doing the same still, in spite of all the solemn warnings written in "the Scriptures of truth," for Satan goes on with his subtle work of deceiving. It is easy to be deceived, and *also to deceive ourselves* (James i. 22) and to deceive others to think that God will not punish sinners, though He says He will. We read in 2 Tim. iii. 13 of "*deceiving and being deceived.*" We do not like to be deceived as to things of earth, but how awful to be mistaken as to the terrible future *without God*. He will—because He is so just—render to every man *according to his works*. There is the same testimony throughout Scripture. When the Lord Jesus shall come, He will reward every man *according to his works*. How striking are the words, "*whose end shall be according to their works* (2 Cor. xi. 15). When unsaved ones are raised, we are

plainly told that God will *judge every one according to their works* (Rev. xx. 13). The verse before tells us that all their works are written in books, and remembered by God, Who sees not only the actions, but the thoughts of the heart. Turn to Rev. xxii. 11, 12: what solemn words. Oh that God, Who is merciful, and Who gave His beloved Son to die, the Just for the unjust, may work, and by His Spirit cause not a few who read these messages to see their terrible mistake, as to the future awaiting those who despise Him, and who despise the Lord Jesus, Who gave His life a Ransom for many (Matt. xx. 28). *For "be not deceived, God is not mocked, whatsoever a man soweth that shall he also reap."*

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—November, 1915.

Day	Ezekiel.	Luke.	Learning	Explain
1	xvii. 17-24	vii. 19-23	Deut. xxvii. 1	Luke vii. 42
2	xviii. 1-9	vii. 24-30	" "	" "
3	xviii. 10-18	vii. 31-35	" "	" "
4	xviii. 9-24	vii. 36-42	" "	" "
5	xviii. 25-32	vii. 45-50	" "	" "
6	xix. 1-9	viii. 1-8	" "	" "
7	xix. 10-14	viii. 9-15	" "	Luke viii. 25
8	xx. 1-9	viii. 16-21	" "	" "
9	xx. 10-17	viii. 22-29	" "	" "
10	xx. 18-26	viii. 30-36	" "	" "
11	xx. 27-32	viii. 37-42	" "	" "
12	xx. 33-44	viii. 43-49	" "	" "
13	xx. 45-49	viii. 49-56	Jos. xxi. 43	" "
14	xxi. 1-7	ix. 1-6	" "	Luke ix. 24
15	xxi. 8-17	ix. 7-12	" "	" "
16	xxi. 18-24	ix. 15-17	Jos. xxii. 1	" "
17	xxi. 25-32	ix. 18-22	" "	" "
18	xxii. 1-7	ix. 23-27	" "	" "
19	xxii. 8-16	ix. 28-33	" "	" "
20	xxii. 17-25	ix. 34-40	" "	" "
21	xxii. 26-31	ix. 41-48	" "	Luke x. 7
22	xxiii. 1-10	ix. 49-56	Luke x. 1	" "
23	xxiii. 11-21	ix. 57-62	" "	" "
24	xxiii. 22-30	x. 1-6	" "	" "
25	xxiii. 31-39	x. 7-12	" "	" "
26	xxiii. 40-49	x. 15-20	" "	" "
27	xxiv. 1-3	x. 21-24	" "	" "
28	xxiv. 14-27	x. 25-30	" "	" "
29	xxv. 1-7	x. 31-37	" "	" "
30	xxv. 8-17	x. 38-42	" "	" "

The prayerful study of Scripture is a privilege as well as a responsibility. May we recognize the duty and the joy, and glorify the Name of Him Who has so visibly met every need.

SUGGESTIONS ON MEMORIZED VERSES.

How often has it been part of service unto the Lord to urge His dear people as to (a) the consistent learning of Scripture. (b) spiritual separatedness with spiritual fellowship. Definite heart acquaintance with the words of truth will be followed by

GODLY OBEDIENCE, but merely MENTAL knowledge is vain. We cannot rightly gather together with the unsaved as if there were no difference. GOD has put a difference, and His people are not of the world, being called out of the world. Hence no "communion," however respectable its antiquity, has any claim on them if it fails to recognize this. 2 Tim. ii. 21 precedes 2 Tim. ii. 22, and thus can there be some illustration of 2 Tim. ii. 25.

Deut. xxvii. 1-6.

It is interesting to note stress on keeping commandments, cf. John xiv. 15. Mark "this day" and "the day when ye shall pass over." Here we have a hint of blessing *via* obedience, and continually we experience such Divine working; entrance into the land was to be at once followed by further following out of God's will. If we, by faith, are enjoying a heavenly position, we shall have a parallel emphasis on the Lord's will (Prov. vii. 3). The stones were to be on mount Ebal—central, and the mountain of the curse (13) as if to suggest man's constant failure by law. How beautiful the added thought, "and THERE thou shalt build an altar." "Where sin abounded, grace did much more abound." Christ became a curse for us, that we might enjoy eternal blessings. As soon as Adam sinned, God provided coats of skin, thus it is here. We only understand the Sacrifice in the light of wrath. Every "theory" which does not make the death of Christ a holy necessity is a denial of the love of God, with regard to His Beloved Son! "Whole stones," the words "peace" and "pay" are from the same root: Christ fully met law's demands. Contrast the hewn-stones which picture the Lord's people (1 King v. 18, vi. 7); Christ needed no alteration, no improvement; He was perfect in word, thought, and deed.

Deut. xxvii. 7-13.

At once we have the mention of *peace* offerings. Thus altar and sacrifices both suggest the same Person, and a wondrous completeness. In Lev. i. 6 the peace offering is *central*. Mark the repeated "there." Gladness—if it be worthy of the name—is linked with the sacrifice made, so 2 Chron. vii. 1-11, xxix. 27, cf. Ex. xxiv. 11. The precious type of the Lord's Supper gives a parallel thought. Lev. xvii. would hint that all partaking of meat should have been linked with a sacrifice, and certainly *all* our blessings in Christ depend on His finished work. "Before," "to the face of"—though we had turned away, though we deserved His wrath: what nearness . . . Thy God, relationship, acknowledgment, affection. "And thou shalt write," a further emphasis: as we rejoice, we feel the value of God's words, and desire that others may see them. Oh for more holy plainness, cf. Hab. ii. 2. Carelessness ill befits a work for God, and the Hebrew word implies this: may we be humbled, as the Holy Spirit applies the thought,

"Take heed, and hearken": "Take heed unto yourselves" (Acts xx. 28). Let us beware of the deafness of the adder.

Jos. xxi. 43—xxii. 6.

This passage impressed me with its many "all's." Half-heartedness is sinful, picking and choosing between the Lord's commandments is sinful, and, we are thankful to add, there can be no doubt as to the wholeness of His love and His truthfulness, cf. xxiii. 14, see Rom. viii. 28, 32. Mark the Name "Jehovah" in almost every verse. He is the Covenant-keeping God. He gives the land, and causes rest: what have we which we did not receive? The word "sware" suggests the oath of Ps. cx. wherewith Christ was declared "Priest." "There stood not a man" because the Lord fought for Israel (x. 42): the "could not" was the result of confidence in the flesh, or fear of man (xv. 63). In xxii. we have an encouraging testimony as to the two and a half tribes. Their obedience was continued as promised in Ch. i. It is deeply important that believers should help "one another." It is sinful to "leave" our brethren, with selfish laziness. Quite distinct is the holy leaving of those who will persist in sin. The Lord Himself, His ways, and His commandments, are, together in verse 5. Only as we "cleave unto Him" can we serve Him: Fellowship is our privilege, cf. "Ruth clave unto her" (Ruth i. 14). Sentimental kissing is easy, as this verse shows. I have stuck unto Thy testimonies, O Lord, put me not to shame" (Ps. cxix. 31). Intensity, affection, prolonged faith are hereby denoted, and, in the Holy Spirit, we should manifest these.

Luke x. 1-11.

The Lord's right to appoint is emphasized (Mark iii. 13). We notice the 70 were after the 12—suggestive of the Gospel to the *Gentiles* (70 nations in Gen. x.). There is the same stress on fellowship, two and two (Mark vi. 7). The mention of Christ's own journeys would indicate (a) His marvellous activity (b) The designed brevity of the Gospel (c) The value of longer preparatory work. The harvest, as in Matt. ix. 37, 38, John iv. 35; this term implies the *living* work of God. Apart from His enabling, and His creating, there must be failure. The 70 were to be contrasted with men of this world, they were not to defend themselves, not to trust to human methods, not to show curiosity, not to be occupied with earthly food, and grand dwelling-places. The principles still apply. The acceptance of the Lord's servants was a privilege, their rejection a serious affront to Him. The dignity of children of God should affect them with the responsibility of giving up to their dignity.

Correspondence from any exercised by God, and before Him, will ever be welcome:—Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.

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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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FREE.

A monthly, as the Lord enables, of CHRISTIAN testimony, irrespective of human traditions, opinions and customs, for the Word of the Lord, and that only, endureth. To be popular is attractive, to be successful before men seems advantageous, but the exaltation of God is uniquely important, if we are among the called of Jesus Christ.

EDITED BY
PERCY W. HEWARD.

"I press toward the mark, for the prize of the high-calling of God, in Christ Jesus." Phil. iii. 14.

"Mark them which so walk as ye have us for an example." Phil. iii. 17.

"While we mark not (ill.) the things which are seen, but the things which are not seen." 2 Cor. iv. 18.

"Marking thyself, lest thou also be tempted." Gal. vi. 1.

"Now I beseech you, breth-

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ren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Rom. xvi. 17.

"Mark therefore that the light which is in thee be not darkness." Luke xi. 35.

"Mark not every man his own things, but every man also the things of others; let this mind be in you which was also in Christ Jesus," Phil. ii. 4.

For Financial Arrangements note Aug. issue. The manifestations of God's gracious will as He enables is a priceless privilege. When we realize something of His love for us, how gladly should we give up our time, strength, abilities, money, reputation, comforts, opinions, everything for Him. But how every believer falls short. The forgiveness of our Heavenly Father is wonderful.

Meeting Rooms, &c. All arrangements, "If the Lord Will," 61, Upton Lane, Forest Gate, London, E. — The Lord's Day, 11, 6.30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Walham Green, S.W. — The Lord's Day, 11, 6.30; Thurs: 8; East London Testimony, as the Lord opens the door. Also "Rosemond," Bede Burn Road, Jarrow-on-Tyne. — The Lord's Day, 6.30. Correspondence welcome.

A WORD OF INTRODUCTION.

Why is this magazine sent forth? What is the need for it? Does not every denomination have its "organ," and every society its paper? Yes, but we do not represent a denomination or a society. We desire to exalt Christ. Nor is this a small matter. In accord with His own prophecy, there are thousands and thousands of professing Christians, whom *He knows not*. There is an easy-going nominal Christianity, which is no more like His appointment for His people than present-day Judaism to the faith of Abraham. Corruption has spread. Can we heal Babylon? Can we separate the wheat and tares in the field. Can we force out of the snare of the devil those who have been taken alive? Can we purge out the leaven from *Christendom*. Nay! What then? Let us seek grace to purge ourselves from that which displeases our Lord, and follow Him wholly undistracted by centuries of mock-progress. Let us accept His words as they *stand*, and leave human theories to *fall*. So will Christ be set forth, and represented.

"Grace be unto you and Peace." Phil. i. 2.

"Grace be unto you, and peace" :—
'Tis the message of the Lord,
Nor shall His affections cease,
Never will He break His Word.

"Grace be unto you, and peace" :—
Grace the root, and peace the flower,
Never will His love decrease,
Never will He lose His power.

"Grace be unto you, and peace" :—
Peace with God, and peace within,
From your sins ye have release
That ye be not slaves to sin.

"Grace be unto you, and peace" :—
While the days of trouble come,
Let your praises never cease,
Let your heart be never dumb.

"Grace be unto you, and peace" :—
Who can measure God's own love?
Blessings ever to increase.
Glories incorrupt above!

"Grace be unto you, and peace" :—
Heavenly riches call forth praise,
Earth can grant a short-lived lease,
We are saved to endless days!

WORDS OF ENCOURAGEMENT.

"In the Holy Spirit." When the words of truth reached the Thessalonians they came in power, and in the Holy Spirit (1 Thess. i. 5). Those who made known the precious gospel sought ever to live thus (2 Cor. vi. 6). The enthusiasm of the flesh is poor and faulty. Deep, solemn, and solid devotion is very precious. And Scripture lays a stress on *prayer* in the Holy Spirit (Jude xx.) for it is our privilege to worship in the Spirit of God (Phil. iii. 3). Nor would we forget Rom. xv. 16. It seems wonderful that those who were by nature far off can be brought, yea, are brought into such privileges and blessings. But the believer does well to search his heart, and to say "Am I living in the Holy Spirit?" It is easy to be religious, easy to be active, easy to be sentimental: but how different is a godly manner which is in the Holy Spirit, and thus unworldly and heavenly. We would desire God's gracious drawing back from things which grieve Him, and His gracious causing of true power in daily experience, that being "in Christ" as to salvation, and "in the Lord" as to obedience, we may be "in the Holy Spirit" as to might. Thus will God be exalted, as we wait for His Beloved Son from heaven.

CROWNS.

DEAR FELLOW BELIEVERS,

Often Scripture brings before us the royal privileges of the redeemed. Joined unto their Lord, they are blessed with *all* spiritual blessings, and He has promised many and attractive rewards for holy faithfulness. How small the things of earth appear as we realize our acceptance and access, our position and possessions—all because of absolute grace, and linked with eternal glory.

In the earlier part of God's wondrous Book we read of earthly crowns, e.g., one of a talent's weight belonging to the Ammonite king (1 Chron. xx. 2), the Persian crowns of Est. i. 11, ii. 17, vi. 8, viii. 15, and those of Israel, 2 Sam. i. 10, 2 Chron. xxiii. 11, Ps. cxxxii. 18, Song iii. 11. In the last verse, however, a Greater than Solomon is seen. Indeed the Lord Jesus is the *continual* Centre of Scripture, and unless we behold *Him*, we lose much of the value of *It*. Yea, unless we have seen Him by the eye of faith, the words of truth are not rightly appreciated at all!

We would not forget the figurative use of the word "crown" as in Prov. iv. 9, xii. 4, xvi. 31, xvii. 6, and, in sorrowful contrast, Isa. xxviii. 3. But Isa. xxviii. 5 is true, and lxii. 3 shall be fulfilled. Let us gladly give thanks.

Nor can we overlook the tabernacle crowns. A special word occurs in Ex. xxv. 11, etc.; but in Ex. xxix. 6 we have the same term as in Ps. lxxxix. 39 (a type of the King-Priest), though it is else-

where rendered "separation" and is not, I believe, employed for heathen diadems, only for those who were *appointed*, as in Israel, to represent the Lord. This fact gives added solemnity to 2 Sam. i. 10. Prov. xxvii. 24, and added beauty to Zech. ix. 16, for men will call Israel the priests of the Lord (Isa. lxi. 6), and Ex. xix. 6 shall yet be realized. How thankfully we may again rejoice in this prospect, to the praise of the glory of God's grace.

In the later Scriptures we find our beloved Lord mocked with a crown of thorns (Matt. xxvii. 29, Mark xv. 17, John xix. 2, 5)—His only crown on *earth*, apart from Heb. ii. 9—sad, but fit, emblem (though His cruel persecutors knew and meant it not), of the *curse* which He lovingly took, in the stead of His dear, but undeserving people.

In awful contrast we have the crowns of Rev. xii. 3, and the earthly manifestation of Satan in Anti-Christ, which xiii. 1 presents. But in brightest contrast we have Rev. xix. 12. The King of Kings will have *many* diadems. If the righteous and meek of His people shall be recompensed in the earth, we must not forget that Prov. xi. 31 primarily gives the glory of the Righteous *One*, in opposition to "the man of sin." He Who was despised shall yet be exalted and extolled, and be very high. Rejected and put to death at Jerusalem, He shall make this His city of glory and truth, inasmuch as the purposes of God are never broken, and we may well rest in His love, strength and wisdom. "Bless the Lord, O my soul, and *all* that is within me, bless His Holy Name."

And, marvellous, as it seems, His people, even the "things which are not" (1 Cor. i. 28) shall be honoured beyond all human measure. Our light affliction, which is but for a moment, is working for us a far more exceeding and eternal *weight* of glory. We are told of the *heavy* crown of the Ammonites (2 Sam. xii. 30), but *this* is weightier, and it *remains*, though earthly gold and silver are corruptible. 1 Cor. ix. 25 is deeply encouraging to those who love the Lord, and we are drawn aside from the attractions of this world, to find our all increasingly in Christ. Oh that we may not "settle down" in that which is of the earth. Where our treasure is our heart will be. We need to be graciously disturbed, that we may "run," and "fight," and, in the way which the Lord has appointed, buffet our body more.

If we would have a crown *then*, there must be the strain *now*. The approved path is one of "much tribulation" (Acts xiv. 22, 2 Tim. iii. 12). As Phil. iv. 1 and 1 Thess. ii. 19 show, we must be exercised about others, and loving care for such is not an idle pastime (Dan. xii. 3). One finds in self, and others, a tendency to "take things too easily." We are all inclined to lose precious moments which belong unto our Lord. Oh that we may be awakened, aroused and encouraged, in and by the power of the Holy Spirit.

If in 1 Thess. ii. 19 we have a crown of rejoicing, we find in 2 Tim. iv. 8 the crown of *righteousness*, in Jas. i. 12 (and Rev. ii. 10) the crown of *life*, and in 1 Pet. v. 4 the crown of *glory*.* There would almost seem to be additional crowns for additional acts of faithfulness. "Acts of faithfulness?" Rather would we say "parts of the attitude of faithfulness," for *isolated* acts are small; discipline-likeness is in the heart, and is expressed in ever growing, and abiding fruit. But the crown of righteousness is undoubtedly a crown of glory, yet possibly we have somewhat different aspects; and *these* are real, for there will be *different* marks for different faithful ones, as with worldly badges of to-day, but infinitely more wonderful and precious. It would seem that some believers will, in *this* sense, be *uncrowned* (Rev. iii. 11). Ah how solemn is the painful hint—uncrowned after *previous*, but forsaken faithfulness. Let us beware lest we begin to wander.

All believers will reign in life *through Christ* (Rom. v. 17), but reigning *with Him* is viewed distinctly in 2 Tim. ii. 12. So in Rev. ii. 26 there is *more* than a statement about "overcoming," comprehensive though that word is, and indicative of the thought that only conscious overcomers can have right assurance, and enjoyment of promises to-day. All believers will have the glory of the Sun of righteousness as Matt. xiii. 43, but as stars they will differ from one another, albeit alike "in glory" (1 Cor. xv. 41). So we have a collective exaltation in Rev. xii. 1, though here, it would seem, the special suggestion is of the reviving which our gracious Lord has promised. Oh that we may long for this, long for *Him* more, and, esteeming the reproach of *Christ* greater riches than the treasures of *Egypt*, have respect unto the recompense of the reward (Heb. xi. 26). With earnest desires that the Lord may use these thoughts in our experience.

Yours in His loving kindness,

PERCY. W. HEWARD.

SUGGESTIONS FOR PRAYER.

"He heareth us." 1 John v. 14.

1. For the Lord's gracious enabling as to literature sent forth, and that it may glorify Him.

2. For continued blessing on His people growing in grace, that their grace may yet increase more and more, and that it may not be said "Ye *did* run well."

3. For plain, loving gospel testimony among soldiers and sailors.

4. For definite encouragement in, and through, the unworldly homes of exercised believers.

"I will hear," Ex. xxii. 27, note another hearing, Ps. lxxxv. 8

We give thanks to our gracious God for His encouragement in granting suitable Meeting Rooms for definite Gospel work among Israel, near the heart of the Jewish neighbourhood (adjoining 35, Cambridge Road, Mile End Gate).

* Notice how four servants of God are used to impress this language!

"IF THE LORD WILL"—(James iv. 15).

SOME MEETINGS AT 61, UPTON LANE, FOREST GATE, E.

It is always a joy to meet with those who love the Lord, and want to please Him, also with any who realize their need of eternal salvation.

2nd and 9th, 8 p.m.—Gen. xlv. 1-34.

- (1) Going down to Egypt.
- (2) The family of Jacob.
- (3) Shepherds and the Egyptians.

1 Corinthians.

- (1) Conscience of the idol, and stumbling blocks.
- (2) Apostleship.
- (3) Service unto the Lord, and marriage.

4th and 11th, 7 p.m.—Outlines of the Book of Numbers.

- (1) The death of Miriam.
- (2) Chiding.
- (3) The second recorded bringing forth of water.

Acts xxiii. 27-xxiv. 16.

- (1) The professed trial.
- (2) "After the way which they call heresy so worship I."
- (3) "A conscience void of offence."

16th, 23rd and 30th, 8 p.m.—Gen. xlvii. 1—xlviii. 4.

- (1) Presenting to Pharaoh.
- (2) The results of the famine.
- (3) Desires as to burial.
- (4) An everlasting possession.

1 Corinthians.

- (1) "All things to all men," and the common perversion.
- (2) Crowned, or a castaway.
- (3) "Types,"

18th, 7 p.m.—Outlines of the Book of Numbers.

- (1) Edom's opposition.
- (2) The death of Aaron.
- (3) Hormah.
- (4) Fiery serpents.

Acts xxiv. 17-xxv. 12.

- (1) Trembling, yet . . . !
- (2) Felix and Festus and the Jews' pleasure (xxiii. 29 with xxiv. 27).
- (3) I appeal unto Cæsar.

A cordial invitation to—

(1) The Lord's Day gatherings at 61, Upton Lane (also Mondays, 8 p.m.), and 43a, The Broadway, Walham Green, S.W. (likewise Thursdays, 8 p.m.).

(2) Bible Study Meetings, in various parts, on Wednesdays, particulars gladly given.

(3) Bible expositions at 65, St. Mary Axe, E.C., Tuesdays, 6.30 p.m., for believing *men*. Also Greek and Hebrew classes for *spiritual* knowledge of the Scriptures. All *other* acquaintance with God's truth is vain. We need the working of the Holy Spirit.

Correspondence to God's glory, and helping in the loving fellowship of His blood-bought people, away from things that dishonour Him—EVER WELCOME:—Percy W. Heward, 61, Upton Lane, Forest Gate, London, E., or J. E. Hill, "Rosemond," Beda Burn Road, Jarrow-on-Tyne.

"If the Lord will," we shall gather, by grace, on Dec. 25th and 27th, for special seasons of worship, waiting on God, and ministry of His Truth. Like-minded believers, and any concerned, warmly welcomed.

THE CHILDREN'S COLUMNS.

AFTER THE WAR; AFTER THIS LIFE.

THERE are few, I fear, who amid all the confusion of earth, and the dreadful strife among the nations, stay to think of what will be after the war. There is always an *afterward* in all that God permits. But those who forget Him, and neglect the Holy Scriptures, also forget all that must follow a terrible war like the present one. The Lord Jesus, Who was God as well as Man, and therefore knew all that would happen, said to His disciples, when telling what would take place in these last days, "Ye shall hear of wars, and rumours of wars." And when He graciously spoke, He added words of encouragement to them, and said, "See that ye be not troubled, for all these things must come to pass." Then He went on telling how that nation should rise against a nation, and kingdom against kingdom. Yet amid all this, His people were not to be troubled. But those who are saved, and safe in the Lord Jesus ought to be very earnest, for all these things are terrible. Then the Lord Jesus spoke of "*famine and pestilence*" (Matt. xxiv. 6-7). And in verse 8 He said "All these are the *beginning of sorrows*." Such events, before the fall of Jerusalem, are being repeated in the time of the end. So we must not imagine there will be great improvements *after the war*. It is easy to be occupied with what is taking place, and to have little or no thought about that which will *surely* come, for all of God's truth must be fulfilled in His time and way. Though God, for He is so wonderful, knows all that will take place, it is very wicked to blame Him for all that sin has brought about. God is merciful—we see this in Gen. xviii., when He said He would spare Sodom, if there were *ten righteous* in that city. And throughout the Scriptures we see how long-suffering, and forbearing God is, though His creatures dare to speak against Him, and despise His Words. The Lord Jesus *wept* over the city of Jerusalem (Luke xix. 41). But God is righteous, and sin, unless atoned for, must bring its own punishment—Hence all earth's sorrows. But what will it be *after the war*, when famine may follow, and other troubles? Yet few are mindful of these things, but go on in carelessness. It is dreadful to think now of all who are losing their life in the fearful conflict. Then many are suffering and will suffer, it may be, all their remaining years on earth. The many sad homes should cause grief among the nations. Oh it is all so terrible. But what will it be *after the war*? Can any one tell us? No, for God alone knoweth the end from the beginning. There *will* be an end to this strife, but it may be only for a brief period, for everything is hastening on, and these things are only the beginning of sorrows. There are some who are expecting such a time of peace and quietness *after this great and*

dreadful war, but the Scriptures do not declare this, only that there will be a time when many will *say "peace and safety."* But sudden destruction will come even when there seems great restfulness. It would be sinful for us to hold back the truth from any of our dear readers, whether young or old. For God's purposes must stand, and not one word of His shall fail. Knowing this, how solemn and earnest saved sinners should be in these perilous times. We are not told anywhere in the Scriptures about the world improving. There must be wars, however sad they are, till the Lord Jesus shall come, and reign over this earth as Prince of Peace. We read in 2 Thess. ii. about one who is called "*the man of sin*" who will *exalt himself*. What a contrast was Christ, Who was God. When He came to live and die for sinners "*He humbled Himself*." But this one will be the climax of sinful man, and all is leading up to this. In verse 9 we read "*whose coming is after the working of Satan*." We cannot tell how soon it will be before he is revealed—but it will be a terrible time when he is raised up by Satan. But his time will be short, and afterward he will be cast into "The Lake of Fire" (Rev. xix. 20, xx. 10). There will be much suffering *after the war*, and none can say what will follow, only those who read the Scriptures see in *all* the events of the present time how everything is hastening on to the end of this age!

It is indeed saddening to think of all that will be *after this conflict*! But how much more solemn is the future *after this life*, for unsaved sinners. The Scripture has said "It is appointed unto men once to die, and *after this* the Judgment" (Heb. ix. 27). Yet so many are "*hoping*" all will be well *after death*, for all, whether saved or unsaved. But it will not be, and we dare not be silent as to this. Those who are redeemed with the blood of Christ, will have a glorious future, because all such will live with him for ever, free from all sin—But lost sinners will be for ever sent away from God, and be with Satan and his angels (2 Thess. i. 8, 9). Oh how dreadful. Do you wonder that I am concerned about my dear young readers, as well as others, in view of such a *terrible future* for the ungodly *after this life*?

What then will take place when *this war* shall cease,
When God, in His love, gives quietness, and peace?
Will sinners improve, or careless be still,
While God, Who is mighty, works out His own Will?

Will those who are spared, be humble, contrite,
Or will they rebel, denying God's might?
Though God is still true, to His creatures so good,
How little His ways are by men understood.

Will many then see, that in sins they are dead,
And that for poor sinners Christ's blood has been shed.
Or will young and old in their carelessness be?
When, after the war, much suffering they see.

How many go on, forgetting God still,
That sin brought about all the suffering and ill,
Though some would blame God, the Holy and True,
Who saves through the blood, poor sinners like you.

What yet will take place no man's tongue can tell,
But God over all over-ruleth as well,
His purpose must stand, and none can reply,
Nor question His wisdom, nor dare to ask why.

What then will take place when this sad strife shall end?
God's people, look up, on Him they depend.
'Mid all earth's confusion, exalting of man,
They know God is working His Purpose and Plan.

When, after this life, the judgment shall be,
Lost sinners shall fear, when wrath they shall see,
Too late they will tremble, their works will condemn,
The Scriptures say plainly no mercy for them,

When this life shall end, what then shall, take place?
God's Word is so true, and none can erase,
'Tis solemn to think of God's own Judgment day,
When sinners are punished, from Him sent away.

“FEAR NOT, ABRAM: I AM THY SHIELD, AND THY EXCEEDING GREAT REWARD.”

GEN. XV. 1.

WORDS WITH YOUNG BELIEVERS, AND OLDER ONES TOO.

Chapter divisions like other “divisions” are “human.” How often we need to be reminded of this. One of the best known “examples” is John vii. 53—viii. 1, but there are many, even though we cannot convict of actual “confusion.” There is often great loss unless we read on e.g., Zech. xii. 14,—xiii. 1; John viii. 59,—ix. 1; xvi. 33,—xvii. 1; Acts iii. 26,—iv. 1. The difficulty of any division is real, because God links every part of one book so remarkably. Arrangements and concordances may help reference, but, as it is with everything of earth, there are numerous dangers. May we, by grace, be on our guard. Gen. xiv. shows the failure of wealthy kings, and the preservation of one who trusted God. Abram was mighty when Lot, as well as idol-worshippers, was feeble. Melchizedek is in holy contrast with all the others whose fading human glory is brought before us—a type of the Lord Jesus, even as Abram, the one blessed, is a type of His people.

It was, indeed, a mercy that the king of Salem anticipated the king of Sodom (Gen. xiv. 17, 18). Divinely fortified, God's servant could resist the offer of wrong fellowship. Owning the “Possessor of heaven and earth, he could afford to say “No,” and would not give a mortal man the opportunity to say “I have made Abram rich.” “Threads and shoe latches” would all Sodom's riches prove. The child of God does not want such “loss.” The very climax—a mere shoe latchet—would only make him a slave, who was occupied therewith! How sublime is faith!

“After these things” or “these words,” as the Holy Spirit approvingly expresses it, “the word of the Lord came unto Abram.” Yes, we may be sure of His loving care and encouragement. Why do we not trust Him more readily, and with more

confident love and joy? We may not experience His cheering forward, unless we gladly give up all for Him. Every venture of faith is a sacred privilege.

“Fear not.” How common is this command: yet how uncommon is unquestioning obedience. It is a mercy to seek the Lord, and to know deliverance from our “fears” (Ps. xxxiv. 4). Why should we distrust Him? Has he ever proved unfaithful? What is the testimony of history? What is the verdict of experience? “The Lord is my Light and my Salvation; whom shall I fear? The Lord is the Strength of my life; of whom shall I be afraid?”—Ps. xxvii. 1. Let there be a holy faith in Him.

“I am thy Shield.” The angel of the Lord encampeth round about them that fear Him,” for *such* is the only *true* fear. Thus *all* pride is taken away. Abram's victory over the kings was neither by strategy nor by tactics, but by the power of God (Zech. iv. 6). Defenceless alone, He was defended in His strong tower (Prov. xviii. 10, Jer. i. 18). Thus the first part of God's unveiling of *Himself* refers to the first part of chapter xiv. And the second unfolded Name alludes to the second “victory,” over the much more subtle *welcoming* of the king of Sodom. It is important to rest on God against Satan as a roaring lion, but we need at least equal care regarding Satan disguised as an angel of light. The man who values the Lord, and not earthly wealth, shall know an *exceeding great* Reward, and that Reward the Lord *Himself*. “Thou shalt have no inheritance . . . I am thy Part and thine Inheritance” (Num. xviii. 20). Yes, dear fellow believers, here is the true comfort which we need. Not merely blessings, but a revelation of Him Who blesses, that our quiet confidence may be in Him. Then shall we be able to speak unto our Father as Abram, and to receive His *further* encouragements, to the continued praise of His glory.

LET THINE EYES.

Boaz said to Ruth, “*Let thine eyes be on the field that they do reap,*” where there was plenty for her to glean (Ruth ii. 9).

Nehemiah said to God, Let Thine ears now be attentive, and Thine eyes open” (cf. Neh. i. 6. Ps. xxxiv. 15).

May we heed the exhortation of Prov. iv. 20-21, “*Let them not depart from thine eyes* (see Prov. iii. 21).

“*Let thine eyes look right on, and let thine eyelids look straight before thee*” (Prov. iv. 25).

“*My son, give Me thine heart, and let thine eyes observe My ways*” (Prov. xxiii. 26).

Oh that our eyes may be on the things of the Lord, and turned away from all the vanity of earthly things (Ps. cxix. 37).

TALKS ABOUT PRESENT-DAY NEEDS.—12.

CONTINUANCE.

To CONTINUE in the things of the Lord is not easy, but nevertheless it is possible, amid all the strain of these last days. The Lord will enable, as the MIND IS STAYED UPON HIM (Isa. xvi. 3), and the AFFECTION IS SET ON THINGS ABOVE (Col. iii. 2). Continuance is one of the proofs of salvation, for do we not read concerning the stony ground hearers THEY ENDURE BUT FOR A LITTLE WHILE? And why? Because they have NO ROOT (Matt. xiii. 20, 21). Moreover, the Lord Jesus said, "If ye CONTINUE in My Word, then are ye My disciples indeed" (John viii. 31). Furthermore, when God in wondrous mercy saved so many, on the day of Pentecost, we are told that they CONTINUED STEDFASTLY in the apostles' doctrine, and fellowship, etc. (Acts ii. 42). Surely those who are, by grace, STEDFAST IN THE TRUTH, will "INCREASE MORE AND MORE" (1 Thess. iv. 10), and always ABOUND in the work of the Lord (1 Cor. xv. 58. 1 Thess. iv. 1, 2 Cor. ix. 8). It is encouraging to read how that Ruth the Moabitess was "STEDFASTLY MINDED;" whereby Naomi, seeing this, left speaking to her, and no longer urged her to return to her people, and to her gods (Ruth i. 18). Oh that the Lord's dear people may be thus minded in these perilous times. Their godliness will be seen, and felt too, if they, by grace, thus live to God's glory. When Ruth went into the field to glean, it is said that she CONTINUED (Ruth ii. 7). There was the tarrying a LITTLE IN THE HOUSE, for refreshment, even as our beloved Lord said to His disciples "Come ye yourselves apart, and REST AWHILE" (Mark vi. 31). It takes time and strength to CONTINUE in the things of the Lord. We read how that God's servants Paul and Barnabas dealt with those who confessed Christ's precious work,—speaking to them, they persuaded them to CONTINUE IN THE GRACE OF GOD (Acts xiii. 43. see Acts xiv. 22). Oh that there may be a CONTINUANCE IN THE GRACE OF GOD, IN THE FAITH OF GOD, and IN THE LOVE OF GOD (John xv. 9). If we, dear fellow saved ones, thus live, by God's power, others will be much encouraged to follow on to know the Lord, and to CONTINUE in the fear of the Lord. The words sound forth in Col. i. 23, "IF YE CONTINUE IN THE FAITH, GROUNDED AND SETTLED, and be not moved away from the hope of the Gospel" (see verse 22, 2 Pet. i. 8). There is need, in these solemn times, for FIXITY and CONTINUANCE. Let's us seek to "CONTINUE IN PRAYER" (Col. iv. 2). Surely if ever there was a need for earnest, fervent prayer it is now. God does hear the earnest prayer of His people who seek to walk humbly in His fear. We see how Abraham, the separated one, could plead with God for Sodom. May we not thus pray in the Holy Spirit? Ponder Gen. xviii. 23-33. It was when

Abraham *thus* pleaded that he said "Shall not the Judge of all the earth do right?" A right attitude leads to right praying, and impresses a true acknowledgement of God's righteousness, even in judgment. The exhortation of God's servant to Timothy should be applied:—"TAKE HEED UNTO THYSELF, AND UNTO THE DOCTRINE; CONTINUE IN THEM" (1 Tim. iv. 16). Of some we read (Gal. v. 7), "Ye did run well. Who did hinder you?" If we CONTINUE NOT IN THE WAYS OF THE LORD WE SHALL HINDER OTHERS. Oh how solemn is this. May we seek to be watchful, and intensely earnest, for it is easy to let slip the things which we have heard (Heb. ii. 1). Do we not feel how we have been slack, and "given up" many things? May we have grace to CONTINUE in the things which we have learned, when they are things of God. The Lord looks on, He sees those who humbly and earnestly go forward, ever pressing "toward the mark, for the prize of the high calling of God in Christ Jesus (Phil. iii. 14). Two linked verses in Matthew xxiv. (12-13) are heart searching and solemn. May they be deeply impressed on the minds of God's dear people, The former says: "Because iniquity SHALL ABOUND, THE LOVE OF MANY SHALL WAX COLD." What need there is for holy watchfulness, and for having the heart filled with love to the Lord (Luke xxiv. 32). It would seem that believers will either go forward, and be more earnest in these days when sin abounds, or wander from the Lord (2 Pet. iii. 17, 18). Oh that many may make *manifest* their heavenly birth, by CONTINUING in the things of the Lord. To such the words of Matt. xxiv. 13, are encouraging, "BUT HE THAT SHALL ENDURE UNTO THE END, THE SAME SHALL BE SAVED." Here we have two "shalls" as in verse 12. Oh that the latter may be *evidently* true of many more saved ones, in these days when it is easy to grow cold. Have we not found it easy to BEGIN to read the Scriptures more, and to have temporarily more time for prayer and service for the Lord? But other things have come across our path, and so we have not continued as we commenced. Should not this cause heart-sorrow? The warnings of Scriptures are solemn. We need purpose of heart, to cleave unto the Lord (Acts xi. 23). If there is an absence of continuance, what proof is there that we are saved in view of Heb. iii. 6, 14, viii. 9, Gal. iii. 10, James i. 25! Oh that our daily lives may be such that others, seeing us, may be led to seek the Lord, by His inworking. If we are born again, we shall continue in the Son of God, and shall be saved, and for ever dwell with Christ, Who so graciously illustrated the continuance of Rom. ii. 7, and so wondrously gave Himself for us. That God in all may be glorified should be our heart's longing.

The Scriptures are not merely a book: they are God's message to His people, and those who by grace, have this high privilege should expect whenever they open *His* book to receive *His* instruction.

LOST.

How much Adam and Eve **LOST**, when they disobeyed God, none can tell. But we know that, through the fall, sin, death and sorrow entered into this world. How solemn to think that **ONE** act of disobedience can do so much harm. Though God had made man in His own image, man **LOST** that image, and thereby he was sent forth out of Eden, (Gen. iii. 22-24). And, ever since, all born into this world have soon done exactly what Adam did:—though some would blame their first parents for all the ills that have resulted thereby. What did Adam do? He sinned against God, and the Scriptures clearly state that "all sinned." By nature all are **LOST**, and "dead in sins," being far off from God. Yet few are concerned about their lost and ruined condition. There is far more concern, when any one has **LOST SOMETHING** of earth, which itself will soon pass away, than there is with respect to being **LOST** as to spiritual things, which is indeed terrible, and beyond all that the human mind can imagine. Yet multitudes go on without a thought as to the future, for those who live and pass away in their **LOST** estate. We have sometimes seen a child, who has wandered away from home, **GREATLY TROUBLED ABOUT BEING LOST**, and people have been concerned about the little one. How much more should those who **WERE LOST**, **BUT ARE NOW FOUND**, be troubled about those who are still **LOST**, and are careless concerning it. When Christ was on this earth He said, referring to Himself, "The Son of Man is come to **SEEK AND TO SAVE THAT WHICH WAS LOST**" (Luke xix. 10). At another time He said, "I came not to call the righteous (those who thought they were all right), but **SINNERS** (those who BOTH SAW AND KNEW THEY **WERE LOST**), to repentance" (Luke v. 32). When God in mercy, will graciously work in the nation of Israel in the future, they will say "OUR HOPE IS **LOST**" (Ezek. xxxvii. 11). It is so now when God the Holy Spirit convicts of sin. Then sinners say, "I AM **LOST**." The Lord Jesus came to save **SUCH**. He goes after that which is lost until He finds it (Luke xv. 4). And He says, "I HAVE FOUND MY SHEEP WHICH WAS **LOST**" (verse 6). He rejoices, and there is joy in heaven, even over **ONE** sinner which was lost and is found by the Lord Jesus, Luke xv. 7, see verses 24, 32. Let the words be repeated:—"HE WAS **LOST** AND IS **FOUND**." How solemn is the testimony concerning those who are not only lost now, but lost for ever "But if our Gospel be hid, it is hid to **THEM THAT ARE LOST**" (2 Cor. iv. 3), who will be sent away from God into outer darkness for ever. Yet in view of all this, how few are troubled about their sins. Oh that God may, in His mercy, through the death of His beloved Son, save many, that of such it may be said,—"**HE WAS LOST, and is found.**"

"What is a man profited, if he shall gain the whole world and lose his own soul?" Matt. xvi. 26.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—December, 1915.

Day	Ezekiel.	Luke.	Learning	Explain
1	xxvi. 1-6	xi. 1-8	Luke xii. 13	Ezek. xxvii. 3
2	xxvi. 7-14	xi. 9-13	" 14	
3	xxvi. 15-21	xi. 14-20	" 15	
4	xxvii. 1-12	xi. 21-28	" 16	
5	xxvii. 13-25	xi. 29-36	" 17	Ezek. xxviii. 2
6	xxvii. 26-36	xi. 37-44	" 18	
7	xxviii. 1-10	xi. 45-51	" 19	
8	xxviii. 11-19	xi. 52-xii. 3	" 20	
9	xxviii. 20-26	xii. 4-12	" 21	
10	xxix. 1-7	xii. 13-21	Jud. ii. 1	
11	xxix. 8-21	xii. 22-30	" 2	
12	xxx. 1-9	xii. 31-38	" 3	Ezek. xxviii. 12
13	xxx. 10-19	xii. 39-46	" 4	
14	xxx. 20-26	xii. 47-53	" 5	
15	xxxi. 1-9	xii. 54-59	" 6	
16	xxxi. 10-14	xiii. 1-5	" 7	
17	xxxi. 15-18	xiii. 6-10	" 8	
18	xxxii. 1-10	xiii. 11-17	" 9	
19	xxxii. 11-21	xiii. 18-23	" 10	Ezek. xxxiii. 8
20	xxxii. 22-32	xiii. 24-30	" 11	
21	xxxiii. 1-6	xiii. 31-35	" 12, 13	
22	xxxiii. 7-12	xiv. 1-6	" 14	
23	xxxiii. 13-20	xiv. 7-11	" 15	
24	xxxiii. 21-29	xiv. 12-17	" 16	
25	xxxiii. 30-33	xiv. 18-24	" 17	
26	xxxiv. 1-6	xiv. 25-35	" 18	Ezek. xxxiii. 31
27	xxxiv. 7-16	xv. 1-7	" 19	
28	xxxiv. 17-24	xv. 8-15	" 20	
29	xxxiv. 25-31	xv. 16-24	" 21	
30	xxxv. 1-9	xv. 25-32	" 22	
31	xxxv. 10-15	xvi. 1-8	" 23	

SUGGESTIONS ON MEMORIZED VERSES.

Again would we bring before children of God the AUTHORITY, and the PRECIOUSNESS, of His words. Memorizing has no saving power: to be well acquainted with the language of Scripture does not prove any acquaintance with Its Author. But if there is love to Him, there surely should be a true appreciation of the messages which He has so graciously given.

It is a privilege to meet WITH like-minded believers, and we would never SEEK isolation. But gatherings which neither are, nor seek to be, "a house of God," according to "the pattern" shown in the Scriptures, have no claim on His own. A mixed multitude will ever help worldliness and murmuring. The Lord hath set apart him that is godly for Himself, and we would desire grace to enjoy this separation, without fleshly pride, pleasing or exaltation.

Luke xii. 13-21.

It is easy to call Christ "Master" for advantage' sake. The spirit that seeks even earthly "arbitration" is foreign to the Gospel. Hence it is daring for a child of God merely to go to law with

another, and such presumption will lose in that Day (1 Cor. vi.). We are *not* to be rulers, judges or assessors: how can we become judges to the glory of God? "But men will tread you down, and laugh you to scorn." So be it, if the Lord will, thus to train us (1 Cor. iv. 9-13). The heavenly calling has no room for earthly glories, but only for heaven's noblemen. Do you think it is highly respectable to be a Christian? The Lord holds out no honours for those who are too respectable to suffer. Take your case into your own hands if you will, but do not profess the Name of Him Who calmly committed Himself to One judging righteousness; do not talk about "praying" as well. Ye cannot serve God and mammon. Do not put *your* threshold by *His* threshold, see Ezek. xx. 39. In Luke xii. 15 Christ reveals the root of "Capitalism" and "Socialism" alike—for they are actually the same, seeking after the same goal, though from different entrances. "Beware of covetousness": it is *idolatry* (Col. iii. 5). Self, self, self—how attractive are its claims, but how vain are its prizes. Notice "my soul," "soul," "thy soul": "the soul is more than meat" (23). Are you *rich* toward God, my reader? *This* wealth is untold (see e.g., Col. ii. 3), but all other wealth flies away (Prov. xxiii. 5). How strikingly in the very verse before, we have a link between earthly prosperity and one's own wisdom, for there is no real wisdom in seeking it. Let us heed the command, "Labour not to be rich; cease from thine own wisdom." See Jer. ix. 23, 24, 1 Pet. i. 4.

Judges ii. 1.

The Book of Judges follows Joshua, even as, chronologically, epistles to Timothy and Titus follow Acts. Failure is marked, but the Lord never fails. How tenderly He bears with His people, and this is seen in the typical history of typical Israel. A messenger (ii. 1 marg.) of the Lord—unnamed, but not unknown to Him (cf. 1 Kings xiii.) was sent to the more than faltering people. The mercies of God were recounted. "I made you to go up," "I brought you," "I swear," "I said," "I will never break My covenant." But how about Israel's attitude? It was their privilege to serve God, see Deut. xxvi. 16-19. The pledge of Jos. xxiv. 16-21 was very solemn, but the testimony was true, "Ye have not obeyed My voice: Why have ye done this?" Surely such words come with power to the hearts of believers to-day. Have we done the Lord's will, or some other "this"? Why have we gone astray from *His* appointment. The commands are plain:—"Come out from among them, and be ye separate": "have no fellowship with the unfruitful works of darkness, but rather reprove them": "let every one that nameth the Name of the Lord depart from unrighteousness." Have we "done" His purpose, or have we found another path easier? "Why" have we gone astray? Oh to have a holy reverence for His voice. "My sheep hear My voice—

... a stranger will they not follow."

Judges ii. 3-10.

Sin brings chastisement. The *same* God speaks in verses 1 and 3 ("I said"). Man's own way is oft dealt with by allowing him to have it. The altars were not thrown down. God would leave them—except when He raised up deliverers, in His pitying love (Jud. vi. 25—how the idols around *had* proved a snare: Joash, an Israelite, had a heathen altar of his own. Surely we may cry, "Lead us not into temptation." The words were simple, but definite, and the people wept—not as in Num. xiv. 1, but rather as they were humbled in 1 Sam. vii. 1-8. Hence the *sacrifices*, even as Abram returned to the altar when he left Egypt and untruthfulness (Gen. xiii. 1-4). Likewise at the return from Babylon Judges ii. 6 looks back, and emphasizes the danger of any separation from godly guidance. Has there not been a parallel? Were there not first the gifts of apostles and others: then the elders of 1 Tim. iii. are emphasized: but what is the position of to-day? 2 Timothy needs prayerful pondering and application. The path is not easy, but the Lord is living. We are *never* brought to a place for which we have no Scripture guidance. The Holy Spirit has anticipated the *whole* of this present evil age (Gal. i. 4) from which we are by grace to be distinguished. Verse 10 is suggestive of failure: see Ex. xii. 26, 27, Deut. vi. 6, 7, xxxii. 46. If we have Scripture record of miracles, 'tis as if we had seen them. So *living* should God's truth be to His believing people.

Judges ii. 11-23.

The Lord: Baalim—what a contrast. Forsook, followed, bowed themselves, provoked: sin is linked with sin. 14, "Against Israel": favoured, privileged Israel. "They could not any longer stand," how different is Gen. xv. 1: see Deut. xxxii. 30, Jos. vii. 10-12: let us judge the roots of our failures! Sin unmortified will soon mean ruin reigning. "The hand of the Lord," contrast Isa. xli. 10, Acts xi. 21. Verse 15, the Name of the covenant keeping LORD three times. So in 16, "the LORD raised up judges": no credit to man. "They would not hearken": may ours be an attitude like that of Ps ciii. 20. "A whoring after their gods": thus is departure from the living God often characterized: may we not infer from this how CLOSE, is true fellowship with Him? "They did not so": contrast Ex. xl., "as the Lord commanded Moses." 18, 19, variations of those who turned not to God with their whole heart, but feignedly and emotionally are here before us: may it be ours to be humbled. The "way" of 19 is opposed to the way of 17: are we stubborn? 20 "This people" see Ex. xxxii. 9, 21, 22, xxxiii. 13, 16, what wondrous grace is revealed in Scripture. 22, Are not we proved by surrounding systems which are not the mind of God? But are we always distinct for His sake?

