

# THOUGHTS FROM THE WORD OF GOD

A MONTHLY  
HERALD OF  
THE TRUE  
MESSAGE.

"Thy Word is Truth"  
JOHN 17:17

Vol. xviii. No. 1.  
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**FREE.**

*In the fear of God (2 Cor. vii. 1) and with a desire for His glory, it is a pleasure to make known something of His truth. Filial fear opposes the thought of "torment": "we love" and why! "He first loved us." Hence we long that His people may be attracted to His will!*

EDITED BY  
**PERCY W. HEWARD.**

"Wherefore in all things it behoved Him to be made like unto His brethren that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation (atonement) for the sins of the people." Heb. ii. 17 (see iv. 15 "without sin.")  
"The Amen, the Faithful and True Witness." Rev. iii. 14.  
"Moses verily was faithful in all His house, as a servant." Heb. iii. 5.  
"They dealt faithfully." 2 Kings xxii. 7.

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"Be thou faithful unto death, and I will give thee a crown of life." Rev. ii. 10.  
"Antipas My faithful martyr." Rev. ii. 13.  
"I thank Christ Jesus our Lord, Who hath enabled me, for that He counted me faithful putting me into the ministry." 1 Tim. i. 12.  
"Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Matt. xxv. 21, 23.

For Financial Arrangements see Leaflet.\* 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. "Hitherto hath the Lord Helped us"; Free on Application.  
Meeting Rooms, &c. All arrangements, "If the Lord Will," 61, Upton Lane, Forest Gate, London, E. 7.—The Lord's Day, 11, 6.30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Waltham Green, S.W. 6.—The Lord's Day, 11, 6.30 Thurs: 8; East London Testimony, adjoining 35, Cambridge Road, E. 1, and 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.

EVERY word of God is necessarily TRUTH (John xvii. 17). God cannot lie. In His wondrous love He has given precious Scriptures, and revealed "in Christ," and in Christ alone, an eternal salvation. But He has not hidden the awful doom of the ungodly. Nor is there one syllable of Scripture to make a true believer careless. Hence we count it a privilege to sound forth His solemn truth to saved and unsaved ALIKE. There are many religious papers; there are many religious teachers; but we cannot fall in with the majority. If God has spoken, and our eyes are open to see any part of His will, how quickly, and unhesitatingly we should obey, and how gladly should we then make it known.

"Behold, how good and how pleasant it is for brethren to dwell together in unity."

Ps. cxxxiii. 1.

"These six things doth the Lord hate: yea, seven are an abomination unto Him . . . he that soweth discord among brethren." Prov. vi. 16-19.

How good and how pleasant to trust in the Lord,  
And then, by His mercy, to know true accord;  
The friendship of brethren is ointment indeed,  
For all that would please Him His people should plead.

The friendship of earth often fails to abide,  
To mix with the world is to leave the Lord's side;  
To blend in reunion the truth with the lie,  
Can only be harmful, His will to deny.

Beware of a friendship which He has not made,  
Beware of foundations which He has not laid.  
Come out from all evil, since drawn by His love,  
If you are His saved one, your hopes are above.

## WORDS OF ENCOURAGEMENT.

**The Lord's Purpose.** It is delightful to know that nothing is an accident from God's standpoint. "There is no wisdom, nor understanding, nor counsel against the Lord" (Prov. xxi. 30). "There are many devices in a man's heart; nevertheless the counsel of the Lord that shall stand" (Prov. xix. 21). "The counsel of the Lord standeth for ever, the thoughts of His heart to all generations" (Ps. xxxiii. 11). A man has his purpose, but his thoughts and schemes perish (Ps. cxlvi. 4). He begins, but he cannot finish. "They left off to build the city" (Gen. xi. 8, see Luke xiv. 29, 30). But "it is finished" is written across the work of God, for He is in one mind, and who can turn Him. Isaiah emphasises this, and the word "purpose" comes before us helpfully in xiv. 24, 26, 27, xix. 12, xxiii. 9. The purpose of God must remain. Herein is a comfort to His people, a deep, real, solid encouragement. "Things" may perplex, "circumstances" may change, friends may pass away, every arrangement of earth may seem to shake. But God's word is settled. We cannot always keep to that which appears to us a probability (2 Cor. i. 15-16), but *all* the promises of God are yea and amen in Christ (2 Cor. i. 20). He will not fail, He *cannot* fail. He is never disappointed as to His plan, and our hearts would quietly rejoice in His loving, watchful care, knowing that the purpose of His love is as sure as His purpose to stain the pride of all human glory. It is well to act upon this wondrous realization of the stability of the words of God.

**"BECAUSE I LIVE, YE SHALL LIVE ALSO."** John xiv. 19.

DEAR FELLOW BELIEVERS,

It is delightful to view and realize the *security* of the redeemed. Loved with an *everlasting* love, such shall *never* perish (John x. 28). It is their joy to remember the unfailing grace of their covenant God, Who will bring many sons *into glory*, and will not forsake the work of His own hands. Faith trusts One Who is trustworthy, and the purchase of the blood of Christ shall not be uncertain or in vain. A Divine plan which might falter, an atonement which did not actually blot out sins, an eternal life which might die or be lost,—these would give small comfort to those who feel their natural unworthiness and helplessness, and who cannot but rejoice that salvation is "not of him that willeth nor of him that runneth, but of God That sheweth mercy" (Rom. ix. 16).

I have been impressed by John x. 28. We often look at the latter words, which read literally "there shall not snatch them—any one!" but how forcible is the further idea of "they shall

never perish." May we not also render "they shall in no wise have destroyed themselves!" It is so often suggested that, though none can take away our eternal blessedness, we may forfeit this ourselves. Undoubtedly, we *do* need grace to be very careful and concerned. Moreover, it is written, "Hold that fast which thou hast, that no man take thy crown" (Rev. iii. 11). But eternal life is a *gift*, and God will not suffer the objects of His choice to give up that which He has caused them to possess. If they lost that which His Son had obtained for them, He, the Lord of glory, would have failed, and would, as insufficient Surety, bear the blame for ever (Gen. xlv. 32). Nay, He *shall* see of the travail of His soul, *and be satisfied* (Isa. liii. 11). He shall *not* be discouraged. His work of salvation was not in vain. We are glad, and we worship Him!

It is in such a context that we experience the power of John xiv. 19, with its emphatic "I" and "ye." The Lord Jesus Christ lives; then how can His people be condemned? Our redemption is linked with His honour. This is the unspeakable consolation of Rom. viii. 33, 34. The obedience of believers is earnestly emphasized there, but *not* as the basis of preservation. Are we God's elect? If so, there is no one to lay anything effectually to our charge. Did Christ die? Then to condemn us would be to condemn *Him*. Here is the joy of those who are "in Christ Jesus." Oh, what manner of persons should we be in all holy conversation and godliness! Even men, when they commit much, expect the more, and what shall we render unto the Lord for all His benefits to us? If a free salvation does not awaken grateful obedience, how can we dare assume we have a *spiritual* life at all? Oh, for a living, loving devotedness (2 Cor. v. 15).

Romans v. helps us in this precious connexion, "If, when we were enemies, we were reconciled to God by the death of His Son, *much more*, being reconciled, *we shall be saved* by His life." This does not mean that His earthly life saves. Incarnation without atonement would only have shown us our distance from God. "Without pouring out of blood there does not become forgiveness" (Heb. ix. 22). The aspect is that of His risen life. "We shall be saved in His life." Our life is hid with Christ in God: He is our Life (Col. iii. 4), and we are made to sit together in heavenly places in Christ Jesus. The cherubim were of *one piece* with the mercy seat, and inseparable. The branches of the golden lampstand were one with its central shaft. Tabernacle types confirm the sure promise that *nothing* shall separate from the love of God which is in Christ Jesus our Lord (Rom. viii. 39). It is for us, led by the Holy Spirit, to bow the head and worship, and to realize God has been pleased to make us His people, *not* in failing Adam, *but* in Christ.

Hence, we are not *under law*, but in the sphere of *righteousness*: not *under probation*, but, in His purpose, *glorified* (Rom. viii. 30). He views us already perfected. For those found in Heb. x. 10, 14, to fall back again into condemnation would, indeed, be a slur on His work. The expression "*in Christ*" is the answer to pride and to doubting alike. If the love of God was set upon us when *enemies*, and He knew the *worst* concerning us, how shall He lose those who have been reconciled through that priceless death? It is our privilege to "*boast in God through our Lord Jesus Christ*" (Rom. v. 11), for we are blest beyond all human expression and comprehension.

Hence the message of Heb. vii. 25, "*He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.*" There is neither a man-made, nor a man-dependent condition. *He* ever liveth. *He* maketh intercession. This is very solemn in the light of Isa. liii. 12. It implies that if His high-priestly intercession ceased—which is the manifestation of His accomplished atonement, and inseparable—we should be lost. Thus, *fleshly perfection* is a denial of God's own words, and we now see why it is that those who believe this grievous error also teach that a soul may fall from eternal life into condemnation. It is possible to be lost after receiving the *knowledge* of truth (Heb. x. 26), but after receiving "*the love of the truth*" (2 Thess. ii. 10, 12)—*never*. The same humbling message as to our continuance is found in 1 John i. 7, "*If we walk in the light, as He is in the light, we have fellowship One with Another*"—plainly in the holy places, *where the light is*, and the veil is rent. Now mark the added words, "*and the blood of Jesus Christ His Son cleanseth us from every sin.*" We need the blood perpetually in our holiest moments. But that blood *never, never fails!*

Yours in the Lord Jesus all by grace,  
PERCY W. HEWARD.

*If you are a child of God, learn the Scriptures, not as a bare duty, not as a mere form, not to say you have done so, not to have a reputation, not only for use among others, but for the glory of God, and that you may feed upon His will yourself, and rejoice in happy and prompt obedience. God is graciously pleased to bring His truth before His people, but He never encourages laziness.*

### SUGGESTIONS FOR PRAYER.

- "Wait on thy God continually." Hos. xii. 6.
1. For a deeper sense of the reality of God (Heb. xi. 6).
2. For quiet calmness, on the part of *all* His people, amid all that would distract (Isa. xxvi. 3, 4).
3. For spiritual simplicity among His pilgrims (1 Pet. ii. 11).
4. For grace-given continuance (Heb. iii. 14), that, even as to little things, believers may press toward the mark (Phil. iii. 14).
5. For the Lord's work committed to our care we value the definite intercession of His praying people (Eph. vi. 19).
- "Praying always with all prayer." Eph. vi. 18.

### Testimony Circulated among Israel.

#### HAVE YOU A RESTING PLACE?

"They have forgotten their Resting Place."

Jer. i. 6.

God speaks very tenderly about Israel when He says, "*My people have been lost sheep.*" But He adds, "*Their shepherds have caused them to go astray.*" The precept of men (Isa. xxix. 13) is *not* the teaching of God. "*To the law and to the testimony.*" His Word shall stand for ever, but "*the Lord knoweth the thoughts of man, that they are vanity*" (Ps. xciv. 11). How we long that some who read might not only remember Jerusalem (Ps. cxxxvii. 5), but also "*remember the Lord.*" Yes, He should be the First Remembrance, even as He is the True Resting Place. Mark the order in Jer. li. 50: "*Ye that have escaped the sword, . . . stand not still: remember the Lord afar off,*" and *then* we read, "*and let Jerusalem come into your mind.*" God has provided a Resting Place, He is for a Sanctuary, but for a Stone of Stumbling to those who stumble at the Word, being disobedient (Isa. viii. 14). How precious to be brought unto the knowledge of His salvation. I ask you, amid the storms of a troubled world, amid the confusion of earth, have you a real Resting Place, have you a strong City of Refuge, or are you trusting to yourself, and to your works? Oh, do not despise God's message. He has graciously laid a Stone, a Tried Stone, as the One Foundation (Isa. xxviii. 16), and that Stone is the Messiah, in Whom *alone* there is a righteous Salvation from righteous Wrath.

#### A GIFT.

"It is the Blood that maketh atonement," and God says, "*I have given it.*" He Who is very wonderful, and very glorious, has deigned to *give* a Gift beyond all other gifts, "*For God so loved the world that He gave His Only Begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.*"

A smaller gift from God would have been amazing, but this is beyond expression, and many hearts must say, "*Thanks be unto God for His Unspeakable Gift*" (2 Cor. ix. 15). The plan of Salvation is so suitable to the helpless, hopeless sinner. If God demanded perfect righteousness, where would such a sinner stand? All his righteousnesses are as filthy rags (Isa. lxiv. 6). And God cannot tolerate any compromise. The sin is too deep for removal by the sacrifice of an animal. David felt he could not "*give*" that which would meet the need (Ps. li. 16). But God has given! Wonderful love! In this connexion I have felt the power of Ps. xl. 6: "*Burnt offering I have felt the power of Ps. xl. 6: 'Burnt offering and sin offering hast Thou not ASKED.'*" Nay, God gave One Who was both Burnt Offering and Sin Offering, and believers can rejoice in this Saviour, of Whom they say, "*He loved me and gave Himself for me.*"

## THE CHILDREN'S COLUMNS.

## THE ONLY WAY.

**T**HERE may be several ways to get to any place which we desire to reach in this world. But there is only *One Way* whereby a sinner may come to God, and have peace and joy in the forgiveness of sins. I know there are some, and not a few, who imagine they can come to God *their own way*. But that is dreadful, for God is so holy, and none can approach Him, however religious they may be, except in His beloved Son. He was God, as well as Man, and as such, and as Saviour, He can and does bring sinners to God. Yes, He gave His life a Ransom for *many*. The Lord Jesus, in John xiv. 6, said to His disciples, "I am the *Way*, and the *Truth*, and the *Life*." "There is none other name under heaven, given among men, whereby we must be saved" (Acts iv. 12). These words are so plain, yet many think that all, whether saved or unsaved, are going the same path, and that all will reach, at last, the same place. But this is only *man's way*, and imagination. For the Word of God clearly says that there is *only one way*. And the Lord Jesus is the way into the Father's presence. We need to remember that God the Father is great, and none can draw near to Him except in God the Son, Who is also very great. To speak lightly of the Lord Jesus is indeed sinful, for He is "*the Mighty God*." So many forget this, and are oftentimes very irreverent in their manner and words when speaking of Him. 'Tis blessed to know that there is a way into God's presence, and a way whereby those who are lost and dead are found by the Son of God, and receive life, even life eternal. Oh, how wonderful is God's love, that He should make a way for those who were His enemies to be at peace with Him, and to be near to Him, through the poured-out blood of His beloved Son, Who suffered for sins, the Just for the unjust, that He might bring sinners to God (1 Pet. iii. 18).

The book of Proverbs tells us that "there is a way which seemeth right unto man," but how does this verse go on? "The end thereof are the ways of death" (xiv. 12). The right and *only way* leads to life and endless bliss, yet multitudes love *their own way*. But what does the Scripture say? "Let the wicked forsake his way" (Isa. lv. 7). Let him be turned to God's way—"the way of life" (Prov. vi. 23) and "the way of peace" (Luke i. 79). The *only Way* is the new and living Way, by the death of the Lord Jesus (Heb. x. 19, 20). We are told of one who was possessed with an evil spirit, and how she said, concerning God's servant Paul and those who were with him, "These men are the servants of the Most High God, which shew unto us the *Way of Salvation*," and into this only Way, in God's mercy, we trust she herself was brought, for the evil power was

cast out. Oh, how wonderful is God's love to save hell-deserving sinners (Acts xvi. 17, 18). In another chapter this is called *the Way of God*. How blessed for the younger ones, even as those who are older, to be saved from their own way, and their own sins, and be in God's Way—the Way of Salvation.

We read in Isa. xxxv. about the future blessing for Israel, when "the desert shall blossom as the rose." And in verse 8 we are told there will be "a Way, and it shall be called *the Way of holiness*." And the only Way now is the Way of holiness. Those who are brought therein by God the Holy Spirit will seek to be holy, being in Christ saved and blest for ever. We read in Jer. vi. 16 about *the good Way*. See 1. Sam. xii. 23; and certainly the only Way is *the right Way* (Ps. cvii. 7). Those who are saved will love to walk in the Way, and such will be guided by God the Holy Spirit, and taught by Him. The *only Way* is narrow (Matt. vii. 14), yet how solemn is this verse, for it adds, "few there be that find it." Most love the other way, which is sinful, and will lead to destruction, as verse 13 tells us. How I pray and long for many of my dear young readers, as well as those who are older, to be brought, in God's mercy, out of their own way, into the Way of Salvation, through the precious blood of Christ, and to rejoice in the Way that leads to endless joy and happiness.

*The only Way*—'tis through the precious blood out-poured,  
Whereby a sinner must be saved, through Christ the Lord.  
*The only Way*, in mercy planned, at such a cost,  
Whereby the worthless may be saved, though dead and lost.

*The only Way* whereby the guilty and unjust  
May come to God, and, in His mercy, humbly trust,  
For Christ hath died, and in the new and living Way,  
By blood alone, the saved are blest; and blest for aye.

*The only Way*, which leads to God and endless life,  
Where those redeemed by blood will cease from strife.  
Their joy will be complete in that bright home above,  
For all will serve the Lord, and live in perfect love.

*The only Way* by Jesus Christ, through blood once shed,  
Can any come to God, by God the Spirit led;  
And blest indeed are those, when God His work begins,  
Who hearken to His call, and come with all their sins,

*The only Way* is through the Righteous One,  
Who came on earth to live and die—God's only Son,  
Who had not where to lay His head when earth He trod,  
Though all was made by Him, for He Himself was God.

*The only Way* whereby lost sinners, young or old,  
Can come to God, as they the Lamb of God behold,  
Is by the precious blood of Christ, once crucified,  
Whom, when on earth, though God, the world denied,

*The only Way!* And those who come are brought to see  
Their need of Christ, and how He died their souls to free.  
His precious blood was shed for sinners lost and dead,  
And now, as saved ones, they the narrow pathway tread.

**The Lord Jesus said:—"I am the Way,  
and the Truth, and the Life: no man  
cometh unto the Father but by Me."**

John xiv. 6.

**"UPON THE EARTH."****A FEW WORDS TO YOUNG BELIEVERS.  
AND OLDER ONES AS WELL.**

A young believer is in a very CRITICAL position. The new life will not die, but there is need for growth, and future godliness may largely depend on some "first impressions." The heart is tender, and there is a readiness to give up for the Lord. The things of earth are, immediately after salvation, held lightly, and there is a deep wish to know and do the will of God: Let not any older believer, disappointed by the general departure from truth, hinder this loving susceptibility and enthusiasm. A dulled conscience is a dangerous disease. It is well to be devoted. If one is inclined to "give up too much," as men say, I pity those who would ruthlessly check this attitude. It is important to start the believing life with a heavenly aspect, and an entire contrast to this poor, sinful age. Never give up any evidences of your first love! Some time ago it was my privilege to study the words "Upon the earth." And over 50 inspired examples of their use were collected, the first passages being Matt. vi. 10, 19. But quite a number were found in Revelation, where, in iii. 10, vi. 10, viii. 13, xi. 10, xiii. 8, 14, xiv. 6, xvii. 8, we read ten times of those who dwell, or sit, on the earth. In EACH case, these are marked out as against God! The thought is momentous. The teaching is deeply heart-searching. At once we see that the believer is a heavenly person, since a partaker of a heavenly calling (Heb. iii. 1), and made to sit in heavenly places in Christ Jesus (Eph. ii. 6, cf. Rev. xiii. 6). Hence, WHEREVER found, he is "a stranger in the earth" (Ps. cxix. 19), and it is his privilege to imitate the Lord Jesus, Whose attribute is beautifully set forth in John xvii. 4, "I have glorified Thee ON THE EARTH." This is the true purpose in life. All earth's ideals are degrading for one who has come to the Heavenly Jerusalem. Earth's riches, glory, prestige and esteem, are as NOTHING: the reproach of Christ is greater RICHES (Heb. xi. 26).

Let this thought be grasped spiritually, and many of the problems which tend to perplex will be solved AT ONCE. "Can I do THIS?" "May I be linked with THAT?" Such questions will often be answered in a moment, as the Holy Spirit applies the precious teaching of God that believers are HEAVENLY PERSONS (1 Cor. xv. 48), though not yet clothed upon with their house which is from heaven (2 Cor. v. 1, 2). We have still an EARTHLY house of this tabernacle, and therefore need ordinary PHYSICAL food and sleep, both of which God is said to GIVE unto His people (Ps. cxxvii. 2, Matt. vi. 11). Thus we see the position which is marked out for those who are in the Lord Jesus, and the LIMIT of their likeness to men around. Physical likeness as to food in no way invalidates

spiritual separation; to make it a "reason" for a believer's share in earthly games, politics, co-operative societies, trade unions, bitterness, fashions, etc., is a sinful denial of the fact that God has appointed food, but has NOT appointed any moral fellowship with the world. He has not left us in darkness or confusion. Whatever is His Will, e.g. the payment of taxes, is clearly commanded. Whatever is not His Will must not be added under the pretext that we are still on the earth. We do NOT DWELL here; our citizenship is NOT here (Phil. iii. 20, 21). We are "strangers and pilgrims" (1 Pet. ii. 11). A prayerful reading of the passages in Revelation will, I feel sure, convince not a few humble-minded believers that "settling down" on the earth is sinful, and that they have no warrant for being identified at all with the world's schemes, systems and ideas. Its hopes are a millennium of man's making, ours are bound up with Christ and His Coming. All our thoughts centre round Him, and as we seek to illustrate Col. iii. 1, we shall realize that our MORAL attachments to the earth are to be MORTIFIED (Col. iii. 5). Nothing is more humbling than to be told one has such members: every child of disobedience is marked by these things (6): we no longer walk in them (7): the natural wishes of the flesh, and the natural things of the world, are set aside (1 John ii. 15-17) for those who are "in Christ Jesus."

**I LOVE.**

God says, "*I love them that love Me*" (Prov. viii. 17; cf. Rom. v. 8; 1 John iv. 19). "*As many as I love I rebuke and chasten*" (Rev. iii. 19, Heb. xii. 5-11).

Believers say, "*I love the Lord* (Ps. cxvi. 1), because He first loved us."

What an intensity of love is seen in the words of Ps. cxix. 97: "*O how love I Thy law.*"

"*I love them exceedingly*" (Ps. cxix. 167).

May we be able to look up and say, "Lord, Thou knowest *all things*, Thou knowest that *I love Thee*" (John xxi. 17; see John xiv. 23).

"That your prayers be not hindered" (1 Peter iii. 7).

"If I regard iniquity in my heart, the Lord will not hear me" (Ps. lxxvi. 18).

"I will that men pray . . . lifting up *holy hands*, in like manner that women adorn themselves" (1 Tim. ii. 8, 9).

"Let us draw near with a *true heart*" (Heb. x. 22).

"From the first day that thou didst set *thine heart* to understand, and to *chasten thyself before thy God, thy words were heard, and I am come for thy words*" (Dan. x. 12, cf. Mark ix. 29).

## TALKS ABOUT PRESENT-DAY NEEDS.—1.

### FRUITFULNESS.

**T**HOSE who are, by God's mercy, in living union with the Lord Jesus will certainly bear fruit, because the words are clear in John xv. 2, "Every branch in Me that beareth not fruit, He taketh away" (cf. Matt. xiii. 20, 21, *no root mean no fruit*). How heart-searching are such messages. Some may for a little while seem to be saved, but abiding, and continuance give the proof of life. Also fruitfulness see John viii. 31, "*If ye continue in My word!*" There must be life before abiding in Him. May we all search our own hearts, for many are, and will be, deceived, as Matt. vii. 21—23 shows. Likewise Matt. xxv. 1-13. The five foolish virgins will even go out in separation, and yet not be in living union with Christ. How such words should speak to us, and cause humbleness of heart.

If we would bring glory to God there must be *much fruit*, as John xv. 8 brings before us. We notice in verse 2 *fruit*, more *fruit*, in verse 5 *much fruit*. If we abide in Him there will be *fruitfulness*, and that to the glory of our gracious God, Who in wondrous love gave His beloved Son to die for our sins. As with Israel of old, so with the redeemed now, God expects and looks for fruit. What a solemn warning the casting off of the nation of Israel should be to us. Are we not warned by Rom. xi. 11-26? Mark the word "Be not high minded, but fear; for if God spared not the natural branches, take heed lest He also spare not thee." There is need for a holy trembling, and yet abiding confidence in the Lord. Isa. v. 1-7 speaks of "a very fruitful hill," and Israel were wonderfully privileged, yet they brought forth wild grapes. Good environments will not bring forth much fruit, but abiding in Christ, and walking in fellowship with Him, will be resultful to God's glory. May we, by God's grace "take root downward, and bear fruit upward" (Isa. xxxvii. 31). Thus believers will be in God's power, and by the Holy Spirit's gracious enabling "fruitful in every good work" (Col. i. 10). If we are where God has placed us, whatever our surroundings may be, we can, in the Holy Spirit's power, be fruitful. When Joseph was sold and sent into Egypt, the Lord was with Him, and this was seen (Gen. xxxix. 1-6). So in Gen. xli. 52 he could say, "God has caused me to be *fruitful* in the land of my affliction." Then we read concerning Joseph in Gen. xlix. 22, "Joseph is a *fruitful bough*, even a *fruitful bough* by a well, whose branches run over the wall" (cf. Ps. i. 2, 3, Isa. lviii. 11). "Like a watered garden," refreshed, and refreshing to others. If as Joseph we are fruitful, we *shall be* a blessing to many. Though Israel are now set aside because

of unbelief, the time will come when they will be *fruitful*, for God's purpose must stand, and Jerusalem shall be a praise in the earth! If Ephraim shall be able to say "I am like a green fir tree," the Lord will be able to say "From Me is thy fruit found" (Hosea xiv. 8). Whatever is acceptable to God is from Him. Oh that He may cause His people in these last days to bear much fruit to His glory.

S. of S. brings before us how the Lord looks and desires fruit, iv. 13-16, vi. 11. Oh to be able to say, as did the bride in chapter vii. 13, "*All manner of pleasant fruits which I have laid up for my Beloved.*" How blessed to be able not only to lay up our treasures in heaven (Matt. vi. 19-21), but to lay up thus for Him, our beloved Lord. Let us seek to live ever in view of seeing Him, Whom our soul loveth. If we *sit under His shadow*, and His fruit is sweet to our taste, we too shall bear fruit unto His glory. We need to be much in His presence. Let us meditate more fully on Gal. v. 22-26. Surely Rom. vi. 22 should encourage. "Being made free from sin, and become servants to God, ye have *your fruit unto holiness*, and the end everlasting life." Such words should stir our hearts to more godliness (see Heb. xii. 11, James iii. 18, Phil. i. 11, iv. 17).

We can test ourselves whether we are among the called of Jesus Christ in the light of the Scriptures. How heart-searching are the words of Matt. vii. 18, "*A good tree cannot bring forth evil fruit.*" Let us take heed. 2 Pet. i. 8 is very clear. "If these things be *in you and abound*, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." See what goes before, and verse 9. May we be willing, and welcome the chastening if thereby we shall be more fruitful, and bring forth fruit even an hundred fold to God's glory. Surely we are solemnized as we see the little fruit that is manifest in our daily life. Oh that God may forgive, and cause us, each one, to be like a fruitful bough, even a fruitful bough by a well, and thereby a blessing to others in these sad and dark days, and all that He may be glorified now, and in the day when we shall *see His glory*, *see the fruit*, and hear our Lord's "well done" for that which is well pleasing.

## THE RIGHTEOUSNESS OF GOD.

There are many even among those who are still unsaved who like to hear about THE LOVE OF GOD, and repeat John iii. 16. Such will listen about THE MERCY OF GOD, and even admit that He is merciful. But when THE WRATH OF GOD is mentioned, this revelation is often rejected, and John iii. 36 is not wanted. Few believe in the wrath of God, although this is as true as His love, and

## Thoughts from the Word of God

7

this will be seen by those who NOW despise God's way of salvation, and the Lord Jesus, Whom He sent to live and die for unjust ones,

If the love of God and the wrath of God are alike facts, so is **THE RIGHTEOUSNESS OF GOD**. This is revealed from heaven, even as His wrath must be (Rom. i. 17, 18). Abraham, who was called **THE FRIEND OF GOD**, said, when God was about to destroy Sodom and Gomorrah because of their wickedness, "SHALL NOT THE JUDGE OF ALL THE EARTH DO RIGHT?" (Gen. xviii. 25). God cannot do otherwise than right, FOR HE IS RIGHTEOUS. As one of His saints of old said, "The Lord is upright . . . there is no unrighteousness in Him" (Ps. xcii. 15). Yet how many in these sad times question God, and imagine Him to be unkind, and even unjust. But God is righteous, and this will yet be seen. How solemn are the words "**THE WRATH OF MAN WORKETH NOT THE RIGHTEOUSNESS OF GOD**" (James i. 20). What a contrast is 2 Cor. v. 21, "That we [those saved] might be made the righteousness of God in Him"—the Lord Jesus. Such have obtained faith in **THE RIGHTEOUSNESS OF GOD** (2 Pet. i. 1). But, alas, many among the Gentiles are, like the nation of Israel, despising the righteousness of God, and seeking to establish their own righteousness (Rom. x. 3). In view of this, how solemn is Isa. lxiv. 6. If any are saved it is through the righteousness of God, and such have naught of which to boast, for God plainly says, in Isa. liv. 17, "**THEIR RIGHTEOUSNESS IS OF ME.**" We have, by nature, nothing but **UNRIGHTEOUSNESS**—God alone is **RIGHTEOUS** in all He is and in all He does, whether in grace, or wrath—and the work of Christ was uniquely righteous. God's judgments are all righteous! When all His terrible judgments come to pass, those who are saved by the precious blood will acknowledge this (Rev. xix. 2, 3). God is so just that He will reward every one according to his or her works (Rev. xxii. 12). The unsaved, at the Great White Throne, will be judged according to their works (Rev. xx. 12). If men are not clothed with God's righteousness, they will be away from Him for ever.

In view of the righteousness of God given to His people, and against His enemies, what about your sins, dear reader? If they remain on you, then the wrath of God will abide upon you. There is no getting away from this solemn fact. God is so righteous He cannot alter even one word of His. Oh, that many may be brought, by the Holy Spirit, to see their unrighteousness, and the Lord Jesus as the Just One, Who died for the unjust, to bring sinners near to God, through His finished work and poured-out blood.

"Not by works of righteousness which we have done, but according to His mercy He saved us." Tit. iii. 5.

## SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—January, 1918.

Day	Numbers	Matthew	Learning	Explain
1	xxviii. 18-31	ii. 11-18	Num. xxxiii. 1	Num. xxix. 39
2	xxix. 1-11	ii. 19-iii. 6	" 2	
3	xxix. 12-22	iii. 7-17	" 3	
4	xxix. 23-34	iv. 1-11	" 4	
5	xxix. 35-40	iv. 12-22	" 5, 6	
6	xxx. 1-8	iv. 23-v. 5	" 7	Num. xxxi. 49
7	xxx. 9-16	v. 6-16	" 8	
8	xxxi. 1-12	v. 17-26	" 9, 10	
9	xxxi. 13-24	v. 27-37	xxxv. 9, 10	
10	xxxi. 25-47	v. 38-48	" 11	
11	xxxi. 48-54	vi. 1-8	" 12	
12	xxxii. 1-12	vi. 9-18	" 13	
13	xxxii. 13-24	vi. 19-29	" 14	Num. xxxiii. 8
14	xxxii. 25-42	vi. 30-vii. 5	" 15	
15	xxxiii. 1-16	vii. 6-20	" 23	
16	xxxiii. 17-37	vii. 21-29	Matt. vii. 13	
17	xxxiii. 38-49	viii. 1-9	" 14	
18	xxxiii. 50-56	viii. 10-17	" 15	
19	xxxiv. 1-15	viii. 18-27	" 16	
20	xxxiv. 16-xxxv. 8	viii. 28-34	" 17, 18	Num. xxxv. 28
21	xxxv. 9-25	ix. 1-9	" 19, 20	
22	xxxv. 26-34	ix. 10-17	" 21	
23	xxxvi. 1-13	ix. 18-25	" 22	
24	Deut. i. 1-8	ix. 27-35	" 23	
25	i. 9-18	ix. 36-x. 6	" 24	
26	i. 19-31	x. 7-20	" 25	
27	i. 32-46	x. 21-31	" 26	Matt. xi. 25, 26
28	ii. 1-8	x. 32-42	" 27	
29	ii. 9-15	xi. 1-11	" 28, 29	
30	ii. 16-29	xi. 12-19	ix. 36	
31	ii. 30-37	xi. 20-30	" 37, 38	

Again we would encourage ourselves and "one another" to value the priceless words of God, and to show our valuing by study, meditation and learning, all "in the Holy Spirit," and coupled with godly *obedience*. It is not enough to read Scripture, we need to hear His voice therein (Prov. vi. 22).

## NOTES ON SOME MEMORIZED VERSES.

Num. xxxiii. 1-10.

God is deeply interested in all His people. How refreshing is this thought. Hence the psalmist could pray concerning his tears (Ps. lvi. 8). It is beautiful to note verse 2 with Mal. iii. 16. All our lives are before Him Who telleth the number of the stars. Such knowledge is too wonderful for us, but the link of God's greatness and love is a real one. Their journeyings and the writing were alike "by the commandment of the Lord" (see ix. 23, x. 11-13). "They departed from Rameses"—a simple record of mighty and delivering love. "After the passover,"—the sacrifice was the basis of separation. "An high hand"; God's hand (Ex. xv. 6): redemption with might joined to redemption with blood (the Hebrew word *gaal*, for redeeming, suggests this aspect). 4, "All." The



firstborn were the chief of all their strength (Ps. cv. 36), and their gods were their delight. 5, Succoth, booths, pilgrim life begun. 6, The wilderness a necessary part of separation. 8, 9, The bitterness of Marah, *then* the preciousness of Elim: do we value *varied* experiences? If our joys depends on our 'circumstances' we are not learning God's lessons through our circumstances: He does not give His people a one-sided spiritual education.

#### Num. xxxv. 9-15, 28.

Notice xxxv. 2. An inheritance that ever reminded them the Lord was their inheritance (cf. Num. xviii. 20-24, Ps. xvi. 5), and that they were responsible to glorify Him among others. Among their cities were those for refuge, presenting a picture of Christ, Who is greater than all. The *number* of the cities sets forth His *finished* work (cf. Ex. xx. 9), their accessibility shows His wondrous accessibility to those who have a sense of *need*. And those in danger of death were welcome, but such are the ones whom Christ saves, *yes* those who are themselves dead in sins. The word used for "refuge" implies a place of "restriction," and verses 25-28 show that the protected one was kept to the city. This not only hints our greater security and freedom in the Lord, (for the antitype always excels the type), but it also emphasizes the dispensational position of old-time saints. They were waiting for the death of the true High Priest, hence they received a spirit of servitude (cf. Heb. ii. 15), but the *freedom* of believers is now made clear. The avenger of blood has nothing more to say (John v. 24, Rom. x. 4). Heb. ix. 15 helps our meditation, and Rom. iii. 25 marg: distinguishes the "sending *aside*" of sins in the old dispensation, because of the work of Christ anticipated, and the "sending *away*" now (Heb. ix. 22, the word "remission" is "forgiveness," and has this signification, see Ps. ciii. 12; well may the same psalm say, "Bless the Lord, O my soul.").

#### Matt. vii. 13-29.

We must not pick out certain parts of this Address on the Mount and leave out others. The message is one whole. A one-sided socialism may utter Matt. vi. 19, but forget the equal command of verse 20. Thus some may imagine a universal brotherhood, but set on one side the separating words "Enter ye in at the *strait* (narrow) gate": the Lord's testimony is clearly against universalism. "*Few* there be who find it" is parallel with "Fear not, *little* flock"; a minority is not necessarily spiritual, but a majority, in this evil age, is necessarily unspiritual, and evil. 14, "Find," because themselves "*found*" (Luke xv. 4, 5). 15, Hypocrisy is common; let us "*beware*." 16-20, Fruits, not merely words, are the test; have *we* the

fruits of righteousness? Are our *actions* well pleasing to the Lord? 'Tis not "I have professed Christ for ten years," or "I am a member of this or that denomination." What are *your* fruits? The tree is known thereby. 21, A further aspect against mere saying. Yet in another aspect *words* are very resultful (Matt. xii. 36). "He that *doeth*": the form of the verb implies continuance and a characteristic. "The will," John vii. 17. 21, 22, "Lord, Lord": the *repeated* word twice yet! Beware of talkativeness, Though evil spirits were hindered from thus speaking (1 Cor. xii. 3), untruthful men *could* ever use the word "Lord" glibly. 23, "Ye that are characterised by working the lawlessness," this word implies disobedience, and denial of the Lord's authority; how easy it is to say "I was led thus" instead of following the Lord's laws. 24-27, see Ezek. xiii. 1-16. 24, 26, *His* house: we have a real responsibility; there is an abiding in the results of personal actions, 1 Tim. vi. 19; but thanks be unto God for the other "house" aspects of John xiv. 2, 2 Cor. v. 1, because of unmerited grace. 28, "Astonished," yet how few believed. 29, "Authority": a contrast of manner with professionalism: may this be realised when we speak from the Lord (Jer. xliii. 22).

#### Matt. ix. 36-38.

The tenderness and sympathy of Christ are very beautiful, e.g. Luke vii. 13, John xi. 3-5, Matt. xxiii. 37, Luke xix. 41, 42. We think of Matt. xi. 28-30, 2 Cor. x. 1. How wondrously the Lord of glory is manifested in His condescending love. "The multitudes": how many followed Him awhile. "As sheep having no shepherd": "their own shepherds" pitied them not (Zech. xi. 5); these were not real shepherds, but thieves and robbers, as John x. 1-8 shows. Christ was an absolute contrast with the hireling. 37, The figure changed, cf. John iv. 35-38. Everything called forth the beautiful character of the Lord Jesus. "The harvest is much": how encouraging are these words; the Lord shall have a great number whom no man can number. "The labourers are few"; it is not easy to "labour"; the Lord has no scope for idlers; service is a strain. 38, "Pray ye therefore" precedes "go"; a praying people are prepared for further activity (Acts xiii. 1, 2). If human wisdom decides there will be a sad failure. Pray, and let the Lord mark out, and to Him shall be the glory. "Send forth" is "cast out"; the word implies "might," and also that, like Moses, they have a deep and hesitating sense of their own weakness. "His harvest," cf. "His wheat" in iii. 12; how precious to belong to the Lord, and also to realise that the work is His. Though He deigns to use us, He does not depend on us, but we depend on Him.



# THOUGHTS FROM THE WORD OF GOD

A MONTHLY  
HERALD OF  
THE TRUE  
MESSAGE.

"Thy Word is Truth"  
JOHN 17:17

Vol. xviii. No. 2.  
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FREE.

A magazine, as the Lord enables, setting forth His love, and His will, according to His gracious emphasis of this upon our hearts. Hence with a desire to realize and urge unfettered and unsectarian devotion to Himself. We cannot acknowledge God's universal Fatherhood, but we long that His real children, born again, may do as He has said.

EDITED BY  
PERCY W. HEWARD.

"Holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." Heb. iii. 1.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the children of God." 1 John iii. 1, lit.

"The disciples were called Christians first in Antioch." Acts xi. 26.

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

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"Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father." Gal. iv. 6.  
"Unto us which are saved."

1 Cor. i. 18.  
"Called to be saints." Rom. i. 6, 7.

"Be thou an example of the believers." 1 Tim. iv. 12.

"My sheep hear My Voice, and I know them, and they follow Me." John. x. 28.

"Christ . . . loved the church, and gave Himself for it . . . that He might present it to Himself a glorious church." Eph. v. 25

For Financial Arrangements see Leaflet.\* 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. "Hitherto hath the Lord Helped us"; Free on Application. Meeting Rooms, &c. All arrangements, "If the Lord Will," 61, Upton Lane, Forest Gate, London, E. 7.—The Lord's Day, 11, 6.30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Waiham Green, S.W. 6.—The Lord's Day, 11, 6.30 Thurs: 8; East London Testimony, adjoining 35, Cambridge Road, E. 1, and 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.

Much could be said concerning the grace and power of God in the salvation of His people. We long that many who read these lines may confess how it is of His sovereign love alone they are among the called of Jesus Christ. The smallest thought of human merit, however indirect, hinders, even if it does not quite paralyze, praise. God loved because He loved: Christ died in absolute love: there is no reason outside the covenant love of God, why the Holy Spirit should quicken. "The flesh profiteth NOTHING," and the Spirit of God blows on the goodness of the flesh (Isa. xl. 6, 7). Man is utterly unacceptable.

This humbling aspect of truth, cutting at the root of pride, we are caused, and thankful, to declare. If, dear reader, you rejoice therein, you will surely desire to praise Him more, and will you not please Him more?

"All Things are Yours." 1 Cor. iii. 21, 22.

Shall we cling to earth's vain treasures  
When in Christ we all possess?  
Seek ne'er satisfying pleasures  
When our Lord has deigned to bless?  
Oh the emptiness earth offers!  
Gilded tinsel, worthless toys!—  
Those who are of saints the scoffers  
Never knew their solid joys.  
Shall we covet? 'Tis forbidden!  
Shall we boast?—It is a sin!  
We have grace, revealed and hidden,—  
More each day to enter in.  
Christ is ours, and Him possessing  
We have more than all indeed,  
And His changeless love confessing,  
We would own He meets each need.  
Praise befits believers ever,  
Murmuring never suits a saint,  
In God's grace we would endeavour  
Now to banish all complaint!  
Rich with riches past all counting  
We would glorify His Name,  
And our praise, still upward mounting,  
Would our glorious Lord acclaim.

## WORDS OF ENCOURAGEMENT.

The Lord has been pleased to reveal Himself by many precious names, each one shows something of the fulness of His glorious character. We little realize how glorious He is, yet it is our privilege if we have tasted that He is gracious, to continue this tasting more and more. Then shall we be able to say to others, "O taste and see that the Lord is good" (Ps. xxxiv. 8). Levi's tribe, and Aaron's family especially, were granted to know many of the Lord's gifts. They had the untold advantages linked with possessing Him in peculiar measure. Hence the wonderful words, "And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy Part and thine Inheritance among the children of Israel" (Num. xviii. 20). Again, "The priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel; they shall eat the offerings of the Lord made by fire, and His inheritance. Therefore they shall have no inheritance among their brethren; the Lord is their Inheritance, as He hath said unto them" (Deut. xviii. 1-2). Yet further, "Only unto the tribe of Levi He gave none inheritance; the sacrifices of the Lord God of Israel made by fire, are their inheritance, as He said unto them" (Jos. xiii. 14). Nor are these the only passages. Is not the lesson clear? If we have Christ, we need not seek the things of earth! If we have heavenly blessings we must be prepared to lose the advantages of earth. But *He* is Altogether Lovely: oh to love Him more!

## "BONES" IN SCRIPTURE.

DEAR BRETHREN IN CHRIST,

It is a good thing to ponder ALL the words of the Lord, for they are all pure. There is no dross whenever God speaks. Oh that we may thank Him more for all His revelation. It is well to give thanks: lack of praise shows lack of love: it is easy to have "gray hairs" in this, or other parts, of godly living and yet not to know the sad fact (Hos. vii. 9). What a mercy are the faithful wounds of a friend. And "Whom the Lord loveth He chasteneth." The mindful care of our Heavenly Father is very wondrous. He Who telleth the number of the stars also bindeth up the broken in heart. And not only does He look after us spiritually; He knows our frames physically,—far more intimately than any doctor,—and He is pleased to take an interest in the very hairs of our head. Oh the depth, and height, of His love. In EVERYTHING by prayer and supplication with thanksgiving His people should make their requests known unto Him. Our prayerfulness will not burden Him

(Song ii. 14). The words of Isa. xlii. 24 are very solemn in this connexion;—"Thou hast made Me to SERVE with thy sins, thou hast WEARIED Me with thine iniquities." If we ASK much, we shall not be rejected, but if we ask NOT, we are disobedient (John xvi. 24, Matt. vii. 7). If we ask AMISS we cannot expect to receive (Jas. iv. 3). God delights to be honoured, trusted, proved! Our unbelief is often a hindrance; our faith is the prepared channel of blessing. Faith has an uplifted hand to plead, an open hand to receive, a closed hand to grasp, and again a full uplifted hand to give acceptable worship. Unbelief is presumption; faith is the reverse of unreasonable.

It is worthy of notice that the bone of Adam is specially before us, the Hebrew word also suggesting "substance," and implying REALITY (Gen. ii. 23). The spiritual instruction wrapped up in the "building" (Gen. ii. 22 marg.) of Eve, or shall we not rather say "Isha" (Gen. ii. 23 marg.), is very definite. The Lord's people are a SUBSTANTIAL company, and in the light of this verse we see new meaning in the precious words of Ps. xxxiv. 20 concerning the "Righteous One"—"He keepeth all His bones, not one of them is broken." The Lord's redeemed WILL BE presented to Him (cf. Ps. cxxxix. 16), there will be a glorious church, not having spot or wrinkle or any such thing. The purpose of God will not be broken. There will be no empty seats at the marriage supper of the Lamb.

A strikingly contrasted use of the language of Gen. ii. is found in the words of selfish Laban, "Surely thou art my bone and my flesh" (Gen. xxix. 14). But there is a deep and precious parallel, an UNDERLYING parallel in 2 Sam. v. 1, xix. 12, 13, 1 Chron. xi. 1 (distinguish Jud. ix. 2): the relationship of Adam to his wife, and of David to his people, combine with many other close relationships to set forth SOMETHING of the mystic (yet real) unity of Christ and His own, wherein they have infinitely more than Adam lost! It is a marvellous thing to see God's overruling of sin. Our possessions in Christ are far higher than innocence, and an earthly garden, and the personal intimacy which Adam possessed. We are made the very righteousness of God in Christ. Oh what praise befits those who are made nigh!

We have noticed Ps. xxxiv. 20, but must not overlook Ex. xii. 46, Num. ix. 12. The two passages show that the Righteous One became the Passover, and that if He had not been righteous He could not have become the Passover. John xix. 36 definitely applies this Messianic prophecy; and we admire the restraining power of God upon Roman soldiers, and understand more fully the language of John x. 17, 18 "I lay down My life that I might take it again; no man taketh it from Me." The Lord Jesus was, indeed, put to death, but He

WILLINGLY died, and gave up the ghost as the climax of His OBEEDIENCE; and moreover, He died as the only One Who could be made a curse for sinners, beneath the awful wrath of God because of a broken law. Men cannot understand the cry of Ps. xxii. 1; they think of physical pain alone. But He took judgment.

The perfection of Christ is thus brought out by the hint that His "bones" needed no breaking—His substance was essentially free from sin. In Ps. li. 8 David emphasizes his need, and humbly emphasizes himself as the contrast with the Passover, needing the application of the blood of Another ("purge me with hyssop" 7, cf. Ex. xii.), and Num. xix. 16, 18 would illustrate this stress on man's iniquity working in his whole life and being. Hence the judgment on the evil altar of Bethel was thus described—"Upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee" (1 Kings xiii. 2, 2 Kings xxiii. 20 also 14, 2 Chron. xxxiv. 5, note Jer. viii. 1). Matt. xxiii. 27 bears its witness in this connexion, and may allude to Josiah's faithful and firm action.

Though the Lord Jesus alone stands forth as the Spotless One, without any blemish, His people, made righteous by grace, are an object of such wondrous and loving interest that we may well pause and admire this grace bestowed. And our minds are turned to resurrection, for in resurrection He said, "A spirit hath not flesh and bones, as ye see Me have," indicating that the Divine care of the believer's body is linked with the realization of that nucleus which will be joined with the "house" given (2 Cor. v. 1, 2, 1 Cor. xv. 37, 38). Gracious, indeed, is the lovingkindness of our God, and our hearts would be filled to overflowing with praise. We notice Joseph's faith, suggestive of the return from Egypt, and of resurrection, in Gen. i. 25—"Ye shall carry up my bones from hence." That this was said in faith we know on the testimony of the Holy Spirit (Heb. xi. 22). Hence we are not surprised at the repeated mention, Ex. xiii. 19, Jos. xxiv. 32. Oh that our every word and action may be more marked by faith. Possibly, the emphasis on resurrection will become much more evident as we notice the care for the bones of others who knew the Lord, after their death (2 Kings xiii. 21, xxiii. 18), even as the watching over the body of Moses, though the reason on that occasion may have included the transfiguration.

Apart from Ezekiel, with the beautiful view of a mighty change in a valley full of dry bones, the books of Job and Psalms mention "bones" most frequently. In the light of Luke xxiv. 39, and the gleams of resurrection in the book, Job. ii. 5 seems very suggestive. We little realize the painful experiences through which he passed (xix. 20, xxx. 17, 30) but from the standpoint of "afterward"

(Heb. xii. 11), we see "the end of the Lord; that the Lord is very pitiful and of tender mercy" (Jas. v. 11). And we give thanks unto Him Who doth not willingly afflict, and Who "blessed the latter end of Job more than His beginning" (xlii. 12). The record is for our encouragement (Jas. v. 10).

The psalmist knew intense feeling. Hence we read "Have mercy upon me, O Lord; for I am weak: O Lord, heal me; for my bones are sore vexed" (vi. 2), "My bones are consumed" (xxxii. 10), "When I kept silence (i.e. from confession and prayer) my bones waxed old through my roaring all the day long" (xxxii. 3), "Neither is there any rest in my bones because of my sin" (xxxviii. 3), "With a sword in my bones mine enemies reproach me" (xlii. 10). It is very natural that as Satan acted on the body of Job and was permitted to use a thorn in the flesh against Paul, so he still seeks to use the very bones of God's dear people to hinder their spiritual joy and true activity; but we must not overlook that God permits all and His gracious and wise chastening is through the physical frame. This is seen in li. 8 (cf. Isa. lviii. 11) "Make me to hear joy and gladness; that the bones which Thou hast broken may rejoice" (a deep contrast with liii. 5). And we have the aspect of His blessing thereby (Prov. iii. 8, xv. 30, xvi. 24, Isa. lviii. 11). It is plain that such a verse as Ps. xxxii. 3 cannot apply to the Lord Jesus, but we have inspired warrant for beholding Him in Psalms xxii and cii. May we not, therefore, notice His intense agony in verses 14 and 17 of the former, and 3 and 5 of the latter? He, the true Israel, took the judgment of Israel's sin, and ours, and illustrated in this connexion Lam. i. 13, though He was personally undefiled, and altogether glorious. Our mind returns to Exodus xii. Though the bones of the Lamb were unbroken, it was "roast with FIRE" (9). Such wondrous love to sinners cost Him so much, but He never shrank, never drew back. Having loved His own that were in the world, He loved them unto the end (John xiii. 1).

The way in which God caused His servants to FEEL their message is seen in Jer. xx. 9, xxiii. 9. We little realize how earnest we SHOULD be. The facts of sin, salvation, eternity, life, judgment, call for a deeper solemnity, and without this we cannot please God. Hab. iii. 16 confirms our setting forth a holy consciousness of the majesty of our God.

We have looked more than once at Psalm li. It is linked with xxxii, and BOTH mention the bones. But it is not only personal; it describes Israel's future repentance, when they will be humbled to enter into the words of Isaiah liii. They were guilty, as a nation, of spiritual whoredom, and followed this by killing One infinitely beyond the mighty man Uriah the Hittite. But God will be pleased to claim them as His, and to cleanse them,

and the broken bones (Jer. i. 17), and the scattered bones (Ps. cxli. 7) shall be brought together. The nation shall be born at once, and all Israel shall be saved (Rom. xi. 26 with Ezek. xxxvii. 11), i.e. God will pardon those whom He reserves (Jer. i. 20), and raise up from the deadness of sin (Rom. xi. 15). Oh that believing hearts may rejoice in this proof of His unchanging faithfulness, and pray fervently for the peace of Jerusalem, and the salvation of the people so long scattered and peeled (Ps. cxxii. 6, Rom. x. 1, Isa. xlviii. 7).

Yours in the Lord Jesus, by grace,  
PERCY W. HEWARD.

### THE CHILDREN'S COLUMNS. GOD'S LOVE AND FORBEARANCE.

**I**T is always a joy to write about the wonderful love of God. God so loved the world (Jews and Gentiles) that He gave His only begotten Son, that whosoever believeth in Him should not perish, but "have everlasting life" (John iii. 16). This verse is often quoted, even by those who reject the truth, and despise the Lord Jesus. Yet it is quite true that God loved sinners, but that He should so love them is amazing. And His people know that *while* they were still sinners He loved them. Rom. v. 8 clearly says, "God commendeth His love toward us, in that while we were yet sinners, Christ died for us," yes for sinners!—though many neither like the name, nor believe they are such. But God's word is all true, and those who can say "the Son of God Who *loved me* and gave Himself for me" (Gal. ii. 20), marvel that any can doubt His love. We are told in Jer. xxxi. 3 that God loved Israel with an everlasting love. He loved them, not because they were many, or great for they were few, and not great at all, but God loved them because He would (Deut. vii. 7, 8). And God has set His love upon a great multitude whom no man can number, out from all nations, and such can say "We love Him because He first loved us" (1 John iv. 19). We see God's love throughout the Holy Scriptures from Genesis to Revelation. One could fill many books about the wonderful love of God, and never exhaust the subject, for God's love is so vast. We read in Prov. viii. 17 that God says, "I love them that love Me, and those that seek me early (or earnestly) shall find Me." But God always loves first, before any, whether young or old, can love Him. God's love is so manifest in that He gave the Lord Jesus to die for those who deserved naught but hell. He was the Just One, Who died for the unjust—died for those who were His enemies. Herein is *love*, not that we loved God, but that He loved us, and sent His Son to be the "Propitiation for our sins" (1 John iv. 10). Oh God's *love* is indeed wonderful. Yet how few really thank Him for such *love*, and

for all His goodness and tender mercy over all His works. No tongue or pen can express fully the love of God shown forth to guilty sinners. It is such a vast subject that we can only enter into such a little of what the love of God really is. We think about the words "*God is Love*" (1 John iv. 16), and they are so full of blessing. But there are some who imagine that because *God is Love* He will not punish sinners. They forget God is also righteous, and therefore just, and He must punish sin. We see the terribleness of sin, by what it cost to redeem sinners from their sins. And though God is longsuffering, He will do all that He has written. See what God's servant Paul said, "And thinkest thou this, O man . . . that thou shalt escape the judgment of God, or despisest thou the riches of His goodness and *forbearance* and longsuffering" (Rom. ii. 3, 4). God is Love, and I want my dear young readers to know this, as well as those who are older, and to prove, as some of us have, the wonderfulness of such love. But do not for one moment imagine that because God so loved, and gave His Son to die for His enemies, that He will overlook one sin, see Num. xxiii. 19. God cannot go from His word, and though He waits in mercy, and bears with those who dare to speak against Him, yet His day of recompense is surely coming. In Rom. iii. 25 we read "*Through the forbearance of God.*" Verses 23 and 24 prepare for the 25th. None would have been saved but for God's love and forbearance. Yet the time will surely come when His wrath will be poured upon those who have despised His goodness and longsuffering. It will be dreadful then for all who are unsaved. May God, in His wonderful love, cause not a few who read these messages to see their sins, and to see the Lord Jesus as the only Saviour of sinners, and their own Saviour, even now.

God's love, and forbearance, so many forget,  
For sinners are evil, on evil are set,  
Yet God in the heavens, in mercy and grace,  
Holds back His fierce anger, till more seek His face.

God's love, and forbearance, His goodness as well,  
To those who are sinful, deserving but hell—  
'Tis seen in His mercy that some are still saved,  
Whom Satan had blinded, whom sin had enslaved.

God's love, and forbearance, are seen all around,  
His tender compassion, for "lost" ones are "found,"  
Such trust in His mercy, as He hath decreed,  
And now in Christ Jesus from judgment are freed.

God's love, and forbearance! 'Tis wondrous to see  
How God in His mercy saves sinners like me,  
Brings lost ones from darkness to dwell in His light,  
And all for His glory, and by His own might.

God's love, and forbearance, His own would confess,  
For they "in Christ Jesus" salvation possess,  
In mercy He saved them, He sent from above  
The Saviour of sinners, to shew forth His love.

God's love, and forbearance, will not last for aye  
Toward those who despise: they will know in that day  
That God Who is righteous, longsuffering too,  
Will do what is written, His judgments are true!

**"AS MANY, WHICH CORRUPT THE WORD OF GOD." 2 Cor. ii. 17.**

**A FEW WORDS WITH YOUNG BELIEVERS, AND OLDER ONES TOO.**

By the grace of God, I want to make clear the solemn fact that the child of God must be "on guard" against corruptions of His truth. But herein is a difficulty. Can "babes" discern everything? Surely in these days, they are in great peril. *But the Lord does not fail.* He Who of old spoke of ordaining strength and perfecting praise out of the mouths of babes and sucklings (Ps. viii. 2, Matt. xxi. 16), still works. But there must not be self-confidence, and self-esteem. "*The meek will He guide in judgment, and the meek will He teach His way*" (Ps. xxv. 9). The humble believer will be kept. Let each young Christian be afraid of any interpretation which "apologises" for a departure from God's truth, or which tends to obscure the plain and definite testimony, of His words of power. Be simple enough to believe exactly what the Lord has said! Do not be willing to explain it away, to make the narrow path a little broader and easier.

The word for "corrupt" here used by the Holy Spirit is a peculiar one. It signifies the action of a dealer in provisions who dishonestly "adulterates." To mix water with milk would be fraudulent. That is the meaning! Beware of mixtures! Almost all false teachings contain some parts of truth. They seek to make error palatable to a larger number in this way. It is so easy to "tone down" God's plain testimony, and to modify it. But the apostle shows how grievous this is. It was his delight to emphasize Christ, and to be a sweet savour of Christ unto God the Father. The effect upon men was not his primary thought. To some the truth is ever "the savour of death unto death" (2 Cor. ii. 16), but herein is no reason for altering it. The earlier epistle contains a similar message, "The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the Power of God, and the Wisdom of God" (1 Cor. i. 22-24). To suit the gospel to the sinner's wishes is to make it unsuitable to the sinners' need.

Again, therefore, I would say, "Cling to the Words of God, as they stand." Do not try and get away from this passage or that passage. If they reprove you, receive with meekness the engrafted word (Jas. i. 21). You do not want to try and blend Christ and Belial. You do not want Christ and philosophy. Your spiritual food is "Christ," and your life must make known "Christ."

Even if manifestly dangerous error is not taught, anything that "tones down" the truth of God removes the fragrance of Christ. A little less

emphasis on the sterner words which He uttered may seem so plausible, but it loses the privilege of glorifying Him. Christ in His right position, His words in their relative emphasis:—here is your need, and nothing, NOTHING, NOTHING else can fill this need. There is no substitute for Him. There is no substitute for His doctrine (2 John 9, 10).

**"The Lord hath been mindful of us" (Ps. cxv. 12).**

**"He will ever be mindful of His covenant" (Ps. cxi. 5).**

**"I will never leave thee, nor forsake thee" (Heb. xiii. 5).**

God "His own" will not forget,  
Though they fail, and sometimes fret,  
He will keep them in His way  
Guard and hold them day by day.

God His chosen will not leave,  
Though they fail, and still oft grieve,  
Yet in mercy He doth keep,  
For His love is vast and deep.

God His own will never fail,  
For His words must yet prevail,  
They shall stand for aye, endure,  
Every word is fixed and sure.

God His chosen ones will guide,  
Keep them near whate'er betide,  
Give them grace, sufficient too,  
Bring them all their trials through.

God His people will direct,  
They His guidance should expect,  
Ever should acknowledge Him,  
And His precious words esteem.

God His chosen ones doth bless,  
In the Lord their Righteousness,  
Every need He will supply,  
Nought of good will He deny.

God will bless; then why should we,  
Not be satisfied, and see  
God's good hand with us always,  
And Himself adore and praise!

**"Enoch walked with God 300 years" (Gen. v. 22, 24, 1 John i. 7).**

**"Noah found grace in the eyes of the Lord" (Gen. vi. 8, Ex. xxxiii. 13, 14).**

**"Abraham believed God" (James ii. 23, Mark ix. 23).**

## SUGGESTIONS FOR PRAYER.

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

1. For the Lord's glory through these pages, and in the lives of His people who circulate, that He may not be dishonoured.

2. For homes full of the fragrance of the Name of Christ—as ointment poured forth (Song i. 3). "The house was filled with the odour of the ointment" (John xii. 3).

3. For the Lord's work among Jews and Gentiles, and especially we think of Chinese and Indians brought across our path, yet we would not forget others brought across the path of others. Prayer must be unselfish.

**"Pray ye therefore." Matt. ix. 23.**

## TALKS ABOUT PRESENT-DAY NEEDS.—2.

### POWER IN PRAYER.

**H**AVE we not often been encouraged by the words "Elias was a man subject to like passions as we are, and he prayed earnestly!" See James v. 17. Surely 1 Kings xvii. 1 gives a key to his power in prayer. He stood in God's presence (Jer. xxiii. 22) hence his prayer was according to God's will, and was answered. If only we walked with God, in the fellowship of His beloved Son, He would give us the prayers to pray, and they would be in the Holy Spirit (Jude 20), and effectual because inwrought by God. Let us mark the words, "The effectual fervent prayer of a *righteous man* availeth much." If our prayers are to be heard and answered in God's mercy, there must be godly living. 'Tis the same in 1 Tim. ii. 8. There must be the lifting of "*holy hands without wrath and doubting.*" If we regard iniquity in our heart the Lord will not hear us (Ps. lxi. 18). How heart searching are such words. Oh that we may be humbled before Him as we see the many failures in our prayers, because our daily life is often not well-pleasing unto Him, Who is ever ready to forgive, and to quicken us in His way. We need this quickening, that we may walk near to Him, and there may be in prayers more power. We ask and receive not. Why? Because we ask amiss (James iv. 3). 'Tis so easy to ask amiss. May our gracious God forgive, and enable us by His grace to be more earnest. If our prayers are to be intensely earnest, we must be so! We read that our beloved Lord in the garden, "being in an agony (conflict) *prayed more earnestly*" (Luke xxii. 44). Let us seek to be more like Him in this, as well as in all else,—in His patience and gentleness. If only we were more like Him—the Meek and Lowly One—what lives ours would be, and what power we should have in prayer, and all that God might be glorified! For if we desire ought else there must be failure in prayer as well as in all our life. We little realize how much depends on a close walk with God. Abraham, the separated one, could plead with God for Sodom (Gen. xviii. 23, 32). As in James v. 16 we see how a *righteous* one could pray, in Gen. xviii. we notice how God said He would have spared Sodom if there had been ten *righteous* in that city (Prov. xv. 8, 29). May we see, perhaps as we never have before, how God's dear people should be helpful to the land where He has placed them. Have we not failed to pray for this country, so long favoured, favoured with an open Bible? Let us seek to pray that God will still be gracious, and cause many to acknowledge Him. There are many encouragements to prayer; see Heb. xi. 6. "God is, and He is (becomes) a Rewarder of them that diligently seek Him." Matt. vii. 7, "Ask, and ye shall receive;

seek, and ye shall find; knock, and it shall be opened unto you." Oh that saved ones, in God's mercy, and for His glory, may be intensely earnest. "But let him *ask* in faith, nothing wavering," says James i. 6. "Let him *ask* of God That giveth" (verse 5). How wonderful that God should give, and give so bountifully to His people (Jas. i. 17). The Lord Jesus said "If ye shall ask anything in My Name, *I will do it*" (John xiv. 14, see verse 13). "Whatsoever." How much there is to spur us on to pray more earnestly both for ourselves and for others. Yet how we fail to pray "the prayer of faith" (Jas. v. 15) with "the faith of God" (Mark xi. 22 marg.). If only we walk with the Lord in our daily life, and have power in prayer when alone with God, what power there will be in united prayer! What lifting up of holy hands there will be, and looking up for answers to prayer! Oh that God may work and revive His people, giving them the spirit of prayer, of grace and supplications! If only we had more faith in God how wondrously He would work! "This is the confidence that we have in Him, that if we ask *anything according to His will*, He heareth us; And if we know that He hear us whatsoever we ask, *we know that we have the petitions that we desired of Him*" (1 John v. 14, 15). And 1 John iii. 22 says "And *whatsoever we ask*, we receive." Why? Because we keep His commandments, and do those things that are pleasing in His sight." Matt. xxi. 22 is plain, "And *all things, whatsoever ye shall ask in prayer, believing, ye shall receive.*" How many "shalls" God has been pleased to give with reference to prayer. Why do we so fail, and why are our prayers so powerless? May the words impress us, "If ye have faith and *doubt not.*" 'Tis easy to doubt. May we be watchful, and humble. We pray for godly homes and saved families, yet we do not see them. We pray that the children may be saved while young, but many are growing up so careless. We pray for unity among believers, yet there is disunity. We pray for the land in which God has been pleased to place us, and we see strife everywhere. Oh that we may be humbled and bowed before God, and acknowledge *our* failures, and seek to walk in the light of the Lord, so that our lives may be now in keeping with the Scriptures, and that for God's glory there may be more power in prayer in these last days. God has done great things in answer to the prayers of His people, but He will do greater, if His redeemed agonize in prayer for His glory. May we know what it is to have power with God and prevail (Gen. xxxii. 28, Eph. iii. 20).

The passing moments remind us of the solemn privileges which God's people have now. In eternity they will praise God more fully: in eternity they will be free from sin. But their "opportunity" for spiritual victory over sloth, and for holy determination in the knowing and doing of His will, **AMID ALL THAT WOULD HINDER**, will then be gone.

## WHERE IS THE PROMISE OF HIS COMING ?

THERE are two questions in God's word, dear reader, which have been much on my mind of late. They are both solemn. But however solemn the truth of God is, and though it may not be wanted by some, we dare not hold back any portion of the Scriptures, for all will come to pass in God's time and way. Knowing this, how can we be otherwise than earnest about those who are *still*, as we too *once* were, "dead in sins" and far off from God !

The question at the heading of this message should cause *trembling* to many. To begin with, it shews the greatness of God. He knew that scoffers would say in these last days, "Where is the promise of His Coming ?" (2 Pet. iii. 3, 4). God is so terribly great, and He not only knows the present thoughts of man, but knows all they *will* say. Surely this should cause sinners to tremble, and though men may mock about the coming again of the Lord Jesus, He *is coming* as surely as He *came* the first time to die for sinners. He will come at the appointed time to take His people to Himself. But His Coming will be dreadful for those who despise Him, and the words of the Living God. Such will call to the rocks and mountains to hide them from His presence. How terrible ! Oh that God in mercy may work, by His Holy Spirit, and cause some to tremble before Him *now*, before it is too late. For while the coming of the Lord will be joy to His redeemed people, it will be fearful for all others. Now I should like to take the other question, *not* what men will say, but what God has written through His servant, by His Spirit. The first part of the verse says, "If the righteous scarcely (with difficulty) be saved." 'Tis not easy to walk in God's path, though many *imagine* they are saved. Then comes the question "Where shall the ungodly and the sinner appear ?" They will appear before God not as Father, but as Judge at the Great White Throne of Rev. xx., where their own works will condemn them, and they will be unable to make any excuse, but be speechless before a righteous God. Do you ask if this is really true ? Yes, dear reader, every word is true, and God will not fail, will not fail in judgment. If you only knew and felt what God has written in the Holy Scriptures, you could not rest until you knew that your sins were forgiven ! The judgments of God are so real, and we dare not hide this from you. But God in mercy waits, and still welcomes poor sinners, who trust in the poured-out blood of His beloved Son, Who gave His life a Ransom for "many." If among the "many" drawn to Him, how thankful you ought to be, and concerned about others.

## SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—February, 1918.

Day	Deuteronomy	Matthew	Learning	Explain
1	iii. 1-9	xii. 1-9	Deut. iii. 23, 24	
2	iii. 12-20	xii. 10-21	" 25	
3	iii. 21-29	xii. 22-30	" 26	Deut. iii. 24
4	iv. 1-10	xii. 31-37	" 27	
5	iv. 11-19	xii. 38-45	" 28, 29	
6	iv. 20-31	xii. 46-xiii. 9	vii. 6	
7	iv. 32-40	xiii. 10-17	" 7	
8	iv. 41-49	xiii. 18-30	" 8	
9	v. 1-15	xiii. 31-48	" 9	
10	v. 16-29	xiii. 44-52	" 10	Deut. vi. 7
11	v. 30-vi. 9	xiii. 53-xiv. 2	" 11	marg :
12	vi. 10-19	xiv. 3-14	viii. 1	
13	vi. 20-vii. 6	xiv. 15-27	" 2	
14	vii. 7-19	xiv. 28-36	" 3	
15	vii. 20-viii. 4	xv. 1-9	" 4	
16	viii. 5-20	xv. 10-20	" 5	
17	ix. 1-11	xv. 21-31	" 6	Deut. x. 1-5
18	ix. 12-22	xv. 32-xvi. 5	x. 1	
19	ix. 23-x. 5	xvi. 6-20	" 2	
20	x. 6-16	xvi. 21-28	" 3	
21	x. 17-xi. 7	xvii. 1-9	" 4	
22	xi. 8-17	xvii. 10-21	" 5	
23	xi. 18-25	xvii. 22-27	Matt. xvii. 22	
24	xi. 26-xii. 3	xviii. 1-11	" 23	Deut. xii. 16
25	xii. 4-14	xviii. 12-22	" 24	23, 24
26	xii. 15-25	xviii. 23-35	" 25	
27	xii. 26-32	xix. 1-9	" 26	
28	xiii. 1-11	xix. 10-22	" 27	

## NOTES ON VERSES SUGGESTED FOR LEARNING.

It is a privilege to have the Scriptures: it is a privilege to use the Scriptures: it is a privilege to know the Scriptures. "Learning" is not "naturally" easy to everyone, but it is an opportunity for earnest and loving effort. The very difficulties may be rich with blessing. But let not self-congratulation intrude. Scripture learnt should be Scripture applied. Unless we are "in Christ Jesus" our mental knowledge will be vain. Unless we walk with God in obedience, acquaintance with the clear wording of Scripture will only mean loss at the Judgment Seat of Christ. Precious things become a "hindrance" when out of a holy context: there were of old those who turned the grace of God into lasciviousness. "The tongue of the wise useth knowledge aright" (Prov. xv. 2).

### Deut. iii. 23-29.

It is not always realized that whereas Exodus gives the record of a year (xl. 17), and Numbers (called by Israel "In the wilderness") of 39 years (i. 1 with xxxv. 1), Leviticus only occupies a few days after the tabernacle was erected, and Deuter-



onomy was a concluding message during part of one month (i. 3 with xxxiv. 8, Jos. v. 10). The book illustrates the words, "Thou shalt remember all the way which the Lord thy God led thee" (viii. 2); and urges obedience on the background, or rather basis, of His so great love, and His claiming and claimed relationship (x. 15, 16). Chapter iii. embraces a solemn personal experience. Moses was a man of prayer (Jer. xv. 1, Ps. xc.), yet his request for *himself* was unanswered as he wished (contrast Num. xiv. 20, Deut. ix. 19, 20). Why was this? First, we may see God's loving sternness toward His faithful ones—their privileges make their failings more terrible. Secondly, Moses had no promise, &c., to plead on this occasion (contrast Num. xiv. 17, 18), but, on the contrary, his admission would have broken God's words. This passage gives light on the difference between the two parts of the promised land, for the whole shall extend to the Euphrates (Gen. xv. 18). Is it possible that Moses first entered the inner part at "the transfiguration"? We cannot say where that was. But the suggestion of resurrection-blessing is real. So Abraham will be in "the kingdom of the heavens," though not in it when on earth (Matt. viii. 11). 2 Cor. xii. should be noted with this passage: "Let it suffice thee." God will tell us when to be silent: let us be earnest. 27, The tender love of the Lord shines out even when refusing (Gen. xiii. 14, 15). He always gives to us more than we can expect. 28, We should feel our past failings, but if we use them to be indifferent as to the present, and to be careless of others, or despondent, we misuse them. A child of God should always be thankful for another's privilege, and should rejoice that God's purpose remains: His glory is the great object (observe "begin" of 24 with Acts i. 1).

#### Deut. vii. 6-11.

6, For,—the reason for obedience, Thou, emphatic. "Unto the Lord," mark addition, "thy God." Chosen: holiness depends on His choice (Ephesians i. 4). "Unto Himself" (Titus ii. 14). "Above," may mean "out from." 7, All boasting taken away, as in ix. 4, 5. 8, Choice, because of love: what wondrous, costly love. 9, "Know": the result of grace. "The faithful God," 1 Cor. x. 13, &c. He has never broken one of His words. 10, It is solemnly possible to "hate" God: and much which men regard as "not so bad after all" is HATRED in His sight, see John xv. 23, 24. Repay, Joel iii. 4, Heb. x. 30. 11, Another call to obedience. "This day": how often in Deuteronomy, e.g. iv. 8, 39, 40, vi. 6, viii. 1, 11, ix. 8, x. 13, etc. "To do," Jos. i. 8, John xiii. 17.

#### Deut. viii. 1-8.

1, All, cf. vi. 25; the "commandment" one whole: the word is singular, cf. the Holy Spirit's

use of "doctrine" and "truth" (which men often misuse in the plural). Live, multiply, go in, possess: four blessings. "The Lord swears": it is impossible for Him to lie (Heb. vi. 17, 18): hence Israel *must* yet possess the land, but the Lord works by *means*, and the *time* of possession is linked with repentance (Hos. xiv. 1-9). 2, "All" again. 3, "He humbled thee": notice reference at once to food, see verses 12-14, cf. "afflict your souls" in Lev. xvi. 29, contrast Ezek. xvi. 49: have we not evidence that Satan often works through the body, and that our "physical" desires need prayerful control? "And fed": the Lord does not starve when He humbles (Matt. vi. 11). "The Man doth not live by bread only," "doth the Man live," as in Lev. xviii. 5, a prophecy of Christ, Matt. iv. 4, Luke iv. 4 (we could render "will live": the tense implies continuance, and often futurity). 4, Clothing mentioned next to food, cf. Matt. vi. 25, 31; 1 Tim. vi. 8; note Isa. xxiii. 13, Rev. vii. 13, 17: how important that believers should be quite detached from the "natural" standpoint. If not, they fail to learn the power of whatever proceeds from His mouth! Observe, there was no "change" of fashion in the wilderness: God's pilgrims are *not* to indulge. 5, 6, Chastening in tender and powerful love, Heb. xii. 5-13, Ps. xciv. 12, 13.

#### Deut. x. 1-5.

1, "Like," the Lord's law unchanged (4). "Make thee an ark": apparently to prepare for the ark in the tabernacle. The second tables were *not* to be given to, *nor* seen by, the people. The ark pictures Christ in His wondrous humiliation and humility—the Perfect Man, Whose life was full of obedience. 4, "He wrote": what wondrous condescension, how suggestive of Jer. xxxi. 33, 2 Cor. iii. 3; how gloriously the Lord Jesus had the Father's will written on His heart. "There they be": no change to suit human ideas; the continuance of the work of Christ, and of its effects set forth. "As the Lord commanded," cf. repetition in Exodus xi.

#### Matt. xvii. 22-27.

22, The Lord's emphasis, xvi. 21, xvii. 12. Man's work: *then* Christ's resurrection, Rom. i. 4. They were sorry, but did not realise "the joy set before Him" (John xiv. 28). 24, Collecting the half-shekel, based on Ex. xxx. 13. 25, Peter answered as he thought: how important to "ask" first; apparently the question was so put that it would have seemed a slur upon the Lord's character not to have said "Yes," (see Greek), how subtly Satan tempts! 25, The Lord Jesus knew all, and anticipated. 25, 26, Not a servant, but Son (Heb. iii. 5, 6). Mark the plural, "children," lit. "sons." 27, Tender wisdom. "Thee and Me": Peter linked with the Lord; Peter included in the family; a wondrous "freedom" of devoted love.

# THOUGHTS FROM THE WORD OF GOD

A MONTHLY  
HERALD OF  
THE TRUE  
MESSAGE.

Thy Word is Truth  
JOHN 17:17

Vol. xviii. No. 3.  
Mar., 1918.  
**FREE.**

A Magazine, as God graciously enables, to emphasise His truth. Not to please readers, or writers, but to please Him would we send it forth, thankful for all who find pleasure in that which is well-pleasing in His sight. Popularity must never be the goal, but the glory of God! It is a wondrous thing to be "in Christ" and to tell of Him.

EDITED BY  
PHOEB W. HEWARD.

"On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee and keep thee." Num. vi. 23, 24.

"The blessing of the Lord, it maketh rich, and He addeth no sorrow with it." Prov. x. 22.

"Is He the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also." Rom. iii. 29.

"Even us whom He hath called, not of the Jews only, but also of the Gentiles." Rom. ix. 24.

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"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne and unto the Lamb," Rev. vii. 9, 10.

"Blessed be the God and Father of our Lord Jesus Christ Who hath blessed us with all spiritual blessings in heavenly places in Christ." Eph. i. 3.

For Financial Arrangements see Leaflet." 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. "Hitherto hath the Lord Helped us": Free on Application. Meeting Rooms, &c. All arrangements, "If the Lord Will," 61, Upton Lane, Forest Gate, London, E. 7.—The Lord's Day, 11, 8.30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Waltham Green, S.W. 6.—The Lord's Day, 11, 8.30 Thurs: 8; East London Testimony, adjoining 35, Cambridge Road, E. 1, and as the Lord opens the door. Also "Rosedale," Bode Burn Road, Jarrow-on-Tyne.—The Lord's Day, 8.30. Correspondence welcome.

## A WORD OF INTRODUCTION.

BY the Grace of God we have continued unto this day. If it were not for the Lord's mercy there would be nothing about which to write, there would be none to write, and there would be none to enter into the encouragements. But because Christ has died, there exist a redeemed people, there exists a gospel to preach, there exists the joy of each individual who has tasted such love. Forgiven much, we should love much. To help God's dear blood-bought children along the path of contented and praiseful obedience is this messenger sent forth. "Christ and Him crucified" would we preach. "Christ Jesus the Lord" would we have as our Theme. Everything in Scripture is around Him Whom God hath set forth to be a Propitiation. He is included in its first verse and mentioned in its last. We dare not attract attention to a thing, to a creed, to a religion, to a system, to a human society, to a number of men, or to any individual, but would emphasise HIM!

"Who is like unto thee, O people saved by the Lord?" Deut. xxxiii. 29.

It is so blest for saints to know  
That God is over all,  
That in His times He yet shall show  
His glorious might! Thus on we go,  
And on His Name we call.

It is so blest for saints to feel  
His loving care each day;  
Our soul diseases He will heal,  
And more of all His truth reveal,  
To guide us in His way.

It is so blest for saints to trust  
Amid the darkest strain:  
The Lord is faithful, good and just  
Vain is man's power, and hate, and lust;—  
The Lord will come again.

It is so blest for saints to tread  
The way their Saviour trod,  
To know His blood for them was shed,  
As, by the Holy Spirit led,  
They own their Father God.

## WORDS OF ENCOURAGEMENT.

Though it tarry, wait for it; because it will surely come, it will not tarry." Habakkuk was a man of heart-prayerfulness, and thus a man who depended on God. He was encouraged to write God's promises definitely and plainly, when there seemed no "signs" of their fulfilment (cf. iii. 17, 18). And the appointed effect of this writing was to be the "running" of those who should read. Oh, that we may manifest a like obedience, earnestness, and alacrity, as a result of true and spiritual Scripture study and pondering. It is so easy and natural, but so sinful, to be dilatory. Our English version misses the full force. The two words rendered "tarry" are distinct. "It will not be behind." God is never late: He has a purpose. "Our times" are in His hand. The Holy Spirit's use in Heb. x. 37 shows a fuller meaning, equally absent from the translation in Habakkuk. "He That shall come will come, and will not tarry." We do not look for a thing, but for a Person. He, not "it," must be our Centre and our Hope, even as "He," not "it," was, and is, our precious and adorable Saviour. We would be more and more occupied with this attitude. Christ is coming. He will not be overdue. We believe the Scriptures. Paul, amid the storm and approaching shipwreck, said "I believe God," and so can we. God is not disappointed in His purpose, God is not frustrated. His counsel stands. "He That shall come will come, and will not tarry." Now we have the lamp of His truth, then shall we have the light of His presence, and, if faithful, not only enter into the joy of our Lord, but actually hear Him say to us personally that such joy is specially for us, and that we are, as it were, His joy, because of our patient and trustful obedience now!

## ONLY.

The centurion said, "Speak the word only, and my servant shall be healed" (Matt. viii. 8, see Ps. l. 1, Gen. i. 3).

The Lord Jesus said to the ruler, "Be not afraid only believe" (Mark v. 36, ix. 23).

"They saw no man, save Jesus only" (Matt. xvii. 8, Dan. x. 7).

The Lord Jesus said, "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matt. iv. 10, vi. 24).

## IF THE LORD WILL:—

Quiet seasons of Worship and Ministry during the holidays, Friday 29th and Monday 1st, 8 p.m. and 6.30 p.m., 61, Upton Lane, Forest Gate. Believers earnestly invited (Mal. iii. 16).

"While they promise them liberty, they themselves are the servants of corruption." 2 Pet. ii. 19.

THESE words are soon realized as solemnly true to life when we ponder the sad tendencies of the human heart. Men delight in the thought of "liberty," free speech, free thought, and so forth. But it is a chimera. They do not want chains, but how often they forget that chains need not be forged by another. Mark the man who craves for strong drink: he is held by his own desires, he would often wish to break them, but feels himself a slave. His freedom from restraint is a most fearful bondage. Observe the similar hold upon an unsaved man which the tobacco habit gains. I say "upon an unsaved man," for a believer should expect grace to be delivered from this indulgence, which has nothing in Scriptural principle to support it, and so much in Scriptural principle to reject it.\* Mark too the man who is "soon angry": his temper, we say, has the mastery over him, and he feels himself gripped by his own passion. He would desire to be less agitated, but if he knows not Christ, the power of self seems too great. It is important to notice, in this connexion, that the natural wish to conquer certain sins, which many regard as a man's "better self" is no proof of salvation. One can have two attitudes striving against one another without any spirituality. This is very clear respecting "fear." It is possible to feel very nervous, and to be ashamed of the nervousness, without any godly object. The believer is marked by a right object, even God's glory, and the hatred, not barely of certain sins, but of sin as sin because it is against God. Oh that this may be, increasingly, our heart-felt attitude in the power of the Holy Spirit. Slavery to drink, smoking, anger, fear, how common are these things:—in the first two cases there is a definite manifestation that self's wishes afford a most tyrannical mastery, in the latter the lack of a greater power than one's own is the sign of the slavery. And we could speak further of various forms of self-indulgence, from open iniquity to the proud dread of being despised if unfashionable. To be ruled by "self" is to be ruled by circumstances and habits, and to have no restful freedom. Christ is the Emancipator. He delivers unto Himself. And the believer, conscious of his own failure, yet conscious of his Lord's strength, desires more and more the true freedom of godly bond service (Ps. cxvi. 16). Real liberty is the exercise of wishes which are delightful, and the blessing of the Lord, even in this relation, "maketh rich, and He addeth no sorrow with it" (Prov. x. 22). We have all failed in large measure. May our hearts be revived continually. Happy are the people who stand fast in the liberty wherewith Christ hath made them free (Gal. v. 1), and claim this birthright in the power of the Holy Spirit.

\* Copies of a leaflet on this subject will be gladly sent.

## A LETTER TO CHILDREN OF GOD.

## THE POWER OF INTERCESSION.

DEAR BRETHREN IN CHRIST,

Briefly, yet earnestly, I want to ask you to seek grace to know the power of intercession. In 1 Tim. ii. 1 we find that this is *appointed* by God to those who are "in Christ Jesus." We are urged to pray for the unsaved, even for those who do not—who cannot—pray for themselves. But who are the "we," beloved friends? I would feel a *deep* concern in this matter. Do not think this letter is addressed to every reader. The solemn word "brother" may be wrongly and rightly used. Theories of universal brotherhood are a sad delusion. Mark Heb. ii. 11:—"Both He That sanctifieth and they who are sanctified are all of One: for which cause He is *not ashamed* to call them brethren." Unless we are born from above, and, manifestly so, by showing forth the wondrous work of grace, in "being sanctified" how can we claim this precious description? But if, in mercy, we are His, and seeking to walk with Him, we have the privilege of praying for others (1 Tim. ii. 8).

God approves of this. *When Job repented*, and spoke rightly (not before), the words were uttered to his friends, "My servant Job shall pray for you" (xlii. 8). This seems deeply solemn, for, apparently, Eliphaz was a child of God, yet he was not in a fit condition to pray thus. In like manner, "When God destroyed the cities of the plain . . . God remembered Abraham, and sent Lot out of the midst of the overthrow" (Gen. xix. 29). Do we pray *sufficiently* for wandering believers? We call to mind 2 Chron. xxx. 18, 19. But how humble we must be. The words of Gal. vi. 1 always apply, "Considering thyself, lest thou also be tempted."

1 John v. 16 is very clear as to definite intercession, and the last sentence checks "curiosity,"—"I do not say that he shall enquire concerning that": i.e. he is not to be inquisitive as to whether a sin unto physical death has been committed. Keep on praying till the Lord forbids. Jeremiah is marked as a man of prayer in this connexion.

It would be precious to work out the life of Moses more fully with respect to prayer. Ex. xxxii. 10 with Num. xiv. 20 may help our prayerfulness in the power of the Holy Spirit. Why are we so prayerless, so unexpectant?

A beautiful application of the Lord's command, "Love one another," is found in Jas. v. 16, "Confess your faults *one to another*, and pray *one for another*, that ye may be healed." Even an apostle desired ardently the prayers of God's people on his behalf (Eph. vi. 18, 19, see Heb. xiii. 18, 19). Let there be more earnest realization of the way in which God has vitally *linked* His people, so that they can be a blessing to "one another." Surely this heart-realization will lead to a godly caution

lest we hinder one another. Alas, it is easier so to do than we have perceived.

Perhaps Matt. v. 44 is one of the severest strains on some temperaments. You may be unkindly treated in business dealings. Do you pray for those who thus despitefully use you? The *attitude* of prayer shuts out unholy thoughts of "standing up for our rights," does it not?

1 Sam. xii. 23 may help us, both as to supplication for all the Lord's own (of whom Israel were a type), and for the nation around, which is so carelessly forgetting God. Beloved friends, do we not sin, if we omit such prayer?

But beyond our prayer we think of the much incense of Christ's intercession. John xvii. comes to mind: our heart rejoices in Isa. liii. 12, and we take comfort from the precious words of Heb. vii. 25. "He ever liveth": He never slumbers, nor sleeps. Because He lives, we shall live also. What tenderness and power are found in the words "I have prayed for thee that thy faith fail not: and, when thou art converted, strengthen thy brethren" (Luke xliii. 32).

Yours in the Lord Jesus, all by grace,

PERCY W. HEWARD.

"In everything give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thess. v. 18.

In everything we would give thanks to Thee, our God,  
For all we have in Jesus Christ, through precious blood:  
Redemption, pardon, peace, and rest, in Him alone,  
Who did, in matchless love and grace, for sin atone.

In everything we would give thanks, whate'er betide.  
For Christ our Saviour on the cross was crucified,  
And in Him we are fully blest, and kept always,  
So we should worship and adore—Jehovah praise.

In everything we would give thanks to God on high,  
For what is good our God will give, and nought deny;  
If we walk in His marvellous light we shall behold  
The wonders of His written word, and wealth untold.

In everything we would give thanks, and ne'er complain,  
For God is *with*, and *for* us too, 'mid all earth's strain;  
We need not fear what man can do, for God is near:  
He will not fail, but keep His own, to Him so dear.

In everything we would give thanks, and joyful be,  
For we are saved, and blest through all eternity;  
No separation can there be, but endless bliss—  
How wondrous, and how bright, indeed, our prospect is!

## SUGGESTIONS FOR PRAYER.

"Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in prayers to God." Rom. xv. 30.

1. For the glory of God, in the enjoyment by His beloved people of His will.
2. For gracious enabling as to paper, and printing of His truth.
3. For open doors among men of all classes and conditions—and for open hearts (Acts xvi. 14).
4. For believing homes, full of heavenly joy (Acts xvi. 34).
5. For the salvation of many in hospitals and internment camps in all lands.

"With thanksgiving." Phil. iv. 6, Col. iv. 2.

## THE CHILDREN'S COLUMNS.

### THE TERRIBLE GREATNESS OF GOD.

**T**HE Sun, Moon and Stars, all shew the greatness of God, for all things were created by Him, "God spake, and it was done" (see Gen. i.). With reference to the stars it is written, "He calleth them all by names, by the greatness of His might, for that He is strong in power, not one faileth" (Isa. xl. 26). This chapter is full of God's greatness "All nations before Him are as nothing, and they are counted to Him less than nothing and vanity." Wherever we look we see God's wonderful works both in nature and in grace (Deut. iii. 24). How solemn and yet wonderful are the words of God in Jer. v. 22, "Fear ye not Me, saith the Lord, will ye not tremble at My presence? Which have placed the sand for the bounds of the sea, by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves yet can they not prevail; though they roar, yet can they not pass over it?" Ah, the majesty of God cannot be described by human tongue or pen. He is so great, great in His power. "Great is the Lord and greatly to be praised, and His greatness is unsearchable" (Ps. cxlv. 3). He is greatly to be feared also. But, alas, many speak lightly of Him, the mighty God, Who "doeth according to His will in the army of heaven and among the inhabitants of the earth." None can resist Him, or stay His mighty hand (Dan. iv. 35). The psalmist said, by the Spirit of God, "The works of the Lord are great" (Ps. cxi. 2). With reference to the earth, and His arrangements, it is written, "They continue this day according to Thine ordinance, for all are Thy servants" (Ps. cxix. 90, 91). Thus we see how great God is as to all His work in nature. The heavens declare His glory, and all His works must praise Him. But men, so small among His creatures, are so blinded by Satan, that they speak evil of Him, when they should tremble before Him, the great and terrible God. "The great, the mighty God, the Lord of Hosts is His name," He is "great in counsel and mighty in work" (Jer. xxxii. 18, 19). God's judgments too are great. We think of the flood in the days of Noah; or of Sodom and Gomorrah, which were so suddenly destroyed; or of the great king of Babylon, driven out to be with the beasts of the field for seven years, till he should know that the Most High ruleth in the kingdom of men (Dan. iv. 25). Thus we see God's hints of great wrath against sin, and He is still the same unchanging God (Mal. iii. 6). But from the first book in the Bible to the last we see, throughout, that God is great in love also. For when Adam and Eve sinned, He at once promised a Saviour, Who should bruise the serpent's head. God's love to Israel was wonderful, though they so often provoked Him to anger. Yet in mercy, when they cried unto Him in their

distress, He often had pity on them, and often forgave them. We see the greatness of God's love in that He gave His beloved Son to die for ungodly ones. Oh what love! Yet how ungrateful are many. But those who are brought, by God the Holy Spirit, to see their need of His "so great salvation," and to trust wholly in the finished work of the Lord Jesus, know somewhat of the greatness of God, and His marvellous love to those who only deserved eternal wrath. Such can, and do, say, "I know that the Lord is great, and that our Lord is above all gods" (Ps. cxxxv. 5), while they are "looking for That Blessed Hope and the glorious Appearing of the great God and our Saviour Jesus Christ" (Tit. ii. 13). How I long for many of my dear young readers, as well as others, to know the terrible greatness of God, and to tremble rather than to speak lightly of Him, Who is the mighty God, Who will save all who come to Him, *trusting in the precious blood* of His beloved Son. Concerning Israel God said, "For a small moment have I forsaken thee, but with great mercies will I gather thee" (Isa. liv. 7, 8). We need to emphasize the majesty and greatness of God in these days, when God's might and holy terribleness are being more and more forgotten. But He is still the great God, and the great day of His wrath will surely come. Then *who shall be able to stand?* (Rev. vi. 15-17). Only those who have been brought now to tremble before God because of sin, and who have trusted in the Lord Jesus. These will be able to stand when He, the Lord Jesus, shall come again. Oh that not a few who read these messages may be at once led to see the awful greatness of God, and likewise that His works in grace are indeed great, but to remember all the time that even according to His fear, so is His wrath (Ps. xc. 11).

God is so great, so great in mercy and in love,  
The mighty God is He Who dwells in heaven above;  
He works according to His will, and none can stay  
His mighty stretched-out arm, to save in His own way.

God is so great, so great in wisdom and in might,  
All things were made by Him Who dwells in marvellous light:  
So great is God, Who works and saves from fallen man,  
Through Jesus Christ the Lord, according to His plan.

God is so great, and yet in wondrous love He gave  
His well-beloved Son to die—the lost to save;  
So great is God, yet few His greatness feel, or know,  
Though all His works declare His might, His goodness shew.

God is so great that mortal man must ever fail,  
To understand the mighty God, for man is frail!  
But God is now, and ever was, and will be too,—  
From everlasting He is God, His word is true.

God is so great, yet men despise and fear Him not,  
He is, by young and old alike, so oft forgot;  
Though He is great, so great in wrath and judgment too,  
Few are afraid of Him, Whose works are just and true.

God is so great, and we His greatness would declare,  
For sinners saved shall dwell with Christ, His glory share;  
All those who trust in God, through Jesus Christ alone,  
Will humbly bow to Him, His glorious greatness own.

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

"THIS BOOK OF THE LAW SHALL NOT DEPART OUT OF THY MOUTH, BUT THOU SHALT MEDITATE THEREIN DAY AND NIGHT THAT THOU MAYEST OBSERVE TO DO ACCORDING TO ALL THAT IS WRITTEN THEREIN: FOR THEN THOU SHALT MAKE THY WAY PROSPEROUS, AND THEN THOU SHALT HAVE GOOD SUCCESS." Jos. i. 8.

It is a great privilege to believe what God has spoken. Undoubtedly it is a duty, but man has turned from his duty, turned from his obligations. Oh, how sad are the inroads which sin has made. But, amid all, the infinite grace of God stands out, and He has quickened, and is still quickening poor lost sinners, causing them to see beauty in the Lord Jesus, and bringing a *new* reality into their daily lives (2 Cor. v. 17). Men of the world will often tell us that their present experience is like unto hell. Doubtless others have a merriment, outwardly and temporarily. But *lasting* satisfaction is in the Lord Jesus *alone*. It is a wondrous privilege to know Him, to love Him, to want to please Him. Oh to please Him more!

With these thoughts in mind we look at Jos. i. 8. The primary message was to Joshua *himself*. The book of the law had just been emphasized (Deut. xxxi. 26), and now it was his responsibility to be always conversant therewith. How could he continue the work of Moses otherwise? How could he guide the people? The Book of the Law was to be in his mouth (*cf.* Mal. ii. 6): he was to answer the words of truth to those sending unto him (Prov. xxii. 21), Human reasoning, human speculation, human wishing, were ruled out. The Lord's guidance was to be given, and therefore the Lord's words must be used. If this command had been fully obeyed, the sad words of Jos. ix. 14 would never have been written, "And the men took of their victuals and asked not counsel at the mouth of the Lord." But how often Joshua *was* faithful, and we thank God for this.

The added statement, "But thou shalt meditate therein," contains the important lesson that we cannot expect to be able to speak aright unless we *meditate*. It is easy to handle a few quotations, but to know the Will of God, that answers may be given accurately, it is necessary to meditate. And if we are not Joshuas, let us recollect that we need to be acquainted with God's instruction for *ourselves*. If we are children of God we come at times to real problems. What shall we do? Which way shall we turn, or rather, how shall we avoid wrong turning? What action must we take next? We fear to grieve God, and yet we feel how easy it is so to sin. Meditation is quiet, solemn, thoughtful, and definite. Meditation represses the spirit of hastiness and of *selfish* independence. Moreover, intense "application" is set before us. "Day and Night." The labour

must be devoted, and very earnest. It is not enough to spend five minutes in finding out the Will of God. We must be more thorough. Physical indulgence must be laid aside, in His power.

We have implied meditation is with a view to doing, and Joshua was told, and we too are told, that study without true obedience is vain, "*That thou mayest observe to do.*" Love is promptly obedient. Nor can there be a selection of part of God's message because it suits us. The inspired language is "according to *all*." The word "according" actually intensifies the thought. "To do all" would be a large appointment, but "according to all" implies that God gives one or two examples of His will, and that it is His people's privilege to seek the application of these principles in all manner of circumstances. As in an arithmetic book, one or two sums worked out show the way of using the rule in hundreds of cases, so is it with the statutes of the Lord. Only as we walk in the Holy Spirit can we rightly use His unchanging appointments in, all manner of changing circumstances.

If, in the grace of God, His people thus live they will have true prosperity, and "do wisely" (*marg.*). Business success before men is not the great aim of life. To make money is not the attractive object when we have tasted that the Lord is gracious. Nay, true prosperity is going forward in the path of the Lord, conscious of His presence, and fortified (*amid trials*) with the thought of pleasing Him. There is no success if He is dishonoured. There may be the world's applause. There may be the world's approval. There may be the world's welcome. But there is *no* real prosperity. To a believer, a new life means a new centre, and Christ is that Centre. Everything revolves around Him, and His glory is the object. Oh that this may be *your* aim and mine,—increasingly, as the darkness increases, which in its very sorrowful completeness reminds us that "The Coming of the Lord draweth nigh."

It is well to be practical. We have pondered true meditation, and probably it is the desire of many that "henceforth" this this may be illustrated in their lives, and that they may delight to speak God's truth, even in "ordinary conversation." Then do not put off beginning till "tomorrow." Do not delay rising early till *next* week. Emphasize God's words in the morning, and at once. Condemn slipshod reading. Seek, in the power of the Holy Spirit, to avoid anything that hinders communion. Endeavour, by grace, to do daily duties in a way that will not allow them to absorb the heart's affection, so that *He* is forgotten. Do them heartily, but as to Him: so will there be blessing, and so will He be honoured Whose Name we bear, and Whose love, and will, and glory should be more dear to us than all else, and should indeed include whatever we hold dear at all.

## TALKS ABOUT PRESENT-DAY NEEDS.—3.

### PRACTICAL GODLINESS, AND PILGRIM HOMES.

**A**S children of God we are exhorted to "ADORN the doctrine of God our Saviour in all things" (Titus ii. 10). God's servant Paul, by the Spirit, said to Titus, "Speak thou the things which become *sound doctrine*" (ii. 1, see i. 9). In Acts ii. 42 we read, "They continued stedfastly in the apostles' doctrine and fellowship." God's servant Paul also said to Timothy, "Take heed to thyself, and unto the doctrine: continue in them" (1 Tim. iv. 16). We need to be watchful, and keep to the doctrine taught in the Holy Scriptures. Oh, to be careful in our daily life "that the Name of God and His doctrine be not blasphemed" (1 Tim. vi. 1). While we emphasize all the doctrine of God, and are earnest as to this, let us emphasize *practical godliness*. If the Holy Scriptures are full of the doctrine of God—they also bring before us the need for simplicity and devotedness of life:—we must omit neither if we would be well-pleasing unto God. He sees and knows all. But the world judges according to the daily walk of God's redeemed people. Hence, if we would rightly represent our risen and glorious Lord, we must live soberly, righteously, and godly, in this present world (Titus ii. 12-14). The Lord Jesus, when He walked this earth, was "Holy, harmless, undefiled, separate from sinners" (Heb. vii. 26). And were not we chosen in Him before the foundation of the world? Yes, chosen, that we should *be holy* (Eph. i. 1-4). Wherever we look in the Scriptures we see exhortations to practical godliness—"That ye may be blameless, and harmless . . . without rebuke" (Phil. ii. 15, see 1 Thess. iv. 1). Are we not commanded to lay aside every weight and the sin which doth so easily beset us? Thus we shall run with patience the race set before us (Heb. xii. 1). We need to be humble before God, for we have all failed as to godliness of life. But there is forgiveness with Him *that He may be feared*. What a witness there was in the early chapters of the Acts when there was such intense practical godliness. Alas, murmuring sin entered and spoiled the unity, and worldliness came into prominence among the children of God. Now it is not easy to get back to the simplicity of the gospel of the grace of God. One is thought strange if not "like others," and the fear of man, which bringeth a snare, is powerful.

In the chapter which brings before us what great things were done by faith (Heb. xi.) we read that God's children "confessed that they were strangers and pilgrims on the earth." They were not ashamed to make manifest that they desired "a better country, that is an heavenly," "Wherefore God," we read, "is not ashamed to be

called THEIR God, for He hath prepared for them A CITY" (verses 13-16). The Lord Jesus had not where to lay His head. How simply did He live, and also His disciples. We need to be willing to be more like Him and His *saints then*. It is easy to *talk* about practical godliness, and the narrow way, but to put into practice the practical portions of Scripture, is different and difficult. But there is the mighty inworking of the Holy Spirit. If only we lived more in enjoyment of the book of Proverbs, and the epistle of James, what a testimony to godliness there would be. Whatever God has set before us, He can enable. Difficulties are nothing if the affection is set on things above. What a change there would be if the tongue was more guarded and held back from speaking things which grieve God. May God, in wondrous grace and mercy, work in, and for, His redeemed people. As we have said, there *must* be, all the while, care as to doctrine. But let us not set this against practical godliness. If the narrow way, concerning which it is written "few there be that find it" (Matt. vii. 14), is emphasized, one is thought peculiar. What does this matter, except, alas, to those who think thus? The way IS too narrow for worldliness, hence it is not popular. May this bring us down before God. If only we put in practice the Holy Scriptures, how God would be honoured instead of dishonoured. Let us remember that the Lord Jesus said "Me any My Words" (Mark viii. 38). One could write at length on practical godliness, but, unless God, by His Spirit, works, there is, or will be, little result. But He is still the mighty God, and nothing is too hard for Him. Then, as to pilgrim homes, we all feel the need of these, do we not, in these solemn times, when it is so easy to be *like the world*? We have all failed by obtaining and keeping things which are out of place for His strangers and pilgrims. Our homes have not been manifestly His.

May God give grace to put such things aside, and to be more simple in home, in dress, and in every way. How many regrets we have! Parents often apologise for the worldliness and broadness of their sons and daughters. This is solemn. If they had been brought up in *earnestly and cheerfully* pilgrim-like homes, this would not have been. For the children grow up influenced by the home. We think of John the Baptist and his home and parents (Luke i. 6). Timothy's home was godly. His mother and grandmother "found time" to teach him the Scriptures (2 Tim. iii. 15). But as a rule the homes, or rather the houses, take the time; they are so elaborate. It is solemn too that the children should be adorned more like the world, instead of shewing the pilgrim home. It has been said, "We cannot make them look old-fashioned." Better to do this than to grieve God, and to hinder (as far as we can) His gracious working in them. Surely every believing parent should be deeply



exercised that so few children are saved when tiny. "God can," and He does, honour His word (Prov. xxii. 6), when there is simplicity in the home. The children so often grow up like the home, and godly training is not commenced from babyhood. The babies are often dressed in a most worldly manner. Oh that this may be seen, and that there may be, in God's mercy, a reviving, and a putting aside of this worldliness, that He may be exalted, and that the children may not be hindered spiritually. How many parents would like their children to be as olive plants (Ps. cxviii. 3), their sons "as plants grown up in their youth," and their daughters as polished corner stones (Ps. cxliv. 12). But the pathway to this is practical godliness, consistency in little things, and pilgrim-like homes. It is with reference to the home that God said, and still speaketh, "Them that honour Me I will honour" (1 Sam. ii. 30).

### THERE IS NO FEAR OF GOD BEFORE THEIR EYES. Rom. iii. 18.

Those who are thus characterized not only have *no fear of God*, but they have no right fear of man. They are like the unjust judge of whom we read in Luke xviii. 2—"which feared not God, neither regarded man." How sad and solemn is such a condition of heart and life. God should be feared, for He is terribly great, and so holy. Listen to the words of Ex. xv. 11 concerning God:—"Who is like unto Thee, O Lord, among the gods, Who is like Thee, glorious in holiness, *fearful in praises*, doing wonders?" Ah, God is to be feared (Ps. lxxxix. 7, 8). He is still "the great and dreadful God" (Dan. ix. 4). Yet those who have *no fear of Him* before their eyes, speak of Him, Who is from everlasting to everlasting—the mighty God, even as such an one as themselves. Yet God says "To whom will ye liken Me, or shall I be equal?" (Isa. xl. 25, see verse 18). God is so wonderful that the nations before Him are as nothing, and man at his best is altogether vanity. When God so marvellously delivered Daniel from the lions, the king said that men should tremble and *fear* before the God of Daniel: for "He is the Living God and steadfast for ever" (Dan. vi. 26). God will not alter His purpose. If men will not fear Him now, they will tremble and fear before Him in "the great day of His wrath" (Rev. vi. 15-17). It is terrible *not* to fear God, for He will, and does, work according to His will, and none can stay His hand. Those who fear not God will find that it is a fearful thing to fall into the hands of the living God. We dare not hide God's warnings from any. The words sound forth, "Who shall not fear Thee, O Lord, and glorify Thy name? For Thou only art holy, for all nations shall come

and worship before Thee, for Thy judgments are made manifest" (Rev. xv. 4). God's judgments in the past have been terrible, yet He is not feared, and this must bring trouble to those who are not afraid to speak evil of God, though He hears all. "I hearkened and heard," He said, "but they spake not aright; no man repented him of his wickedness" (Jer. viii. 6). Oh that God may speak, and cause many, by His Spirit, to see how dreadful it is *not* to fear Him. Those who are *not* afraid to speak against God, will also speak against those in authority (2 Pet. ii. 10, see Rom. xiii. 7). Any who fear God will say like one of old, "My flesh trembleth for fear of Thee, and I am afraid of Thy judgments" (Ps. cxix. 120), and when God is feared, there is respect for His truth, and for His people. If you, dear reader, are among those who have *no fear of God*, let me repeat that it will be dreadful for all such, in His day of wrath. But there is forgiveness through the poured out blood of His beloved Son, by Whom God welcomes poor helpless hell-deserving sinners—forgiveness—that He may be feared (Ps. cxxx. 4).

### SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—March, 1918.

Day	Deuteronomy.	Matthew	Learning Deut. xv. 7	Explain
1	xiii. 12-xiv. 2	xix. 23-30	Deut. xv. 7	
2	xiv. 3-20	xx. 1-9	" 8	
3	xiv. 21-29	xx. 10-19	" 9	Deut. xv. 17
4	xv. 1-11	xx. 20-29	" 10	
5	xv. 12-23	xx. 30-xxi. 6	" 11	
6	xvi. 1-8	xxi. 7-16	" 12	
7	xvi. 9-17	xxi. 17-27	" 13	
8	xvi. 18-xvii. 7	xxi. 28-36	" 14	
9	xvii. 8-20	xxi. 37-46	" 15	
10	xviii. 1-14	xxii. 1-10	" 16	Deut. xix. 19
11	xviii. 15-xix. 3	xxii. 11-22	" 17	
12	xix. 4-14	xxii. 23-33	" 18	
13	xix. 15-xx. 9	xxii. 34-46	xviii. 15	
14	xx. 10-20	xxiii. 1-12	" 16	
15	xxi. 1-9	xxiii. 13-22	" 17	
16	xxi. 10-21	xxiii. 23-33	" 18	
17	xxi. 22-xxii. 8	xxiii. 34-xxiv. 2	" 19	Deut. xxiii. 18
18	xxii. 9-21	xxiv. 3-13	" 20	
19	xxii. 22-xxiii. 6	xxiv. 14-28	" 21	
20	xxiii. 7-16	xxiv. 29-41	" 22	
21	xxiii. 17-xxiv. 7	xxiv. 42-51	Matt. xxiii. 34	
22	xxiv. 8-22	xxv. 1-13	" 25	
23	xxv. 1-12	xxv. 14-21	" 26	
24	xxv. 13-xxvi. 11	xxv. 22-30	" 27	Deut. xxvii. 1-10
25	xxvi. 12-19	xxv. 31-46	" 28, 29	
26	xxvii. 1-10	xxvi. 1-13	Deut. xxvii. 1	
27	xxvii. 11-26	xxvi. 14-25	" 2	
28	xxviii. 1-11	xxvi. 26-35	" 3	
29	xxviii. 12-24	xxvi. 36-46	" 4	
30	xxviii. 25-37	xxvi. 47-56	" 5, 6	
31	xxviii. 38-52	xxvi. 57-68	" 7, 8	

## NOTES ON SUGGESTED PORTIONS FOR MEMORIZING.

### Deut. xv. 7-18.

This passage shows the loving and costly application of love. 1 John iii. 17, 18 illustrates, Matt. v. 42-44 shows, the further emphasis of the law of Christ in the present dispensation. Observe how a *hardened* heart means a *shut* hand, as well as a mouth shut from praise. Everything begins in the *heart*: "Keep thy *heart* with all diligence; for out of it are the issues of life" (Prov. iv. 23), "With the *heart* man believeth unto righteousness" (Rom. x. 10), "Out of the *heart* proceed evil thoughts" (Matt. xv. 19, "Man looketh on the outward appearance, but the Lord looketh on the *heart*" (1 Sam. xvi. 7). 8, The holy contrast—a widely opened hand. But more than the "lending" here is emphasized in the later Scriptures: not only are believers instructed to lend, hoping for nothing again; the command "Owe no man anything, but to love one another," implies "do not let *your brother* get into debt, rather give." Will this make spendthrifts? It may, if we carelessly acknowledge every one as a brother. The Lord prevents much misuse of this precious principle which is meant to meet a need (cf. 8), and not to encourage laziness, by such passages as 2 Thess. iii. The brotherhood of God's suffering people is *not* a large corporation. Its holy principles will deter much false profession, if truly and lovingly applied. Observe the plain language of 9, "thy wicked heart," "thine eye be evil." Scripture always speaks plainly, cf. "Take heed, brethren, lest there be in any of you *an evil heart* of unbelief, in departing from the living God." 10, "Thine heart shall not be grieved," cf. "not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. ix. 7, Acts xx. 35). "The Lord thy God shall bless thee": let us remember that the blessings now may be spiritual rather than material, but they are actual; the Lord will not let His people lose for devotedness to Him. A bargaining spirit to gain *this* world's goods will be fully disappointed. "To *thy* poor, and to *thy* needy": we remember how the Lord Jesus is emphasized as the One Who became poor and needy, and Who will rescue and comfort the poor and needy when He comes back (Ps. lxxii). How beautiful to be on the lines of His will and working (contrast Ps. xii). 12, The year of release: cf. the Sabbath year for the land; Israel's neglect of this command was very sad (Jer. xxxiv. 15, 16). 13, Loving enthusiasm, and a very great contrast with the spirit of to-day, exalted in commercialism. But the fault is equally on the part of employees, and 1 Tim. vi. 1, 2, holily reproves this. 14, "The Lord thy God hath blessed thee": thou hast nothing of thine own, all is His own, hence

1 Chron. xxix. 14. "Thou shalt remember," cf. viii. 2, ix. 7: surely there is a need for humble remembrance. "The Lord thy God redeemed thee: therefore I command thee": a redeemed people to be obedient (2 Cor. vi. 16). 16, Continuance because of love. 17, The ear marked with the evidence (and painful joy) of obedient love: how suggestive of the devotion which the Lord's people should have to Him, and of the way they should *hear His voice*. 18, "It shall not seem hard unto thee": again, a warning against "unhappy obedience," see Deut. xxviii. 47; Mal. i. 13 (Ps. xl. 7, 8).

### Deut. xviii. 15-22.

Christ set forth. Observe—(1) raise, (2) a Prophet—singular, (3) from the midst, (4) of thy brethren, (5) like unto Moses, Num. xii. 7, 8. (6) Unto Him ye shall hearken (this is a prophecy as well as command). Israel **MUST** yet hear His voice (Acts iii. 23, Rom. xi. 26). 16, "According to ALL that thou desirest": these words definitely explain "like unto Me," and further indicate that Moses himself did *not* fulfil the desire, i.e. he was only a type of One Who would be a Perfect Mediator, Ex. xx. 21; immediately after this, in Ex. xx. 24, the Lord spoke of an altar—a sacrifice *needed*: Christ was thus prophesied twice. "That I die not," see Lev. xvi. 2, 13: what a mercy to be brought near—"living." 17, Israel spoke (and did, and were) well, if they owned their *need*, cf. Job xlii. 7. 18, "He shall speak unto them ALL": how precious is the repeated "all." 19, A wondrous background for Mark viii. 38: note the characteristic of God's dear people with regard to the Lord Jesus, "If a man love Me, he will keep MY WORDS." "I will require": here we have God's "seeking" in judgment; what a mercy when He "seeks" us in mercy, and draws to Himself. "Presume": the thought of pride, and of the bubbling and boiling up of that which is *within*, is before us, contrast Jer. xxiii. 22, Ezek. xxxiii. 7, John xii. 49. "That prophet shall die," Jer. xxviii. 17, Zach. xiii. 2, 3. 21, 22, But striking fulfilments are *not* necessary evidences of truth (see xiii. 12) any more than miraculous workings (Rev. xiii. 12, 13, 15). "Thou shalt not be afraid of him" suggests the holy reverence God's people should feel whenever HE has spoken (Ps. cxix. 120, 161).

### Matt. xxiii. 34-39.

34, A continuance of love's warnings (Matt. xxi. 34-38, xxii. 3, 4), yet a continuance of simple rejection (Acts xii. 3 illustrates). 35, "You": associated with the one family of evil (1 John iii. 12): contrast "we" of 1 Thess. iv. 15, the other family. See Rev. xviii. 24: how terrible to see Jerusalem thus linked with Satan's city. But whereas Babylon shall be utterly laid low, the Lord's purpose of love as to Jerusalem stands!

# 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 Magazine, as the Lord has enabled "hitherto," setting forth something of "His fulness" (John i. 14, 16), and exalting Him. Hence we would not preach ourselves, nor "the doctrines of men," but Jesus Christ and Him crucified, Christ the Power of God, and the Wisdom of God, Christ Jesus the Lord. Not by works but by grace are we saved, and able to walk with God.

EDITED BY  
PERCY W. HEWARD.

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

"What hast thou that thou didst not receive?" 1 Cor. iv. 7.

"Of Thine own have we given Thee." 1 Chron. xxix. 14.

"Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" 1 Cor. iii. 5.

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"All these worketh that one and the self-same Spirit, dividing to every man severally as He will." 1 Cor. xii. 11.

"I laboured . . . yet not I but the grace of God which was with me." 1 Cor. xv. 10.

"Thy pound hath gained ten pounds," Luke xix. 16.

Hence we may finish, as we began, with the precious words:

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

For Financial Arrangements see Leaflet.\* 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.

\*"Hitherto hath the Lord Helped us": Free on Application.  
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## A WORD OF INTRODUCTION.

EVERY opportunity for glorifying Christ is very precious. "God hath highly exalted Him." The Father, Who said of Him "This is My beloved Son, in Whom I am well pleased," delights that we should delight in Christ Jesus our Lord, and have no confidence in the flesh. He, Who is Himself, "Over all, God blessed for ever" (Rom. ix. 5) took upon Him the form of a servant, and became the Perfect Servant, and died the death of the cross (Gal. iii. 13), that He might redeem us, and that our hearts might ever say, "O the depth of the riches both of the wisdom and knowledge of God."

In view of such love, and such a wondrous counsel and purpose of salvation, which neither man nor demon can frustrate, does it not appear unwise, and more than unwise, to be occupied with the gilded toys of earth, the unsatisfying glitter of this age, and the vain theories of vain men?

## "In Christ."

Chosen "in Christ," what wondrous thought  
Fills every word God's Spirit taught;

"In Him" by purpose so sublime,  
Preceding and outlasting "time."

"In Him," made nigh to God, so nigh  
That Satan vainly must deny;

"In Him," accepted and approved  
And ne'er from Him to be removed.

"In Him" with every blessing blest,  
In righteousness for ever dressed,

"In Him" with every good supplied,  
"In Him" for aye, on Him relied.

"In Him"—then let His people show  
That they such lovingkindness know;

"In Him" their life should gladly be  
Since now they long their Lord to see!

"In Him"—the words lay low all fear  
E'en though all mischief draweth near,

No harm can touch the life within,  
No power of wrath can enter in.

"In Him"—how we would praise His Name,  
His glory must be hence our aim!

All other hopes and joys must fall,  
HE giveth and deserveth all!

## WORDS OF ENCOURAGEMENT.

**Ebed-melech the Ethiopian.** EVERYTHING in Scripture is a message from God to us (Rom. xv. 4), and everything glorifies Him. God has picked out very brief records of a few men out from thousands and millions, and sometimes all we know about them can be read in a minute, and yet we feel acquainted with them, and grateful to Him on their behalf. To imagine that inspiration was not necessary for the record of facts is to ignore the need for perfect selection, and right wording. How wondrous is the work of the Holy Spirit. The name of "Ebed-melech" signifies "Servant of the King": perhaps he was a slave at first, but, through faithfulness, had been advanced. He belonged to the line of Ham (see Gen. ix. 25, x. 6), and was thus of the family of Nimrod and the Canaanites. But where sin abounded, grace did much more abound, and we remember Acts viii. 27 and Ps. lxxviii. 31 with joy. Is anything too hard for the Lord? Thanks be unto God, men of all nations shall be around the Throne (Rev. vii. 9). In Jer. xxxviii. and xxxix. his name occurs six times. He HEARS what has been done by the "princes" of Judah (xxxviii. 7), and apparently goes forth at once (8). How definitely his attitude contrasts with these princes of David's line, and likewise with the weak and wicked character of Zedekiah, who had just said to them: "The king is not he that can do anything against you." Firmly, but respectfully, he states the case even in THE GATE, and is privileged to receive permission to release Jeremiah. God honours his boldness, and removes difficulties. He does not require further encouragement. Thoughtfully this man of loving concern arranges the details (11); apparently there is a shortage of ordinary clothing, amid the siege and distress, but rags are found, and the Lord cares for His servant's body through Ebed-melech. This is not unimportant. Many would have forgotten the pain, and dragged up Jeremiah in CARELESS LOVE. Remember "details," for God's suffering people especially. "Details" often hinder, when there are good intentions. Does the Lord forget one who is not only THE KING'S servant, but His? Nay! "Now the word of the Lord came unto Jeremiah . . . Go and speak to Ebed-melech THE ETHIOPIAN, saying, Thus saith the Lord of hosts, the God of ISRAEL; Behold, I will bring My words upon this city . . . but I will deliver thee in that Day, SAITH THE LORD; and thou shalt not be given into the hands of the men of whom thou art afraid . . . because thou hast put thy trust in Me, SAITH THE LORD" (Jer. xxxix. 15-18). God is not unrighteous to forget (Heb. vi. 10). We recollect Matt. xxv. 31-46. It is a privilege to show kindness to the Lord's own. "He that receiveth you, receiveth Me," and this Ethiopian acted thus with TRUST in the Lord, though amid natural FEAR. Hence the true character of his love shines forth:

it was not only philanthropy. Does not his attitude put many of us, as well as the princes of Judah, to shame? "Remember them that are in bonds as bound with them" (Heb. xiii. 3) is part of the wondrous principle of Rom. xii. 15; but never sympathize with sin. Encourage fellow-saints, discourage that which is not saintly. The Holy Spirit will guide how to distinguish.

## THE ORDER OF WORDS IN SCRIPTURE.

## TWO ILLUSTRATIONS.

WE truly say, and rejoice to own, that *every* word of God is perfect. There is a fulness and freshness in all His teaching, which the natural man receiveth not, and which believers only slowly realize. Every sentence contains the right number of words, every tense is full of wisdom, and the whole *order* of each statement is Divinely planned. Surely we should value the Scriptures more, and seek to know more of them, in the gracious leading of the Spirit of God. Let us prayerfully emphasize this necessary accompaniment of study, for human skill cannot fathom God's "*deep things*" (1 Cor. ii. 10). How blessed to feel that we have, and enjoy, the direction of the Author in our privileged meditations. What manner of persons should we be. How diligently and obediently should we endeavour to learn and do the "good and acceptable and perfect will of God" (Rom. xii. 2).

In 1 Thess. i. 9, 10, we have the wondrous record of a Divine work in European heathen. God is almighty, and He can turn a sinner from darkness to light in a moment. These dear Thessalonian believers, who, when young in the faith, looked for the precious Coming of the Lord Jesus, and who were soon trained *via* heavy persecutions, had been, before salvation, idol worshippers. But, when quickened from above, they at once "turned to God from idols." How often we hear the verse quoted that they turned from idols to God, almost as if there was a vacuum first, through *their giving up*, and as if they emphasized at the outset rather the surrender of their idols than the wondrous beholding of the glory of God. Not for one moment would I diminish a *true* stress on the thought of separation from an old life. Old things *do* pass away when any are born from above. But in the passage to which allusion has been made, the order is—"If any one is in Christ Jesus, there is a new *creation*," and *then* we read of the passing away of habits and customs (2 Cor. v. 17). In other words, when God mercifully reveals Himself to the sinner in the gospel of His grace, He, more than magnetically, draws aside from evil, and the young believer in Him feels more than a giving up, as he finds all things in the Lord, and out from His fulness. Moreover, in our after experience, there is always something similar. "Religion" may repeatedly say to a man, "You are not to do

this," and so forth, but though the Lord gives many commands to His people, and though they should show implicit trust and obedience, *His manner* is so encouraging. Grace attracts us to Christ, and if we are in a normal spiritual condition we shall find increasingly that true power over the flesh is by holy enjoyment of our Lord. As we turn to Him, our eyes will be turned away from beholding vanity. As we find in Him all sufficiency, our hearts will not value the fleeting things of earth, or its poor tinsel. Oh, that we may ever be "toward God," and endure "as seeing Him Who is invisible" (Heb. xi. 27).

Heb. xiii. 13 is the other verse in my mind. In a solemn context, showing that the Lord's love constrains His blood-bought people, and that only *these in fellowship with Himself* can really present the sacrifice of praise. In such a context we read, "Let us therefore come out (keep on coming out) to Him, outside the camp." You will notice, dear reader, the *Divine* order. Oh, that every saved one before whom this is brought may be impressed, by the Holy Spirit, unalterably impressed, in this connexion. "To Him" then, "outside the camp." To go "outside the camp," and not "to Him," will be evil pedantry. If "outside the camp" is our primary thought, and "to Him" is secondary, pride will flourish. But if the *occupation* of our mind is *with Christ*, we shall be enabled to bear the strain, and live devotedly, with quiet, unassuming meekness, and with glad and cheerful and unforced surrender of many things which grieve Him. Ah, we cannot find Him aught else, yet the object must not be "an outside position," but *Himself*. Do not let us think we *fully* enter into this holy privilege. In 1 Pet. ii. 4, we are told of "keeping on coming," and so is it here. We can never be too earnest for our Lord, Oh, that we may confess our failures, and that His friendship may be more esteemed, and all to the praise of the glory of our Triune God, Who perfectly inspired the order of these heart-searching and suggestive words.

### REPENTANCE.

When Jonah preached at Nineveh, the people of Nineveh repented (Matt. xii. 41), and this *national repentance and national recognition of sin against God* brought a lengthening of their tranquility (cf. Dan. iv. 27). But, alas, Chorazin, Bethsaida, and Capernaum *repented not* (Matt. xi. 20, 24). And to which is this favoured land, this privileged city, like? What merriment there is! But surely God calls rather as in Isa. xxii. 12. "Hear the rod, and Who hath appointed it" (Mic. vi. 9). And the solemn need for individual repentance is marked out in Luke xiii. 3, 5:—"Except ye repent, ye shall all likewise perish." Yet, alas, the natural man is indifferent to God's rights, and Rom. ii. 4 is heart-searching. The words of Jer. viii. 6 are still true:

"I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, what have I done?"

Nevertheless, amid all, the God of all grace is not defeated. The gospel is still His *power* unto salvation (Rom. i. 16), and we would rejoice in the precious words of Acts v. 31, xi. 18: "A Saviour for to give repentance to Israel," and "Then hath God also to the Gentiles granted repentance unto life." Yes, there is a *spiritual repentance*, which is quite contrasted with the dead works of man's ritual (Heb. vi. 1), and which, as the manifestation of a new life, because of the death of the Lord Jesus, is a wondrous miracle. "Joy shall be in heaven over one sinner that repenteth" (Luke xv. 7). Has such joy been over you?

It is a great privilege to ponder these THREE aspects of repentance, and likewise that of humbled believers (2 Tim. ii. 25, 2 Pet. iii. 9, Rev. ii. 5, 16, iii. 19). Oh that God may be glorified by the realization of all in the power of the Holy Spirit.

### A WONDROUS TYPE OF CHRIST.

Deut. xxvii. 1-8.

1, "With," fellowship: a command to keep commands (the word three times). 1, 2, "This day," and "the day when ye shall pass over." "The Lord thy God giveth": the sureness and freeness of His work marked out. It is precious to notice all the arrangements, *as if the land were already entered*, though seven nations mightier than Israel still occupied it, and their fathers had been too frightened to go forward in the path of faith. Shall not all believers now speak of that which will be, with a holy certainty and restfulness, and act on their faith? "Great stones," (a) a manifest witness, and (b) to contain the great things of God's law (Hos. viii. 12). The stones set forth the fixity and dignity of Christ: may not the plaister indicate His humility and welcoming of truth? Oh, that we may be receptive! "All the words," Ps. xl. 7, 8. 4, Set up in the mountain of the curse (13): wondrous thought—(a) God knew the law would not be kept by men, (b) the precious Saviour, though personally Perfect, would actually take the curse and wrath of a broken law. Hence, verse 5 at once mentions an altar—even ONE altar: the order is suggestive—Christ would first be obedient in life, and then obediently bear the judgment for His dear people. The altar is equally emphasized as of stones, and these "whole":—the word is from the same root as "peace offerings" in 7, and "Jerusalem." "He is our Peace": there was no enmity between Him and the Father; how striking is the contrast of Rom. viii. 7, Col. i. 21, Eph. ii. 15, 16. 7, Offer, eat, rejoice. 8, Again the mention of the writing (a) to link the portions of the work of Christ, (b) to show that a redeemed people have the responsibility of loving obedience (2 Cor. iii).

### THE CHILDREN'S COLUMNS.

#### "THE LORD IS GOOD TO ALL."

**T**HESE words, amid all the sad confusion of earth, have been much in my mind. One of God's servants said, with reference to God, "*Thou art good, and doest good*" (Ps. cxix. 68). Again, "*The Lord is good*" (Nah. i. 7). Then we might think about the message of James i. 17: "*Every good gift, and every perfect gift, is from above.*" God, though He is so great and holy, is *good to all*, even to the unthankful, though such ingratitude is, indeed, solemn. We could look at many, yes, very many, passages which speak about the goodness of God to His creatures. But none must imagine that, because God is so kind, He overlooks sin. This He cannot do, for He is righteous in all that He is and does. I have been thinking about Ps. cxliv. 2. The psalmist said, in verse 1, "*The Lord my Strength,*" and he added, "*my Goodness.*" There are some who use these words as an exclamation, but it is sad to speak like that. For though God has been pleased to describe Himself by many names, we should always use them with deep reverence, for He is terribly great. This is overlooked in these perilous times, when even young people are so lawless. I do hope that many, feeling this, and that God is their Creator, will remember His greatness, and, being mindful of His *goodness*, will always speak reverently when mentioning His name.

I should like to turn to Exodus xxxiii. In verse 18, Moses said, "I beseech Thee, shew me Thy glory," and God said to His servant, "I will make *all My goodness* to pass before thee" (19). Listen to the words in xxxiv. 6, "The Lord God . . . abundant in goodness and truth." Yet so many never think about God's mercy and His goodness. But those who have had their eyes opened to see their sinfulness, and the Lord Jesus as the Sinless One, Who died for their sins, behold the goodness of God everywhere. The very air we breathe is God's gift. God could, in a moment, cause death to all, and dry up all the green things, and whatever He makes to grow out of the earth on which He sent a curse because of sin. Few realize how good God is, and how dependent His creatures are upon Him for life, and that which sustains life. If only this was remembered, how different the world would be. But, whether it is remembered or not, it is a wonderful fact, that "*the Lord is good to all!*" God makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust (Matt. v. 45). To begin with, we were all *unjust*. But the Lord Jesus, the Just One, died for the *unjust* that He might bring them to God. Now, I should like us to look at the Psalm (cxlv.) where the words about which I am privileged to write occur. The portion, like all God's Word, is full of His greatness, yet He is often spoken about, and against, by those who do not know Him, even as such an one as themselves.

How solemn is this, for God hears all that is said and, more than that, He knows every thought of the heart. This should make sinners tremble. But, alas, it does not, for they are so blinded by Satan, and bound by him. I have been thinking we should suffer the want of many things, much more than we do, were it not that God's tender mercies are over all His works. These words come in the same verse as our subject. I cannot tell my dear young readers, and others as well, how frequently these words have encouraged some of us in these sad times. The words of verses 15 and 16 are wonderful: "*The eyes of all wait upon Thee, and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing.*" If only God's creatures remembered that all they possess comes from His hand, surely there would be more gratitude expressed toward Him, Who so bountifully provides even in times like the present. If you do not understand the truth of God, and are somewhat careless about the Holy Scriptures, still the words which are such a comfort to many, are very plain. If the Lord was not good to all, and His tender mercies were not over all His works, there would be terrible trouble. But God, in wondrous mercy, overrules in all, and that which He has purposed none can change. How I long for many who read these messages from time to time to be brought, not only to see how good God is, in nature and providence, to His creatures, but that, in marvellous love, He gave His beloved Son to die for hell-deserving sinners, and that He, in mercy, still welcomes those who see their sinfulness, and come to Him in the Lord Jesus, Who is the Way, and the Only Way, into God's presence (Acts iv. 12). May God the Holy Spirit work mightily, and cause not a few to have "*peace with God*" even now. Amid all the strife of nations such will know, indeed, that *the Lord is good to all*, and that His tender mercies are over all His works!

*The Lord is good to all.* His tender mercies too Are over all His works, which are before our view; God never will forget, nor will He e'er forsake The work of His own hands, nor His own covenant break. *The Lord is good to all*, amid Satanic powers, He makes His sun to shine, and grants refreshing showers, To cause the earth to yield its fruits and useful grain: *The Lord is good to all*—He gives abundant rain. *The Lord is good to all*—He opens wide His hand, To satisfy with food, in this and every land; Both man and beast from Him receive their daily food, Yet few have thankful hearts though God is great and good. *The Lord is good to all*—He worketh as He wills, The cattle too are His, upon a thousand hills: The eyes of all must wait upon the Lord alway, And He, in mercy now, gives meat from day to day. *The Lord is good to all*—He sends from heaven above So many blessings still, though men despise His love! He waits to welcome those who see their sins, and plead The merits of His Son, Who met the "*sinner's*" need. *The Lord is good to all*—Amid earth's strife and sin, He gives to those He saves, such rest and peace within; The knowledge of His love—that He is good to all—Should ever cause His own more oft on Him to call.



**"A NEW CREATION." 2 Cor. v. 17.**  
**PLAIN WORDS TO YOUNG BELIEVERS**  
**AND OLDER ONES TOO.**

WE have often thought of the wondrous change when any are brought out of death INTO life (John v. 24), and the great joy of being "in Christ Jesus." In the light of eternity this is, beyond measure, a privilege; and the power to PLEASE GOD, which it includes, is an object in life which altogether excels every object. One believer may be disappointed through many strains and trials, another may be physically weak—and then a realization of the "opportunity" given to those who are blood-bought, even the opportunity for PLEASING GOD, comes to alter the whole aspect, and to impart a happiness where it is so needful that there should be happiness. I do not mean "needful" for enjoyment's sake, primarily, though God delights in the true restfulness and rejoicing of His people. But it is "needful," in order that there may be STRENGTH for further devoted service (Neh. viii. 10), and "needful" that God may not be dishonoured by the UNHOLY gloominess of those who profess to belong to Him. A Christian should have the reverse of "lightness," but he should have the light of God's presence. Frivolity is sinful, but calm joy, and the absence of all irritated murmuring are "needful" as a constant witness before men, and surely we "please God" thereby. He loveth a cheerful giver (2 Cor. ix. 7). An absence of cheerfulness is so dishonouring to Him (Deut. xxviii. 47). It makes His service APPEAR as "bondage," and this is so wrong. It seems to me that the words of the Holy Spirit in 2 Cor. v. 17, 18, have four definite divisions, and should be thus rendered:—

"If any one is in Christ—

- (a) A new creation;
- (b) The old things passed aside;
- (c) Behold, new things have come about;
- (d) But all things are out from God."

The verse continues very precious, implying that the glorious work of the Lord Jesus is the ground of our acceptance. We who were enemies are now reconciled, so that there is not only peace from God to us, but PEACE FROM US TO GOD. We were against Him, but now we are in harmony with Him. What wonders He, in love, has wrought!

Do you REALIZE the force of the four thoughts above? "A new creation" sets forth as real a miracle as when God made the heavens and the earth, and denies any honour to human improvement or effort. Man's "betterment" will not make him good enough for a holy God. "A new creation" cuts at the root of every theory, including all forms of socialism."

"The old things passed aside, or away," Col. iii.

5, 8 illustrates. The believer is no longer characterized by sin. Oh that this may be known. Matt. vii. 16-20 should be noticed. Do not lower the standard of godliness. "A new creation" calls for an ENTIRE contrast with the world. There are many things we once loved and did, which we cannot love and do now. They are hateful. "A new creation" involves a very manifest and conscious change. There is nothing like it. The grace of God has caused that which is unique and without a parallel.

Secondly, "Behold, new things have come about." Yes, "new things have come into being," TO FILL THE GAP, and more than fill it. INSTEAD of the old there are the new! The believer loves and does what he did not love or do beforetime. And the ALTERED attitude is to be very, very evident in the power of the Holy Spirit. Hence the beautiful word, "BEHOLD."

But, thirdly, how about PHYSICAL actions as eating and drinking, which existed BEFORE one was born again, and remain AFTER? The physical frame is not changed, though the face should be lit up with the presence and joy of the Lord! Ah, the Holy Spirit deals with these too: "But all things are out from God." Not only are there new things; there are things which are old, in one sense, though not in themselves sinful, which have a NEW object and NEW accompaniments. Food is no longer received as "a matter of course," but coming upon us from our Father (Matt. vi. 11), and we would even eat and drink to His GLORY (1 Cor. x. 31). Nothing is too small for prayer and praise (Phil. iv. 6). Nothing is too small to do for the glory of God. "Whatever ye do" is wondrously comprehensive. Thus these four divisions embrace the whole life. Do they describe yours and mine?

**FAITH. Heb. xi.**

- "Faith is the gift of God" (Eph. ii. 8, James i. 17).
- "Faith cometh by hearing" (Rom. x. 17, Rev. i. 3).
- "Faith is the substance of things hoped for" (Heb. xi. 1, 2 Cor. iv. 17, 18).
- "Faith worketh patience" (James i. 3).
- "Faith without works is dead" (James ii. 20, 22, 26).

**SUGGESTIONS FOR PRAYER.**

- "The prayer of the upright is His delight" Prov. xv. 8.
- 1. That we may know how to pray (Luke xi. 1, see Rom. viii. 26).
- 2. That believers may be " fervent in Spirit."
- 3. For the Lord's graciously realized presence in meetings and homes.
- 4. For the salvation of not a few in hospitals, barracks, internment camps, and other centres where many men have been long together.

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



## TALKS ABOUT PRESENT-DAY NEEDS.—4.

### THE BODY PRESENTED AS A LIVING SACRIFICE UNTO GOD.

**H**OW privileged are God's redeemed people. Such have been chosen out of the world—chosen in Christ before the foundation of the world. 'Tis blessed, indeed, to know that one is saved through the shed blood of God's beloved Son. But we want to go on in the Christian life, ever seeking to know the Lord more fully (Phil. iii. 10), and to press toward the mark for the prize of the high calling of God in Christ Jesus (verse 14). It is so easy not to go on unto perfection (Heb. vi. 1). But, when we think of God's love to us, and all we have in Christ, what godly lives ours should be, and all by God's grace, and the inworking of the Holy Spirit. If we see that we have been forgiven much, we shall *love much* (Luke vii. 47). Love will constrain, and there will be such a willingness to seek Him first in all things. How wonderful it is that we can, by faith, please God (Heb. xi. 6). And if we would "*prove what is that good, and acceptable, and perfect will of God,*" the body must be presented "a living sacrifice, holy, acceptable unto God." What a *privilege* thus to live to God's glory, by His enabling! God's servant said, "*I beseech you, therefore.*" One would have thought there was no need for *beseeching*. Alas, how slow we are to render unto God that which *belongs* unto Him. This dear servant of God begins with the word "*Beseech,*" but he finishes the verse with saying, "*which is your reasonable service.*" We notice the word "*therefore.*" We have the same word in Rom. v. 1. If "*we have peace with God through our Lord Jesus Christ,*" and the love of God is shed abroad in our hearts by the Holy Spirit, and we joy in God through our Lord Jesus Christ, what yielding to Him there should be, and how we should readily deny ourselves. Then, in Rom. vi., we are exhorted to reckon ourselves dead indeed unto sin,—*but alive unto God*; and we are told that sin shall not have dominion over us; and Rom. vii. is full of deep heart-teaching. Rom. viii. also brings before us the many privileges we have in Christ, and how believers should seek to live the overcoming life. Then we pass on to chapter xii. 1, 2. If only the body is presented, by the mercies of God, there will be such watchfulness as to every thing connected with the body. Those who thus seek to present their bodies will surely, by grace, adorn the doctrine of God our Saviour in *all things* (Titus ii. 10). A woman professing godliness will not be "*taken up*" with outward adornment, but will seek the inner adornment—the meek and quiet spirit (1 Pet. iii. 3, 4). Such will look well to the heart, and keep it with all diligence (Prov. iv. 23), thus the lips will be refrained from evil (Prov.

x. 19), and will "*feed many.*" What conversations there will be when believers meet together (Mal. iii. 16). The hands will be *holy, and willing* (1 Tim. ii. 8). The feet will *run* in the way of the Lord, and after Him (S. of S. i. 4). The heart will overflow with love to Him,—Whom we love, because He first loved us (1 John iv. 19). The mind will be renewed, and fixed on things above (Col. iii. 1-4). The members of the body will be yielded unto God as *instruments of righteousness* (Rom. vi. 13). How God will be exalted and honoured. Ah, dear fellow-believers, we little realize how we grieve God, and fail to enter into the blessedness and happiness which God has, in wondrous love, prepared for those who love Him. We have *all* failed. But do we not long to be more godly, and to know His will more perfectly? If the body is presented as a *living sacrifice*, we shall seek *not* to be "*conformed to this age.*" We shall delight to be a contrast *from* a ruined world, *out of which*, in grace, we have been chosen! If only we saw the wonderful love of God more, what willing devotion there would be unto Him, our faithful God. We are not to be *conformed* to a sinful world. It is God-dishonouring when we seek to be like it in any way (note 1 Sam. viii. 5). May we be bowed before God, that we are not *transformed*. God can thus work. Surely we should lovingly seek to make manifest our heavenly calling. Why do we cling to the fading things of earth, when God has saved us out from a world that hates Him? It is because we do not enter more fully into all that it means to belong to the family of God, and, in the Holy Spirit, yield our all to Him, that we fail so often to know what His will is! Have we not *proved* God's love to us in the gift, the wonderful gift, of His beloved Son? May we, realizing the depth of such love, and what it cost God the Father, and God the Son, to redeem us from all iniquity, be humbled as we see how sadly we have failed as to shewing forth, by godliness of life, *such* wonderful love, and what a change salvation really is. It is not enough to *say* we believe, and are God's children—we must shew it, if we would be well-pleasing unto Him. Hence the body presented as a *living sacrifice*, and not being conformed to this age, but being transformed—and the mind being renewed—will shew forth the high praises of God, even the praises of Him Who chose us in Christ ~~that~~ we should be holy and without blame before Him in love. If, by grace, we seek to live in Rom. xii. 1, 2, we shall glorify God in our body, though it is the body of our humiliation. Oh that, as we look up for Him, our beloved Lord, and wait for the redemption of our body (Rom. viii. 23), we may count it a privilege to be unlike the world, and gladly give up whatever grieves Him, and hinders progress in the things of the Lord. This is a big subject, but if our hearts are stirred, and we are brought by

God the Holy Spirit thus to present our bodies, we shall find, even now, the blessedness of proving "What is that good, and acceptable, and perfect, will of God." What a witness there will be for God, which, alas, is often hindered by worldliness and "natural" conforming to the age. Let us seek earnestly and prayerfully to ponder these things before the Lord, that He may be honoured and exalted in the lives of His redeemed people.

### WHAT SHALL IT PROFIT?

**S**OLOMON, the King of Israel, to whom God gave wisdom and honour above many, said: "I looked on all the works that my hands had wrought, and on the labour that I had laboured to do, and behold all was vanity and vexation of spirit; and there was *no profit under the sun*" (Eccles. ii. 11). Again, "*What profit hath a man of all his labour which he taketh under the sun?*" (Eccles. i. 3). Esau, like many, lived only for the present life, and despised the birthright, saying, "What profit shall this birthright be to me?" (Gen. xxv. 32). We are told in Heb. xii. 17, that afterwards "He found no place of repentance, though he sought it carefully with tears." Are there not many who say, "What will it profit if we do this and that," referring to attendance at meetings, or even reading the Holy Scriptures. Ah, dear reader, you little know what awaits those who despise God's Way of Salvation, which is alone through the shed blood of His beloved Son, Who was God as well as Man.

Listen to the solemn words in Job xxi. 14, 15, concerning those who say unto God, "We desire not the knowledge of Thy ways. What is the Almighty, that we should serve Him? and what profit should we have, if we pray unto Him?" Yet such are glad to receive God's mercies, which are bestowed on even those who despise the Lord Jesus, and the only Way of Salvation (Acts iv. 12). Not a few are spending all their strength and time on things which do not profit (Jer. xvi. 12; 1 Sam. xii. 28). One may possess many treasures, but they profit nothing (Prov. x. 2). "Riches profit not in the day of wrath" (Prov. xi. 4). The works of those who reject the truth of God shall not profit (Isa. lvii. 12). There is no profit in anything under the sun. Only the things of God will profit in the future, after this life. Hence, the words of the Lord Jesus are very solemn in Mark viii. 36: "What shall it profit a man, if he gain the whole world, and lose his own soul?" What will it profit *you*, dear reader, though you may have earthly fame and riches, and be honoured by men, if you are sent away from God *for ever*? Oh that you may be brought, by the Holy Spirit's working, to see that there is *no profit* in anything apart from God's "so great Salvation," and brought to trust in the finished work of His beloved Son for poor hell-deserving sinners!

### SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—April, 1918.

Day	Deuteronomy	Matthew	Learning	Explain
1	xxviii. 58-62	xxvi. 69-75	Deut. xxix. 10	Deut. xxix. 29
2	xxviii. 63-68	xxvii. 1-10	" 11	
3	xxix. 1-9	xxvii. 11-18	" 12	
4	xxix. 10-20	xxvii. 19-26	" 13	
5	xxix. 21-29	xxvii. 27-38	" 14	
6	xxx. 1-10	xxvii. 39-49	" 15	
7	xxx. 11-20	xxvii. 50-61	" 16	Deut. xxxi. 29
8	xxxi. 1-8	xxvii. 62-xxviii. 4	" 17	
9	xxxi. 9-15	xxviii. 5-10	" 18	
10	xxxi. 16-23	xxviii. 11-20	" 19	
11	xxxi. 24-30	Mark i. 1-8	" 20	
12	xxxii. 1-10	i. 9-20	xxx. 11	
13	xxxii. 11-19	i. 21-29	" 12	
14	xxxii. 20-33	i. 30-39	" 13	Deut. xxxiv. 6, 7
15	xxxii. 34-43	i. 40-ii. 5	" 14	
16	xxxii. 44-52	ii. 6-15	" 15	
17	xxxiii. 1-11	ii. 16-28	" 16	
18	xxxiii. 12-21	iii. 1-12	Matt. xxvii. 35	
19	xxxiii. 22-29	iii. 13-26	" 36, 37	
20	xxxiv. 1-12	iii. 27-35	" 38	
21	Josua i. 1-9	iv. 1-9	" 39, 40	Jos. ii. 21
22	i. 10-15	iv. 10-20	" 41, 42	
23	i. 16-ii. 7	iv. 21-32	" 43, 44	
24	ii. 8-21	iv. 33-41	" 45, 46	
25	ii. 22-iii. 6	v. 1-13	" 47, 48	
26	iii. 7-13	v. 14-24	" 49, 50	
27	iii. 14-iv. 8	v. 25-34	" 51	
28	iv. 4-13	v. 35-43	" 52	
29	iv. 14-24	vi. 1-10	" 53	
30	x. 1-12	vi. 11-20	" 54	

If we love the Lord, we should value the words of the Lord. They set forth His glory. They set forth His power. They are meant to be our food. We cannot be surprised if our believing life is weak, and our failures very marked, if we set aside this food, or merely put it on the table, and refuse to digest it with prayerful gratitude (1 Tim. iv. 5, 6).

### NOTES ON VERSES SUGGESTED FOR LEARNING.

*It is well to learn Scripture. We cannot always hold a Bible in our hand, though probably we should have it with us and in our hands MUCH MORE OFTEN. God is pleased to use verses learnt in meditation—or shall I say, "in spiritual rumination"—when amid a strain and stress, also upon a sick bed, if He permits this; and, further, when humbly explaining His Will to some who seem to have difficulties. But let us not only learn, let us live out His truth in the power of the Holy Spirit. We cannot be too thankful for this privilege.*

Deut. xxix. 10-20.

"Ye stand" (Neh. viii. 5, ix. 3). "All": unity. "Before the Lord": the place of worship, and of heart-searching. "Your little ones," of xxxi. 12, Ezra viii. 21, Neh. viii. 3, Matt. xiv. 21, xv. 38: remember Ex. x. 9, and do not think your children can be left in Egypt: do not be afraid that, if you are consistent, you will give them too

much Scripture (Deut. vi. 6, 7, mark order). To draw water is a servant's task, but what a dignity is the drawing of Isa. xii. 3. 13, "A people unto Himself," cf. xiv. 1, 2, xxvi. 18, 19, Isa. xliii. 21, Eph. v. 27, Titus ii. 14, 1 Pet. ii. 9. "As" He hath said, He hath sworn: "two immutable things," Heb. vi. 17, 18 (notice stress on "this covenant" and "this oath"). 16, "Ye know," viii. 2: it is well to behold God's mighty works; He hath dealt with us according to His word. 17, "Their." 18, Sin commences with "one": "one sinner destroyeth much good" (Eccles. ix. 18); you have no idea how much harm you can do; you have no idea how much blessing you can bring to others (Gen. xix. 29). "A root," contrast root of all blessing (Isa. xi. 10, Rom. xi. 17, Rev. xxii. 16): this passage is before us in Heb. xii. 15: it is easy to set a stone rolling, it is easy to defile many: one contagious case may start an epidemic. "He bless himself in his heart": self-satisfaction, and an attempt to hide from God (cf. Ps. xiv. 1). Contrast "blessed are they which do hunger and thirst after righteousness" (Matt. v. 6). "The Lord will not spare him." But concerning His people, it is written, "He That spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Is not this a call to devotedness? How can we excuse sin after, yea, amid, such love? Our names written in heaven (Heb. xii. 23).

#### Deut. xxx. 11-16.

11, "Those things which are revealed belong unto us, AND TO OUR CHILDREN for ever, that we may do" (xxix. 29): observe, truth REMAINS powerful when written. So, "He SAITH," not only "said" (cf. Rev. ii. 7). God's revelation is for our obedience. 12, 13, It is easy to make objections, and to be willingly ignorant. The apostle beautifully APPLIES this passage to Christ. Why? He is the Leader and Commander (Isa. lv. 4). This thought is very precious and solemn: believers now receive every command in Christ, and by reason of the fact that He has come down (12) and died and been raised again (13 with Rom. x. 7). This wondrous "application" seems also to imply a certain contrast (cf. 2 Cor. iii.), for the law worketh wrath (mark Deut. xxx. 15). Nevertheless the two-fold thought of Deut. xviii. 18, 19, and the two classes may also be before us. Matt. xxviii. 19, 20, has added force in our experience as this passage is rightly FELT. 14, Jer. xxxi. 33. This word is the word of faith, yet we have the thought, "That thou mayest do it": nor is this only to be explained as a contrast. "Faith without works is dead," "faith worketh by love." No "doing" unless in the HEART. 16, "In His ways," Ps. ciii. 7. Live, multiply, possess (observe in 17, 18, the sad contrast: beginning with "an evil HEART of unbelief," Heb. iii. 12).

#### Matt. xxvii. 35-54.

"They crucified Him, they parted His garments": observe how Christ is emphasized throughout. 36, They were sitting down in comfort; He was on the cross in pain. 37, Pilate, and Caiaphas also (John xi. 49-52), compelled to say the truth: there are other strikingly overruled statements. "This Man receiveth sinners," "He saved others: Himself He cannot save":—across such words we may write Isa. x. 7a. 38, Alike thieves, alike judged, alike blaspheming (44), but grace made a difference, and one was brought to know the Lord (Luke xxiii. 40-43): the triumph of grace must never be made an excuse for carelessness, nor would we be less prayerful for others. 39, "They were blaspheming Him," i.e. they kept on, yet He NEVER complained. He could have slain all, yet He did not wound one: herein is He our Example, when He was dying as our Saviour. 40, THEY LITTLE KNEW that by their very attempt to break these words, these words would be fulfilled (At least the RIGHTLY-QUOTED part: we learn the importance of accuracy when we note Gen. iii. 1 with ii. 16, 17: iii. 3 "midst" with ii. 9 "midst": Matt. iv. 6 with Ps. xci. 11, 12; and this verse with John ii. 19, not "I will destroy"; ominous misplacings, "slight" alterations, may change the meaning: Satan delights in these). 43, They did not see they illustrated Ps. xxii. 45. "Until": no deliverance till He took the climax of wrath in ACTUAL death as a Curse for the guilty. 46, A contrast with THEIR unconscious quotation from Ps. xxii. 47, Elias still expected by Israel at "Passover" time (Mal. iv). 50, Victorious, John x. 18. 51, In the light of Heb. ix. 8, we realize that now the way into the holiest is made manifest, and that the redeemed can rejoice in their high calling, unveiled as never before. From the top, Isa. liii. 6: Divine wrath. Observe, resurrection and blessings to the bodies of the Lord's people are made to depend on the same finished work of atonement, even though the Day of the Lord is after MANY an enjoyment of the Lord's Day. Nearness, worship, heart-felt knowledge of salvation, glory—all dependent on the precious death of Christ. Are we sufficiently praiseful? Why are our hearts so cold, our voices so dumb, our hands so languid? Oh for reviving! 54, A contrast with the Jewish Pharisees: we remember the centurion of Matt. viii. and Acts x., and praise God that the Gospel is His power unto salvation so wondrously. An earthquake—yea, earthquakes—linked with His solemn and glorious coming again.

Correspondence from any concerned by the gracious work of God, and desirous of His will, or seeking to know His Salvation, ever welcome. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E. 7.

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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. xviii. No. 5.  
May, 1918.  
**FREE.**

A Magazine, as the God of all grace graciously enables, setting forth something of His wondrous love and truth, that His blood-bought people may, with simple humility, walk worthily of their high calling, and that through the gracious quickening work of the Holy Spirit much people may be drawn to the Way of Life, and to see beauty in Christ.

EDITED BY  
FRED W. HEWARD.

"Remember, I beseech thee, the word that Thou commandest." Neh. i. 8.

"Remember the word unto Thy servant, upon which Thou hast caused me to hope." Ps. cxix. 49.

"He hath remembered His covenant for ever, the word which He commanded to a thousand generations." Ps. cv. 8.

"To perform the mercy promised to our fathers, and to remember His holy covenant." Luke i. 72.

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*Notes on some Memorized Verses.*

"He hath helped His servant Israel in remembrance of His mercy." Luke i. 54.

"I will forgive their iniquity, and I will remember their sin no more." Jer. xxxi. 34.

"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." Ps. xlv. 6, 7.

For Financial Arrangements see Leaflet.\* 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. "Hitherto hath the Lord Helped us": Free on Application. Meeting Rooms, &c. All arrangements, "If the Lord Will," 61, Upton Lane, Forest Gate, London, E. 7.—The Lord's Day, 11, 6.30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Waltham Green, S.W. 6.—The Lord's Day, 11, 6.30 Thurs: 8; East London Testimony, adjoining 35, Cambridge Road, E. 1, and 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.

We would not wish to serve God and mammon. "Him only shalt thou serve" is a precious and powerful message. Hence we would desire, by grace, to send forth these pages with the one thought of glorifying our God. We cannot boast of ourselves, we cannot boast of fellow creatures, but we can boast of our Lord, and in Him we would boast all the day long. It is a joy to have a gospel to preach, and to have a Saviour Who is altogether Lovely. There are many who will tell us that "religion is of no avail." Granted—as to religion without Christ. We do not want to attract to an idea, to a creed, to a system, to ourselves, or even to our gatherings, though we believe that God has blessed and is blessing them. We want to be wrapped up in the thought of exalting Christ. He is the one Hope for guilty sinners.

"The meek will He teach His way." Ps. xlv. 9.

"The meek shall inherit the earth."  
Ps. xxxvii. 11, Matt. v. 5.

Our gracious God exalts the meek,  
Wish such e'en now He deigns to speak,  
And such will share the glory when  
His hand is laid on boasting men.  
Dear brethren, you confess Christ's Name,  
You say His glory is your aim,  
But are you meek, and loving, so  
That others may His meekness know?  
What are your rights? On earth you've none;  
A stranger till your work be done,  
A pilgrim, and rejected here,  
Since Him you love and trust and fear.  
But are you willing for the strain,  
Until your Lord shall come again?  
Will you to Him indeed go forth,  
Or do you fear earth's trivial wrath?  
If with Him we endure and bear,  
His glory we shall quickly share;  
Enough with Him our souls to be,  
Inward with Him eternally!

## WORDS OF ENCOURAGEMENT.

**"The Coming of the Lord draweth nigh."**

Yes, the Lord Jesus will soon return. Jas. v. 8 is not a dead letter. We know the reasoning of the natural man: he says, "Many days have passed, and yet the Coming of Christ is still future." May it not be that the foreknown reasoning and indifference of those who bear His Name are, as it were, the hindrance? The Lord waits for His people to come to repentance (2 Pet. iii. 9, *cf.* the season in the wilderness, unbelief made one year into forty, though everything was before God, and permitted by God in perfect wisdom from the first). To the trustful saint, the Coming of his Lord is never a lifetime ahead—"We which are alive and remain" is a precious mode of utterance. Hope is beyond mere argument. God's time is appointed and best, but we are encouraged to expect, and to look at all our difficulties in the light of the Coming of our precious and adorable Lord. It is so easy to be downcast, but our trials are comparatively small. One who suffered far more than we have suffered said (and rightly said), "our light affliction" (2 Cor. iv. 17). When we think of the awful judgment which we deserved, and what *one moment* of the eternal wrath of God will be, and the anguish of a doomed soul, how can we complain? Furthermore, the very trials are being used to draw us away from worldliness, to show us abundantly the sufficiency of Christ, and thus to increase our "far more exceeding and eternal weight of glory." The dear children of God in James v. had their wages stopped, and their trials were very near and real. They were counted with the Just One, and He *was killed*. Yet, amid all, they were told not of earthly rights, nor of trying to get "their own back," but of the Coming One. Meet all your problems, fellow believer, with a thought of the return of your ever-loving Lord, He will not be late.

## SUGGESTIONS FOR PRAYER.

"The prayer of Thy servant, and the prayer of Thy servants, who desire to fear Thy Name." Neh. i. 11.

1. For God's glory amid all that would distract.
  2. For more wisdom, to go out and come in, wheresoever God has placed us (2 Chron. i. 10, Jas. i. 5, see 1 Sam. xviii. 14, 15, 30.)
  3. For grace to deal with the unsaved when they oppose themselves bitterly, and that meekness may adorn the doctrine of God our Saviour.
  4. For saved homes, full of spiritual power.
- "I prayed to the God of heaven; and I said unto the king . . . the king granted me, according to the good hand of my God upon me." Neh. ii. 4, 8.

How precious to know God and to have His Words: to rejoice in those Words, to study those Words, and want to obey those Words. But every privilege involves a responsibility, and it is not enough to wish to be obedient. Whatever is God's command to us, we should follow with glad promptness if we are His!

## "NOT AS THE WORLD GIVETH."

DEAR BRETHREN IN CHRIST,

Every word of the Lord is heart-searching, and *full* of meaning. Man often says more than he means, or less; it is not so with God. The *application* of truth to suit hundreds of circumstances is very wondrous, though we would not overlook a definite interpretation, nor spiritualize away God's plain testimony. Further, our times are, in measure, and outwardly, different from those of the apostles, but the Lord Himself is not changed, and the evil of men around is not changed. The words of comfort to the disciples when their Lord was to be so cruelly rejected are His words of comfort to us *now*, even as He definitely included others in His loving prayer.\*

In His last recorded address He said to His own (Judas being gone forth)—"My love" (xv. 9), "My joy" (xv. 11), "My peace" (xiv. 27), and the Holy Spirit, accordingly, came down, in special power, and inworks in special consciousness, to make these real to such: hence "the fruit of the Spirit is *love, joy, peace*" (Gal. v. 22). And particularly as to "peace" our precious Saviour, alluding to the repeated word of Isa. xxvi. 3 (margin) says, "Peace I leave with you, My *peace* I give unto you; not as the world giveth, give I unto you." These simple words are specially before me:—"Not as the world giveth." How wondrously was Christ the contrasted One in His life—"Holy, harmless, undefiled, and separate from sinners." And how different are His arrangements from those of the world. His people are marked off and distinct. Their pilgrim lives are to be a witness for Him. But is it so with us? How can we have such a position in the midst of a crooked and perverse generation? How can we conquer the uprisings of the flesh? How can we know what is His will and what is not? The "pleasant words" before us will answer our heart-concern, expressed in these and similar questions.

Our Lord Jesus giveth "not as the world giveth" with regard to the *nature* of the gift. The things of earth are threads and shoe-latchets to bind to earth (Gen. xiv. 23). He gives spiritual blessings, which cannot be changed at earth's banks (Eph. i. 3): the best things of this age are so unsatisfying. He gives inward peace and joy, which money cannot secure. He gives glories which are hidden from the natural eye, but precious before the eye of faith, and in the experience of love. Man may give "great position," but Christ gives a heavenly position. Man may give honour from man, but the Lord gives His own encouragement, which is

\* John xvii. 20: it is precious to realize we have the words of the Holy Spirit *through the apostles* as a living power to-day (Jude 17.). *Cf.* Luke xvi. 29. "Through their word" is striking, not only their words, but their united word, no discord, one gospel. As we are in holy harmony, there will be increased power in our word of testimony (Rev. xii. 11).

infinitely better: man may give earthly lands, the Lord bestows "an inheritance incorruptible, undefiled, and that fadeth not away." Twelve pence can be exchanged for a shilling: the *metal* is quite different: the value is the same: a hundred-fold would be a five-pound-note, which would be very distinct, yet in value, to *one knowing its worth*, not one penny short of the hundredfold. Here is a key to Mark x. 29, 30. "Not as the world giveth": ah, the world scorns His gifts, but we have proved their delightful reality: they are infinitely greater than earth's best!

Further, He giveth "not as the world giveth" as to *time*. A dying man "relinquishes" his treasures, but the redeemed will possess their possessions more fully *after* this life. He bestows eternal blessings, and eternal glory. Well might the psalmist say, "Bless the Lord, O my soul." Why are we so praiseless? "I will bless the Lord at all times" should be our unforced attitude of joy.

Not only so, the Lord giveth "not as the world giveth" in the very *manner* of His giving. The bargaining spirit of man is often manifest in all relationships. Selfishness often asserts itself, and many give, mainly, to get. And even when there is apparently nothing of this, how defective is the most gracious giving. But He gives in a perfect way. Jas. i. 5 will illustrate, "If any of you lack wisdom, let him ask of God, That giveth to all liberally, and upbraideth not."

And we would remember the *extent* of His giving. The creature is limited, not so the Creator. "He openeth His hand and satisfieth." "My God shall supply all your need according to His riches in glory by (in) Christ Jesus" (Phil. iv. 19). "I wish I could do more," says the generous donor, but "God is able to make all grace abound" (2 Cor. ix. 8): the well of His love is a fountain of life. He can always meet our emergency. "Bless the Lord, O my soul": praise should never be silenced, never be muffled: let us lift up hearts and voices: let our faces show that we are full of gratitude. And thus as we ponder the nature, and freeness, and fulness of His gifts, we enter into Jas. i. 17, and can understand the meaning of Christ's added words, "Let not your heart be troubled, neither let it be afraid (cowardly)." The time would fail us to tell of *all* His fulness. Two further thoughts have come before me, and I must pass them on. 'Tis "not as the world giveth" with respect to continuance. Our Lord says, "I keep on giving": we remember the olive trees of Zech. iv. You say, "We have already pondered this when realizing the extent." Granted, we have included it, but yet, probably, the reader as well as the writer overlooked two distinct but related aspects: (1) a fountain full, (2) a fountain ever overflowing. 'Tis not only He *can* always give, but He *does* always give. We have seen that the source is perfect, and now we behold that the

channel of His bounty never runs dry. There is no winter in His orchard. "Eat, O friends, drink, yea drink abundantly, O beloved" (Song v. 1). Never are there reduced rations in this spiritual food.

But may we look at a second thought of deep importance? The Lord is always giving, but are we always RECEIVING? Do we not crowd out many of the Lord's blessings? Do we not turn away from Him and thus fail to see the light of His countenance? Let us not blame Him. Let us be humbled ourselves. We often rob ourselves of many enjoyments. The command against worry and cowardice ("Let not your heart be troubled, neither let it be afraid"), *implies* that we often fail to possess our possessions! God does not force all His "encouragements" upon us. He does not make a *worldly* display. We can hinder our delight in *many* privileges. Oh that our hearts may be henceforth concerned, and that we may please Him by godly receptiveness! So will He be exalted. And what *other* wish have we? This includes everything!

Yours in the Lord Jesus Christ, all by grace,  
PERCY W. HEWARD.

A loving urgency toward "one another" is right. And so to any and every reader who loves the Lord Jesus, in sincerity, I would say, "Seek to LEARN the Scriptures." You will be glad of verses known later on: you will find that the Holy Spirit brings them to your memory, and uses them in your life. But do not be proud of learning: do not be satisfied with your remembrance. Remember the peril of knowledge without obedience. Increase of information without growth in grace is dangerous. Separation from whatsoever grieves God's Holy Spirit, in home and business, and as to religious societies which are not according to His revealed will, may cause deep aching of heart. But the painful wrench can surely be made FOR CHRIST. Is He not altogether lovely? Is not His will a delightful law to a delighted people? "The Coming of the Lord draweth nigh," and in His glory how vain will appear all the striving after wind, and after the bubbles of the earth! How empty will be every arrangement which is not full of fruit for Him. View everything in the light of Christ.

#### Mark x. 42-45.

42, 43, The believer's contrast: so as to riches, Luke xvi. 11: indeed as to everything. 44, See Luke xxii. 24-27, John xiii. 4, 5, just before xiii. 31, xvii. 5. 45, His life, His death: "many"—a contrast with "none," with "one," with Aaron's "for himself," with sacrifices for Israel alone, with "few," with universalism: every word of Scripture full of meaning. May we praise!

"If the Lord will"—Quiet Bible Season, May 20th, 3 and 5.30, 21, Upton Lane, Forest Gate. An earnest welcome.

## THE CHILDREN'S COLUMNS.

## "UNTHANKFUL."

**G**RATITUDE is not manifest in these last days. God, Who knows the beginning from the end, said it would be so (2 Tim. iii. 2). If we look around we can see how rapidly the Holy Scriptures are being fulfilled in all that is now happening. Yet few turn to the truth of God concerning these things. Children are, indeed, disobedient to their parents. This is very sad. Though God said it would be so, the fact should cause concern, both to parents and children. For if these things are coming to pass (and they are), and if all is brought about through sin, what sorrow for sin there should be! But, alas, there is little concern about the terrible wickedness of the natural heart, out of which proceed so many evils. If one thinks at all, there must be real trembling. God, through his servant Timothy, has plainly written, that there will be perilous times, and these we have surely reached. Yet the climax of iniquity will be more manifest, as the time passes. We dare not hide from any, whether young or old, saved, or unsaved, God's solemn truth. For not one word shall ever fail of all that He has been pleased to write. There are many very precious things in "the Scripture of truth" for which saved ones praise and *thank God* continually. But, most are not thankful, though God is good to all, and the words frequently come before us in the Psalms, "O give thanks unto the Lord;" and in Ps. cvii. we have the oft-repeated words, "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men." The psalmist, realizing God's goodness to him, said, "What shall I render unto the Lord for all His benefits towards me?" Ps. cxvi. 12. In the next verse he added, "I WILL TAKE the cup of Salvation and call upon the Name of the Lord." Salvation is a gift; and it is given by God to those, who, by the Holy Spirit's working, see their need of God's "so great salvation," through the death of the Saviour of sinners. Such will surely be *thankful*, and a contrast with those who are **UNTHANKFUL**. 'Tis sad to see one who has received great kindness, from another, ungrateful. Worse still is it to see children grow up, and **UNTHANKFUL** TO THEIR PARENTS, who, from babyhood, have spent so much time, and strength on them,—and love. What a bad "return" is ingratitude! I do trust that those who read these messages are not so cruel. Parents often go through so much for their children. But how much more terrible is ingratitude toward God, the Creator of all, and the Preserver of all life, yet it is common in these last days. This should make young and old alike concerned. Yet amid it all, God so wonderfully provides. There is gratitude due to Him as

Creator. When one thinks of all God's goodness in supplying, even the **UNTHANKFUL**, so bountifully, surely there should be amazement at His merciful kindness toward those who dare to despise Him, and His beloved Son, Whom, He, in wondrous grace, sent to be the Saviour of sinners. (See Luke vi. 35). We read in Rom. i. 20, 21, about those who saw God's works, and yet were **NOT THANKFUL**. Such are still without excuse (see verse 20). Do we not read that the heavens declare the glory of God,—Ps. xix. 1? *All* are without excuse who are unthankful to Him. 'Tis God Who gives life, and sustains life! 'Tis God Who upholds all things by the Word of His power! 'Tis God Who keeps from many dangers! He cares even for the sparrows, and has pity upon the helpless. We see His thought **FOR CATTLE**, **AS WELL AS FOR LITTLE CHILDREN**, in Jonah iv. 11. "Oh that men would praise the Lord for His goodness." How different many things would be even now, if His creatures were more thankful. But, alas, multitudes are quite **UNTHANKFUL**, and this sin brings more trouble upon all lands. How I long for my dear young readers, as well as others, to have their eyes opened to see these things, and to see their need of Salvation in Christ Jesus. Thus there will be gratitude to God for His great goodness: not a boasting pretence at thankfulness! What a solemn "GOD, I THANK THEE," is in Luke xviii. 11. What a contrast are the words of verse 13: "God, be merciful to me, the sinner." Those who are saved by grace, are to be humble, and to be really **THANKFUL**. (Col. iii. 15.) God's servant, Paul, amid heavy strain, "*thanked God and took courage*" (Acts xxviii. 15). Oh that there may be more gratitude toward Him for all His goodness to the children of men!

How thankful should God's creatures be, for He is good,  
And all things living He supplies with daily food,  
So thankful should His creatures be for life and health,  
And value all God's mercies more than earthly wealth.

How thankful all should daily be, for God on high  
Is still the mighty God, Who hears the sinner's cry:  
So thankful all should be for life, since caused to live,  
And unto God on high their gratitude should give.

How thankful young and old should be, but they are not;—  
For God, though He is merciful, is oft forgot:  
How thankful should God's creatures be, for they receive  
Such boundless mercies, all from God, yet Him they grieve.

How thankful should redeemed ones be for grace, so free,  
That they in Jesus Christ are blest eternally:  
So thankful should God's people be for heavenly life,  
And seek to glorify His Name, since saved from strife.

How thankful—praiseful should they be, who know the Lord,  
Their hearts should thrill with joy as they His love record:  
So thankful should they be for mercies in the past,  
That all around may see God's love is great and vast.

How thankful should those ever be, who were enslaved,  
But now, through precious blood outpoured, from wrath are  
saved:—

Such should rejoice in Christ their Lord, and thankful be,  
'Mid all the many trials here God's goodness see!



## "THE HEALTH OF MY COUNTENANCE AND MY GOD."

Ps. xlii. 11, xliii. 5.

### A FEW WORDS WITH YOUNG BELIEVERS AND OLDER ONES AS WELL.

**I**T may be that VERY recently you experienced the GREAT CHANGE from death unto life (John v. 24). You were Satan's bondman but are now the Lord's freeman, you were in darkness but now are in the light. The wondrous mercy received fills you with praise, and you enjoy the words, "If any one is in Christ, there is a NEW CREATION" (2 Cor. v. 17), and your heart's cry is, "What shall I render unto the Lord for ALL His benefits toward me?" But you feel there are dangers around, and even within; you know there are many who profess that they know God but in works deny Him, having oftentimes a form of godliness but denying the POWER thereof. You realize that Satan can be transformed into an angel of light (2 Cor. xi. 14) and that he wishes to deceive the very elect (Matt. xxiv. 24), and that only One could say "The prince of this world cometh, and HATH NOTHING IN ME" (John xiv. 30). You have heard of different "doctrines," and you know that various sects and systems and societies exist. You are aware, sorrowfully aware, that because iniquity abounds, the LOVE of many waxeth cold (Matt. xxiv. 12) and not a few have left their first love (Rev. ii. 4). From all the pitfalls you WANT to be preserved, but feel your ignorance and weakness and need, a need for which the Lord has ample provision.

To encourage amid such problems is this messenger sent forth. That believers may walk worthily of the Lord is, surely, our UNITED desire. Many, many thoughts could be given, and, indeed, the countless precious commands of Scripture are given that, in the living and present power of the Holy Spirit, the child of God may be kept in the path of HAPPY obedience (see Dent. xxviii. 47). One might lay a stress on distinct, but related, aspects of God's provision, and say, for example, "Beware of neglecting God's truth, read it every morning, enter into Prov. vi. 22, and remember Jas. i. 8: do not rise late and rush to daily work without the Scriptures," or again, "Be careful as to the TONGUE: call to mind Jas. iii. and pray, Ps. cxli. 3," and yet once more, "Never EXCUSE sin, or CONTINUE in that of which you are doubtful" (Rom. xiv. 23); and all this "soul counsel" (Prov. xxvii. 9) would be blessed, if enjoyed in the Holy Spirit. But just now, I want to emphasize the REPEATED words of Ps. xlii. and xliii. They have much impressed me, and in-between we have another precious name of God which is similar, "God MY Exceeding Joy," or as the margin, "renders 'The Gladness of MY Joy'" (xliii. 4).

Here is a definite encouragement to believers against despondency. I do not mean that there should be a "put-on" brightness or a worldly frivolity. The child of God should be deeply solemn in a ruined world: he should have the truthful dignity of a saint. But he dishonours the Name of the Lord, and is UNTRUTHFUL as to grace, if he is gloomy or disconsolate! "WHY art thou cast down, O my soul?" said the psalmist when in great difficulties (Ps. xli. 3, 4, 6). What is the reason for alarm? GOD LIVETH, and He will not fail. He removes disquiet because He is Greater than all our foes, our feelings, and our fears. "They looked unto Him and were lightened, and their faces were not ashamed" (Ps. xxxiv. 5). Precious, precious is the continual care of the Lord.

Here then we have two deeply encouraging thoughts. First, the believer is to show on his face that he is a believer. The words "The Health of my countenance" might be literally translated, "The Salvation of MY FACE." Do we know this, beloved friends, as we rejoice in the salvation of our souls? The message of Rom. xii. 1, 2, is parallel. We express what we ARE through the bodies which God has granted. When Moses talked with the Lord the skin of his face shone (Ex. xxxiv. 29). It is true we have a SPIRITUAL parallel in 2 Cor. iii. 18, and, moreover, that Ex. xxiv, and the record of the transfiguration rather set forth a "body of glory" (Phil. iii. 21), which reminds of the clothing of light which Adam lost (Gen. i. 26, 27; Ps. civ. 2). But there is a deep need for godly concern as to saved faces, or (shall I say?) faces that adorn salvation. Any appearance of murmuring or dissatisfaction speaks ill of Him Who is altogether gracious to us. He is the Salvation of our face, and He has put a new song in our mouth. And here is the second already-suggested thought. We cannot have a right happiness unless we PERSONALLY look to our personal Lord. Religiousness and bare study will not cause it, though the Lord uses SPIRITUAL study to reveal Himself (Heb. ii. 9). No "it" can suffice: what is "HE HIMSELF" to you in everything? Note Ps. xxxii. 8. It is the will of God that we should delight ourselves in the abundance of peace. The Lord Jesus began the address on the mount with a great stress on happiness amid trial (of Jas. i. 2), and the command of Matt. vi. 16 is far-reaching and heart-searching. "Lift up your heads" was the encouraging precept of Him Who prayed that we might have His joy (Luke xxi. 28, John xvii. 13, see xv. 11), though referring to a time when men's hearts will be failing them for fear (Luke xxi. 26). If we are influenced by circumstances, and spiritually like to "weather cocks," we dishonour the Name of the Lord. The deep roots of trees planted by the Lord will enable nourishment in the year of drought. The Lord

liveth, and we belong to Him, and that which is above the sun belongs to us. Is the Lord the salvation of your COUNTEenance when you are "not well," when others speak unkindly, when trials would naturally irritate, in the midst of the daily routine of business, at all times? Quickly and constantly look off that which would distract unto Him Who delights to attract His own dearly-loved and blood-bought disciples!

### TALKS ABOUT PRESENT-DAY NEEDS.—5.

A DEEPER SENSE OF GOD'S MARVELOUS LOVE TO THOSE WHO DESERVE NOTHING.

**H**Ave we not failed to appreciate God's matchless love as we ought? If only we sit down more often, like Mary, "at Jesus' feet" (Luke x. 42, see Deut. xxxiii. 3), and ponder the glorious fact that we were chosen in Christ before the foundation of the world, and that we are blessed with *all* spiritual blessings in Him (Eph. i. 1-4), what response there must be to His so great love. Alas, we do not take time to think, as we should, of all that God has so graciously wrought for and in us. When we think that the choice was His, that there was *nothing* in us to call forth His love, but that He loved because He would (Deut. vii. 7, 8), surely, we exclaim, "What lives ours should be, since among the chosen of God." And we need to remember more often the cost of our redemption. The Lord of Glory Himself came down to this earth—came as an Infant—lived, and was despised, in the world which was made by Him (Isa. liii. 3). Was there ever love like this? He had not where to lay His head; and, at last, though He had done so many mighty works among Israel—healing the sick, opening the eyes of the blind, raising the dead—they said, "Away with Him, crucify Him." Such is the bitterness of the natural man. What a contrast, in every way, should those be who are privileged to be among the redeemed—"Redeemed with the precious blood of Christ" (1 Pet. i. 18, 19). The anguish Christ went through to redeem His people from their sins is expressed in such words as we find in Isa. lii. 14; "His visage was so marred more than any man, and His form more than the sons of men." The world saw no beauty in Him, that they should desire Him! What a contrast with the attitude of the bride in Song of Songs who said concerning her Beloved, "*He is altogether lovely.*" Oh that we may live more in this precious portion of God's revealed truth. It will help to stir our love and keep us from waxing cold, as the Holy Spirit applies its meaning. How can we fail to express, by life as well as by lip, our love to Him, Who so loved us? If only we entered more fully into the privilege of being chosen by

God, and redeemed with poured out blood, our hearts would overflow with love to and for Him, our beloved, and quickly coming, Lord.

God has, in wondrous love, *called us "out of darkness into His marvellous light"* (1 Pet. ii. 9). If only we walked more in the light, as He is in the light, and had fellowship with Him (1 John i. 7), the heavenly life would be more manifest, and we, in His light, should see light (Ps. xxxvi. 9). Can we meditate on all these blessings and not be "moved for Him" (Song v. 4), Whom our soul loveth, and all because He first loved us? 'Tis blessed indeed to be chosen—redeemed—called! Yet there is more fulness in the effects of grace. For we, who were once even as others, "dead" in sins and far off from God, are now made *nigh* in the blood of Christ (Eph. ii. 13). It is said of Israel that they were "a people near unto Him" (Ps. cxlviii. 14). When God's servant Moses asked Him to shew him His glory, the Lord said as He was about to pass by, "*there is a place by Me*" (Ex. xxxiii. 21). Oh that we may understand more fully what it means to be made near to God in His beloved Son.

If we are, indeed, among the chosen ones—redeemed, called, and made near—let us ever be mindful of our *heavenly* calling in Christ Jesus. Time and space must alike fail to express *all* the privileges we have, who are "in Christ Jesus." In view of *such* love, how we have failed! May our heavenly Father forgive, and cause us, by the gracious inworking of the Holy Spirit, to be more like our Saviour, Teacher, and Lord.

We need to remember that as we were chosen by God ages ago, so Christ has claimingly chosen us *out of the world* (John xv. 19), and He says in His prayer to the Father concerning His chosen ones, "*they are not of the world, even as I am not of the world*" (John xvii. 14, see 1 John iii. 1). The world rejected the Lord Jesus, and if we are more with Him, and like Him, we shall be despised, and the world will not know us, for they knew Him not. Surely in these solemn times, there is need for more manifestation of the wondrous love of God to His people, whom He chose, called, and made near to Himself. Surely, dear fellow believers, we are humbled as we see the coldness of our own hearts, in view of such marvellous love, to those who were only evil continually. Well may we say, "Not by works of righteousness which we have done, but according to His mercy *He saved us*" (Tit. iii. 5). Oh that God may work and cause our hearts to overflow with love to Him, so that our lives will speak, and be a true witness for Him. Thus we shall bring Him glory, and be helpful to others, and all by His grace! Oh that He, our all-sufficient God, may be honoured and exalted, in a ruined world, out of which we have been chosen, that we may be *unlike* it, a distinct people,—the Lord's people, representing Him.

### "I THOUGHT."

"**NAAMAN**, captain of the host of the king of Syria, was a great man . . . and honourable, because by him the Lord had given deliverance to Syria, he was also a mighty man . . . but he was a leper" (2 Kings v. 1). Leprosy in Scripture is always a type of sin and its effects. Though Naaman was so great, he had that terrible plague which NO MAN could cure. But through a little maid, who waited on his wife, captured from the land of Israel, he was sent thither, and the king of Israel was troubled, and rent his clothes, and said, "Am I God, to kill and to make alive?" But Elisha, the man of God, who was a prophet, heard about him, and Naaman was directed to Elisha's house. A messenger was sent unto this great man, saying, "Go, wash in Jordan **SEVEN TIMES**, and thy flesh shall come again to thee, and thou shalt be clean." "But Naaman was wroth, and went away, and said, Behold, I **THOUGHT**, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper." This great man desired to be healed, but was like so many sinners even now, who want to be saved in their own way. Yet, as with Naaman, there is only **ONE** way of blessing. There was one way in which he could be healed—and this he afterwards proved to his joy, for verse 14 says that he went "down, and dipped himself seven times in Jordan, according to the saying of the man of God, and his flesh came again like unto the flesh of a little child, and he was clean." What joy must have filled his heart. It is even so now with those who see their sinfulness, and trust not in what they think, but in the finished work of Christ for helpless, hell-deserving sinners. We read that leprosy was *deeper than the skin*. So is sin, it is in the heart—and the imagination of **THE THOUGHTS** of the heart are only evil continually. Yet, not a few say, in opposition to God's way of salvation, "I **THINK**." If this great captain had not put aside what he thought, or said to himself (see margin of 2 Kings v. 11) he would never have been healed. So is it with the sinner. When Nebuchadnezzar, the great king of Babylon, was humbled, he said, "I **THOUGHT** it good to shew the signs and wonders that the high God hath wrought toward me" (Dan. iv. 2, 3). We turn to another great one mentioned in the Scriptures. Balak, the king of Moab, said to Balaam, whom he vainly hired to curse Israel, "I **THOUGHT** to promote thee unto honour, but, lo, the Lord hath kept thee back from honour" (Num. xxiv. 11). God has His thoughts concerning Israel, and His people, that none can hinder, though they be great ones in the earth. Listen to the words of the Lord—"SURELY AS I HAVE **THOUGHT**, SO SHALL IT COME TO PASS, AND AS I HAVE PURPOSED SO SHALL IT STAND" (Isa. xiv.

24). For any to say "I **THOUGHT**," when their idea is against God, is terrible. As Naaman, the leper, was cleansed in obeying the words of God's prophet, so will it be consciously with you, dear reader. If you are brought to believe and trust in the finished work of the Saviour of sinners, you will experience a greater cleansing still. If you **THINK** otherwise you will find out, when too late, that man's thoughts are altogether wrong (Ps. xciv. 11). There is a need for the work of the Holy Spirit within. Oh, that God may graciously open the eyes of many to see the only way whereby we must be saved (Acts iv. 12).

### SUGGESTED DAILY READINGS.

"If THE LORD WILL"—May, 1918.

Day	Joshua	Mark	Learning	Explain
1	v. 13-vi. 7	vi. 21-29	Jos. vi. 12	
2	vi. 8-16	vi. 30-44	" 13	
3	vi. 17-27	vi. 45-55	" 14	
4	vii. 1-9	vii. 1-13	" 15	
5	vii. 10-21	vii. 14-23	" 16	Jos. vii. 21
6	vii. 22-viii. 8	vii. 24-30	x 12	
7	viii. 9-19	vii. 31-37	" 13	
8	viii. 20-29	viii. 1-9	" 14	
9	viii. 30-ix. 2	viii. 10-21	" 42	
10	ix. 3-15	viii. 22-33	xi. 19	
11	ix. 16-27	viii. 34-ix. 1	xiv. 6	
12	x. 1-14	ix. 2-10	" 7	Jos. x. 14
13	x. 15-27	ix. 11-22	" 8	
14	x. 28-43	ix. 23-32	" 9	
15	xi. 1-9	ix. 33-41	" 10	
16	xi. 10-20	ix. 42-50	" 11	
17	xi. 21-xii. 6	x. 1-12	" 12	
18	xii. 7-24	x. 13-22	" 13	
19	xiii. 1-14	x. 23-34	" 14	Jos. xiii. 38
20	xiii. 15-28	x. 35-45	" 15	
21	xiii. 29-xiv. 5	x. 46-52	Mark ix. 1	
22	xiv. 6-15	xi. 1-11	" 2	
23	xv. 1-12	xi. 12-19	" 3, 4	
24	xv. 13-32	xi. 20-26	" 5, 6	
25	xv. 33-63	xi. 27-33	" 7	
26	xvi. 1-10	xii. 1-12	" 8	Jos. xv. 63
27	xvii. 1-10	xii. 13-27	" 9	
28	xvii. 11-18	xii. 28-37	" 10	
29	xviii. 1-10	xii. 38-xiii. 2	x. 42	
30	xviii. 11-28	xiii. 3-18	" 43, 44	
31	xix. 1-16	xiii. 14-23	" 45	

The privileges and treasures of a believer are so vast. If we had one prophecy from God, how wondrous it would be. But He has, in mercy, given us 66 books, and shall our response be unwillingness to read them all? Oh it CANNOT be. The Scripture is not only different in degree from other books, it is different in kind. How we should value it, in the Holy Spirit's enabling!

Jos. vi. 12-16.

12, Earnestness and obedience, Gen. xxii. 3: how slow we often are, Ps. cxix. 60. Fellowship.  
13, Seven jubilee trumpets, going on without

stopping: every word is important, manifestly important: cf. the finding out of a place (Num. x. 33) and the crossing of Jordan (Jos. iii. 13), associated with a sacrifice, and the symbol of God's presence; every blessing of rest, advance, and victory must be realized in and through Christ Jesus, Whom the priests and ark picture: He is exalted throughout. 14, Faith, obedience, willingness to appear foolish, continuance, setting aside of human methods and wishes. How different the attitude of many to-day, who profess to find their reasons for their actions in the Old Testament. 15, Early rising again. 16, Twelve times without one result: the efforts of the twelve tribes shown to be powerless: then God *manifests* His power. "Shout, FOR": faith praises in advance: there was no room for a "but" of unbelief, or a quivering of "doubt": no uncertain sound was permitted. "Hath given."

#### Jos. x. 12-14.

There is no greater difficulty than the existence of wondrous things to-day, no greater difficulty than the continual blessing of God on "nature": if we realize this we shall see that an "unusual" miracle is no more remarkable than a "usual" miracle. We are not asked to explain "how" God thus dealt with the sunlight and the moon: He has many ways of working out *His own* will. A child may not understand *how* I can open a closed door: the child is without the key, and we smile at his ignorance. How ignorant is the cleverest man: if our wisdom is as much beneath that of God as our power beneath Him (contemplate the myriads of stars and the marvels of space), we may well criticize man's criticism, and learn the wisdom of humility. 13, "In the halves of the heaven," "about a whole day." 14, Typical of the future, Zech. xiv. 6, 7, lit.—"And it shall definitely become in that day, there shall not become light, brightnesses\* shall be congealed: and there shall definitely become one day, it was known to the Lord, not a day and not a night, and it shall definitely become toward the appointed time of evening, it becometh light" (The words "light" and "brightness" are clear in view of Job xxxi. 26, marg: the plural in Zech., includes the stars with the moon: see Joel iii. 15: explain Scripture with Scripture): hence, in the future, the Lord "shall be wroth as in the valley of Gibeon" (Isa. xxviii. 21). 14, Cf. Num. xiv. 20 in a distinct context: the Lord's wondrous hearkening should encourage prayer (Mal. iii. 16), spiritual faith removes mountains, unbelief makes them (e.g. Jos. xv. 63). "For the Lord fought" cf. 42, 2 Sam. v. 24, 2 Kings vi. 16: and is not this true spiritually? Why are we so fearful?

#### Jos. xiv. 6-18.

Caleb continued to be a man of faith: we think "Of Precious Things": "brightness" would link with Job

sadly of Joash who went away from the Lord when Jehoiada died, of Solomon who wandered much in later life, of Gideon whose ephod became a snare, of Demas who forsook God's servant Paul; and rejoice that Caleb's bow abode in strength (Ps. xcii. 14, 15, Isa. xlv. 4): and shall not ours daily? Out of the abundance of the heart the mouth speaketh: observe contrasted "hearts" of 8. 9, "Because": faith's reward: the principle applies to the kingdom: Christ shall reign at the very city where He was rejected and crucified, Abraham shall possess the very land on which his pilgrim feet trod: and what shall *we* have then? What do we suffer now for Christ? Are we the meek who shall inherit the earth? Let us be careful how we live, from this standpoint: the standpoint of God's glory includes this and everything else. 10, "Now"—triumphant: "Behold," "lo": it is well to look at God's work. "As He said" 12, 2 Sam. vii. 25, 28, 29, Luke xix. 32, xxii. 13: it is a precious thing to trust the Lord, and to know, without any fear, that His words are true. 11, "Strong," how wondrous is God's work beyond expectation (Deut. xxxiii. 25). He delights to honour faith: unbelief worries, and often crystallizes its anxieties into facts, and then thinks they were real, because they have become real. 11, 12, Then, now. Anakim, cities, walls are nothing to the mighty God: do we view problems from *our* standpoint or His? Which is stronger—our weakness or *His* might? Zech. viii. 6, Isa. li. 12. 14, Therefore: God does not disappoint: we may also render "upon a fixed foundation." "Because": God's answer to faith. Kirjath Arba—named from "a great man"—becomes Hebron—fellowship, yes, fellowship with God. May we not expect such spiritual victories?

#### Mark ix. 1-10.

It may be helpful, it *will* be helpful, to compare with the other records (and remember Heb. ii. 9, 2 Pet. i. 16-18). 1, A type of the kingdom called by the name of its anti-type: but also the principle of John xi. 25, 26. "Transfigured": a suggestion of "His glorious body" now, and "we shall be like Him" (Phil. iii. 20, 21, see 2 Cor. iii. 18, spiritually). 3, "His raiment became shining," see Rev. iii. 4: *our glorious clothing* shall be "in that Day": any approximation to the world's fashions and changeableness now, seems to betoken a wandering heart: oh that Christ may manifestly satisfy, and that we may be *ashamed* to be like the world. 6, How often we speak because not knowing. 7, A dispensational command, remarkable in the light of Mal. iv.: also a setting forth of the glory of Christ beyond His people and servants. 8, Illustrating the words "Hear Him" (Matt. xxviii. 19, 20). 9, On resurrection ground, His people would follow His dispensational appointments: oh for glad willingness? "One with another," contrast Mal. iii. 16: why not asking Him?

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# THOUGHTS FROM THE WORD OF GOD

A MONTHLY  
HERALD OF  
THE TRUE  
MESSAGE.

*"The Word is Truth"*

**Vol. xviii. No. 6.  
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FREE.**

*A Magazine, as God enables, of Scripture truth, sent forth with a humble desire to exalt Christ, as the only Saviour, and the Lord and Centre of His blood-bought people, that godly separatedness, in the power of the Holy Spirit, may be included, as an expression of godly fellowship and devotedness, while we, earnestly, yet patiently, look for His Appearing.*

**EDITED BY  
PERCY W. HEWARD.**

"As new born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." 1 Pet. ii. 2, 3.

"How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth." Ps. cxix. 103.

"Thy words were found, and I did eat them." Jer. xv. 16.

"The lips of the righteous feed many." Prov. x. 21.

**For Financial Arrangements see Leaflet.** 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. "Hitherto hath the Lord Helped us": Free on Application. Meeting Rooms, &c. All arrangements, "If the Lord Will," 61, Upton Lane, Forest Gate, London, E. 7.—The Lord's Day, 11, 8.30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Waltham Green, S.W. 6.—The Lord's Day, 11, 8.30 Thurs: 8; East London Testimony, adjoining 35, Cambridge Road, E. 1, and as the Lord opens the door. Also "Rosemond," Bede Burn Road, Jarrow-on-Tyne.—The Lord's Day, 8.30. Correspondence welcome.

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*Notes on some Memorized Verses.*

"Let your speech be always with grace, seasoned with salt." Col. iv. 6.

"Yea Lord; Thou knowest that I love Thee. He saith unto him, Feed My Lambs." John xxi. 15.

"Feed the flock of God which is among you." 1 Pet. v. 2.

"The Lamb Which is in the midst of the Throne shall feed them." Rev. vii. 17.

## A WORD OF INTRODUCTION.

ACCEPTED in the Lord Jesus, we desire to declare what He is—He is the Altogether Lovely One, and our words cannot express His fulness. "Saviour, Redeemer, Shepherd, Lord, Wisdom, Righteousness, Sanctification, Redemption," how wondrous are His many names, titles and descriptions. And He is faultlessly true to each of these, and as interested in us as if He had no one else in the world, or in the universe. This may set forth the standpoint we wish to take,—one which denies the value of earth's attractions, because of what He is, and which would recognize no other prevailing authority but His. We are His, and He is entitled to all our obedience. All the systems, societies, doctrines, demands, opinions of men have no claim on us against one word of His. His will is law to His trustful people, whom He has chosen out of this world.

## "Royal Dainties."

Gen. xlix. 20.

Happy indeed are the people of God.  
Saved by His mercy, made near by Christ's blood,  
Clothed in His merits, accepted for aye,—  
Never, no never, will God cast away.  
Bread for their bodies, and bread for their soul,  
He will provide, since possessing the whole:  
Nothing shall fail them, God's saints shall be kept,  
Never, no never, their Keeper hath slept.  
Royal the dainties, which He will supply,  
In the King's chambers we now are brought nigh,  
Heavenly blessings are evermore known,  
Never, no never, the Lord will disown.  
Royal the banquet, then grateful, by grace,  
How we should thank Him, and praise have its place;  
Boasting and fearing and scheming are wrong,  
Never, no never, should cease our glad song.  
Pilgrims on earth, we are rested "in Him,"  
Nor should our prospect of glory grow dim;  
Now in God's family, and welcomed above  
Never, no never, will God change His love!

## WORDS OF ENCOURAGEMENT.

**The Reality of the Work of Christ.** OUR precious Saviour did not die to help sinners to save themselves, but actually to save them from their sins (Matt. i. 21). The message of 1 Tim. i. 15 implies very definitely that He came to do the whole work, and every theory which would detract from this is God dishonouring. The words "It is finished" mean what they say, and are a source of real comfort to a humble, tried, but believing soul. Salvation is not a theory, not a religious idea, not an uncertain possibility, but a reality for the worthless and condemned. Those who are loved much should love much, and how great is the love of God in His beloved Son for the undeserving! That which hath been done shall never be undone, but it secures blessings for those who were undone and wretched. Christ is a Reality, and His work is a reality. Many sons shall be brought to glory. He shall see of the travail of His soul. Our sins are forgiven us for His Name's sake. Nothing shall separate His own from the love of Christ.

It is not fitting for believers to speak hesitatingly. A tone of triumph, though of humility, will glorify God. Happy is the one who can say, "I believe God when He says, their sins and iniquity will I remember no more." Unbelief, pride and despondency all cast a slur on the perfect work of Christ. But faith rests therein and honours Him. Let the reality of a real salvation be realized, and so will there be an appropriate walking with God.

## EPAPHRAS AND EPAPHRODITUS.

## SOME BEAUTIFUL CHARACTERISTICS OF SAINTS.

DEAR BRETHREN IN CHRIST,

Concerning some we read, "whose faith follow" (Heb. xiii. 7), and God's servant Paul rightly said, "Be ye followers of me, even as I also am of Christ" (1 Cor. xi. 1). It is well to record the mighty words of God in, and through, His people, Heb. xi. illustrates this. We are encouraged when we remember they were men, subject to like passions as we are (Jas. v. 17),\* and yet were enabled to do so much in the might of God. But though we are refreshed by the Lord's work through His own, we must not be *occupied* with them: thankful for the cloud of witnesses, of testimonies, from God, given in Scripture, we would ever be "looking off unto Jesus, the Author and Finisher of the faith," in Whom there was *nothing* of failure, but Who did *ever* those things which pleased the Father.

\* The Holy Spirit does not signify an unholy "subjection": the literal rendering is, "of like feelings to us," not tallings.

Among the less known servants of God are precious "biographies in miniature." We think of Jabez and his prayer (1 Chron. iv. 10), of Hananiah and his faithfulness (Neh. vii. 2), of Baruch and his reproach (Jer. xliii. 3, see xlv.), yea of unnamed men of God as the one before us in 2 Chron. xxv. 7-10. It is delightful to know that God is not unrighteous to forget the work and labour of love (Heb. vi. 10). He notices everything, and it is our privilege to do everything in the Name of the Lord Jesus, in everything by prayer and supplication with gratitude for grace to make our requests known, in everything to give thanks, and in all our ways to acknowledge Him. God does not complain that His people come to Him too often. He does not turn Himself aside from their tiny troubles: He is the Loving Reverse of the unjust Judge, and is graciously accessible to living faith. Nor is anything small if it is *unto Him*.

Of Epaphras we know little, *but* he was a beloved fellow bondservant of Paul (Col. i. 7). Not only "beloved,"—all believers are thus characterized (Rom. i. 7),—but a *servant*. One "bound" in the ties of grace and obedience, and a *fellow* bondservant. Not a separating, self-centering, "frictionable" and independent man, but one who delighted in godly harmony. And we have not exhausted his character: he was *faithful* and he lovingly represented believers to one another, if we render "faithful for us": or "faithful over you" will imply His watchful care. And next we approach the word "minister," so often misused, even as the term "administer." That which God has set forth in lovely *simplicity*, is often made "grand" and "man-exalting": the primary meaning seems to be "through the dust." We cannot be useful unless we are humble. How slow we are to learn the lesson of Matt xx. 28 in this connexion. Yes, we see all real humility in Christ, and in His worthy Name, and *because belonging to Him*, Epaphras was lowly—"a minister of Christ." Observe how Col. i. 23 *precedes* 25: If we love *Him* we shall seek that *His sheep* may be fed. "Love" to the Lord's people which is not part of love to Him is very questionable.

The next verse is very precious. Talking about people is a very grievous snare, even when intended otherwise. It is so easy to "speak against" or partly against. The tongue often causes mischief. "He that refraineth his lips is wise." But *sometimes* it is well to speak of brethren, even to speak well of their "love in the Spirit." Epaphras delighted in the gracious obedience of others. The very words which sum up his report would indicate his joy (a) in "love" and (b) in true spirituality. Mere "orthodoxy" and "mental ability" were not the outstanding features before him. Love that is not in the Spirit is weak, indulgent, and unkind.

We see more of his godliness in iv. 12. He was "out from" the Colossians, perhaps of

Colosse by birth, and evidently had been much in that neighbourhood for the Lord. Perhaps, by pondering i. 7, ii. 1, we may rightly suggest that he had been privileged to see to the arrangement of an assembly there. His own love was as intense as the love he was glad to behold in others. And in that love he not only "saluted" or "greeted," but also prayed. It was fitting that "a bondservant of Christ" should be "always" labouring fervently or striving (marg: i. 29, ii. 1) in prayer. He did not become tired. Here we have a special stress on "the prayers," apparently the united prayers (Acts ii. 42), at which Paul would know how Epaphras prayed, and how he *could not* forget to mention the Colossians. Oh for a holy memory: many are the names that are omitted. "Striving" would indicate a consciousness of the power of evil spirits (Eph. vi. 12, 18). It would seem that such had a reason for wrestling against Epaphras in his supplications, because he had such spiritual power. His object was so important. He longed that believers "might stand, complete and fully borne along in all the will (or everything willed) of God." *Satan hates obedience.* This servant of God did not talk "generally": he *knew* what he wanted. His concern was for godly obedience. He did not speak of love (see i. 8), as if against the *authoritative* will of God, or as illustrative of Jud. xxi. 25. Notice, moreover, when *away* from saints he prayed for them: how definitely we can thus help those at a distance. Epaphras felt his responsibility. Like John xvii., and the last prayer of Scripture, this petition shall be fulfilled when Christ returns. An *underlying* sense of the Coming of Christ throughout prayer, is needful and precious.

Those who love the Lord must be willing to suffer (2 Tim. iii. 12). Epaphras is "my fellow prisoner" in Phm. 23. This epistle was written at the same time. Was he detained at Rome, and thus unable to look after the beloved Colossians? It would seem so. But there is no recorded chafing against the strain. He is full of "greetings," and though in restraint is "in Christ Jesus": how precious a sphere.

Epaphroditus, named, alas, from a so-called goddess, and yet quickened from heathenism, is before us rather in the beauty of his character than in the physical beauty which his name was intended by men to suggest. Possibly he was the same servant of God as Epaphras (*cf.* Silvanus—Silas): but there is no evidence. He belonged to the *same* Lord, and had the *same* attitude of love's concern. In Phil. ii. 25 he is seen as a brother first, then as co-worker, and next as co-soldier (2 Tim. ii. 3). Moreover he was "apostle" of the

Philippians, a name which may indicate a local responsibility, (apostles of churches being distinguished from the twelve apostles of the Lamb, but perhaps having a work somewhat similar to that of the "angels" or "messengers" in Rev. ii. and iii), or there may be a peculiar emphasis in Phil. ii. on *travelling* with the saints' gifts (2 Cor. viii. 23). As one serving the Lord thus, he ministered (with a "work" for God's "people," and a priestly work, as the term may imply) to Paul's need. His intensity, and loving concern that believer's should not be "troubled" are seen in 26: his own physical pain was less than secondary. Unselfishness shines throughout (30). Love to the Lord may not mean a physically easy time. His devotion, and care in bringing the gifts of the Philippians, refresh us in iv. 18. He was not "above" this service. He entered into the priestly view, the sanctuary-standpoint:—the help to God's servant was a well-pleasing sacrifice unto the Lord. Shall we not ask Him to raise up many an Epaphras and an Epaphroditus? There is nothing too hard for Him.

Yours in the Lord Jesus, *all* by grace,

PERCY W. HEWARD.

"Rejoice in the Lord alway, and again, I say, rejoice." Phil. iv. 4.

"I will bless the Lord at all times, His praise shall continually be in my mouth." Ps. xxxiv. 1.

May we rejoice, our God, in Thee  
And give Thee thanks for all,  
May we rejoice and praiseful be,  
In trials great or small.  
May we our God, delight in Thee,  
Watch for our Coming Lord,  
Look up and wait expectantly,  
In view of our reward.  
May we, amid earth's trials, trust  
In Thee, and ne'er complain,  
For Thou art righteous, faithful, just,  
To keep from every strain.  
May we, our God, more earnest be,  
More like Thy saints of old,  
Who had great faith, and trusted Thee,  
And in Thy truth were bold.  
May we in prayer, without constraint,  
Look up to Thee always,  
Plead earnestly, and never faint,  
In these last evil days.  
May we walk humbly in Thy fear,  
In fellowship with Thee,  
Conscious that Thou art ever near,  
To keep us constantly.

### THE WAY OF—

- Life* (Jer. xxi. 8, Prov. vi. 23, x. 17, Gen. iii. 24).  
*Death* (Gen. ii. 17, Prov. xiv. 12).  
*Transgressors* (Prov. xiii. 15, contrast Ps. xxxii. 1).  
*Cain* (Jude 11, Gen. iv., *cf.* John xiv. 6, Heb. vii. 25).  
*Sinners* (Ps. i. 1, Prov. i. 15, iv. 14).  
*Peace* (Luke i. 79, Eph. ii. 14, Rom. v. 1, *cf.* Isa. lix. 8).

\* It is possible to see a further thought: "A servant of Christ always." The order of words is inspired.



## THE CHILDREN'S COLUMNS.

## "NOT SAVED."

**H**OW solemn are the words of Jer. viii. 20. "The harvest is past, the summer is ended, and *we are not saved.*" How many, now, like Israel of old, concerning whom these words were written, are in this sad condition. Though the Lord Jesus, in wondrous grace, came down to this earth to live and die for ungodly ones, *few can truthfully say that they are saved.* Yet Christ came to seek and to *save* that which was lost (Luke xix. 10). But, alas, *few* believe they are lost, and therefore they neither see nor feel their sinful condition before God. But, when God in mercy works, and opens the blind eyes, then it is that sinners are troubled, and cry to God as the tax-gatherer of whom we read in Luke xviii. 13. 'Tis wondrous to be brought to see the sinfulness of the natural heart, and the Lord Jesus as the one Saviour of sinners—Who shed His blood for those that were "dead in sins," and that saw no beauty in Him. Now, those who know that they are saved, through His atoning blood, see Him, not only as the spotless Lamb of God, but as the Altogether Lovely One in resurrection, the Chiefest among ten thousand! Do you wonder that those eternally saved, are concerned about the many who need to say "*we are not saved!*" How I long for these two words "*not saved*" to ring in the ears of many, who read these messages, till they have *no rest*, apart from "peace with God" through the finished work of His beloved Son. Those who *are saved* need not go about saying, "I am saved," for salvation is such a wonderful manifest change. Whereas there was death, now there is life; and instead of darkness there is light. Saved ones are a new creation. Oh how marvellous is God's love to those who were His enemies, and who deserved nothing but hell. Yet God in mercy sent His beloved Son—Who was God, and became Man, into this world to live and die for those who were only evil continually. Such love is wonderful, in view of God's greatness, and His holiness. Yet how few care even to think about God's great mercy to poor lost sinners. If only the goodness of God was more remembered, there would be more concern about sin—and the life hereafter. But, alas, Satan has so blinded the minds of them that believe not (2 Cor. iv. 4) that they do not see their terrible condition before God, and their dreadful future—when all ungodly ones will be for ever sent away from Him (2 Thess. i. 8, 9). Those whom God, in His mercy, has saved, through the precious blood of the Lord Jesus, poured out when He died on the Cross of Calvary, must ever be deeply concerned about those who are still, as they were once, "dead in sins," and enslaved by the power of Satan. It seems to those who know that they are forgiven, and made new creatures in Christ Jesus,

so terrible for those who know Him not, and who must say, "*We are not saved.*" I have been much impressed with the words in Isa. lxiv. 5 concerning Israel in the future. (Oh that these may be true of you, dear troubled reader now). They will yet be brought to see that Christ is their Messiah (Zech. xii. 10), and mourn because of their sins. Then Isa. liii. 6 will be said by them, as well as the verse already mentioned. "*We have sinned.*" But when they are brought by God the Holy Spirit into this condition, they will also be led, in God's mercy, to say "*We shall be saved.*" How I long for my dear young readers, as well as others, to be brought, by God's grace, to truthfully say, "*We have sinned:* But the Lord hath laid on Him, the Spotless Lamb of God, our sins, and now because He, the Lord Jesus, has suffered in our place, bearing the wrath of God for us, *we shall be saved.*" How blessed to be brought to this condition of *heart!* Oh that it may be so in the case of many for whom those saved, in God's grace often pray. But let me warn any who are still careless, and heedless about their sins, that the time is soon coming when many will have to say, in anguish, "*We are not saved.*" How dreadful will be the eternal future of all such. But God in mercy waits, and He welcomes young and old alike, who see their need of His one Salvation, and trust in the finished work of Christ!—How terrible to have to say at last "*not saved,*" though Christ died for sinners.

*Not saved,* though God so loved, and sent His only Son, The Spotless Lamb of God was He—the Righteous One; Who gave His life a Ransom for poor sinners lost, Yet few appreciate such love, its wondrous cost.

*Not saved,* though Christ was crucified on Calvary's tree, 'Twas there He suffered, shed His blood from sin to free; And "it is finished" there He said, the Spotless One, By Him alone redemption's work was fully done.

*Not saved,* though Jesus Christ has died, God's love is free, For those brought by the Spirit's power, their need to see; Now in Him such may come to God, as guilty ones, Whom He in mercy still receives, and calls His sons.

*Not saved,* but going on to hell, and broad the way, Forgetful of that solemn time, God's judgment day; When all from Him are sent away, who know Him not, Who have despised His words, and God the Lord forgot.

*Not saved,* though God's beloved Son His life once gave, He came from heaven above, the lost to seek and save; Lived on this earth, and had not where to lay His head, When He came down to earth His precious blood to shed.

*Not saved,* but in destruction's road, without a thought, Of all that God, the Lord of Hosts, for sinners wrought; In Christ, His well beloved Son, who gave His blood, To bring poor guilty sinners lost *nigh unto God.*

*Not saved,* but seeking earthly pleasures day by day, Though all on earth will quickly fade, and pass away; *Not saved,* but still by Satan held, by him enslaved, Yet God in mercy waits; *lost ones* can still be saved!

*Righteousness* (Prov. viii. 20, xvi. 31, Matt. xxi. 32).

*Understanding* (Prov. ix. 6, 1 John v. 20, Luke xxiv. 45, Eph. v. 17).

**"UNDER GRACE." Rom. vi. 14, 15.  
WORDS WITH YOUNG BELEIVERS, AND  
OLDER ONES TOO.**

Those who enjoy to read these pages surely acknowledge that Scripture is worthy of simple confidence and definite prayerful study. *Every* word is pure and perfect, and placed rightly. The preposition "under" is deeply important. By nature we *were* children of wrath, and by practice we *sinned* much against God. But God in "uninfluenced mercy," in "the love of Himself" sent His beloved Son, that we might be delivered from the law of sin and death (Rom. viii. 1-4). If we have tasted that the Lord is gracious, we know something of what this means. The law worketh wrath (Rom. iv. 15), and if we *could* be removed from the sphere of salvation, we should be *under* a most terrible judgment. It is naturally "easy" to speak lightly of these things, but those who have been saved *by grace* from an eternal condemnation should ever shew great solemnity and gravity in the power of the Holy Spirit. I do *not* mean that they should *not* rejoice. The joy of the Lord is their strength, but they should be very careful that this is the joy of the Lord (Neh. viii. 10), for *earthly* merriness is very grievous to Him. To go up and down a world full of those who are hurrying along the path to destruction, away from God's presence; to be side by side at work with those who are children of the devil and who will be with him for ever—surely such facts, realized in any measure, must cut at the root of all *natural* flippancy and lightness. There is no room for any other joy but the joy of the Lord.

Having been delivered from the world, and the curse of a broken law (Gal. iii. 13), believers are encouraged to stand fast in the *liberty* wherewith Christ has made them free (Gal. v. 1). They do not come into judgment (John v. 24): God hath given to them eternal life, and they will never perish. But what if they *displease* their heavenly Father?

To assume sinlessness is sin (1 John i. 8). To claim that we have advanced beyond confessing our sins, and beyond the holy grief which Scripture emphasizes, is very grievous. But we are encouraged to hate sin, and to avoid sins, in the constant enabling of God the Holy Spirit. We must not use our liberty for an occasion to the flesh (Gal. v. 13), nor for a cloak of maliciousness (1 Pet. ii. 16). We are free, and also the servants of Christ (1 Cor. vii. 22). Yes, believers are *under* grace. This word "under" should be continually before us. We are not our own. Our very freedom from sin's slavery is *because* we have been bought with a price! Hence though our failures cannot undo God's grace, and though our adorable Lord took all the judicial results of our sins, He did not bear for us the *chastisements* of our Father, nor the losses

which we shall have, when viewed as the servants of God (1 Cor. iii. 13-15). It is so important to distinguish prayerfully. He took all the penal consequences of our guilt, but not the *other* effects. Everything that grieves God has a fruit, and though, as ours is not in the sphere or the law of wrath, He may mercifully remove certain outworkings. He is right and gracious, when He allows us to be severely chastened. Hence in Matt. xviii. 24 a *new* debt, not that of verse 24, appears counted to the unloving servant, and he is delivered, somewhat as the man of 1 Cor. v. 5, to heavy troubles, with a view to God's glory in humble confession. We know this took place at Corinth (2 Cor. ii. 7): perhaps there are fewer signs of repentance to-day, because the majority of us are afraid to hate *sin*, and to show such hatred so sternly. Love is far more severe than a hasty temper: the latter may flourish with much inconsistency and much indulgence.

"Under grace" reminds of 1 Cor. ix. 21 ("in a law to Christ"), Gal. vi. 2, Tit. ii. 11, 12 ("grace, training or chastening"). Grace calls for gratefulness, and for graciousness. If we have received grace, it is *not* that we may excuse sin (Rom. vi. 1, 2, see Jer. vii. 8-10). In the new covenant, the law is much closer than in the old (Heb. viii. 10, 11). If we have welcomed grace, we shall show this by obedience. If otherwise, it may well be doubted if we have experienced saving mercy. "If any one is in Christ, there is a new creation." We are "*under*" still, but not under a law against which we chafe. We are not merely subjects, but children. "Noblesse oblige." The wondrous love of God calls for a holy hatred of the abominable thing that He hates. We resent the thought of licentiousness. The pleasures of sin have a certain "horror" about them. Harmonizing with grace, it is our renewed will and wish to be *under* grace, and the crucified flesh we desire to ever mortify, for to be independent of the Lord would be to us a miserable condition. Hence to be "*under* grace" is our joy. Restraint is only painful *when something within fights against it*: the fence which keeps us from falling is most welcome, and to be *under the necessity of breathing* is no painful compulsion. From within we respond to that which is around: and so from within we respond to grace.

**TALKS ABOUT PRESENT-DAY  
NEEDS.—6.**

**THE THOUGHTS BROUGHT INTO CAP-  
TIVITY TO THE OBEDIENCE OF CHRIST.**

**H**AVE we not often been troubled and deeply exercised as to wandering thoughts, and longed much for our thoughts to be captivated to this precious obedience of Christ (2 Cor. x. 4, 5). Have we not prayed the prayer of Ps. xix. 14,

"Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, My Strength and My Redeemer!" Yet we have not faith to believe God will thus work in and for us. Or it may be we have neglected the means whereby such a blessed experience can be ours, even now, amid all the trying surroundings of our daily life. Doubtless we fail often, because God's words are not in our hearts (Ps. cxix. 11). If we look at 2 Cor. x. 4 we read that the *weapons* of our warfare are not carnal, but mighty through God to the pulling down of strong holds. . . . *And bringing into captivity* etc. Mark the order:—Every word of God is a *weapon* not only for external use, but for inward foes (cf. Eph. vi. 17), "The word of God is quick and powerful (inworking). . . . and is a *discerner of the thoughts* and intents of the heart." (Heb. iv. 12). God in His mercy is pleased to use His words to the building up of His redeemed ones. The psalmist said, "I hate vain thoughts"; but God's law he loved (Ps. cxix. 113). If only our thoughts were more guarded our words would be more gracious. For we *think* first, and then we speak. We may say that it seems impossible for our thoughts thus to be controlled. But the words are clear, "*bringing every thought into captivity.*" Oh how wonderful that God has provided in Christ such a fulness of blessing for those saved by grace who seek to abide in Him, and to hide His truth in their hearts. If we have not experienced such blessedness, may we acknowledge that it is not impossible to grow quickly in grace! For with God all things are possible! Have we not often been humbled because of our failures regarding our thoughts, which often seem so "uncontrollable?" Yet God can by His mighty power keep them, even as He can keep the door of our lips (Ps. cxli. 8). Nothing is too hard for our Almighty God. Oh that we trusted in Him more fully, and were more acquainted with His mighty inworking power. Mal. iii. 16 is encouraging. Mark the first word "*Then,*"—when there was departure from the Lord around—then it was they that feared the Lord spoke often one to another. . . . "And the verse ends with this description, "And *that thought upon His Name.*" Let us think more often of Him, our beloved Lord, and be occupied with Him, and His return—and we shall find that our mind is more restful and our thoughts are kept while we thus meditate concerning Him Whom our soul loveth. What a contrast believers should be with those mentioned in Gen. vi. 5, who had thoughts only evil continually. How we should seek to have our thoughts continually on things above! "God can" thus enable and graciously work. He has done great things, but He will do greater if there is more faith in Him (1 Chron. xxviii. 9, xxix. 18). God knows our thoughts afar off (Ps. cxxxix. 2) nothing is hidden from Him. The book of Proverbs, which is so full

of practical and heart searching instruction, says, "The *thoughts of the righteous are right*" (xii. 5). Again, "Commit thy works unto the Lord, and *thy thoughts shall be established*" (xvi. 3). In connexion with our thoughts let us remember 1 Cor. xiii. 5.—*Love "thinketh no evil."* If we do not think evil, we shall not speak evil of any. We ought to heed the word of warning in 1 Cor. x. 12. What we need, specially in these perilous times of unrest, and confusion, is to have our thoughts centred on Christ, that they may be brought into captivity to His obedience. It is not a mere sentimental longing that is needed—but a deep, heart desire thus to have our thoughts kept for God, that God in all may be glorified. Then if our thoughts are right, our words and actions, as we have seen, will also be well pleasing unto our Heavenly Father. While we are thinking of Him, Who so loved us, we shall not be occupied in our minds with things that grieve Him, Whom we call "Lord and Master." What results there will be in our conversation, and in our daily life, if, in God's marvellous grace, our thoughts are brought into captivity to the obedience of Christ. To this end, and for God's praise, let us seek to meditate more day and night, in the Holy Scriptures (Ps. i. 2, Jos. i. 8). For if our heart is taken up with the truth of God, there will be no room for worldliness, or unkind thoughts of others; and out of the abundance of the heart we shall, by grace, speak and others will be encouraged in the Holy Spirit, to go forward, and the ungodly will see the contrast in believers. Oh that God may thus work now, and that He may thus be exalted!

## FRUIT.

FRUIT, MORE FRUIT, MUCH FRUIT, John xv. 1, 2, 8, cf. John xii. 24.

God looks for FRUIT from His people, see Isa. v. 1, 4, Luke xiii. 6, 7, xx. 10.

If there is NO ROOT, there can be NO FRUIT, Mark iv. 6, 7.

But those who have life eternal through the poured-out blood of Christ should seek to "TAKE ROOT DOWNWARD, AND BEAR FRUIT UPWARD," (Isa. xxxvii. 31).

Let us seek to have "FRUIT UNTO HOLINESS," (Rom. vi. 22).

THE FRUIT OF RIGHTEOUSNESS (Heb. xii. 11, James iii. 18, Phil. i. 11).

"THE FRUIT OF THE SPIRIT," (Gal. v. 22, 23, Eph. v. 9 (and of "the light") as this may be read.

"FRUIT UNTO LIFE ETERNAL" (John iv. 36).

"FRUIT WITH PATIENCE" (Luke viii. 15).

"NO FRUIT TO PERFECTION" (Luke viii. 14).

A GOOD TREE BRINGETH FORTH GOOD FRUIT (Matt. vii. 17).

"FROM ME IS THY FRUIT FOUND" (Hosea xiv. 8).

**"THIS MAN RECEIVETH SINNERS."**

Luke xv. 2.

THESE words, though spoken mockingly concerning Christ Jesus the Saviour of sinners, were, and are, true. For He Himself said, "I came not to call the righteous (those who thought they were such) but sinners, to repentance" (Luke v. 32). The Pharisee who invited the Lord Jesus to eat with him, was somewhat of this character, and how wondrously Christ reproved him! There was a woman in the same city, and she knew that she was a sinner, she came into the house and stood behind Him, weeping and ministering unto Him (Luke vii. 38). In verse 39 the Pharisee said, "This Man, if he were a prophet, would have known who and what manner of woman this is . . . for she is a sinner." But Christ did know all about her and her grief for her sins! Such the Saviour of sinners still welcomes. Oh that many in these solemn times may see themselves as sinners, for whom He died! He said of this woman that she knew what it was to be forgiven much, therefore her love for Him was great. So it is now, those who are saved know that their mighty sins were laid on a Mighty Saviour, and they love Him because He first loved them (1 John iv. 19).

Another unexpected statement concerning Christ we have in Matt. xxvii. 42. When He was on the Cross—nailed there for hell-deserving sinners—they that passed by reviled Him saying, "He saved others, Himself He cannot save." They did not know how true their words were. It was because He did not save Himself, that He could save guilty ones—even the thief on a cross, who was caused to see that he was the sinner, and Christ the Spotless Lamb of God, dying for his sins. Yes, the Lord Jesus came to seek and to save that which was lost (Luke xix. 10). Do you see yourself, dear reader, as a lost hell-deserving sinner? Then you may "come," just as you are to the One Who gave His Life a Ransom for many. But if you are self-righteous, then there is no salvation for you while you are in that sad condition of heart, for "Christ Jesus came into the world to save sinners" (1 Tim. i. 16).

**SUGGESTIONS FOR PRAYER.**

The prayer of faith" (Jas. v. 15).

"Let him ask in faith" (Jas. i. 6).

1. For the glory of God among His people, that there may be more heart-fellowship.
  2. For deeper concern as to consistency and conscientiousness in little things.
  3. For an unwillingness to compromise.
  4. For God's work among those of many nations in this great city.
  5. For the Coming of the Lord Jesus (Rev. xxii. 20).
- " . . . That your prayers be not hindered " (1 Pet. iii. 7).  
How many thoughts and exhortations may come before us leading up to the word "that."

**SUGGESTED DAILY READINGS.****"IF THE LORD WILL"—JUNE, 1918.**

Day	Joshua	Mark	Learning	Explain
1	xix. 17-31	xiii. 24-31	Jos. xxiii. 14	
2	xix. 32-51	xiii. 32-xiv. 2	" 15	Jos. xxiii. 10
3	xx. 1-9	xiv. 3-11	" 16	
4	xxi. 1-12	xiv. 12-21	xxiv. 1	
5	xxi. 13-33	xiv. 22-31	" 2	
6	xxi. 34-45	xiv. 32-45	" 3	
7	xxii. 1-9	xiv. 46-59	" 4	
8	xxii. 10-20	xiv. 60-72	" 5	
9	xxii. 21-29	xv. 1-11	" 6	Jos. xxiv. 19
10	xxii. 30-xxiii. 5	xv. 12-25	" 7	
11	xxiii. 6-16	xv. 26-38	" 8	
12	xxiv. 1-8	xv. 39-47	" 9	
13	xxiv. 9-18	xvi. 1-8	" 10	
14	xxiv. 19-33	xvi. 9-20	" 11	
15	Jud. i. 1-8	Luke i. 1-7	" 12	
16	i. 9-21	i. 8-17	" 13	Jud. i. 34
17	i. 22-32	i. 18-28	" 14	
18	i. 33, ii. 5	i. 29-45	" 15	
19	ii. 6-15	i. 46-56	Judg. vi. 11	
20	ii. 16-23	i. 57-66	" 12	
21	iii. 1-11	i. 67-80	" 13	
22	iii. 12-26	ii. 1-12	" 14	
23	iii. 27, iv. 9	ii. 13-20	" 15	Jud. ii. 2
24	iv. 10-17	ii. 21-32	" 16	
25	iv. 18-v. 3	ii. 33-41	" 17	
26	v. 4-18	ii. 42-52	" 18	
27	v. 19-31	iii. 1-9	" 24	
28	vi. 1-10	iii. 10-20	" 25	
29	vi. 11-20	iii. 21-38	" 26	
30	vi. 21-32	iv. 1-18	" 27	

It is a wondrous thing to have God's Book in our hands, but how wondrous to have His will in our hearts. His people are encouraged to enjoy, with living delight, His living message. So will the power of the Holy Spirit be realized acting through the undying words of truth (cf. "What the Spirit saith," present tense).

**NOTES ON SUGGESTED VERSES FOR MEMORIZING.**

Learning of Scripture by "heart" is a precious privilege. Lack of willingness is sad. Merely mental effort and routine are, however, quite incomplete. But the remedy is not another sin: in order to avoid mechanical work in spiritual things we should not be indolent. The Holy Spirit does not encourage vagueness, dilatoriness, or indifference any more than pride. Heart-delight and prompt obedience should accompany every effort, or it will become unprofitable, and worse!

**Jos. xxiii. 14-16.**

The way of all the earth, contrast the stress in Phil. i. 23, now that life and incorruption are brought to light (2 Tim. i. 10). Moreover, "We shall not all sleep" is the precious unveiling now that Christ has died and risen again: redeemed

ones, made to sit together in heavenly places, should be looking for "that Blessed Hope." 14, "All," five times in this verse (cf. 2 Cor. ix. 8): note "not one thing" twice: how precious to trust in the God of truth. 15, God's mercies are an evidence He will carry out His threatenings: and, *vice versa*, the anguish through which Christ passed is a pledge of the safety and blessedness of all His own. "Evil things," not moral evils, but judgments, Deut. vii. 15, Job ii. 10, Isa. xlv. 7, Ezra vii. 5, 6. Good things, good land. Destruction from the land, cf. the destruction from God's presence of 2 Thess. i. 9, not annihilation. Transgression and serving other gods, negative and positive sins included in these words, Jer. ii. 13. "Perish quickly from": again the thought of separation, see Eccl. viii. 11, Hab. ii. 3.

#### Jos. xxiv. 1-15.

The people represented by those having responsibility: we often underestimate responsibility (Jas. iii. 1). "Before God," Ex. xix. 17, 1 Kings xvii. 1. 2. No room for boasting. 3. All room for praising: "I took," see Heb. ii. 16 *without italics*: contrast Isa. xxviii. 19, Zech. i. 6: "Led," God's work the whole way *through*, cf. Deut. viii. 2, xxxii. 10-12, Rom. viii. 14, Heb. ii. 10. God's gifts emphasized. 5, I sent, I plagued: God exalted *throughout*. 7, God's emergency love, or rather His eternal love shown in every emergency: we could tell the same story of grace abounding. "Your eyes": some who were children were still living (xxiv. 31): others could "see" by reading the Divine record of the books of Moses. 9, Balak and Balaam, cf. the attempt in present dispensation, Rev. ii. 14. 10, Contrastedly the Lord hears the prayers of the upright, note Mic. vi. 5. 11, A wondrous spiritual parallel: the children of God are encouraged to live lives of *victory* over spiritual foes (Eph. vi. 12). 12, "Not with thy sword," Ps. xlv. 3, 6, Deut. ix. 4, 5. 13, Deut. xxviii. 30b, and 39, Isa. lxii. 8, 9. 14, The inference of gratitude and love: "now" emphatic. "Sincerity," a completeness. "Truth," answering to God's faithfulness. "Put away": it is easy to cry to God *before*, and even without doing this, Jud. x. 10, see 16: are we "real," and do we put away what God hates?—1 Sam. vii. 15, viii. 3, 4. 15, A definite witness to a chosen people: a test: cf. "Will ye also go away?"—John vi. 67. "As for me and my house": The personal privilege, and the responsibility of the head of a family. Observe the people's concern and apparent zeal. But as "they soon forgot" after deliverance from the Red Sea, and as the very ones who had declared "all that the Lord hath spoken we will do," quickly "made a calf in Horeb and worshipped the molten image," so we find a leaving of God's ways by those mentioned here (xxiv. 31, Jud. ii. 1, 2; note 2 Chron. xxiv. 2, 15-17). "Hold fast," "continue thou."

#### Jud. vi. 11-27.

The early history of Gideon is most invigorating: 1 Kings xi. 4 has many parallels, but Ps. xcii. 14 shows what *should* be, and God is able to make all grace abound. There is *no need* to lose first love, or to backslide. We often fail to receive blessings because we fail to expect them. 11, *Wheat* hidden by the *winepress*: the land of corn and wine no longer enjoyed: Christ pictured by both (in unfermented state), even as both are set forth as a ground of gratitude in Israel's feasts (corn-Passover and Pentecost: fruit—Tabernacles). 12, *Appeared after sitting* (11): there is a suggestive waiting first: the man is *watched* in his earnest labour (Mark i. 16, 20), and *in his weakness*. Observe the order; *not* "Thou mighty man of valour, the Lord is with thee": His presence makes the might: so is it to-day, Ex. iii. 12, xxxiii. 16, 2 Cor. iii. 5. 13, "With us": the Lord had not used the plural, but Gideon's sense of nothingness in himself naturally leads to this: let us not *overrate* our strengthlessness: God's strength is *more*, and He can *override*, 2 Cor. xii. 9. 14, Again the singular: the same principle appears in vii. 2, 4: that no flesh should glory in His presence. "The Lord *looked* upon *Him*, and *said*, Go in this thy might"; cf. Isa. lxvi. 2: the Lord's look is one of power, note 2 Cor. iii. 18; nor would we forget Isa. vi., where the Lord says, "Go," When He instructs He equips, but how dangerous to run unsent, Jer. xxiii. 21. "Go—have not I sent thee?"—the reason for obedience is the Lord's will: unbelief in *such* a case is presumption. Gideon replies, "In *what* shall I save Israel": he must be turned from "*what*" to "*Whom*":—"For *I will become* with thee": thus the "poor" family and the "least" one can be used: "O trust the Lord, ye His saints": remember trembling Moses in Ex. iii. and iv., and Timothy in his natural timidity (2 Tim. i.). Grace is mighty. God is Real. If we can say He is our God, how confiding and confident should we thankfully be. Finding grace, cf. Gen. vi. 8, Ex. xxiii. 13, 16, Heb. iv. 16. 23, How mercifully the Lord encourages at once: cf. the words of love in John vi. 20, and Mark iv. 39 (*before* the precious rebuke of 40: everything is in the right order). 25, A test: love must be willing to act definitely. 27, Since God did not appoint a *time*, Gideon was not wrong in doing by night. But how we need grace to be kept from fear *whenever He has given His will*!

Any correspondence from any exercised before the Lord will be welcomed. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E. 7.

We would earnestly welcome believing men to Bible Studies Tuesday, 6.30, at present, meeting on First Floor, Wattam's Restaurant, Aldgate. There is opportunity for physical refreshment, and none need delay, but should come straight from business. Proposed subjects gladly sent. Oh that there may be spiritual refreshment to many.

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. xviii. No. 7.  
July, 1918.  
**FREE.**

*A Magazine, as the Lord enables, setting forth the riches of God's grace to hell-deserving sinners, and the all-sufficiency of the authoritative Word of His grace, applied by the Holy Spirit, and enjoyed and obeyed in the lives of God's trustful children, as they wait, with pilgrim simplicity, for His Son from heaven.*

EDITED BY  
PERCY W. HEWARD.

"The God of all grace."  
1 Pet. v. 10.  
"The riches of His grace."  
Eph. i. 7.  
"By grace ye are saved."  
Eph. ii. 5.  
"He giveth more grace."  
Jas. iv. 8.  
"The grace that is to be  
brought unto you at the revela-  
tion of Jesus Christ." 1 Pet.  
i. 13.  
"God is able to make all  
grace abound." 2 Cor. ix. 8.

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"We have here but five  
loaves and two fishes. He said,  
Bring them hither to Me."  
Matt. xiv. 17, 18.

"We are not sufficient of  
ourselves to think anything as of  
ourselves, but our sufficiency is  
of God, Who also hath made us  
sufficient ministers of the new  
covenant." 2 Cor. iii. 5, 6.

"That God in all things  
may be glorified through Jesus  
Christ, to Whom be praise and  
dominion for ever and ever.  
Amen." 1 Pet. iv. 11.

For Financial Arrangements see Leaflet.\* 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. "Hitherto hath the Lord Helped us": Free on Application.  
Meeting Rooms, &c. All arrangements, "If the Lord Will," 61, Upton Lane, Forest Gate, London, E. 7.—The Lord's Day, 11, 6.30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Walham Green, S.W. 6.—The Lord's Day, 11, 6.30; Thurs: 8; East London Testimony, adjoining 35, Cambridge Road, E. 1, and 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.

It is a privilege to be able to say to a child of God, "Fear not," and to encourage quiet hopeful confidence in the all-sufficiency of the Living God. We do not want to issue this magazine in the interests of any man-society or system, but to have the interests of Christ at heart, that His blood-bought people may humbly live for Him. Those who bear the Name of the Lord Jesus are often so cold, and there is such similarity with the world. These pages are sent forth with a humble desire that those who are "in Christ Jesus" may be able to lay hold of the exceeding great and precious promises more and more, and may stand outside varied forms of worldliness, living as those who believe God, and who are not afraid to exercise faith whatever men may say, think, or do. The glory of the Lord is the only object worth having, and that this may be our aim, in the power of the Holy Spirit, is our prayerful desire.

## "Christ Hath Suffered." 1 Pet. iv. 1.

Precious thought of wondrous love,  
Drawing heavenly minds above,  
Christ for us hath suffering borne,  
Never shall we be forlorn!—  
Oh, the grace our Saviour showed,  
Though to us He nothing owed.  
Precious thought, we now are His,  
Whose rich love untiring is:—  
May our love responsive be,  
Till His loving face we see!—  
Oh the grace our Saviour shows,  
How can we His will oppose?  
Precious thought, we love to keep—  
That our Saviour will not sleep;  
So we ponder on His grace,  
Fears and doubts He will erase,  
Hold us in a restful frame  
Since He still abides the Same.  
"He hath suffered,"—let us bear  
Man's contempt, afflictions share;  
What if earthly comforts fail?  
His own comforts still avail!  
Let us, armed 'gainst murmuring thought,  
Praise for love more as we ought.

## WORDS OF ENCOURAGEMENT.

**"According to the Will of God."** It is precious to know that God's will is the reason for our salvation. This not only shuts out pride, it removes fear. God has willed to save us (Gal. i. 4). He is not in two minds. He does not will to lose us. Bought with the precious blood of His dear Son, His own people shall reach His glory. He has spent too much on them to set them aside. How refreshing is this thought. And He has made known to us the mystery of His will (Eph. i. 9) that we may enjoy such quiet assurance, and praise Him with obedient godliness. Shall we fall short of so high a privilege? Oh that our hearts may respond to His great love! Furthermore, His care for our present needs and arrangements is beautiful and refreshing. Paul delighted to think of his service as in the will of God (Eph. i. 1), and Rom. xii. 2 shows that he wished other believers to have the same joy. Nor can we forget that He prevents any undue temptation or strain reaching us (1 Cor. x. 13). Hence, if we suffer, it is "according to the will of God" (1 Pet. iv. 19). This is a delightful encouragement. It takes away the worrying thoughts which Satan would use to disturb. "But is it not true that our sufferings are chastisements?" Yes, but they are chastisements because of love (Rev. iii. 19), and with a wondrous loving purpose (Heb. xii. 10), that we may walk with God. Hence, though we are humbled to think we need chastisement, we are grateful that the Refiner of gold and silver (Mal. iii. 3) *condescends* to separate us, unto Himself, from our dross (Ps. iv. 3). And while we mourn over our sins, we would also praise Him, lest, being occupied with our failures rather than with Him, we continue *them*, whereas we should look to Him and please Him henceforth.

## "OPPOSITIONS OF SCIENCE FALSELY SO-CALLED." 1 Tim. vi. 20.

DEAR BRETHREN IN CHRIST JESUS,

The Holy Spirit often warns in Scripture. Even a Timothy must "beware." "Let him that *thinketh* he standeth take heed lest he fall" does not mean that those who are truly standing can be careless. The most earnest believer must be on guard: Moses, the meekest man, spake unadvisedly. "A strong point" is often less protected with spiritual fortifications. Moreover, let it be observed that God's dear servant is *first* instructed to keep that which is committed. The *positive* is before the negative. If we do not value truth, our contending against the lie will soon become mere "controversy." Anything which is not "in the Holy Spirit" is a failure.

It is beautiful to notice the way in which God opposes errors existent at the time of writing, yet *not* in a way to advertise the errors, *nor* in a manner which limits to those errors. If evil shifts its ground, the witness against it still remains applicable. God foreknows *all* false doctrines, and has answered everything miraculously.

I have no doubt that the primary reference here was to the evils which developed in Gnosticism. This sinful theorizing was not the growth of a day. The gospel and epistle of John are very definite as to its character, and Colossians ii. shows how subtly it began to work. "Gnosticism" is named from the very word used here, "knowledge" or "Gnosis."\* And the word "oppositions" may be rendered "antitheses," a term apparently employed by some who professed this evil teaching, and the title of one of Marcion's writings.

But are there not many "oppositions" of "knowledge" to-day? Satan has ever emphasized "knowledge": our minds travel to Genesis iii., and we would feel how solemn this subject is! Even the narrower idea of "science" affords many illustrations of the iniquity of the human heart. How many attack Genesis i. on "scientific" grounds, willing to be against God's testimony because of changing theories. Human learning is partial, and, with its gaps and omissions, and hasty inferences, it is shown to be unworthy of the trust which is rendered to absolute truth, yet man is oftentimes "ready" to accept on a bare fraction of *seeming* evidence that which is against the Scripture, but unwilling to receive on far different evidence that which Scripture reveals. If we have a *revelation* from God, *worthy of Him* (and, thanks be unto God, we have), it is plain we cannot prove it all by other things and experiences. God's testimony could not be a *revelation* if this were possible. Our experiences are on an infinitely lower plane. It is sad to find that some who reject modern theories are afraid to rest on God's words *unhesitatingly*, and allow the slightest difficulty to disturb their peace of mind. A suggestion that *proves* nothing, but which merely questions something which is *not* revealed, yet which contains the hidden basis of that which is revealed, is frequently allowed to cause a measure of "worry." This is not right: it is sinful, and so unwise even from the standpoint of personal delight in the things of God.

Again, if the Lord's own "*This do*" is emphasized, some shift the ground and argue that we are returning to Moses, when we only emphasize the words of *Christ*,—though *they* have changed and not those whom they venture to oppose, in such a solemn matter of His own "*whatsoever*" (Matt. xviii. 19, John xv. 14). Altering, moreover, the word "*fruit of the vine*," of which they cannot, I

\* A leaflet against this evil will be gladly sent.



would suggest, find a fermented example, into the class-name "wine," they add, on the authority of partial "scientific" knowledge, alas, that unfermented wine was impossible, and refuse this meaning to the word "wine." Now in so doing they unwittingly deny Christ's own testimony, for which, in grace, so many who bear His Name would be willing to suffer in *other* ways. He has used the term "new wine" for that which is unfermented (Luke v. 38), and declared that it CAN be preserved if *rightly put* (or "cast") into a new wine skin which has no trace of ferment to affect it (Luke v. 38). Job. xxii. 19 implies that new skins are not preserved, if fermentation takes place. (There is no word "ready to," see Young's Concordance: a bursting will result). This witness of Christ is a very striking anticipatory warning against error, and we thank Him for His love in giving it, and all the theories must fall to the ground. His word is authoritative, and the oppositions of science are not real knowledge. "Let God be true, but every man a liar" expresses boldly and tersely, but not proudly, the only position which belongs to a "disciple."

All of us are acquainted with many other attacks of "knowledge" on His will. One will bring forward his "experience": another will instance great names of clever (and apparently earnest) men, against the precious principles of the heavenly calling, against unworldly fear of sectarianism, and against the *naturally* impracticable rules of the address on the mount. "We know" is a dangerous claim: the Greeks sought after wisdom, and the wisdom of this age and world is still popular, but our glorious God "taketh the wise in their own craftiness" (1 Cor. iii. 19). And again, "The Lord knoweth the thoughts of the wise that they are vain" (20). Oh that we may be enabled, in the power of the Holy Spirit, to keep that which is entrusted to us, and not to question our God, or to risk the sad error concerning the faith of which 1 Tim. vi. 21 immediately speaks. "Grace be with thee" or "with you" is a needful, and delightful, word of encouragement, as a climax to the two verses! May grace be our joy; may the Lord Himself be our Sanctuary and Strong Tower, and may we take unto us the whole armour of God in this evil day, as we look for Him Whom, because we were loved with an everlasting love, our soul loveth, and Whom we shall so quickly see!

Yours in the Lord Jesus Christ, and in  
Hope of His Coming,

PERCY W. HEWARD.

"I SAT DOWN UNDER HIS SHADOW WITH GREAT  
DELIGHT, AND HIS FRUIT WAS SWEET TO MY TASTE"  
(Song ii. 3).

"HIS PLEASANT FRUITS (Song iv. 16).

## "COME NOW."

THERE is no time for delay, dear reader, concerning eternal realities. Hence the prophet said to Israel of old, "*Come, I beseech you, and let us be reprov'd. The Lord saith, though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool*" (Isa. i. 18). What an invitation to hell-deserving sinners, and what a wonderful promise; yet, alas, few value God's love, or see the terrible-ness of sin. It was through *one act* of disobedience that Adam lost Eden, and the privilege of God's presence. It was *one sin* that brought death and sorrow into this world which God made beautiful (Eccles. iii. 11), even as He made man upright (Eccles. vii. 29). It is sin which shuts out from God's presence still. Yet, in wondrous love and mercy, God, though men are such *sinners* against Him, has made a way whereby *sinners* can come to Him, in the Lord Jesus, Whom God the Father spared not, that He might spare helpless sinners (Rom. viii. 32). There is hope and mercy for those whose sins are scarlet and crimson! The precious blood alone can make them white as snow. "*Come now,*" dear reader, if troubled about sin, for Christ has died, and through His shed blood there is forgiveness, there is hope for poor lost sinners,—but only for such. The words sound forth, as true to-day as years ago. "*Come, for all things are now ready*" (Luke xiv. 17). Will you make light of such a message of grace, and turn away to things of earth, as so many dare to do? Will you say, "There is time enough yet"? Mark the words "*Come now!*" If we turn to 2 Cor. vi. 2, we read, "*Behold, now is the accepted time; behold, now is the day of salvation.*" It is *now* that God welcomes those who come to Him, pleading the merits of His beloved Son. God waits to be gracious (Isa. xxx. 18). If we turn to Isa. lv. 1, we read that it is the *thirsty ones* who are bidden. Matt. xi. 28 shows how the "heavy laden" may come. Rev. xxii. 17 contains the words, "*Whosoever will,*" and God makes willing by the gracious working of the Holy Spirit (John v. 40, vi. 45). God is the Giver. Salvation is of the Lord! Oh, that many, in these solemn times, may see their need of God's grace, and trust in the finished work of Christ, and come to God *now*—before the time when many will cry out "too late," and God's awful day of wrath shall have come. If *ANY* are troubled about sin—thirsty or "heavy laden"—the words are plain: *Come, and Come Now!* God will forgive helpless and undeserving ones, through the precious blood of Christ.

If the Lord will, Gatherings for Humble Pondering of God's Truth, Monday, August 5th, at 8 and 6 p.m. Exercised believers and those who are anxious, earnestly invited to such meetings. 61, Upton Lane, Forest Gate, E. 7.

## THE CHILDREN'S COLUMNS.

## THE RIGHTEOUSNESS OF GOD.

**T**HERE are, I know, many in these solemn times who question God, and say, "Why does God allow this and that to happen?" And some dare to say, "If there is a God, why does He not put an end to things which are taking place to-day?" But whatever people may think, or say, about God, will only shew how sinful the natural heart is. For the creature to speak evil of the Creator is indeed terrible, and must bring down God's displeasure. For God is so righteous He cannot make a mistake. It is because of His forbearance that sinners are not quickly cut down. God will do all that is written in His Word:—not one thing shall fail. The psalmist said, "*Righteous art Thou, O Lord, and upright are Thy judgments*" (Ps. cxix. 137). God's righteousness is everlasting (see 142, 144). I have just been reading a verse which I should like to bring before many of my dear young readers, as well as others, "*Righteousness and judgment are the habitation of His Throne*" (Ps. xcvii. 2). This is such a big subject, for there is so much in the Scriptures about *God's righteousness*, that if only the Bible was more often read, people would not imagine God could be otherwise than righteous in all He is, and in all His works and ways. *The righteousness of God* is such a joy to those whom He, in mercy, has saved. Such can say, like Abraham of old, though they may not understand all which God permits, "Shall not the Judge of all the earth do right?" (Gen. xviii. 23). In passing, I should like to remind you that if you are not saved, by grace, through the precious blood of Christ shed on Calvary, you will at last stand before God as your Judge! He is so just that He will give to all "*according to their works*." That is not being unrighteous, is it? The fact is often brought before us in the Scriptures (Rev. xx. 12:—you could find many other similar passages in "the Scripture of truth"). It will be terrible when the wicked are punished. Yet those who know the Lord Jesus as their Saviour, and God as their Father (not as Judge), will say, "True and righteous are His judgments" (Rev. xix. 2). God cannot make a mistake. He cannot be unrighteous. One of God's servants said, "To shew that the Lord is *upright* . . . there is *no unrighteousness in Him*." God is *upright*. You will remember that God said, when about to create Adam, "Let us make man in Our Image, after Our likeness" (Gen. i. 26). And in Eccles. vii. 29, the Holy Spirit says that "God made man upright" (literally). Alas, how soon he fell. But God never changes. He is still upright and *righteous* in every way. If only this was acknowledged, how wonderfully God would work for His creatures, even now amid all the confusion of earth. But there are those,

and not a few, who dare to imagine that God is unrighteous because of what sin has brought into this world. Such never say that God is unrighteous in providing so bountifully even for those who speak against Him. The words of Ps. xl. 10 must be applied to the Lord Jesus: "I have not hid Thy *righteousness* in My heart." And God's servant David said that, if God would forgive, his tongue should sing aloud of *God's righteousness* (Ps. li. 14). This is how those who are born from above should seek to live now, and declare *God's righteousness* in giving His Son to die for sinners, and in bringing out from all nations a people for Himself, saved by grace. Also God is *righteous* in all that shall yet take place, and in that He will send those who have despised Him and the precious poured-out blood of Christ, from the presence of His glory (2 Thess. i. 9). Oh, that some may be brought, by God's Holy Spirit, while reading these lines, to trust in the finished work of God the Son, and to be among those who shall now, by life and lip, make known *the righteousness of God* in all that He has done, in all that He is allowing, and in all that will yet take place in His day of wrath. May many of my readers be among the company who shall be presented faultless before the Throne of His glory (Jude 24), and not among those sent away under the righteous judgment of God.

*The righteousness of God is seen on every side,  
'Twas manifest in love when Christ for sinners died.  
On Calvary's cross poured out, for sinners dead and lost,  
His precious blood, and died—so marvellous was the cost.*

*The righteousness of God—this cannot be denied,  
For He is true and just, and will for aye abide;  
The righteousness of God is everlasting too;  
Nought will He overlook, but all His purpose do.*

*The righteousness of God should cause lost ones to fear,  
For God will soon arise—His Judgment Day is near.  
The righteousness of God should never be forgot,  
For He will never fail, though men may scheme and plot.*

*The righteousness of God will yet acknowledged be  
By those who now despise His awful Majesty;  
For every knee shall bow to Him in that great day,  
And every tongue confess that Christ is Lord alway.*

*The righteousness of God is joy to those who know  
Their sins are all forgiven, 'mid all earth's strife and woe.  
The righteousness of God, while walking in His light,  
Redeemed ones own with joy, for God will do the right.*

*The righteousness of God, in all His works and ways,  
Must ever be declared in these last evil days,  
When few acknowledge Him, though all His words are sure.  
God over-rules in all—'mid all earth's din and war.*

*The righteousness of God, to those who humbly trust,  
Is cause for endless praise, since God is true and just.  
The righteousness of God are they in Christ the Lord,  
And now their works of love He will in love record!*

"The works of the Lord are great, sought out of all them that have pleasure therein. His work is honourable and glorious, and His righteousness endureth for ever." Ps. cxi. 2, 3.

"LEST." (Heb. xii. 15, 16.)

With special reference to a "Root of Bitterness."

#### WORDS OF COUNSEL TO YOUNG AND OLDER BELIEVERS.

It is easier to grieve God's Holy Spirit than we are apt to realize. We become "used" to little habits of "our own way," and dishonour our gracious God. He waits patiently, and reproves lovingly, but sin grows, and we need a severer chastisement to bring us back unto Himself. But why should we thus tempt Him? Would we not seek grace to ponder prayerfully His holy will before we act, and would we not pray for His holding back from evil, and His reproof even though it comes through others from whom we would *naturally* choose not to receive it? 'Tis better to have our pride wounded than to have it left alone. 'Tis better to be humbled now than at the Judgment Seat of Christ.

We need grace to be on our guard, "lest" Satan's clever, yet wicked, devices should lead us away from the Lord's perfect path, and "lest," though a promise is left us, any of us should seem to come short (Heb. iv. 1). How solemnly Israel came short. Many came out of Egypt: two reached Canaan: the carcasses of others fell in the wilderness. And there may also be an allusion to the teaching of Gal. v. 4; it is possible to be out of harmony with the doctrine of God's grace and to fall from this. If John x. 28, 29, be used to weaken the solemn witness of Heb. x. 28, 29, it is misused; God's eternal salvation is, by no means, an excuse for sin. The *seeming* discrepancies of Scripture are a test for faith, and a call to godliness. Oh for "grace" to know a right use of all Scripture. How terrible for a believer to be guilty of the iniquity of forgetting awhile the absent Bridegroom, and becoming, like a profane person, occupied with the things of earth. The sin of Esau here brought before us was not what *men* generally would regard as sin. Unsavoured ones to-day illustrate this awful transgression at all times. They act as those to whom eternity is practically nothing. But for a child of God to be able to become in any measure "as Esau," is a deeply sad thought. Yet if such an one seeks to get on in the world where his Lord was crucified, if he desires a physical meal and neglects spiritual meetings, if he refuses to give up fashions, if he is unwilling to suffer for the Lord's sake, there is a solemnising resemblance. Oh for a heart-filling devotedness unto the Lord, and for a flame of vehement love! See Song of Songs viii. 7.

Beware of any root of bitterness before it becomes a *plant*. It will quickly spring up! Bitter words are quite unbecoming in those saved by grace (Jam. iii. 11, 14, see Rom. iii. 14). The

Holy Spirit urges those who have the new life to put away all bitterness even before uttered (Eph. iv. 31), and we recollect the commandments of 1 Pet. ii. 1, 2. Be careful as to an unguarded tongue. Seek to cultivate feelings of love, for out of the abundance of the heart the mouth readily speaketh. Do you experience an inward irritation against another? Check it at the very beginning. Love is the opposite of bitterness (Col. iii. 19). You have received love that you may love (Eph. iv. 32, v. 2). You may "defile many" by an unkind attitude. Let there be a holy fear of this sin. God graciously forgives, but let us never make His love an excuse for sin (Ps. cxxx. 4). Let me repeat that *our* speech should be always with grace, seasoned with salt (Col. iv. 6), a reminder of Him over Whose lips grace was poured (Ps. xlv. 1, 2), and Who was ever so gentle and tender (2 Cor. x. 1). How often a harsh thought is harboured, and a surmise which tends to divide children of God is even cherished. It is so "natural" to indulge curiosity in speaking "about others," which is frequently "against others." Esau's self-indulgence led to this bitterness, and he wished to get rid of his brother. If we have any toleration of selfishness, we shall find its chain harder to break. Note how Cain's self-assertion developed in the same way. All evils are related. If we thank God for everything we shall see His hand behind and over all, and grumbling will be shut out. Love those whom you would naturally hate or despise: remember the privilege of loving, since you, an unlovely one, were loved by the Lord.

#### TALKS ABOUT PRESENT-DAY NEEDS.—7.

##### COMMUNION WITH GOD.

**H**OW privileged was Enoch who, by grace, walked with God, in the home life (Gen. v. 22), three hundred years. What fellowship must have been his. Oh, that we may seek to spend time *alone* with God, so that He may speak to us through His written word, and that we may talk to Him reverently and humbly. It seems too wonderful for the creature to speak to the Creator. What condescending love! May we pause, and wonder, as we meditate on such grace. Noah, too, walked with God, and had fellowship with Him Who is so high and holy. Truly, he was a favoured one, and are we not privileged if among the called of Jesus Christ, and redeemed with His precious blood? How we fail to value all we have in Him—our beloved Lord (Eph. i. 3). God, in wondrous grace, has called us unto the fellowship of His Son (1 Cor. i. 9). May we praise Him for such grace, and seek to walk worthy of our heavenly calling. Have we not often been encouraged in

meditating on Gen. xviii. 22-33? Abraham stood before the Lord, and he pleaded for Sodom:—and, very graciously, God said that if there were ten righteous ones in Sodom, He would spare that city. Surely this shows us how that by being godly we can help the land in which God has placed us. Abraham was a separated one, he was separated unto God, and God communed with him. Gen. xix. 29 likewise is very encouraging. God remembered Abraham, and sent Lot out of the midst of the overthrow. We must be in communion with God, and outside the camp, with our beloved Lord, if we are to help others. But the first thought should be that God may be glorified. If our one object is His glory, the world will lose its attraction and we shall find our real joy in fellowship with God, in His beloved Son. Abraham, as God communed with him, could say, "Shall not the Judge of all the earth do right?" He dared not question God, for God is so great and righteous in all His works and ways. If in fellowship with God, we shall see things more from His standpoint, and bow to whatever His will may be, knowing that all is well. Next we think of God's servant Moses, who "hid his face, for he was afraid to look upon God" (Ex. iii. 6). Yet God in marvellous grace drew near often-times to Moses. Upon Mount Sinai, God communed with him (Ex. xxxi. 18, xxxiv. 1-8). And when Moses came down from the mount we read that his face shone while He talked with him, and the people were afraid, so that he put a veil on, but took it off when he went before the Lord to speak with Him (Ex. xxxiv. 24-35). So we learn that those who have communion with God will trust Him, even when they cannot understand all His ways, and will ever speak rightly of Him. How blessed are the words of Ex. xxxiv. 11. "The Lord spake unto Moses face to face, as a man speaketh unto his friend." Are we surprised that his face shone? Cf. Acts vi. 15, 2 Cor. iii. 18. If only we spend time with God (and what a privilege that we can have fellowship with Him in His beloved Son, 1 John i. 7, see verse 6), our very face and manner will show that we are living in communion with Him. All is by His love and mercy. How wonderful that we, if saved in God's mercy, through the precious blood of the Lord Jesus, can have fellowship with our Triune God—the fellowship of God the Father (1 John i. 7), the fellowship of God the Son (1 Cor. i. 9), and the fellowship of God the Holy Spirit (2 Cor. xiii. 14, Phil. ii. 1). Oh what blessedness is ours, if in Christ Jesus! May our hearts respond to such marvellous love, and may our daily life show forth more of His presence with us. We read concerning Peter and John, in Acts iv. 13, that "they took knowledge of them that they had been with Jesus." It must be manifest if we have fellowship with God. Moses' face so shone that the people were afraid to

look on him, when he had been up in the Mount with God. If only there was more time spent with Him, what a marvellous change there would be in every way. Believers would be more gracious in manner, more watchful as to conversation, and the fading things of earth would lose their attraction. Worldliness would not be excused, or half-desired, but there would be such fellowship of saints with one another (2 Tim. ii. 22, 1 John i. 3). Have we not all failed in these matters, dear fellow believers? Does it not grieve us that our hearts are not more set on things above, and that we fail to enjoy the riches of blessing which God, in wondrous love and mercy, has made attainable? Fellowship with Himself in His beloved Son is granted even amid all the changing scenes of earth, and its confusion. Oh that we realized this more! May the Lord, by His Spirit, work and give His people grace to put aside whatever hinders communion with God. May our hearts be full of gratitude to Him, Who has called us into such blessed communion with Himself. Surely in these days there is a great need for quietness with Him. The Lord Jesus when he was on earth chose twelve, that they might be with Him, and that He might send them forth to witness for Him. If we fail to have humble intercourse with Him, we shall fail in witnessing for Him. Let us never give up such a wondrous privilege for the things of earth, which will soon pass away. But let us walk with God, and have fellowship with Him, and there will be results to His glory, both now and in that day, and all by His grace.

"When Simon Peter saw, he fell down at Jesus' knees, saying, 'Depart from me; for I am a sinful man, O Lord.' . . . And Jesus said unto Simon, 'Fear not.'" Luke v. 8, 10.

"Then Peter took Him, and began to rebuke Him, saying, 'Be it far from Thee, Lord: this shall not be unto Thee.' But He turned, and said unto Peter, 'Get thee behind Me, Satan: thou art an offence unto Me.'" Matt. xvi. 22, 23.

SURELY we must be impressed with the way in which the Lord dealt with these two utterances of Simon. Indeed, His action as to all the words of this apostle would constitute a precious study. In Matt. xvi. 17, He replies to faith; in Matt. xvii. 4, there is silence as to self-deciding in John xiii. 6, 8, He gently reproves natural humility, which must be distinguished from that which is spiritual, and in John xiii. 36-38 He rebukes self-confidence. But we have two cases of His perfectly suited answer just now. The lament in Luke v. would, at first, seem sufficient evidence for a measure of separation; but no, dear humbled fellow-believer, inclined to look at your own failures more than His perfectness; the Lord still says "Fear not"

## SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—July, 1918.

Day	Judges	Luke	Learning	Explain
1	vi. 33-40	iv. 14-27	Judg. vii. 2	Luke iv.
2	vii. 1-8	iv. 28-39	" 8	24, 35
3	vii. 9-18	iv. 40-v. 11	" 4	
4	vii. 19-viii. 3	v. 12-26	" 15	
5	viii. 4-17	v. 27-39	" 16	
6	viii. 18-27	vi. 1-12	" 17	
7	viii. 28-ix. 6	vi. 13-26	" 18	Luke v.
8	ix. 7-21	vi. 27-38	" 19	38, 39
9	ix. 22-36	vi. 39-49	" 20	
10	ix. 37-49	vii. 1-10	" 21	
11	ix. 50-x. 5	vii. 11-23	xiii. 16	
12	x. 6-18	vii. 24-35	" 17	
13	xi. 1-11	vii. 36-50	" 18	
14	xi. 12-22	viii. 1-10	" 19	Luke vii. 8
15	xi. 23-33	viii. 11-21	" 20	
16	xi. 34-40	viii. 22-36	" 21	
17	xii. 1-10	viii. 37-48	" 22	
18	xii. 11-xiii. 5	viii. 49-ix. 6	" 23	
19	xiii. 6-19	ix. 7-17	Luke x. 17	
20	xiii. 20-xiv. 7	ix. 18-27	" 18	
21	xiv. 8-16	ix. 28-42	" 19	Luke ix.
22	xiv. 17-xv. 6	ix. 43-56	" 20	61, 62
23	xv. 6-13	ix. 57-x. 7	" 21	
24	xv. 14-xvi. 3	x. 8-20	" 22	
25	xvi. 4-14	x. 21-31	" 23	
26	xvi. 15-31	x. 32-42	" 24	
27	xvii. 1-13	xi. 1-13	Luke xi.	
28	xviii. 1-10	xi. 14-26	" 29, 30	
29	xviii. 11-21	xi. 27-36	" 31	
30	xviii. 22-31	xi. 37-48	" 32, 34	
31	xix. 1-21	xi. 49-xii. 8	" 35, 36	

The psalmist said, "I will praise Thee, O Lord, with my whole heart" (Ps. ix. 1), and thus he ever turned the pondering of God's works, yea, and his own trials, into thanksgiving. Any other attitude, any merely mental grasp of God's truth, can never please Him or satisfy the believer who has once "tasted that the Lord is gracious."

## NOTES ON VERSES SUGGESTED FOR MEMORIZING.

*Changing times and seasons remind of the coming "times and seasons" (Acts i. 7, 1 Thess. v. 1). It will be a great blessing to be found watching when the Lord comes back: it is a great blessing to be found in this condition to-day. Learning God's truth, separating outwardly from evil, spending time with exercised saints—these things are precious, but oh that they may be spiritually manifested in the realized power of the Holy Spirit!*

Jud. vii. 2-4, 15-21.

Gideon had many testings, first in his home, and then with his "army": his *natural* shrinking (vi. 15) and fear (vi. 27), were severely tried but not *over*-tried. Every victory of faith is a stepping stone and encouragement to expect another. God

to you. The Divine sternness of Matt. xvi. is the more remarkable *when* we realize that the apostle had just confessed the Lord *so earnestly*. Let us not trust to any act of obedience: Satan will tempt especially when the Lord's blessing has been specially enjoyed. Not only so, Peter's words were "kindly" (see margin): but mark the added statement of Christ—"Thou savourest not the things that be of God, but those that be of men." Here is a holy condemnation of men. Open wickedness is not the only form of evil. If we look at any arrangements from a human standpoint, the Lord will speak very definitely. It is no easy to form our own idea as to what is best. This passage, and such verses as Mark vii. 36, will surely impress Prov. xxiii. 4, "Cease from thine own wisdom." Much natural charity, and much apparent exaltation of Christ, because it is not on the lines of His will, comes under the solemn description, "The things that be of men."

## LOOKING.

"LOOKING off unto Jesus the Author and Finisher of our Faith." (Heb. xii. 2).

"LOOKING for That Blessed Hope, and the glorious appearing of the great God and our Saviour Jesus Christ." (Tit. ii. 13).

*Looking off to Jesus Christ Who is now on high, Thanking Him for all His love, and His coming nigh, Looking off from self and sin, unto God the Lord, Seeking not the things of earth, but heaven's sure reward. Looking off, and unto Him, Who so loved and gave, Gave His life a Ransom price, thus His own to save; Looking off, mid trials here, unto Him Who died, Speaking of God's marvellous love, and Christ crucified. Looking off, and unto Him, from the things of earth, Ever seeing, more and more, love's eternal worth, Looking off from all around, things that would distract, Lest we should be turned aside, fail in word or act. Looking for That Blessed Hope, looking up on high, Knowing that the time is short, and our Lord is nigh; Looking for That Blessed Hope,—Christ Who did redeem,— Seeking to be holy too, and His words esteem. Looking for That Blessed Hope, with that day in view, We would seek to watchful be, and more godly too. Looking for That Blessed Hope, and Himself to see, When we shall behold His face, like Him then to be. Looking for That Blessed Hope, joy fills all our heart, And we praise Him for His love, and our heavenly Chart; Looking for That Blessed Hope, with the Spirit's aid, We shall tremble, stand in awe, rightly be afraid. Looking off unto the Lord, in these solemn days, Seeking near to Him to walk—near to Him always; Looking for That Blessed Hope, glorious prospect this, Then we shall our Saviour see, have eternal bliss!*

## SUGGESTIONS FOR PRAYER.

"The Lord . . . heareth the prayer of the righteous." Prov. xv. 29.

1. For the glory of God in the daily life of His people.
2. For a deeper sense of worship and praise, with a joyous consciousness of John iv. 21, 24.
3. For Christian families, exalting Christ in details.
4. For Scriptural witness to men of various nations in this vast city, for God's own *gracious work* in various camps, international centres, and hospitals throughout the world.

"He heareth us." 1 John v. 14.

detaches His people from varied human confidences: how many who quote the earlier Scriptures undispensationally fail to apply God's reduction in vii. 2 (*cf.* 1 Sam. xiv. 6). God hates boasting, see 2 Sam. xxiv. . . . He will do many things for those who give Him the glory: but how can He answer prayer when we consume His gifts upon our pleasures (Jas. iv. 5), and dishonour His Name? "Mine own hand hath saved me" is an entire contrast with "The Lord wrought a great victory" (2 Sam. xxiii. 10, 12, see Ps. cxv. 1, Job. xl. 14, Ps. xlv. 3-8). 3, This proclamation was appointed (Deut. xx. 8): "numbers" without "faith" are still a hindrance in spiritual warfare. "Left" but not left alone; *God* was working. 15, He worshipped: a preparation for true activity. "Arise; for the Lord hath delivered": *His* work does not give His people a reason for idleness: *cf.* "set yourselves" in 2 Chron. xx. 17. 16, Arrangement although so few. This verse is the basis of 2 Cor. iv. 6, 7: the principle, "Lest Israel vaunt themselves" still applies. 17, "Likewise": fellowship; avoid "independence." 18, Omit italics: there was no sword visible: inadequate "means" as means, but One Who is never inadequate was at work. 19, "Newly set the watch": the "worst" time naturally. "Blew the trumpets"; instead of a man-made surprise, *cf.* the trumpets around Jericho, and Num. x. 9. Praise is a background for spiritual victory (2 Chron. xx. 22). 20, The Lord and Gideon, *cf.* vi. 16, "Surely I will be with thee": the Lord first, His servant attached to Him. "All the host ran": "with God all things are possible" and "all things are possible to him that believeth."

#### Jud. xiii. 16-23.

16, The Lord exalted: burnt offering aspect to the front (*no* food except for Him). 17, A natural request, overruled to give a precious unveiling, verse 18 marg: with Isa. ix. 6: Christ's delights were with the sons of men. 19, "Offered"—worship; gratitude for a promise! "Manoah and his wife looked on": (a) surprise; (b) reverence for God; (c) a sense of their own inability! 20, Christ typified as the accepted Sacrifice. Leave out italics; "it" spoils the grandeur of *exalting Him* even as in Matt. xvi. 17. "Fell on their faces," note Ex. iii. 5, 6: are we sufficiently full of worship, or do we treat God carelessly? 21, The word "angel" denotes "messenger," see two-fold use in Mal. iii. 1: Christ's covenant ministry. 22, Two aspects of "seeing" God, John i. 18, 1 Tim. vi. 16, Ex. xxiv. 11 (16) note xix. 21: so Moses was privileged to see some glory (Ex. xxxiii. 23), but when God spoke mouth to mouth (Num. xii. 8), and revealed His "*similitude*," He did not show the essence of His glory. Manoah's wife draws a right inference from mercies received and mercies promised; the prophecy of God is made

an influence against fear; He will spare us to fulfil His words to us! His teaching is still a token for good.

#### Luke x. 17-24.

17-20, Joy at seen facts is happy, but joy in *relationship* to our Lord Himself in glory exceeds this. The Lord does not forbid an *act* of rejoicing over miracles, but a *condition* of rejoicing which is occupied with these (the tense implies this), and so naturally perverted into food for pride and for neglect of faith: boasting is easier than we think. 18, An allusion to Satan's pride (1 Tim. iii. 6), and a prophecy of Satan's defeat (Rev. xii. 9), of which victories over demons, serpents and scorpions were, indeed, suggestive. 19, The Lord's "authority over all the power" of the enemy; how encouraging to realize the might of God. Faith should be so restful. "Written," *cf.* Heb. xii. 23; "In heaven," remember references to sitting in heavenly places, a citizenship there, a city there, a treasure there: let the heart be there also, and the mind where Christ is! 21, How thankful we should be because of undeserved grace: "babes," not only ignorant ones in man's esteem, but also those who are in a *new* family: till one has been born again, till he is a spiritual "babe," Scripture is a sealed book. 22, Not only the revelation of precious things (21), but of God Himself. 23, "Happy the eyes": then a believer should *look* spiritually happy, not frivolous (Ps. xliii. 5), though the primary allusion is to the eyes of the understanding (Eph. i. 18). 24, "Wished to have seen what ye keep on beholding": oh, how rich the privileges of God's dear people now. Believers often, yet always, undervalue their wondrous riches in Christ (Rom. xi. 33-36).

#### Luke xi. 29-32.

Christ was not deceived by apparent success, nor disappointed by apparent failure. "This generation," *cf.* Matt. xxiv. 34, Phil. ii. 15, lit. 30, "To the Ninevites" i.e. Israel counted as the Gentiles. Christ rejected, and a sign in *resurrection* (Luke ii. 34): notice stress on resurrection in gospel preaching of Acts. 30, 31. Differences of judgments according to dispensational privileges, but in the same solemn judgment. "At the preaching," rather "into" or "with a view to": their national repentance brought temporary national protection: how precious to repent spiritually into Christ (Acts v. 31). Christ the Greater Prophet and King (see John vi. 14, 15), yet not acknowledged as the Priest, and therefore not *rightly* realized in these other parts of His glorious position!

Correspondence from any exercised concerning the way of salvation and obedience, ever welcome. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E. 7.

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# THOUGHTS FROM THE WORD OF GOD

A MONTHLY  
HERALD OF  
THE TRUE  
MESSAGE.

"Thy Word is Truth"  
JOHN. 17

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**FREE.**

A Magazine, issued with a desire for the Glory of God, in the setting forth of His precious Salvation in its entire freedom, and His authority and holy will for those who are HIS by such infinite grace, and at so wondrous a cost, even the precious blood of Christ.

EDITED BY  
PERCY W. HEWARD.

"But My servant Caleb, because he had another spirit with him, and hath followed Me fully, him will I bring into the land whereinto he went; and his seed shall possess it." Num. xiv. 24.

"Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord my God." Jos. xiv. 9.

"Jehu destroyed Baal out of Israel . . . Jehu took no heed to walk in the law of the Lord

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God of Israel with all his heart; for he departed not from the sins of Jeroboam, which made Israel to sin." 2 Kings x. 28, 31

"Peter followed Him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire." Mk. xiv. 54.

"So these nations feared the Lord, and served their graven images." 2 Kings xvii. 41.

"No man can serve two masters . . . Ye cannot serve God and mammon." Matt. vi. 24.

For Financial Arrangements see Leaflet.\* 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.

"Hitherto hath the Lord Helped us": Free on Application.  
Meeting Rooms, &c. All arrangements, "If the Lord Will," 61, Upton Lane, Forest Gate, London, E. 7.—The Lord's Day, 11. 30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Walham Green, S.W. 6.—The Lord's Day, 11, 6.30 Thurs: 8; East London Testimony, adjoining 35, Cambridge Road, E. 1, and 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.

MANY now do not "need" any explanation of our object. They know what we want them to expect in these pages, and if they are praying children of God we do welcome their earnest desires before our Father that we may be kept to this object, and be enabled spiritually to show forth the truth. Oh, how solemn is this thought. It is possible to preach that which is accurate without power, and to write that which is clear without any might. Truth is precious, but how important that we should send forth the truth in the way in which the Lord appoints: how important that the part of the truth emphasized should be that which God wishes to be emphasized on this occasion. It is so solemn to feel that the time of writers and readers will be misused unless the Lord is in authority. The realization of His purpose is our longing wish.

## "Sanctify them through Thy Truth. Thy Word is Truth."

How precious is the Truth made known,  
God's holy will in mercy shown,  
His gracious gifts His saints would own:—  
Thanks be to God!

By nature we in sins were dead,  
And by our sinful wishes led:  
But then His quickening word was said:—  
Thanks be to God!

By nature we believed the lie,  
If God said aught, dared to say "Why?"  
Now heartfelt praise is our reply:—  
Thanks be to God!

The Truth in Scripture we behold,  
In wondrous love God's will is told,  
For us His plan He would unfold:—  
Thanks be to God!

The Truth alone can sanctify,  
On error we could not rely;  
For His own teaching now we cry:—  
Thanks be to God!



## WORDS OF ENCOURAGEMENT.

"If therefore ye seek Me, let these go their way."

The absence of all impatience must impress us as we behold the simple record of the climax of our Lord's earthly life. He was not agitated so that any selfishness was manifested. Both in the garden and on the cross He showed love. The material man cannot understand this. Everything is a problem to him. He sees apparent contrasts, for the same quiet, glorious, suffering One cried out "My God, My God, why hast Thou forsaken Me?" A false interpretation of this precious question adds the thought which is nowhere asserted that He was afraid to die. No, beloved friends, He "asked," quoting Ps. xlii., that we might see His agony under wrath was incomparably beyond the physical pain, and that we might answer in the solemn words of Gal. iii. 13. Thus the words before us, uttered in Gethsemane, after the sweat and intense conflict, revealed His thoughtfulness as to His wavering disciples. They did not waver concerning His love, but the problem of willingness to suffer is a real one. It is easy to bear when we can do nothing else. But their flesh was weak through what had preceded, and they could escape, and their very sense of His miracles may have been misused to make them feel He would deliver Himself. Oh what love He had for these (John xiii. 1): their hesitation did not banish His love. That mighty love would not reproach them, but look after them when they could not look after themselves. Cf. "I have prayed for thee, that thy faith fail not" (Luke xxii. 32).

But there is another thought. Peter had offered to go with the Lord to death. The Lord's answer had shown not only foreknowledge of failure, but a realization of the uniqueness of His own work. "Thou shalt follow Me hereafter." Years passed, and Peter glorified God by his death, but in bearing the wrath of God the disciple could have no share. Hence, "let these go their way." The Holy One by Himself would take the awful load of a great number of transgressions, which no man can number, and bear them completely. Oh, what infinite love. Then how free are such! If anyone had shared Christ's work, its uncertainty would be evident, but as He was alone, the triumphant words "It is finished," have a real meaning! Has each believing heart felt the grip and power of this fact? Love should be awakened as never before.

"ALL MANNER OF PLEASANT THINGS, NEW AND OLD, WHICH I HAVE LAID UP FOR THEE, O MY BELOVED" (S. of S. vii. 13).

How wonderful to lay up for Him, our beloved Lord: and all by His grace, for all is from and by Him.

## ELEMENTARY PRINCIPLES THAT HELP IN THE SPIRITUAL REALIZATION OF SPIRITUAL UNITY.

DEAR BRETHREN IN CHRIST JESUS,

If difficulties come personally, it is so easy to despond. If they come *between* children of God, it is easy to "dwell upon them," and even to talk of them, and, indeed, to talk about those concerned, rather than alone, to the Lord, and then directly to those concerned, that in His power the problems may be removed in a way pleasing to all. Cancerous growths of this nature are very harmful to all spiritual vitality, and by the grace of God we long to avoid them to His glory. A few verses seem to help me very definitely, shall we ponder them together? If we expect reviving, we know Satan will try and wreck each gathering. Let us know beforehand God's principles.

(1) "It hath been declared unto me of you, my brethren, by them which are of the house of Chloe that there are contentions among you" 1 Cor. i. 11. Observe that (a) this does not justify general speaking about others, for the apostle had a responsibility and a right to know, but that (b) it illustrates mentioning to those involved as soon as possible, and (c) stating the informant's name. These "principles," acted upon, would prevent many, many words from ever being uttered. The context also sets forth *love* beneath, and in all the dealings, and also *tactfulness*. Absence of a wise manner in the one reproving is easily made an excuse by the one reproved for continuance in a wrong matter: there is no "logic" in the attitude, but the flesh takes advantage, and believers should be exercised to hinder this. Observe in Prov. xv. 12, "As an earring of gold, and an ornament of fine gold, so is a wise reprovener upon an obedient ear."

(2) "The words of a talebearer are as wounds" (Prov. xviii. 8—one of the pointed sayings in this book, emphasized by *repetition*, xxvi. 22). "Where there is no talebearer the strife ceaseth" (Prov. xxvi. 20). "A whisperer separateth chief friends" (Prov. xvi. 28). "He that repeateth a matter separateth very friends" (Prov. xvii. 9). We do well to ponder these deeply practical words. The heavenly calling does not lift us above the level of attention to such Divine appointments. Any contrary conception of our high privileges is quite wrong. The Holy Spirit leads to *homely* and *detail-godliness*. The tongue does much more mischief than we imagine, yet it should be "A tree of life" (Prov. xv. 4). Yes, "The lips of the righteous feed many" (Prov. x. 21). The whole of "Proverbs" calls for prayerful attention in this matter.

(3) Shall believers fall below the elementary principle of *Roman law*? "It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to

face, and have licence to answer for himself concerning the crime laid against him" (Acts xxv. 16).

(4) I have been impressed by Num. xi. 1 with Mal. iii. 16. In both cases we read "The Lord heard." I wonder what He hears in our conversation? Oh, how "natural" it is to feel a little inclination to grumble. I know what this means. It is sometimes easy to think of the *whole* scope of His boundless love, and to say, "How can we ever complain?" But Satan tries to limit and obscure our view, and to fasten us down to some "little" trouble which he places near to our eyes, as it were, and, without any sense of proportion, we see nothing else but feel despondent and irritable, unless we cry to the Lord to be delivered there and then. When thus tried, it is more than "easy" to open the mouth (Job iii. 1) and speak unadvisedly (Ps. cvi. 33). We give vent to our feelings, we may not mean all we say, we do not intend to be understood as "exactly" complaining, but the seed of discontent is sown, and there is necessity for *much*, very much spirituality on the part of the hearer not to be affected thereby. Shall we not seek victory over this, victory in the Holy Spirit? Shall we not remember a *greater* Hearer than man?—"The Lord heard." The conditions around in Mal. iii. were deplorable, and many found opportunity for complaint, but those who feared the Lord thought of *Him* "then," and thus their minds were graciously withdrawn from depression and grumbling, and drawn yet more towards Himself. How precious may troubles be thus over-ruled.

(5) The suggestions of the Holy Spirit, and more than suggestions, in the Epistles, especially 1 Cor. vi. and Phil. iv., are definitely encouraging. Should not "differences" come before the saints as vi. 1 shows? But does this mean publicity? Are all *fit* for helping? Will they not *be* hindered, and also hinder? Does the Holy Spirit fail to guide? No! "Thus is there not among you *one wise man*\* who shall be able to have distinguished, in the midst of his brother?"† Here we see a *Scripture* limitation—a *wise man* is required of Gal. vi. 1, "Ye which are spiritual." "Differences" show an unhealthy state of *both* concerned. We should be as resolute in expelling friction from an assembly, as a splinter from the hand, or a grain of dust from the eye. The *healthy* member is glad to have the removal of the evil, even though it be painful; we may not feel the splinter awhile, but thank the one who points it out. Phil. iv. 2 seems to suggest that one of the special objects of that beautiful Epistle was the removal of strife. *Two sisters* in the Lord were not of one mind (2),

\* The repeated negative of the original is emphatic and solemnising.

† This may be in the singular to identify children of God with one another, or to imply discernment of the individual, and a searching out of his real condition.

and this re-acted on *others* (cf. delay to all in Num. xii. 15). Hence the apostolic beseeching and pleading with others to use their prayerful strength in the deliverance from this sad harm (3). Thus would there be rejoicing in the Lord (4). "Differences" do not usually start in a large way. They are often built on a misunderstanding, though I dread the *complacent* idea—"I am misunderstood." "Imaginations" are very powerful. A believer who has once imputed a wrong motive, or spoken evil of someone else, finds it very hard to retract, or even to *think* anything else. Imagination seems truth, and over-statement appears quite accurate. The unbalanced minds of the Lord's people, and their lack of perspective are through a failure to walk *with* God. Oh that in the Holy Spirit we may have quick victory over such sin.

(6) The Lord was graciously pleased to give His wondrous guidance as to local spiritual unity in Matt. xviii. 15-22. The principle is just as in Deut. xvii. 6, but the punishment is *quite* different, and the stress on a godly attempt to "gain" a brother first, belongs to grace, not law. Law cannot forgive. Possibly 1 Tim. v. 19 *implies* that elders often dealt with these matters as to other believers, but that Timothy was to receive any objection regarding elders themselves. In any case, the passages illustrate one another. God is not the author of confusion. He never approves of hurried charges against others. Deut. xix. 17-21 is God's testimony against mis-representation. The expression "his brother" is very striking. Have we not all failed in the *first* appointment, "Go and tell him his fault *between thee and him alone*!" Tactless and unprepared mentioning *before* others is often ruinous. And, as to speaking of a brother to a third person, let us remember again, how "a whisperer separateth *chief friends*" (Proverbs xvi. 28). It is written, "Debate thy cause with thy neighbour, and discover not a secret to another" (Prov. xxv. 9). Oh how deeply important still is this practical advice. Let me repeat it that spirituality gives no excuse for the denial of this elementary "morality." If any think they have "got *beyond*" the Book of Proverbs, let them be very careful not to go back *behind* it. One feels afraid of the pride which "gets beyond," and often misuses dispensational aspects of truth. The Epistle which speaks of heavenly places "in Christ Jesus" in i. 3, speaks also with simplest words of commanding love as to "tiny details" of godly simplicity—"Speak every man truth with his neighbour." "Let him that stole, steal no more." In the light of Matt v. 21, 22, it is easier to break the Lord's commands than many think. Grace does not mean lawlessness. We are "in a *law* to Christ" (1 Cor. ix. 21 lit.)

(To be continued, if the Lord will.)

## THE CHILDREN'S COLUMNS.

## IMMEDIATELY.

It is wonderful how God works, even for those who do not love Him, and have no desire to know Him, through His beloved Son, Who came down to this earth to live and die for sinners. Yet He provides so bountifully, and makes sufficient food to grow even out of the ground which has been cursed because of sin. The Lord when He was on the earth was God as well as Man. He could and did heal the sick; yet though He did so many miracles, few believed on Him. I want us to look at some passages where we have the word "*immediately*." There is no delay when God begins His work. There were two blind men sitting by the wayside, and then they heard that the Lord Jesus passed by, so they cried out saying, "Have mercy upon us, O Lord, Thou Son of David." He stood still and called them, and said unto them, "What will ye that I shall do unto you." The poor men knew they were blind, and therefore said, "Lord, that our eyes may be opened." He "touched their eyes, and *immediately* their eyes received sight" (Matt. xx. 30-34). Do you wonder that we are told they followed Him? Now, to start with, all sinners are blind spiritually (2 Cor. iv. 4). Yet so few know this. But when God begins His work, then they cry to God for mercy. Oh that many who read these lines may have their eyes opened, to see their own need of salvation, and the Lord Jesus as the Saviour of sinners. Surely, moreover, the woman of whom we read in Luke xiii. 11-17 is a picture of sinners. God made man upright (Eccl. vii. 29). Satan has made man bowed down (16). But the Lord has all-power, and "He laid His hands on her and *immediately* she was made straight and glorified God" (13). What a wonderful change. How thankful this poor woman must have felt, and the change was clearly seen, even if she was silent. It is so when sinners are saved, or should be, though they have the joy of humbly telling of Christ too. If we turn to Mark i. 40-42, we read about the leper who came to Christ and said, "If Thou wilt, Thou canst make me clean." The Lord Jesus was moved with compassion, and He put forth His hand and touched him, and saith unto him, "I will, be thou clean, and as soon as He had spoken, *immediately* the leprosy departed from him, and He was cleansed." What a joy it must have been to be free from that loathsome disease. Leprosy in Scripture is a type of sin. It cannot be cured except by Divine power. We long for many to feel the dreadfulness of sin, and their need of cleansing by the precious blood of the Lord Jesus shed on Calvary.

God's work of salvation is so manifestly perfect, even as all His works, that when He saves a sinner He makes whole, so entire is God's work. We

read in John v. of a man who had an infirmity 38 years. We are told that there is a pool at Jerusalem where many helpless ones lay, for an angel went down at a certain time and troubled the waters, and whosoever stepped in first was made whole. This poor man seemed too helpless even to do this. The Lord Jesus said to him, "Wilt thou be made whole?" But he felt he had none to help him. There was only One Who could do more than help, and He is always, even now, ready to SAVE the helpless. The Lord Jesus told him to take up his bed and walk. What was the result—"Immediately the man was made whole." He, too, must have felt a wonderful change, and surely he would be grateful, and should have sought to please the One Who had done so much for him. In Acts iii. we read about a man who had *never* been able to walk. He used to sit and ask alms of those who went into the Temple. One day when Peter and John passed by, Peter said to him "Silver and gold have I none, but such as I have give I unto thee, in the Name of Jesus of Nazareth rise up and walk, and he took him by the hand and lifted him up, and *immediately* his feet and ancle bones received strength" (verses 3-11). We are not surprised that he went into the temple with them, and the people saw him walking and leaping and *praising* God. God's workings in grace as well as in nature, must be manifest. If any are saved, they cannot cover up *life* and *light*.

Matt. xiv. 31 shows how ready Christ is to keep on helping His people:—"Immediately Jesus stretched forth His hand and caught him." But there was loving rebuke, for Christ said "O thou of little faith." When God, in mercy, saves, there should be great faith in Him! How I long for my dear young readers, as well as others, to possess God's wonderful salvation even now, for God can, and does still work *immediately*, because of the finished work of Christ on Calvary. How solemn is Acts xii. 23.

*God can save immediately*, those who trust in Christ, For His precious blood was shed, and his death sufficed; *God can quicken*, give new life to the dead in sins, None can stay His mighty hand, when His work begins.

*God can save immediately*, make lost sinners whole, Keep them every day and hour, all their life control; *God can work* so wondrously, make dead sinners live, Give them grace to follow Him, glory to Him bring.

*God can heal immediately*, make the crooked straight, And give power to walk upright, and all evil hate; *God can keep* all those He saves in His perfect ways, Give all grace to live for Him in these evil days.

*God can cleanse immediately* from sin's darkest stain, Through the precious blood alone, and all ill restrain. *God can save* poor sinners lost; leading such to say "God be merciful to me, take my sins away."

*God can work immediately*, make the blind to see, Cause the lame to walk and leap, and to praiseful be; *God can raise* the sick as well, bring the dead to life, Bring the nations too to cease from this deadly strife.

*God can help immediately, make His people strong,  
So that they may have great faith, praise Him in their song;  
God can work so wondrously, change immediately  
Those who cannot be restrained by humanity.*

*God can smite, immediately, sinners who deny  
That He is Jehovah God, Who now rules on high!  
God can work in sovereign grace, save from fallen man,  
Through the precious blood alone, 'tis His gracious plan.*

## A WORD WITH YOUNG BELIEVERS, AND OLDER ONES TOO.

### REVERENCE BEFORE GOD IN THE LIGHT OF 1 SAM. VI. 19.

"Great is the Lord, and greatly to be praised." He has, in wondrous condescension, sent down His word to us, and revealed a way of salvation and untold blessings. But shall we, on this account, treat Him lightly? Nay, it will be the mark of Antichrist to act as if God were such an one as himself (Ps. l. 21): men ever boast, "Our lips are our own:" they have a mouth speaking great things, but the believer is brought to a wholly different standpoint. He owns personal unworthiness, and his concern is to glorify God with reverent worship. Few men have entered so fully into the privilege of speaking with God as the inspired writer of Ps. cxix., but this intimacy did not involve familiarity: "My heart standeth in awe of Thy Word." In like manner the Epistle which says, "Let us come boldly unto the Throne of Grace," also says, "Let us have grace whereby we may serve God acceptably, with reverence and godly fear" (Heb. xii. 28). There is nothing incompatible between true confidence and true reverence. Natural boldness and tormenting fear rule out one another, but neither is God's appointment for His redeemed.

The loss of the ark in 1 Sam. iv. was very solemn. We see the result of trusting to "it." But God overruled to make the Philistines fear before Him. And at last they found that it was too much for them to fight against God in this way. It is strange that some have not felt this more, when, all along history, they have mocked or persecuted the Lord's people. Probably they would have done so, if such had walked more closely with Him. God loves His own, and values His own, with a love which cannot be measured.

To return to 1 Samuel. God was pleased to humble the Philistines, and what Israel could not arrange, He arranged. He sent back the ark. It had been in the field of the Philistines, probably because they were too alarmed to keep it in the cities, for seven months (1 Sam. vi. 1. lit.). These enemies of God had been brought to acknowledge His greatness. Dagon had been bowed before the Lord. But not at first did they return that which they had no right to hold. How unwillingly men confess in full their utter weakness before God!

When the decision was made, a new cart was prepared, and God overruled the journey. How happy were the people of Bethshemesh, when the ark arrived, suggestively at the time of wheat harvest (John xii. 24), in the field of one whose name means "salvation." But blessings are easily misused. It is so easy to have a reaction of carelessness. Joy in the Lord's goodness may be replaced by natural excitement. Some dared to look in the ark, and thus to approach the law, (for the tables of stone were within), apart from a sacrifice, of which the rightly unmoved mercy-seat cover was meant to speak! Alas, they did not realize the majesty of God, and that Israel, in themselves, were no safer than beneath Mount Sinai,—that they had no more kept the second two tables than the first. God definitely showed the same wrath as in Ex. xxxii. He hates pride and curiosity. It is dangerous to come to His presence one's own way (Lev. x.) Some have misunderstood verse 19, as if the numbers were wrong. But the Holy Spirit words everything perfectly. Our version says "even" when we should render as usually, by the word "and." The men of Bethshemesh apparently led in the action, but it is written, "And He smote among the people"—50,070 men:—the people were not inhabitants of the city, but those who had gathered from all parts, at the joyful news, Oh how solemnly sin spreads. How terribly, yet righteously, encouragement may be turned to discouragement. Seek grace to use blessings aright!

It is peculiarly sad to find how years after this, when David brought up the ark, he did not at once learn the lesson that God must be approached and worshipped as He has appointed. One would have thought that after such trouble there would have been such godly care. But no! The way of the Philistines was copied, to meet the emergency, because some were not prepared (1 Chron. xv. 12, 13). It is a grievous thing to fill up gaps in our own way. If you are rejoicing that you are a child of God, let His will have your ready obedience. Do not seek anything else!

## GOD'S PRESENCE.

How precious are the words:—

"My presence shall go with thee" (Ex. xxxiii. 14, 15, Matt. xxviii. 20).

"In Thy presence is fulness of joy" (Ps. xvi. 11, Phil. iv. 4, Neh. viii. 10).

"In the secret of Thy presence," (hidden) "from the pride of man" (Ps. xxxi. 20, xci. 1, Ex. xxxiii. 21, "a place by Me").

"Stand in Thy presence" (2 Chron. xx. 9, Gen. xviii. 22: 1 Kings xvii. 1).

"The upright shall dwell in Thy presence" (Ps. cxl. 13, lxxxiv. 11).

## TALKS ABOUT PRESENT-DAY NEEDS.—8.

### SPEAKING OFTEN ONE TO ANOTHER. (Mal. iii. 16).

**S**PIRITUAL conversation is not easy. This we all find out by solemn experience. How often we have desired to be more like those "that feared the Lord, and thought upon His Name" in Malachi's time. In the earlier part of chapter iii. we see how that many around had wandered from God, and were murmuring, and calling the proud "happy." Yet even then there were those who wanted only and often to speak of Him, Whom they loved and rightly feared. It is possible, whatever the physical surroundings may be, to speak often one to another about Him, Whom our soul loveth. God can enable, even as He gave power to Enoch to walk with Him 300 years, in the home life. Nothing is too hard for God. We need to have our hearts full of love to Him, and then out of the abundance of the heart the mouth will speak. Better to be silent than to utter idle words. We need to emphasize the care that is needed as to conversation in the home, even as elsewhere. "Less talking" may be more helpful than we have imagined. We all need watchfulness concerning our words. Prov. x 19 should be often in our mind. It is not easy to refrain our lips. Verses 20, 21, are encouraging for those who long to speak only for Him, and to be more like Him of Whom it is said, "Never man spake like this Man" (John vii. 46). Again, it is written of Him, how men "wondered at the gracious words that proceeded out of His mouth" (Luke iv. 22, see Eccl. x. 12). Oh that our speech may always be with grace (Col. iv. 6). If only our hearts are stirred, and full of love to Him—our Lord and Master—what fellowship we shall have with Him, and also with *one another*. It is well to notice the words "*one to another*." The same thought is in Luke xxiv. 32:—"They said *one to another*." When the heart burns with love to Him, what affection there will be toward Him, and we shall speak of Him in terms of love, which will surprise and cause others also to desire to know Him. He is the Altogether Lovely One, the Chiefest among ten thousand. How the bride describes her Beloved, so that the daughters of Jerusalem who have said "What is thy Beloved more than another beloved?" (S. of S. v. 9), change their tone, and want to seek Him (Song. vi. 1). We have not spoken of our beloved Lord so as to make others ask after Him of Whom we speak, have we, dear fellow believers? How cold our hearts must be not to talk more often one to another about Him! We ought to feel it such a privilege to know Him, to be chosen in Him and blest with all spiritual blessings in Him. How can we be so silent, and refrain from talking of

Him and His love, to those who are only evil continually? We need to live more in the *Song of Songs*, and in communion with God. Then the things of earth will not attract, but we shall value being in Christ, and we shall see more clearly the vanity of worldly things. We need houses just to *live in*. Why talk so much about them? Why not speak of *Him* and think upon *His Name*? Clothing is necessary because of sin:—this should humble us every time we put on our garments. Clothes are not decorations, but to cover this poor body of humiliation. Yet how often this is forgotten, and clothing is mentioned so frequently, or adopted, and changed, so fashionably and unwisely, as though it was a pleasure to possess it, instead of a reminder of sin. Oh that we may be *thankful* for its provision, and for all that is necessary unto this poor body. But, if in Christ, let us speak of Him, and the robe of righteousness which He has made for us, and the garments of salvation (Isa. lxi. 10). And we have received the garment of praise about which we can well speak. The Lord hears, when we meet with "*one another*," all that is said. Do we not have to confess that oft-times there are many idle words, and even speaking evil of others has been known! Oh that God may forgive, and raise up those who will speak often *one to another* of Him, Whom our soul loveth. Conversation comes from the heart. Hence the need to keep our heart with *all diligence* (Prov. iv. 23), and to have our hearts turned away from vanity. Believers are not to say "What shall we eat? or what shall we drink? or wherewithal shall we be clothed?" This should be left for those who are not blest with all *spiritual* blessings in Christ (Matt. vi. 31). Let us be watchful, for God is so righteous, He will reward according to our works:—and *words are deeds* and will bring either loss or reward in that day. The Lord says encouragingly in Mal. iii. 16, "I hearkened and heard." Contrast Jer. viii. 6, "I hearkened and heard, but they spake not aright." I wonder what the Lord has to say of our conversation, when we meet? Let us take heed, for God will fulfil all His truth. In the home, let it be repeated, there is such need for watchfulness. God can enable, and give all needed grace. As those among the called of Jesus Christ we need to differ from the world in every way, in wish, in manner, in dress, and in our conversation. If only we speak in the Holy Spirit, we shall speak of Christ (John xvi. 14), and our hearts will be joyful, and we shall have the witness within that we please Him Whom we love,—and all because He first loved us. What a joy it should be to talk of Him, and all that our gracious God may be glorified!

If the Lord will, Gatherings for Humble Pondering of God's Truth, Monday, August 5th, at 8 and 6 p.m. Exercised believers and those who are anxious, earnestly invited to such meetings. 61, Upton Lane, Forest Gate, E. 7.

## A SOLEMN WARNING.

The natural heart is so against God, that it says, if not always in words, nevertheless by life and actions,—“Depart from us; for we desire not the knowledge of Thy ways” Job xxi. 14, see also verse 15). God, Who is in the heavens, and everywhere, hears *all* that is said; nay, more, He knows the very innermost thoughts of the heart. This should cause many to tremble, in view of God's greatness. But, alas, such a solemn fact is often carelessly treated. What a sad thing for any of God's creatures, who receive gladly so many natural mercies at His hand, to say to Him that they desire not the knowledge of His ways, and even to cry out “Depart from us.”

Though none can stay God's Almighty hand, He often leaves sinners, in measure, when they desire to continue in their own sinful ways. Even from Israel of old, when they turned away from Him, God hid Himself, till some should, in their distress return to Him. In Hosea iv. 17 He said, “Ephraim is joined to idols, let him alone.” It is so solemn indeed to *wish* God to depart. The terrible but holy words of Prov. i. 24-32 come to mind:—“Because I have called,” God said, “and ye have refused . . . I also will laugh at your calamity, I will mock when your fear cometh.” Truly such words should make many hearts to tremble. For God will reward everyone according to his works. In Matt. xvi. 4, we are told that the Lord Jesus left the Pharisees and Sadducees and *departed* from them. In another place we have an awful view of man's bitterness. Christ had healed a man who had his dwelling among the tombs, and who could not be tamed, nor held back by human power, and when the demons, which the Lord commanded to come out of the man, had been permitted to go into a herd of swine near by, these ran violently down a steep place into the lake and were choked. Those who fed them soon told others, and when the people heard, they came and saw all that was done, and the man so graciously changed. But they were sinfully afraid and opposed, and actually besought Christ to *depart from them*, and He gave them their request and left them. They wanted their swine rather than His love. Oh how sad to be left to ourselves, to go in the way of sin without God. How solemn and dreadful it will be in the future for those who have said to the Lord “*Depart from us.*” They will hear Him say, “*Depart from Me*” (Matt. xxv. 41). But those who now *come unto Him*, and trust in His finished work, will hear Him say words like unto “*Come ye blessed of My Father*” (verse 34). How privileged to be among such a company. Will you, dear reader, hear Him say to you—*Come or Depart?*

“Seek ye the Lord while He may be found, call ye upon Him while He is near: . . . He will abundantly pardon.” (Isa. lv. 6, 7).

## SUGGESTED DAILY READINGS.

“IF THE LORD WILL”—July, 1918.

Day	Judges	Luke	Learning	Explain
1	xix. 22-xx. 7	xii. 4-12	Ruth. ii. 1	
2	xx. 8-28	xii. 13-24	„ 2	
3	xx. 29-43	xii. 25-34	„ 3	
4	xx. 44-xxi. 15	xii. 35-44	„ 4	Jud. xxi. 25
5	xxi. 16-25	xii. 45-53	„ 5	
6	Ruth i. 1-9	xii. 54-xiii. 5	„ 6	
7	i. 10-22.	xiii. 6-17	„ 7	
8	ii. 1-9	xiii. 18-30	„ 8	
9	ii. 10-17	xiii. 31-xiv. 6	„ 9	
10	ii. 18-iii. 5	xiv. 7-14	„ 10	
11	iii. 6-18	xiv. 15-24	„ 11	Ruth i. 21
12	iv. 1-8	xiv. 25-35	„ 12	
13	iv. 9-22	xv. 1-10	„ 13	
14	1 Sam. i. 1-8	xv. 11-19	„ 14	
15	i. 9-18	xv. 20-32	„ 15	
16	i. 19-28	xvi. 1-10	„ 16	
17	ii. 1-10	xvi. 11-18	„ 17	
18	ii. 11-19	xvi. 19-31	Luke xviii. 31	1 Sam. ii. 35
19	ii. 20-29	xvii. 1-10	„ 32	
20	ii. 30-36	xvii. 11-19	„ 33	
21	iii. 1-10	xvii. 20-30	„ 34	
22	iii. 11-21	xvii. 31-37	„ 35, 36	
23	iv. 1-11	xviii. 1-8	„ 37, 38	
24	iv. 12-22	xviii. 9-24	„ 39	
25	v. 1-12	xviii. 25-34	„ 40	1 Sam. vi. 19
26	vi. 1-9	xviii. 35-43	„ 41	
27	vi. 10-18	xix. 1-10	„ 42	
28	vi. 19-vii. 4	xix. 11-19	„ 43	
29	vii. 5-14	xix. 20-27	1 Sam. vii. 3	
30	vii. 15-viii. 6	xix. 28-40	„ 4	
31	viii. 6-18	xix. 41-48	„ 5	

The sufficiency of God's truth is very precious as a *realization*. To be brought to His words with the humble expectation that He will guide thereby is a great privilege. Mental study is secondary, or rather, *true* mental effort is wrapped up in that which is spiritual, since the Lord's redeemed should love Him with all their minds.

## NOTES ON VERSES SUGGESTED FOR MEMORIZING.

## Ruth ii. 1-17.

The position of this history (between Judges and Samuel) would seem to show one of its purposes, *viz.* emphasis on the line of promise, whence David, and then Messiah, arose. All Scripture is with a view to Christ. There is a great contrast between the *first* and *last* verses of Ruth (a precious study in other books too) ii. 1. Boaz, “In (him) Strength.” 2, Find grace,” see 10, 12, 13, with Gen. vi. 8. And have we not found grace?—see, moreover, a continuance of this in Heb. iv. 16. 3, How blessed to know the Lord's choice of an inheritance for us: “little things” are all parts of His outworking. If we arrange for ourselves we shall disarrange. 4, Evidently this

meant to Boaz more than an *ordinary* salutation; how precious the realization of "the Lord" in *daily business*: but how solemn the use of His Name without His heart-work. 5, The work was well "appointed"; Scripture never approves confusion, 1 Cor. xiv. 33. Note 6, Boaz's observance of details. "Moabitish": we wonder what *tone* the majority gave to this word; God taught Israel to love the "stranger," but they were forbidden to receive Moabite men (Deut. xxiii. 3-6): how *near* she was to eternal separation. The bringing back of Ruth reminds us that where sin abounded, grace did much more abound. God's overruling of Naomi's departure did not justify it: never misuse His grace to continue in sin (Rom. vi. 1). 7, Glean and gather: humility, labour, care for little things, expectation, an object in view. "After the reapers": there would be but few ears of corn: remember the "crumbs" of Matt. xv. 27: do not demand great things. "Until now": persistence. 8, Gracious courtesy: discretion "by my maidens." 9, "Thine eyes": to attempt to do several things at once is often a failure: Ps. cxxiii. 2: be definite. Thirst amid the toil: and does not the Lord supply our needs with even more love than Boaz? More than expected! 10, "Why?"—grace is wondrous: we were "strangers," in the *evil* sense of the word, but now are made children of God, and friends. 11, "Thou knewest not" Isa. lv. 5, lxx. 1. 12, "Recompense": the word also means "complete" (Phil. i. 6), and "peace" is from the same root (Isa. xxxiii. 17): likewise "full" in "full reward." Observe (a) Thou didst *come*, (b) to trust (object) (c) *under His wings* (dependence, a feeling of need). 13, "I will find": the language of faith (marg.). "Friendly," Isa. xl. 2 marg: "Though I be not like": "other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice" (John x. 16). 14, "He satisfieth the longing soul": they did all eat and were filled. "Enough and to spare" (Luke xv. 17):—God is so gracious. 15, Apparently Boaz waits the opportunity when Ruth is not there: 'tis very important to see an *expression* of tender kindness, and the need for teaching children (or employees) to show courtesy to those who are despised: an abrupt manner is often a great blemish on a godly character: be tactful. Beyond all we see a type of Christ's love for His own unworthy ones. 16, "For her," intention: another lesson in satisfactory business: Boaz gives plain orders: employees would not have been right in doing thus without their master's consent: philanthropy and spiritual activity at an employer's expense are robbery: unconsciousness of sin does not make it cease to be sin. 17, "Until even": further persistence: Ps. civ. 23: avoid worldly overtime for the meat that perishes. Then she beat out that which was gleaned: energy: so should we use the blessings which God gives, the "seed thoughts": cf. the

preparation of the manna, and further, the assimilation of food. "Barley" is the grain of humility in Palestine: observe how Ruth came back *Passover* time (i. 22), how precious a reminder of Christ. Incidentally this passage shows how our gracious God can provide situations for His people.

#### Luke xviii. 31-43.

31, How favoured were the twelve, yet (a) they understood not the Scriptures, (b) all forsook Him and fled, (c) one was the traitor. Christ's emphasis on the fulfilment of *all* that was *written* is refreshing. "Through the prophets": the Lord uses means, but the glory is His (1 Pet. iv. 11). 32, How much He passively went through: shall we fear *man's* scorning? The disciple is not above his Master. 33, "And": beyond the sufferings, the glories (xxiv. 26, 1 Pet. i. 11). 34, It is one thing to have "eyes" (x. 23, 24), another thing to use them aright: how often we fail to understand, *because our opinions are already formed*. Christ's words were clear to those without preconceived notions. "Hid," note Matt. xiii. 35, John ii. 22, xii. 16. 35, Jericho, the city of the curse: where sin abounded, grace did much more abound. The man had *nothing* to recommend him: he was a *blind beggar*: and, in another way, Zacchæus, a taxgatherer, was *outcast*, but both were blest near Jericho: the Lord comes to us in our degradation and fully saves the undeserving: grace reigns. 37, How wondrously was Christ linked with despised Nazareth: notice stress on the name "Jesus" in this connexion, and the contrasted emphasis is on glory in 38. 39, The contrary effect: oh that every hindrance may make us more earnest. 40, See how the Lord came "near" him:—to the city (35); to the man (40): the former did not bring a blessing: salvation is *personal*: are you saved? 41, a clear and definite sense of need. 42, "Look up at once: thy faith hath saved thee": a beautiful illustration of spiritual faith, and of faith "seeing" spiritually now, *and* being changed to sight "in that Day." 43, "And he was following": may this ever be the result of salvation. Notice too the great object, "glorifying God." What an effect these should be on others! Salvation is a real "transformation," yes, more, a quickening!

#### SUGGESTIONS FOR PRAYER.

"Let us therefore come boldly unto the Throne of Grace."  
Heb. iv. 16 (see 15).

1. For the Lord's glory in service unto Him through Scriptural leaflets, &c.
2. For wisdom as to emergencies in these perilous times.
3. For a deep work of grace in children brought up to know the truth, to some extent, in their minds.
4. For gospel testimony at street corners, that voices and manner may be under the Lord's control more manifestly.

Can we say:—"Whatsoever we ask, we receive of Him because we keep His commandments, and do those things that are pleasing in His sight!" 1 John iii. 21, 22.

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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. xviii. No. 9.**  
**Sept., 1918.**  
**FREE.**

A Magazine, by gracious enabling, to glorify Christ (John xvii. 14), and to make known **SOMETHING OF HIS love AND WILL**, remembering that no one can come to the Father except by Him (John xiv. 6), and that if a man loves Him, there will be a keeping of **HIS WORDS** (John xiv. 23), and a true looking for Him (1 Thess. i. 10, Phil. iii. 20).

EDITED BY  
**PERCY W. HEWARD.**

"Under the law to Christ."  
1 Cor. ix. 21.

"My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand." John x. 27, 28.

"All authority is given unto Me . . . teaching them to observe all things whatsoever I have commanded you." Matt. xxviii. 18-20.

"Ye are My friends, if ye

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do whatsoever I command you." John xv. 14.

"Bear ye one another's burdens, and so fulfil the law of Christ." Gal. vi. 2.

"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. He that loveth Me not keepeth nor My sayings: and the word which ye hear is not Mine, but the Father's Which sent Me." John xiv. 23, 24.

**For Financial Arrangements see Leaflet.\*** 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.

\*"Hitherto hath the Lord Helped us": Free on Application.  
Meeting Rooms, &c. All arrangements, "If the Lord Will," 61, Upton Lane, Forest Gate, London, E. 7.—The Lord's Day, 11, 6.30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Waltham Green, S.W. 6.—The Lord's Day, 11, 6.30 Thurs: 8; East London Testimony, adjoining 35, Cambridge Road, E. 1, and 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.

CONSTANT readers know the object, viz. THE GLORY OF GOD. If the magazine leads away from God's revealed will, it fails, and more than fails. We want each one to spend more time humbly before the Lord with the opened words of truth. He said "My sheep HEAR My voice" (John x. 27), and there is wondrous force in the message, "But I say unto you which HEAR" (Luke vi. 27). Have we ears to hear? Or are we listening to the opinions of men? Are we afraid to follow the Lord wholly? Are we concerned lest we lose too much for Him Who gave up all for us? Oh let it not be so! Moreover, "hearing" implies a living consciousness of the living Lord. The Holy Spirit causes us not only to read but to hear, and thus the true tone is impressed upon us with power. But how often we fail thus to exalt our gracious God.

"His disciples came unto Him; and He opened His mouth and taught them" (Matt. v. 1, 2).

"He lifted up His eyes on His disciples" (Luke vi. 20).

'Tis not enough to say that we  
Believe in Christ and are set free,  
To seek our safety, then to rest,  
Content that we ourselves are blest.  
If we are careless of God's will,  
And fail Christ's precepts to fulfil,  
How can we dare to call Him "Lord,"  
Unmindful of His precious word!  
This is a thought to search each heart  
That we may not from Him depart,—  
If we are His, we should obey,  
And live in prospect of "that day."  
If we are "heedless," can we know  
That in the heavenly path we go?  
Unless "disciples" we must fear,—  
"I never knew you" some will hear.

## WORDS OF ENCOURAGEMENT.

"None upon Earth  
that I Desire  
Beside Thee."

Thus said the psalmist, *when* God revived his heart. The attractions of earth had, alas, been harmfully seen and felt. The *hollowness* of man's glory had *then* been realized. The fleeting and unsatisfying character of earth's best is still a very important part of truth, to be grasped spiritually, or it will produce the reverse of a happy separation. When Asaph looked, and wished, and reasoned, he knew sinful discontent. But measuring time in the vast extent of eternity, he had found out *his foolishness*. The Holy Spirit had caused a deep sense of the grace which had watched over him while he harboured wandering thoughts (Ps. lxxiii. 22, 23). And so he cries out with praise, "Whom have I in the heavens?" see Ps. lxxxix. 6. The heathen worshipped the host of heaven. The somewhat sudden, and suddenly-closed, question is meant to suggest more than one thought, by its very indefiniteness. "Who is Mine" is an unanswered question, if we take it apart from the *second* part of the verse, as if the psalmist quite *anticipates God Himself will answer* to the heart, that He is Asaph's God and Guide: and thus realizing this "within," humbly addressing the Lord, he continues, "And with Thee I did not desire (take pleasure) in the earth?" It is needful to allow no competition with the exaltation of the Lord: we would not wish something with God: He alone is sufficient. Moreover, being in fellowship\* with God, Asaph was held back from "desires." Contrast Gen. iii. 6, but note the joy of Ps. xl. 8. Why is it we have desires on the earth, instead of mortifying our "members on the earth?" Why is it we become, in part, *like* those "who mind earthly things," and, in some measure, similar to those who " *dwell on the earth*" in Revelation? The sad reason is lack of fellowship *with* God. If we value His love, we shall hate that which hinders our fellowship with Him.

## SUGGESTIONS FOR PRAYER.

"Watch and pray" Matt xxvi. 41.

1. For the Lord's exaltation in the experiences of His people, and in their homes.
2. For refreshment at every meeting, as a means to *more worship*, and that we may never be satisfied with our encouragement unless we render unto our Father.
3. For gospel testimony to Jew and Gentile: Chinese too are specially before us, but God saves from all nations.

"Rise and pray." Luke xxii. 46.

"The grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus." 1 Tim. i. 14.

\* The rendering "beside" veils this precious help to a godly attitude.

ELEMENTARY PRINCIPLES THAT  
HELP IN THE SPIRITUAL REALIZA-  
TION OF SPIRITUAL UNITY.

(Continued).

The Corinthians made a grievous mistake. They used their *liberty* for an occasion of the flesh. Let us be exercised lest we sin in like manner. The tongue is, as we have seen, more powerful than we realize (Jas. iii.). "Death and life are in the power of the tongue" (Prov. xviii. 21). 'Tis not always what is said, but what is suggested, or "insinuated," if I may use this humbling word. And self's criticism is rarely more dangerous than when it is wrapped up in honeyed words as to seeking another's good, and similar expressions of spiritual concern. The very speaker is often deceived, and does not realize he is uttering and spreading scandal. I do *not* wish any to imagine that I am merely writing against them. I mean the reproof for myself, first. Let the thought be repeated—it is *much* easier to speak of a brother's faults than to speak to him. The Lord Jesus did not command His people to tell others that this one or that one had become unclean, and needed the washing of feet, but He did say that His own should wash "one another's" feet, cf. "confess your faults *one to another*." If you are called to reprove, be willing to be reprov'd: but if you are reprov'd, be unwilling to turn the subject by re-proving! The footsore pilgrim *values* this spiritual washing of feet. Ever remember the object is to "gain" a brother *unto God's glory*. Search your own, but do not judge another's motives.

It is probable that the words "against thee" include the thoughts—(a) that even the *smallest* sins ought to be removed, and (b) that though the evil is personal, self-pleasing methods of dealing with it are not to be tolerated. To irritate a brother is as unwise as to irritate a wounded part of the body. The whole suffers. Failure recoils on oneself, and hinders the presenting of all unto the Lord. In Luke xvii. 3, it is almost certain that "against thee" is a transcriber's note, humanly inserted. The context may imply this, but have we not also the principle that *no* sin is to be excused? Yet the Epistles show that the right "opportunity" (2 Cor. i. 23) must be chosen. And the Lord does not say, "*All* of you must rebuke him," the command is in the *singular*. The whole body is interested in a wounded member, but not all can act in the same way (Gal. vi. 1). The context in Luke xvii. is very remarkable. Verses 1 and 2 speak of stumbling blocks, and contain the very word "scandal." Hence the emphatic "rebuke *him*." But the subsequent context suggests that faith is *needed* to apply such principles. The natural thought is, "These commands are *too* high: we can hardly expect such

encouragements." We are not to be *content* with anything short of perfection\*: to settle down in imperfection is to fail in the appointed groaning, "being burdened." Moreover, the Lord implies that if there is faith, sycamine trees will be uprooted. But why a sycamine tree? Not only because *common* (1 Kings x. 27 Sept.), but because there was a likeness to the fig (remember Gen. iii.), yet the fruit was *indigestible*, and the name is said to be linked with an Arabic root, signifying "to be ill." God never uses any term without a special fullness. The choice of any special tree in any verse is with a Divine reason. Let us recollect also the "deadly life" of sin, and its *deep rooting* under the figure of a tree. We read on, and we find (10) that if, by grace, we obey this comprehensive command, there is still *no* room for boasting. We cannot be over-obedient. When we reach glory we shall not be able, nor shall we wish, to praise ourselves. Such words are humbling, and if we contrast verse 8 with xii. 37, we have light on the precious promise of the *grace* that is to be brought unto us at the revelation of Jesus Christ. Reward to a believer is entirely within the sphere of grace as distinct from all merit, and all *natural* activity with its attendant boasting. Oh for more praise unto the Lord!

1 Tim. v. 19 now becomes clear. It suggests "Do not be inclined to *hear* charges, unless believers have fulfilled the Divine arrangement to speak to the person first." Two or three witnesses would imply this had been done. How wondrously are the different parts of Scripture linked together. Do not help a brother to sin against another, because of curiosity, or because afraid to ask him to be silent, unless uttering words of *love*.

And now, in closing, one feels the incompleteness of personal "obedience," and of setting forth the Lord's will collectively; and the bare attempt to carry out because "mentally" convinced will be followed by failure, and unbelief may flourish more thereby. The *love* of God's people is an essential to obedience (John xiv. 15). Loving obedience can count on *God*. The power of His Holy Spirit is a reality, and those redeemed by the precious blood of Christ, ever grateful to Him, that their sins are covered by blood, may rejoice to anticipate that He will work in a gathering as He is humbly taken at His word. "Prove Me now herewith" seems the gracious message which surrounds *every* command with promise. The Lord's hand is not shortened. We need to hear the question again and again, "Where is your faith?" and heeding the precept, "Have the faith of God," to enjoy an increasing illustration of the beautiful words, "Be not afraid, only believe" (Mark v. 36), our God is able. Let us not be conformed to this age by doubting Him.

Yours in Christ, and all by grace,  
PERCY W. HEWARD.

\* If we use the fact of sin to excuse sin, we increase it. The believer must *ever* confess his shortcomings, but *ever* press forward.

## "NEVERTHELESS AT THY WORD."

Luke v. 5.

How precious to realize the truthfulness of the Lord, and the privilege of depending solely on Him. His promises invite and stimulate our faith: His precepts call for our obedience. We should not be occupied with our circumstances, our fears, our limitations, our feelings, our expectations: one word of the Lord is weightier than all the words of men. What if we are called to do that which seems fruitless?—"Nevertheless at Thy Word." What if we are encouraged by the Holy Spirit's heart application of Scripture to leave out "methods" which commend themselves to "human judgment?"—"Nevertheless at Thy Word." We have not received command of the Lord's work: we are but instruments: we are commanded, not commanding: our spiritual doolity is our true dignity: our obedience is our honour. "To choose for oneself" is to sin, and to disgrace the Name of the Lord.

"Nevertheless at Thy Word" answers our tremblings, and humbles our pride,—and self-assertion and despondency as *similar* evils, for they alike exalt "ourselves," and "our ideas." But not only so, the utterance "Nevertheless at Thy Word" is recorded that we may expect God *will* show us what to do. He will not leave us to indecision. We need a word of His on which to hope (Ps. cxix. 49), a word of His on which to act. We would not, as Israel, force ourselves and arrange what we think.

The result of "Nevertheless at Thy Word," though the command was entirely strange to an experienced fisherman, is beautifully given. God has more blessings to give us than we realize. He waits to bestow them, and He will not fail. The need is not on His part: the need is on ours,—and very definitely, an absence of readiness to *open* our need before Him, and to accept His supply waiting to fill it. Why do we *close* our mouths and hunger? "Open thy mouth wide and I will fill it" (Ps. lxxxi. 10). Greatly to be praised is the Lord: let praise wait for Him at all times, and let us rejoice in the privilege of having His Word on which to act!

## AS AND SO.

"AS far as the east is from the west, SO far hath He removed our transgressions from us." (Ps. ciii. 11-17).

"AS the mountains are round about Jerusalem, SO the Lord is round about His people." (Ps. cxxv. 2; Matt. xxviii. 20).

"AS He Which hath called you is holy, SO be ye holy, in all manner of conversation." (1 Pet. i. 15, 16).

"AS Thy days, SO shall thy strength be." (Deut. xxxiii. 25, cf. Joshua xiv. 11).

"As ye have therefore received Christ Jesus the Lord, SO walk ye in Him," (Col. ii. 6; 1 John ii. 6).

## THE CHILDREN'S COLUMNS.

## THE WAY OF MAN.

'TIS sad to think how quickly man turned to his own way. For God in wondrous love and mercy placed Adam, whom He had created, in such a beautiful garden, and God told him that he might eat of every tree of the garden except one. But he soon disobeyed God, and went his own way, which was away from God. You will remember how as soon as Adam and Eve had taken of the one tree which was forbidden, they tried to hide themselves from God, but they could not, for God is everywhere and all-seeing, and none, even now, can hide from Him. God sees the inmost thoughts of the heart. How this should cause unsaved ones to tremble. God is so holy. He will not overlook even *one sin*. We see this in the case of Adam and Eve. 'Tis solemn indeed to notice the terrible results of one act of disobedience. Some may think it was a little thing, and wonder that so much trouble was brought into this world thereby: but sin is never little, though we may imagine it to be so; for rebellion against God is dreadful, and must be punished.

This shows us how holy, and righteous, God is, and He must be obeyed. How solemn, in view of all, to go on in one's own way,—*the way of man*, yet all by nature are in the way of man,—till God, Who gave His beloved Son to die for ungodly ones, works by His Holy Spirit, and opens the eyes to see that "*The way of the wicked is as darkness*" (Prov. iv. 19, cf. xiii. 15). How solemn are the words "*There is a way which seemeth right unto a man, but the end thereof are the ways of death*" (Prov. xiv. 12; xvi. 25), and many are deceived by Satan so that they imagine their own way is all right. How dreadful it will be for all who continue *in the way of man*, to find at last, when too late, that the end thereof are the ways of death. Do you wonder that those who have, in mercy, been brought into God's way—*the way of peace* (Luke i. 79), *the way of life* (Prov. xv. 24), which leads to endless bliss,—are concerned about those who are still in the broad way which leads to destruction (Matt. vii. 13, 44) and wrath? The Book of Proverbs brings before us the sinfulness of man's own way. In chapter xxi. 8, we read, "*The way of man is froward* (away from God) *and strange.*" It is, indeed, strange that there should be the turning away from God Who so loved sinners that He sent the Lord Jesus to be the Saviour, both of Jews and Gentiles. Alas, the human heart is *set* against God. We see how that even young people are self-willed, and speak evil of Him Who created them, and Who so mercifully provides for them. It is strange that sinners are so hardened, but God can, and He does, save even unlikely ones. Oh that God may work, by the

Holy Spirit, in many of my dear young readers, and others, and bring them out of the way of death and darkness, into His way,—the way of life, joy, and peace,—and all through the finished work of the Lord Jesus. *The way of man is not good* (Prov. xvi. 29), and all the best works of those who walk therein are, before God, as filthy rags (Isa. lxiv. 6). The best that a sinner does is sinful! This should trouble those concerned. Such words as Prov. xv. 9 ought to be remembered. "*The way of the wicked is an abomination unto the Lord.*" How encouraging is the end of this verse, "*but He loveth him that followeth after righteousness.*" Ah, it is wonderful when sinners are brought into God's way. Then it is they see the sinfulness of their own way. They know then that *the way of man* is against God, and the way of transgressors is hard and strong in evil. Satan, moreover, is a hard master, and those who follow in his way will find this is so, even now, and also in the future at God's solemn Day of Judgment which is surely coming. All that God hath written will come to pass, and the reward of the wicked will be more terrible than we can imagine; even as the blessings for those in the narrow way,—the way of life, and peace, will exceed the expectation of those thus privileged. Where are you, dear reader, *in man's way*, or in God's way? The Lord Jesus is "*The Way*" (John xiv. 6), the Way into God's presence, the only Way whereby sinners must be saved (cf. Acts iv. 12). Oh that, in God's mercy, many may, even now, see this, and rejoice, at once, in the way that leadeth unto life.

*The way of man is froward, strange,  
Yet God the Lord will never change,  
His truth will stand, and stand for aye,  
Though heaven and earth shall pass away.*

*The way of man: it is not good,  
But this is seldom understood,  
'Tis only by the Spirit's might,  
That saved ones know God's way is right.*

*The way of man is darkness, too.  
There is no light the whole way through.  
The way of God contrasts with this,  
And leads to endless life and bliss.*

*The way of man is sinful, wrong,  
Though earthly life is spared so long!—  
'Tis short compared with what will be  
Throughout the long eternity.*

*The way of man may oft seem right,  
But it will lead to death's dark night,  
God's words are true, and clear, and plain,  
That man's own way is sinful, vain.*

*The way of man must lead to hell,  
Nought with the wicked can be well,  
His ways are grievous to the Lord,  
And they will bring their own reward.*

*The way of man to God is known,  
This in God's truth is clearly shown;  
But God in mercy still receives  
The one who into Christ believes!*

## A WORD WITH YOUNG BELIEVERS, AND OLDER ONES TOO.

### HOW WE SOMETIMES MAKE OUR OWN TRIALS.

It is so easy to grieve the Holy Spirit of God, so easy to wander "gradually," and thus to be unconscious of the steps. But wandering is not *normal*, nor to be expected. God, in wondrous grace, has delivered His people from judgment that, in a marvellous way, redeemed by the blood of the Lord Jesus, they may be "HIS." Who can fathom all that His possession of their life involves? Oh, to enter more and more into our privileges. We should live a victorious life in the power of the Holy Spirit. There is ample provision. But sometimes we are so occupied with *ourselves*, with *our* wishes, *our* arrangements, or *our* fears, that *our* minds and eyes are away from *our* Lord, and **WE MAKE OUR OWN BURDENS**. Many dear children of God stay from Scriptural gatherings with humble saints, and then grieve that they fail. They neglect united prayer, and yet expect to run well. They are irregular, and unwilling for spiritual advice, and then feel surprise at the "ups and downs" of a variable experience. They omit Scripture, and wonder at weakness. They do what "they think," without quiet, humble, unbiassed seeking from God, and apart from *fellowship* with *growing* saints, and then become very "disappointed." But, alas, amid depression, it is "natural" to *persist* in one's own way, to be "cross" with oneself, yet to resent those who would help; to be obstinate, and thus to avoid the way of 1 John i. 9 back to 1 John i. 7. We make our own trials by running into the place of temptation after praying against this! We make our own trials of "tiredness" by indulging and overworking the body and mind with extra "food." We make our own trials of conscious failure in witness by *mixing* with the world, and allowing little worldlinesses in our life. We make our own trials in the home by "indecision," instead of godly firmness for the Lord's will at once. We are often afraid to be unworldly: and the fear of man bringeth a snare. We make our own trials of worry by refusing to follow the Lord wholly. We lose the joy of the Lord and the joy of the world alike if we adopt an unholy compromise. We know too much of grace to rest in wandering, and yet permit too much of wandering to rest in grace. Oh, to hate the allowance of any sin, not only to hate theoretically, but with deep heart-affection unto the Lord, and with practical definiteness. Talking without doing is grievous. Every day we should grow in grace. Nor have we exhausted this subject. It is possible to make our own trials centering our mind around our trials by thinking and speaking of our "physical needs" till

we paralyze ourselves from presenting the body as a living sacrifice. Again, if we spread a little scandal, or listen to it, we come to believe that lies are the truth, and feeding on the carrion of sinful conversation become as craving drunkards or opium smokers, unless mercifully robbed of this unclean indulgence. In some measure, at least, every child of God needs to be *humbled* for sins of the ear as well as of the tongue.

Dear young believers, I write plainly, for you to know the dangers. But God is equal to your need. Do not choose friendship which will hinder friendship with God. Do not listen to unkind words, or general talkativeness. Do not deprive yourself of spiritual happiness. Do not make your own trials by making others your examples, and by excusing failures. Look off men unto the Lord Jesus. Expect grace, and you will not be disappointed. The Lord has set forth a delightful life. Oh, that you and I may not drag down our experience to a level which dishonours Him, and shuts out the brightness of a heavenly communion with Him.

[In urging Scriptural fellowship and advice, I would earnestly remind believers that many who bear the Name of Christ *cannot* help. Do not mix up with that which is not of the Lord's will.]

"O God, my heart is fixed; I will sing and give praise, even with my glory." (Ps. cviii. 1):

"He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord." (Ps. cxii. 7, 8).

"Though an host should encamp against me, my heart shall not fear." (Ps. xxvii. 3).

*My heart is fixed*—fixed on the Lord;  
Thus I will sing, His grace record,  
Of tidings ill be not afraid,  
For on the Lord my heart is stayed.

*My heart is fixed*, saved from the curse,  
Though evil men wax worse and worse,  
I can look up, on God rely,  
Though oft, in mischief, foes draw nigh.

*My heart is fixed*—with joy I sing  
Of God's great love, and glory bring  
To Him Who saved me from the fall—  
Jehovah, God, my "All in All!"

*My heart is fixed*, by covenant love,  
Trusting in God, I look above;  
With fixity of heart, and thought,  
I sing of what the Lord hath wrought.

*My heart is fixed*, and thus I praise,  
While walking in Jehovah's ways:  
'Mid all that would distract around,  
May praise and gratitude abound.

*My heart is fixed*—I've nought to fear,  
Trusting in God, to Him made near,  
In Christ, my sure Abiding Place,  
Since saved by free and sovereign grace.

*My heart is fixed*—God's servant said:  
"No evil tidings will I dread."  
Thus I will trust, God will not fail,  
But in and over all prevail.

## TALKS ABOUT PRESENT-DAY NEEDS.—9.

### STANDING IN AWE OF GOD.

**T**HERE is not the *deep* heart-reverence for God and His truth which should exist. This must cause sorrow of heart to many. God has so wonderfully blessed His people, made them near to Him in the precious blood of His beloved Son, and blessed them with all spiritual blessings in Christ. He has, in marvellous love and mercy, made a way into His presence, whereby those whom He has been pleased to make His children can, at all times and in all places, draw near to Him, unless they hinder. He has given a gracious promise to those who draw nigh to Him, in His beloved Son—Who is "the Way," and Who has made the way by His poured-out blood (Heb. x. 19, 20). He has marvellously said that He will draw nigh to them. Oh, the wonderful condescending love of God, Who dwells in the light unapproachable, by man (1 Tim. vi. 16). Such words as these ought to call forth heart gratitude, leading to deep reverence for Him Who is of purer eyes than to behold iniquity. There is need for a reviving as to the terrible greatness of God. Moses was afraid when God spoke to him; and he saw somewhat of His presence, and hid his face, for he was afraid to look upon God (Ex. iii. 5, 6). Shall we be less reverent with all the privileges we have in Christ? God said to Israel of old, "If then I be a Father, where is MINE HONOUR? and if I be a Master, where is MY FEAR?" (Mal. i. 6). Well might the question be asked again in these days! There is a great emphasis in the Holy Scriptures upon **FEARING** God aright. Alas, we have failed, and do fail to show the *deep* reverence for God we should manifest. God has, indeed, blessed His people; shall we, on this account, presume, and dare to be familiar because, in wondrous love, we are chosen in His beloved Son, and made to "Sit together in heavenly places in Christ Jesus" (Eph. ii. 6)! Oh, that we may be afraid, lest we sin by NOT standing in awe of God and His word as we should. The psalmist said, "My flesh trembleth FOR FEAR of Thee, and I am AFRAID of Thy judgments" (Ps. cxix. 120. see verse 161). Oh, that we felt more like this dear servant of God, that our whole being might be moved to godly fear. The writer has been greatly impressed with the words of the Lord Jesus to His disciples in Luke xii. In verse 4 He said, "BE NOT AFRAID of them that kill the body, and after that have no more that they can do, but I will forewarn you WHOM YE SHALL FEAR: FEAR HIM . . . yea, I say unto you FEAR HIM" (verse 5). The repeated words "FEAR HIM" are impressive. It is so easy to "fear" man wrongly (Prov. xxix. 25). May we be kept from this sin! "The fear of the Lord is the beginning of wisdom" (Ps. cxi. 10). We should continue to fear Him, and hate every form of irreverence. God is not only to be feared, but

"GREATLY TO BE FEARED in the assembly of the saints, and to be had in reverence of ALL THEM THAT ARE ABOUT HIM" (Ps. lxxxix. 7). We praise God for the words—"There is forgiveness with Thee," *but this blessing is that He may be feared.* (Ps. cxxx. 4). If only we realized God's greatness, and His holiness, we should tremble lest we failed to give Him the reverence due to His name. Not only did the psalmist stand in awe of God, but also of His Word. We need to remember this. Every time we open the Scriptures, or they are read, there should be a solemn reverence, for God is speaking His words to our attentive hearts thereby. His truth is living. We have failed even to handle the Scriptures as we ought, hence the sad influence upon the children, who open the Bible in a careless way which should grieve every redeemed one. May we take heed, and remember that when we rightly read or hear the Scriptures read, God is pleased to draw very near, and His presence should cause a holy solemnity, whether in the home or in the gatherings of His people. We have all failed in this, and need confession of sin. What a testimony there would thus be in these days when God is mentioned so often in terms that should make His people tremble. Oh, that God may give humility of heart, and a holy dread of being, *in any way*, irreverent. God sees. He looks at the heart, and knows every action. If we are bowed before Him He will forgive, **THAT HE MAY BE FEARED.** When God is rightly feared, and there is trembling at His words, He will be exalted and honoured and loved earnestly, both in the home and in the assemblies of His people. Those who **FEAR HIM** will speak often one to another. The words are encouraging—"A book of remembrance was written before Him, FOR THEM THAT FEARED THE LORD, AND THAT THOUGHT UPON HIS NAME." There are special blessings for those who fear and stand in awe of God:—"THE ANGEL OF THE LORD ENCOMPETH ROUND ABOUT THEM THAT FEAR HIM" (Ps. xxxiv. 7). "THE EYE OF THE LORD IS UPON THEM" (Ps. xxxiii. 18). "THE SECRET OF THE LORD IS WITH THEM" (Ps. xiv. 14). "THERE IS NO WANT TO THEM THAT FEAR HIM" (Ps. xxxiv. 9). God's mercy is great toward such. He pities them and remembers that they are dust (Ps. ciii. 10-13). *God takes pleasure in them* (Ps. cxlvii. 11), and "HE WILL FULFIL THE DESIRE OF THEM THAT FEAR HIM" (Ps. cxlv. 19). Oh, how much we lose of God's presence and joy, because we fail to fear Him aright. This fear is appointed, and has no "torment," but deep love and true delight. Let us at once be grieved that we have not stood in awe of God as appointed, when we remember His wondrous greatness, and yet His love to us in giving the Lord Jesus to die for our sins. May we henceforth, by His grace and in the Holy Spirit, render unto Him the reverence due unto His Name!

## WITHOUT REMEDY.

These two words have been impressed upon my mind, so that I believe God has a message to some through them. How concerned are those who are suffering from a disease, when told that there is NO REMEDY, and that their complaint is INCURABLE. It is sad to be in such a condition physically, but how much more saddening to be in this case spiritually. We read in Jer. xvii. 7 these words, "THE HEART IS DECEITFUL ABOVE ALL THINGS, AND DESPERATELY WICKED"—(Incurable, as the word signifies). So that even God does not improve that which is beyond improvement, for when God works in those whom He is about to save, He gives a new life, with new wishes, for the old life is so bad. All who are born into this world are either in the sad condition described in this verse, or they, in God's mercy, are possessors of the new life, having been made, by God, a new creation (2 Cor. v. 17). It is a pleasure to be healed physically, but how much more to be healed spiritually! How grateful the leper must have been when healed from the loathsome disease of leprosy (Mark i. 40-42). Yet sin is more terrible, and it is like leprosy in that it can only be dealt with by Divine power. God in wondrous grace has provided a remedy whereby poor lost sinners can, and must, be saved (Acts iv. 12). God has said "I HAVE FOUND A RANSOM" (Job xxxiii. 24). The Lord Jesus gave His life a ransom for many (Matt. xx. 28). ARE YOU AMONG THE MANY WHO REJOICE BECAUSE CHRIST DIED? Again, the Lord hath said, "I HAVE LAID HELP UPON ONE THAT IS MIGHTY" (Ps. lxxxix. 19). The Lord Jesus is the Mighty God (Isa. ix. 6). The sins of sinners are said to be mighty (Amos v. 12)—therefore the need for a MIGHTY SAVIOUR, such indeed is Christ! But if a sinner will go on in his or her sins, the words of Prov. vi. 15 will be solemnly true:—"HIS CALAMITY SHALL COME SUDDENLY; SUDDENLY SHALL HE BE BROKEN WITHOUT REMEDY." How terrifying is the truth. Prov. xxix. 1 brings before us similar words:—"HE, THAT BEING OFTEN REPROVED HARDENETH HIS NECK, SHALL SUDDENLY BE DESTROYED, AND THAT WITHOUT REMEDY."

God's wrath is righteously dreadful, and if sinners will continue to despise Him, and His words, there will be no remedy (see 2 Chron. xxxvi. 16). God's wrath WILL be seen in the future day of His anger against sin. Oh that many may now trust in the finished work of Christ, the only remedy whereby hell-deserving sinners MUST be saved. God is very gracious and waits to save those brought to see their need of salvation through the shed blood of the Spotless Lamb of God.

"Every way of a man is right in his own eyes: but the Lord pondereth the hearts." Prov. xxi. 2.

## SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—September, 1918.

Day	1 Samuel	Luke	Learning	Explain
1	viii. 19-ix. 10	xx. 1-8	1 Sam. xii. 6	Luke xx. 24, 25
2	ix. 11-21	xx. 9-18	" 7	
3	ix. 22-x. 1	xx. 19-26	" 8	
4	x. 2-13	xx. 27-38	" 9	
5	x. 14-27	xx. 39-47	" 10	
6	xi. 1-11	xxi. 1-8	" 11	
7	xi. 12-xii. 6	xxi. 9-19	" 12	
8	xii. 7-15	xxi. 20-28	" 13	Luke xxii. 19, 20
9	xii. 16-25	xxi. 29-38	" 14	
10	xiii. 1-10	xxii. 1-6	" 15	
11	xiii. 11-18	xxii. 7-18	" xv. 14	
12	xiii. 19-xiv. 7	xxii. 19-27	" 15	
13	xiv. 8-20	xxii. 28-38	" 16	
14	xiv. 21-32	xxii. 39-46	" 17	
15	xiv. 33-46	xxii. 47-57	" 18	Luke xxiii. 51-53
16	xiv. 47-xv. 5	xxii. 58-65	" 19	
17	xv. 6-16	xxii. 66-xxiii. 3	" 20	
18	xv. 17-27	xxiii. 4-12	" 21	
19	xv. 28-xvi. 5	xxiii. 13-23	" 22	
20	xvi. 6-18	xxiii. 24-33	" 23	
21	xvi. 19-xvii. 3	xxiii. 34-41	Luke xxiii. 20, 21	
22	xvii. 4-19	xxiii. 42-49	" 22	Luke xxiv. 32
23	xvii. 20-31	xxiii. 50-56	" 23, 24	
24	xvii. 32-42	xxiv. 1-8	" 25	
25	xvii. 43-54	xxiv. 9-16	" 26	
26	xvii. 55-xviii. 4	xxiv. 17-24	xxiv. 44	
27	xviii. 5-16	xxiv. 25-35	" 45	
28	xviii. 17-28	xxiv. 36-43	" 46	
29	xviii. 29-xix. 7	xxiv. 44-53	" 47, 48	
30	xix. 8-17	John i. 1-11	" 49	

The constant privilege of a believer "in Christ Jesus" is very great. The knowledge of truth through the written Word is wonderful. Oh, that it may be the joy of those who read the above passages to put them into practice, in the power of the Holy Spirit.

## NOTES ON VERSES SUGGESTED FOR MEMORIZING.

## 1 Sam. xii. 6-15.

6, Samuel emphasized the Lord, and not self: Israel's choice was rejecting the Lord (viii. 7): the Lord's methods are rehearsed that the sin of choosing for oneself might be seen. He appointed Moses: why did Israel wish to decide what plan should be His? They did not openly reject Him, but to ask Him to take and carry out *our* methods (they did *not* even defiantly pick out their own king, viii. 5) is to despise His authority. How easy it is to ask the Lord's blessing on our own plan, or to ask Him to select within certain limits, and then to think we are truly leaving the selection with Him (Note Acts i. 24). "Now therefore stand still": it is natural to be impulsive; "stand" and see the way in which the Lord has



led. Note margin. 8, "Your fathers cried," "the Lord sent," so 10 and 11: how frequently emphasized: how gracious is He. 9, "They forgot," "He sold," Ps. cvi. 13-15. Sometimes man complains of God's holy severity: they realize not that in mercy He often works thereby, and if He did not deal with sin in righteousness, and give warning of wrath, He would be encouraging sin, which is impossible, for He is holy. 12, "Ye saw, ye said": it is easy to be misled by what we see. Moses endured as seeing Him Who is invisible: the Lord was the unseen King of Israel — "unseen," but His *presence* was gloriously manifested. Yet, as to the future, note Zeph. iii. 15. How "wise" it seems to fill up apparent gaps by human methods, e.g. to appoint *human* arrangements for worship (when the Lord Himself will control and guide, Heb. ii. 12), to seek after an earthly, visible grandeur, and to be like others. This principle applies in many ways. We often run to human theories and remedies for the body, with human confidence; we often seek human methods of extending professing Christian work; the words "The Lord your God was your King" apply, as if to say, "You have something, aye, and Someone, better than others, why do you assume you have nothing, and wish to add that which others have, as if you were in need?" To add is to take away, for it means a substituting of something of man for that which is of God. 13, Chosen, desired. "Behold" twice. 14, Wondrous condescension. When we "choose," the Lord often deigns to prevent the *full* harm, but we, like Israel, place ourselves in a position in which it is easier to do wrong. He still waits and encourages our obedience, even when our unwise request has limited us (Num. xi. 17). How tender is our gracious God. Do we praise Him, and fear to grieve Him? Do not *presume* on grace. Moreover, to *do* the Lord's *own* appointment at a *wrong* time is to disobey Him, Num. xiv. 40-45. Somewhat similarly to keep the seventh day now would be to bring ourselves into judgment (Col. ii. 16, cf. Gal. v. 1-4). 15, If ye will not obey: a dread alternative (Isa. i. 20).

#### 1 Sam. xv. 14-23.

14, The king who was chosen in accord with man's choice, chose for himself: there is a great difference between Saul and David in seeking the Lord's guidance (1 Sam. xiv. 19, 37, 38, and 1 Sam. xxiii. 2, 10, 11, 2 Sam. v. 19, 23; observe the climax, Saul dares to fill a gap in his own way, 1 Sam. xxviii. 6, 7; 1 Chron. x. 13, 14). 15, "They have brought them," cf. Gen. iii. 12, 13: sin is very cowardly. "The best of the sheep": it is not for us to decide. God's methods may *seem* too drastic, but He alone has a right to arrange, and to criticize Him is but ignorance, wickedness, and pride. Sin cannot be sanctified by profession that it is done with a good motive. 17, "Thou wast little," cf. Hos. xiii. 1: self-confidence is at the root of much trouble. 19, "Obey," so 22: the word is

"hear"; it is so important to *hear* what God says. We must not "imagine" what He would have us to do: note Gen. iii. 17. The word "disobedience" in Heb. ii. 2 means "hearing aside," cf. Rom. v. 19. The Lord does not seek for our ideas of *grand* worship, but for obedience; it is not for us to "improve" His will, but to obey His will. 23, All sin is of the same character; and rebellion led to the sin of witchcraft! Samuel unmasks any tendency to pride of previous "obedience" (1 Sam. xxviii. 9): 'tis so easy to think we are better than others, and to look down on their sins, and to forget the essence of all sin is "rejecting" THE WORD OF THE LORD (Num. xv. 30, 31, note 39): *keep the Lord's word*, avoid human reasoning! 'Tis not what *we* feel is best. If we do what God says, we can leave results with Him. He is in authority.

#### Luke xxiii. 20-26.

20, Pilate's wish — and weakness. 21, The people's continuance, determination, contempt, hatred. 22, A testimony, and yet He was slain. 23, Prevailing voices: the will of the Lord quite forgotten; no thought of seeking it. 24, Pilate gives way. Ex. xxiii. 2 well mentioned in margin; Prov. xxix. 25, solemn. 25, Their "asking," their "will": but the Will of God overruled to bring salvation thereby (Acts ii. 23). It is amazing that, while the people professed loyalty to Rome, they asked for a revolutionary, and while Pilate was afraid of a charge that he was not Caesar's friend he released a notorious leader of an insurrection: sin is illogical throughout. Hearts were hereby unveiled (Luke ii. 35). 26, The privilege of the "hearing one," as his name suggests, was not a privilege *before men*, but typically, in the light of Matt. xi. 18, xvi. 24, it is very beautiful. A position "after" the Lord exalts us. But, in bearing God's wrath, Christ stood alone! Observe bearing the cross, and being placed on the cross and tree: wondrous ASPECTS.

#### Luke xxiv. 44-49.

"These are the words" — the words have now become facts. Mark the fellowship between the words *spoken*, and the words *written*: Christ always agreed with the Scriptures, and directed the minds of His people to *them* (27, so in the Garden). An opened understanding will know what He means, cf. Acts xvi. 14. Do we seek this? God does not wish His dear children to be ignorant. He delights to instruct (1 John v. 19). 46, "Thus it *hath been written*" — fixity, exact fulfilment. Suffer, rise, Acts xvii. 3. Repentance, remission — two precious blessings, Acts v. 21. "All nations" (Matthew xxviii. 19), *beginning at Jerusalem* — Israel counted among the nations. "Witnesses," John xv. 26, 27: witnesses of Him, a person; of *these things*, a definite knowledge of truth. Waiting, then witnessing; this principle always applies, Mark iii. 14, Rom. x. 15. How important to serve in the Holy Spirit. Human energy will not avail.

# THOUGHTS FROM THE WORD OF GOD

A MONTHLY  
HERALD OF  
THE TRUE  
MESSAGE.

"Thy Word is Truth"  
JOHN 17. 17

**Vol. xviii. No. 10.**  
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**FREE.**

*A messenger of God's grace and will, sent forth to exalt Him, and that He may be honoured. The privilege of pleasing God is greater than all earthly opportunities. The glory of glorifying Him is beyond measure glorious, because of what HE IS.*

**EDITED BY**  
**PERCY W. HEWARD.**

"Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." Jer. xxxi. 37.

"Then thou shalt remember thy ways and be ashamed. . . and I will establish My covenant with thee, and thou shalt know that I am the Lord." Ezek. xvi. 61, 62.

"Then shall ye remember

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your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities, and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you; be ashamed and confounded for your own ways, O house of Israel." Ezek. xxxvi. 31, 32.

"I will heal their backsliding I will love them freely: for Mine anger is turned away from him." Hos. xiv. 4.

**For Financial Arrangements see Leaflet.\*** 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. \* "Hitherto hath the Lord Helped us": Free on Application.

**Meeting Rooms, &c.** All arrangements, "If the Lord Will," 61, Upton Lane, Forest Gate, London, E. 7.—The Lord's Day, 11, .30; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Waltham Green, S.W. 6.—The Lord's Day, 11, 6.30 Thurs: 8; East London Testimony, adjoining 35, Cambridge Road, E. 1, and 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.

God has been pleased to reveal Himself. His Beloved Son came to cause a wondrous knowledge of the Father (John i. 18, xvii. 26, Luke x. 22). But many prefer a human idea of God, and emphasize a universal Fatherhood which does not exist. Hence the deeply important question—Is your acquaintance with God that which is a result of spiritual instruction (cf. Matt. xvi. 17), or is it a usual conception, according to man's own intellect? The teaching of Hebrews xi. 16 seems clear. God has no wish to be called the God of worldly men. His Beloved Son does not recognize a general brotherhood (Heb. ii. 11). Will you accept God's standpoint, or your own idea of what ought to be the truth? The man who trusts in his own heart is foolish. Let us be contrasted!

"Rejoice in the Lord always, and again I (will say, Rejoice." Phil. iv. 4.

"Rejoice in the Lord," if you are His own, For His bountiful love shall always be known: Rejoice in atonement for evermore made—Your penalty met, and for evermore paid. "Rejoice in the Lord": why should you despair? He knows every strain, and can deal with each care; He never has failed, and He never will leave, He loves to uphold, and He will not deceive. "Rejoice in the Lord": He abideth the same; "Rejoice in the Lord": for murmur'ing feel sham; Rejoice in His mercy, rejoice in His love, Rejoice in Himself, with your mind fixed above. Rejoice not in self—poor self will but fail,— "Rejoice in the Lord," for He yet must prevail; Look not on the darkness, but look to the Lord, His wondrous deliv'rance you soon will record. "Rejoice!"—this is well, and it draws from complaint, And those who rejoice will not hastily faint; All grumbling and boasting should ne'er claim our voice— It belongs to the Lord, and in Him we rejoice!

## WORDS OF ENCOURAGEMENT.

The Holy Spirit inspired Paul to write, but he did not take away true feelings. They were expressed in perfectly appointed language. The promise of Christ's coming is very bright to a humble saint. The strain of the body of humiliation is real. Every "difficulty" should increase our longing to see Him. Trials thus become encouragements. They are pointers heavenward.

It is not sufficient to be looking for the Lord, and for the perfection of "that Day." We desire to please Him now. Hence the precious words "Thanks be to God, Which giveth us the victory through our Lord Jesus Christ." 'Tis not only, He will give it. Nor can we limit this present tense to the thought of "characterizing," viz., "that it is His prerogative to work the victory whenever He is pleased so to do." Surely the context implies more. There is a contrast with the future. The hint is plain, and precious. Though the body is not yet glorified, though the sting of death remains, it is our privilege to enjoy victory to-day, and to present our bodies a living sacrifice, though they are so frail. Even now our gracious God desires that His people should depend on Him to enable lives of victory. We are to be overcomers spiritually, and to be steadfast, unmoveable, always abounding in the work of the Lord. We must not put off the thought of devotion, and devotedness, because we are weak. We must not excuse sin because of bodies of humiliation. Our path is marked out. God is to be trusted, and we are to thank Him for grace sufficient, even to-day, that He may in all things be exalted. Oh that this encouragement may be ours, in the enabling power of the Holy Spirit. So will our lives ever utter the words, "Thanks be to God!"

## SUGGESTIONS FOR PRAYER.

"Let us therefore come boldly unto the throne of grace."  
Heb. iv. 16.

1. For the glory of God in the realization of His truth.
2. For a heart to perceive the Lord's gracious ways, and gratitude quick to overflow.
3. For saved households in which the Lord is lovingly exalted.
4. For testimony to Jews and Gentiles, young or old: specially would we mention the Chinese and Indians in this great city.

"Helping together by prayer." 2 Cor. i. 11.

## A REQUEST—"If the Lord Will."

We should be very thankful (that God may be glorified in details, and waste avoided), if those receiving this Magazine by post would retain ENVELOPES and return to us, in a ½d. wrapper, when they have about a dozen.

THE USE OF THE WORD  
"BROTHER."

DEAR BRETHREN "IN CHRIST,"

I desire, as the Lord may enable, to set forth a few thoughts which have been helpful to me, and I want your quiet and prayerful pondering. One does not know *who* are readers of this page, yet *not* among "brethren in Christ," therefore, I would at the outset, affectionately urge heart-meditation, that the description may *not* be wrongly assumed. It is a sadly resultful sin to call God "Father" when there is no evidence of birth from above; and likewise full of evil to "take it for granted" we are "in Christ Jesus," because of outward interest in the truth. It is a contrasted joy to *know* that one is thus regarded by the Lord Himself (Heb. ii. 11).

This passage (Heb. ii.) witnesses very definitely against the confusion of a spiritual brotherhood (1 Pet. v. 9) with that which is "universal." There is a brotherhood of men as men, in Adam, and associated with the fatherhood of John viii. 44. But believers have been brought out from this (2 Cor. v. 16, 17). It is sinful to forget this. Much mischief has been done by an indirect link with socialistic theories, and by joining societies for worldly benefits, which speak of a brotherhood of saved and unsaved members. No such organization is a fit sphere for a humble child of God. Nor would we omit to mention the awful antagonism which "Pleasant Sunday Afternoons" and "Brotherhoods" present,—antagonism to the root principle of the separating, and man-humbling, "Gospel of the Grace of God."

The majority of readers will, probably, go with us in this simple plea for the use of *Scriptural terms in a Scriptural way*, and in earnest protest against the introduction of another gospel which is not another, but which cuts at the root-declaration of Christ "Except a man be born again (from above) he cannot see the Kingdom of God" (John iii. 3). But will they lovingly bear with us in a desire to express sorrow at the common use of the term "brother" as a *title* among children of God? It is worthy of notice that we read of "the Lord Jesus Christ," but not of "the Apostle Paul," nor of "Evangelist Timothy," nor of other individuals with the titles "pastor," "elder," or "deacon." There is a vast difference between "Paul an Apostle"—the *Scriptural description*—and "the Apostle Paul"—the *unscriptural title*. The latter is closely related with errors such as "Saint Matthew," though it is a joy to recognize that the taxgatherer was made a saint.\* Many will see this, and its emphasis on the *Only Gloriously Titled One*; yet "brother" seems a harmless prefix, belonging to

\* Two leaflets on "The Use of Titles" will be gladly sent.

all in Christ Jesus. But the terms "saint" and "disciple" are not so employed, yet I trust we are, by grace, disciples. If Scripture warrants any "spiritual" prefix, let it be employed: if not, let it be left out. In Acts ix. 17, we read "Saul, brother" (lit. so xxii. 13), and 1 Cor. xvi. 12, is "Apollos, the brother" (cf. Rom. xvi. 23, 2 Cor. i. 1, Eph. vi. 21). Note Heb. xiii. 23 and 2 Pet. iii. 15, but in each case the Holy Spirit seems to prevent misinterpretation by the word "our." Such a pronoun prevents merely *titular* use, as we can easily see by parallels. Parents might say "Our son John," and a firm "Our employee, David Smith." Beloved friends, if this be so, should we not avoid saying, "Brother A," or "Sister B." Need I add that error in this connexion has been productive of *glib* speaking which has not ministered to godliness?

But even more may be said,—I believe to the glory of God in the encouragement of *caution*. Some have "favourite" expressions, and these soon *master them*. They are uttered without thought. One sad illustration is this very word "brother." Two meet for the first time, one is quite in error, perhaps identified, with a measure of Zion's Watch Tower-ism, or something similar, yet because he *talks* well of Christ, he is quickly addressed as "Brother." I am sorry when children of God are so careless for His honour that they apply the name *almost* indiscriminately. They little realize what *responsibilities* they have for those who are *truly* "brethren," and known to be such—not only those of James ii., but including love's discipline in accord with Matthew xviii. In other words, they actually take *responsibilities* upon themselves which they are quite unwilling to embrace, and of which they are quite ignorant. Let me suggest that I am not at all offended if a dear fellow-believer who has not met me leaves out the term "Brother." He may rejoice to feel I am a child of God, yet he has not had opportunity to test Scripturally. But, perhaps, we afterwards meet and talk together. He finds much to encourage, and we are bowed down before God, and each one asks God to bring us to holy oneness of mind. Nevertheless, he cannot understand how it is if I am a disciple I do not see part of what he regards as the truth, and I cannot understand why he hesitates to obey what seems to me so plain in the Lord's command. What then? Do we lose our tempers? No! Do we carelessly ignore or speak against one another? We should not. Do we "agree" to differ? This would be a slur on the Lord's will (1 Cor. i. 10). Do we assume that Scripture is not clear? Nay, but he and I are "concerned," and rightly so. He says, "I feel much encouraged in this dear friend, and see many indications of that which looks to me the work of the Spirit of God, but there is an apparent lack of discipleship, and I hesitate to take the responsibility of saying

'brother' till God has removed this sad difference." Here is what may appear to many an extreme case. I do not resent that dear man's frank love. It leads me to search my ways: it leads us both to more reverence for the Lord, and His will, and I have little doubt that He will often bless and own such affectionate and godly care. How can I expect him to make light of what is, as far as he sees, failure, regarding "discipleship." *The devil will seek to pervert this attitude*, and to make others think, or even slanderously say, that this is Pharisaism, and that this thoughtful child of God *denies* I am likewise a child of God. *He does not deny*. He dreads to encourage me in what he earnestly thinks to grieve God's Holy Spirit. But what if he is wrong? The Lord will often use his concern to bring him to the truth, and thus from the mistake; but absence of concern will be unkindness to all, disregard of marks of discipleship, a perpetuation of disorder, and an avoidance of loving preparation for the Judgment Seat of Christ. How much will be "lost" there because of the unwise use of the term "brother," lulling to sleep instead of awakening heart-exercise. The devil can easily misuse caution, while *few* act thus; if *many* were thus humbled there would be reviving indeed.

To revert to Heb. ii. 11, the word "brother" is applied to those being "*sanctified*," set apart. Observe a real difference between being a brother and being *called one*. Compare Heb. xi. 16. God is not ashamed to be *called* the God of those who live as "strangers and pilgrims" (13). The message of Mark viii. 38 is very searching. I may be a "brother," but should be deeply exercised so to walk that I may be *confessed* as one!

Yours affectionately, in Christ Jesus,  
PERCY W. HEWARD.

To know God is a privilege beyond measure, parallel, and human understanding. It is far different from the mental knowledge of a fact. To be able to memorize verses is not a proof of spirituality, though to be unwilling for the learning of Scripture is a proof of unspirituality. God, in His wondrous grace, has granted a revelation of *HIMSELF* in Scripture, and acquaintance with His precious teaching, in its exactness, simplicity, freshness and fulness, should be our delight. Many are afraid of becoming too "mental," but if only they were equally afraid of becoming too careless, it would be well. Yea, ALL carelessness is sin, yet how often we misunderstand, misinterpret, and misapply the words of the Living God. Indifference to His perfect arrangement of instruction, and disregard of the context, will often hinder spiritually. But, if learning much "by heart," do not trust to this, nor boast of it, nor forget the importance of spiritual obeying. Knowledge without love puffs up: knowledge without full obedience will bring heavy loss in the Day when the Lord REWARDS His own.

## THE CHILDREN'S COLUMNS.

## NOTHING TO PAY.

**M**ONEY is useful, and, as a rule, necessary, though God makes the food to grow out of the earth, and He also wonderfully provides for the clothing of His creatures. Have you ever thought that it is only mankind who are in need of clothing, and this is through sin? God has given to the animal creation a covering. This should never be forgotten. But though God makes the seeds put into the earth to grow, and provides all else, yet labour is needed, and so we have money to buy food and clothing, and to pay for any other things which are necessary. What should we think, if when we went into a shop to purchase something we needed, they were to say, "There is *nothing to pay*"? How surprised we should be, should we not? But has it never come into your mind, that we cannot buy the most important things? For example, we cannot buy love. The Scripture says that if a man would give all the substance of his house for love it would utterly be despised (S. of S. viii. 7). Love is so wonderful, yes even human love. What would this world be without love? And we cannot buy the sunshine. If God were to withdraw the light of the sun, what should we do? Everything would die, and we also could not live without the sun. Then, too, there is the rain; we cannot buy rain. It is God Who sends rain to water the earth, and also to drink. This gift is absolutely free, yet how few value these mercies. Then there is the air which we so freely breathe, and without which we should soon die.

How dreadful famine must be, either of bread or water (Isa. iii. 1). And yet many are ungrateful though God has withheld famine so long from this and other lands, even amid all the terrible strife. It is wonderful that God is so good, for He could withhold all these mercies. Again, what value is it for a man to be very rich, and yet ill, and unable to do, or enjoy, anything? See Eccl. v. 19, vi. 2. Health cannot be bought—how many would give almost all they have, if only they could be made well. We read of the woman in Mark v. 25-34, who had spent all that she had and was nothing bettered, but rather grew worse. And she heard of the Lord Jesus, and she said, If I may but touch His clothes, I shall be whole. What faith she had, for the Lord Jesus Christ said to her "Thy faith hath made thee whole." She had *nothing to pay*. It was God's power alone that could heal her. It was the same with all others of whom we read that they were healed when Christ was on this earth. So we have seen that the things which are so important, even in this life, cannot be purchased with money. They are all God's gifts to His creatures, yet He is not remembered, but forgotten by most. This is sad and solemn indeed. Now I want to talk about that which is far more important than anything

and everything connected with our brief time on this earth:—That is, God's salvation, for which there is *nothing to pay*. The Lord Jesus, Who was God, came down to this earth to live, and die for sinners. Yes, He bore the righteous wrath of God for hell-deserving sinners. It is only through His shed blood that sinners, whether young or old, rich or poor, can, and must, be saved. He said on the cross, "It is finished." Yet there are some who imagine they can do something toward salvation. Yet we never think of wanting to pay for the air, or sun, or rain, do we? All are God's gifts. I want us to turn to Luke vii. 36-50. The Lord Jesus was invited to eat with Simon the Pharisee, and it was usual to provide water for the guests' feet, because of the dust of that country. But Simon omitted this, and we are told about a woman who came in and brought a box of precious ointment to anoint the feet of Christ (verse 38). Simon said she was a sinner, but Christ knew all about her. Then He spoke to Simon about two debtors; one owed five hundred pence, and the other fifty, and when they had *nothing to pay*, the one to whom they owed the money *forgave them both*, and the Lord Jesus said to Simon, Which of them will love Him most? See the answer in verse 43, also the words of verse 47. This was a picture of God's free salvation—the sinner cannot pay the debt—this is the sad sense of "*nothing to pay*." Christ has freely died, so there is also the glad sense of "*nothing to pay*." The lost are welcomed to trust in Christ and what He has done, and to be brought by the Holy Spirit, to rejoice for ever in the fact that there is *nothing to pay*. Oh that many of my dear young readers, and others too, may be thus privileged, and thus blessed through the precious blood of Christ.

**Nothing to pay**, and nought to do,  
Salvation's free, God's word is true,  
**Nothing to pay**, Christ did it all,  
For sinners lost, both great and small.

**Nothing to pay**, so wondrous free,  
Is God's great gift to those like me,  
**Nothing to pay**, by God the Son  
Redemption's work was fully done.

**Nothing to pay**, God's grace is free,  
Christ suffered, died upon the tree;  
**Nothing to pay**, God welcomes those  
Whom He, in wondrous mercy, chose.

**Nothing to pay**, eternal love  
Brought Jesus Christ down from above  
**Nothing to pay**, 'tis all by grace,  
God saves the lost from Adam's race.

**Nothing to pay** to get to heaven,  
'Tis through the blood sins are forgiven:  
**Nothing to pay**, 'tis God alone  
Who can redeem, and save His own.

**Nothing to pay**, for Christ hath died,  
Now sinners lost in Him can hide:  
**Nothing to pay**, God's Word is sure,  
God's righteous wrath Christ freely bore.

**Nothing to pay**, simply to trust  
In Christ the Righteous One and Just:  
**Nothing to pay**, God's grace is free,  
Christ is the sinner's Only Plea!

## THE SIMPLICITY OF REAL FAITH.

WORDS FOR YOUNG BELIEVERS, AND OLDER ONES.

FAITH is not a mechanical effort: it is spiritual. "The faith of God" (Mark xi. 22, marg.) realizes that there are no problems with Him. With God all things are possible (Matt. xix. 26): the darkness and the light are both alike to Him, and it is not more difficult for Him to send manna than to cause the ordinary crops to grow, it is not harder for Him to save a hundred than to help one of His people in trivial, but trying, circumstances. And the other aspect is equally precious. Nothing is too small for Him. He does not despise His weakest disciples. He does not overlook the daily trials of one saint. He is not occupied with myriads in a way which forgets individuals. He loves each child of His as if there were none other to love. He spends gracious care on each believer as if that one were the sole object of His interest. He is never impatient, never in a hurry, never slumbering (Ps. cxxi.).

This view of the gracious and glorious character of God is Scripturally intended to check and *subdue* all our fearing, and murmuring, and unbelief. Real faith is not occupied with circumstances. It does not deal with probabilities or bare possibilities. God's sufficiency is sufficient. If anything is His will, let it be "asked," however "unlikely" it seems. If anything is *not* His will, let it be avoided, however necessary or expedient it appears. Real faith realizes a real Lord. God delights to be trusted.

We observe the simplicity of faith in Genesis xxii. Abraham is commanded to do that which tests His love, and also his confidence in the promise that in Isaac his seed should be called. But there is no hesitation. He goes forward steadily and without staggering, as when Isaac was promised (Rom. iv. 20). To the servants he can calmly say, "I and the lad will go yonder and worship, and come again to you" (Gen. xxii. 5). And faith is honoured, "By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee" (16, 17).

In John iv. we have a similar exercise of unquestioning faith. "Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way" (50). There was no parleying. "Delaying" was not approved. The Lord's word was sufficient, though the arrangement was unexpected. The command was clear, "Go thy way." Faith obeys: faith anticipates: faith is restful.

It is solemn to notice in this connexion the hesitation which tries to obtain a foothold. Evidently Peter needed to fight against this in Luke v. 5. And Ananias was perplexed by the

Lord's command in Acts ix. 11. But his fears were soon laid low. "The Lord's command was sufficient—"Go thy way"—"And Ananias went his way" (15, 17). In this connexion we remember John xi. 39. Martha was "naturally" inclined to look at things from the "natural" standpoint. The Lord's answer was immediate and decisive—"Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?"

And how is it with us? Are we willing to put aside our doubts, and our past experiences, and everything? Are we willing to trust God beyond, and, if need be, against all? We "think," and "reason," and fail. Let us be clear as to His will, and then act upon it. Let us accept His promises at their full value. We must not discredit the word of the Living God. Hesitation is not faith. Wavering and partial "obedience" must not be called "faith." A formal carrying out of His commands, without godly expectation, is not faith. "I believe God," said Paul in view of the shipwreck: all the events and circumstances weighed nothing against God's message. We are not prophets: we dare not boast glibly of the Lord's leading. But we have the Scriptures, and the Holy Spirit makes clear the will of God thereby, and we need to judge the fear of man which bringeth a snare, and like Caleb, to follow the Lord *wholly*!

"SATISFIED WITH FAVOUR and full with the blessing of the Lord." Deut. xxxiii. 23.

"My soul shall be satisfied as with marrow and fatness, and my mouth shall praise Thee with joyful lips." Ps. lxiii. 5.

"I shall be satisfied when I awake with Thy likeness." Ps. xvii. 15.

*Satisfied with favour*, in our Risen Lord,  
Hence in our behaviour, we His love record;  
*Satisfied for ever*, by God's Sovereign grace  
We shall grieve Him never, in the Holy Place.  
*Satisfied with favour*, of God's love we boast  
In our glorious Saviour, by the Holy Ghost;  
*Satisfied*, and waiting for the Lord from heaven;  
Every evil hating, since by grace forgiven.  
*Satisfied with favour*, in God's goodness here,  
We should never waver, for our Lord is near;  
*Satisfied*, not taken by Satanic power,  
Ne'er to be forsaken, strengthened hour by hour.  
*Satisfied with favour*, in God's wondrous love,  
Sweet, of Christ the savour, unto God above;  
*Satisfied for ever*, for His death sufficed,  
Nought from God can sever those in Jesus Christ.  
*Satisfied with favour*,—seated now on high,  
In our Risen Saviour—to our God made nigh;  
*Satisfied 'mid weakness*, for "the heavens do rule,"  
And we would, with meekness, learn in sorrow's school,  
*Satisfied with favour*,—finest of the wheat,—  
In our precious Saviour, heavenly food we eat;  
*Satisfied* "to-morrow," and to-day as well:—  
In a world of sorrow God with us doth dwell.  
*Satisfied with favour*—How can faith grow dim?  
Never should it waver, since we are in Him!  
*Satisfied*, and seeking God to glorify,  
Oft together speaking, knowing Christ is nigh.



## TALKS ABOUT PRESENT-DAY NEEDS.—10.

### GUIDANCE.

**H**OW often, in all ages, and in all lands, have God's dear people in times of perplexity turned to Isaiah lviii. 11. What a wonderful promise is here. Why need we be anxious when God has given so many great and precious promises to meet every need? While we look at the verse before us, and meditate happily therein, let us also notice what precedes it, "*If thou take away . . . if thou draw out thy soul to the hungry,*" etc. The whole chapter might be read with heart profit. Then, joined resultfully to what has gone before, verse 11 reads, "*And the Lord shall guide thee,*" not only now and again, in times of difficulty, but continually. Oh how blest are those whom God thus guides (Ps. xxv. 9). 'Tis blessed to have God's guidance by the Holy Spirit, Who will, according to the promise of the Lord Jesus, guide His own into all the truth: also He will shew, through the precious Scriptures, "things to come" (John xvi. 13). We read in Rom. viii. 14, "For as many as are led by the Spirit of God, they are the sons of God." Oh that God may work, and by His Spirit cause His redeemed people to welcome His guidance, so that He may be exalted and honoured in their walking near to Him, and more closely together. The Holy Spirit, Who guides, cannot lead away from God, neither will He lead into error. We have all, more or less, often-times gone our own way, and even imagined we have been guided by God. Let us take heed, and humble ourselves before God, Who will continue to guide, even unto the end. If there is a continual walking in His fear, and doing those things that please Him, how blessed we shall be (1 John iii. 22). More depends on godly living than we may have thought. We see this by the context in Isa. lviii. It is the same in Gen. xxiv., a chapter which has encouraged many times. We see how Abraham's servant was guided in every way by God, and we read what He said concerning this in verse 27, "*I being in the way the Lord led me*":—exactly whither he had been asking to be guided. Oh for more faith in our faithful God, even amid all the confusion of this sinful and rebellious world. God will never fail those who are His, and really seek His guidance, and desire to walk in all His ways. 'Tis a blessed privilege to be guided by God the Holy Spirit. That we should desire, in any measure, to go our own way is strange, when we remember God's marvellous love, and what our redemption cost God the Father, and God the Son, Who willingly suffered, and Who despised the shame of rejection because of the joy that was before Him (Heb. xii. 2), the joy of seeing of the travail of His soul in that day (Isa. liii. 11). When His redeemed are for ever around Him, He will continue to lead, even unto fountains of living waters (Rev. vii. 17). I

do want for myself, as well as others, deep meditation often on these words in Gen. xxiv, "*I being in the way the Lord led me.*" If only we are in the way how marvellously God will work and mark out His plan and purpose. We need also to look up for God's guidance, as Ps. xxxii. 8 brings before us:—"I will guide thee with *Mine eye.*" We must be watchful. God will not fail to fulfil His word. May nothing hinder us from seeking, in all things, God's direction, by look and hand. It is so easy to imagine we are led by the Spirit, and some speak so glibly about this, unmindful of the gloriousness, of the Holy Spirit, Whom, in wondrous love, the Father has given, to direct His people into and in His way. How can He condescend to guide us unless we are "*in the way*"?—And it is "naturally easier," far "easier" to go out of the way, (as we know by sad experience) than to be kept "*in the way.*" The Holy Spirit leads in the way of righteousness (Prov. viii. 20), in the way of truth. May we speak reverently and solemnly about the guiding hand of God, lest we presume, and even while we talk of being guided in this thing and that, are really mistakenly going our own way. If only God was acknowledged in the guiding of His people, and that continually, what a witness there would be for Him, Whom we call "Lord and Master," in these last and solemn days. How we should be enabled to see the truth together, and to come away from that which grieves Him. May we humble ourselves before God, asking Him thus to work, and that for His own glory. Ps. xxv. 9 shows whom God will guide and teach—"the meek." May we seek to be such, and thus we shall be like Him Who, though He was God, was meek and lowly in heart (Matt. xi. 29). We find in Deut. xxxii. 10 that it is said concerning Israel that God *found, led, and kept.* We have been found, and God will lead, and keep us. But the words especially before us are in verse 12, "So the Lord alone did lead him, and no strange God with (H)him." Let us put away all the *strange things*, and we shall have the great privilege of being guided by God *alone.* We must not lean to our own way and understanding, nor to any human power, but in *all our ways* acknowledge God, and *He will direct our paths* (Prov. iii. 5-6). It may be we really want God to guide us, and yet there is something to which we cling, though it hinders. May we be more humble, and God will graciously direct by His Spirit into His truth. The Holy Spirit cannot lead to worldliness—neither to foolish talking, nor to any thing contrary to the Holy Scriptures. The Spirit of God leads along the lines of the Scriptures. Oh that God may, in His wondrous love, cause His redeemed people to see their need of being more simple and willing to be guided by Him, through His truth, in the power of the Holy Spirit. God will never fail those who seek Him and His guidance, Ps. xlviii. 14, lxxiii. 24. Thus, guided with God's counsel, His truth,



in the way of peace (Luke i. 74, Ex. xv. 13), we shall rejoice that the Spirit of God always leads toward God, and into all truth. May we humbly and continually seek this precious blessing to the glory of our gracious God.

### "THEY MADE LIGHT OF IT."

Matt. xxii. 5.

How terrible to make light of God's truth, and yet multitudes, both old and young are acting thus, in these perilous times. When God speaks, it is dreadful indeed not to hearken to His voice. Those who refuse to listen to His words of truth, will find that He will refuse to listen to their cry, when in fear they call upon Him. Listen now, dear reader, to the solemn message which we dare not hide from you, if among those who set at nought all God's counsel. "They shall call upon Me, but I will not answer, they shall seek me early, (and even earnestly), but they shall not find Me" (Prov. i. 24-32). Why? Because when God called, they refused. This implies that many will call when too late. If only these, and similar, words were more often read, surely there would be more concern. But, alas, the natural heart is so sinful, so against God and His truth, that few heed the warnings of the Scriptures at all. Sinners cannot imagine that God, Who is so merciful, will do as He says, and mock when their fear cometh. But God is so righteous; He must punish sin and must keep His words, and do all that He has written, though He is likewise long-suffering and full of compassion.

If we turn to Matt. xxii., from which the words of our heading are taken, we find that the Lord Jesus describes in this parable the Kingdom of heaven. Those who were bidden were called to come, and all was prepared. But "they made light of it and went their ways" (note verses 6-8). It is the same with many now. 'Tis solemn indeed to see how many *despise* the words of the Living God, and make light of the Lord Jesus, the Saviour of sinners, Who, in wondrous love, gave His life a Ransom for many (Matt. xx. 28). Yet those who turn away from the truth of the Scriptures, imagine that when they die they will go to heaven. But such a hope is utterly false, dear reader, for there is only *one way* whereby sinners of all conditions, and all lands, must be saved:—'Tis through the shed blood of Christ, Who was God over all, yet manifested in the flesh. Oh that God's truth, applied by the Holy Spirit, may be known, causing many to see, before it is too late, that if they, whether young or old, rich or poor, make light of His messages of mercy and judgment, He will turn away from them and all such in the day of their calamity. But if any now see their need of His full and free salvation, through the poured-out blood of Christ, they will be *welcomed* into His presence, and *welcomed* to all spiritual blessings in Christ Jesus!

### SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—October, 1918.

Day	1 Samuel	John	Learning	Explain
1	xix. 18-24	i. 12-18	1 Sam. xxiii. 1	John i. 49
2	xx. 1-10	i. 19-28	" 2	
3	xx. 11-17	i. 29-36	" 3	
4	xx. 18-26	i. 37-46	" 4	
5	xx. 27-40	i. 47-ii. 4	" 5	
6	xx. 41-xxi. 7	ii. 5-17	" 6	John ii. 21
7	xxi. 8-15	ii. 18-25	" 7	
8	xxii. 1-8	iii. 1-8	" 8	
9	xxii. 9-16	iii. 9-17	" 9	
10	xxii. 17-23	iii. 18-26	" 10	
11	xxiii. 1-8	iii. 27-36	" 11	
12	xxiii. 9-18	iv. 1-10	" 12	
13	xxiii. 19-29	iv. 11-20	" 13	John iv. 24
14	xxiv. 1-8	iv. 21-26	" 14	
15	xxiv. 9-15	iv. 27-38	" 15	
16	xxiv. 16-xxv. 3	iv. 39-47	" 16	
17	xxv. 4-17	iv. 48-54	" 17	
18	xxv. 18-31	v. 1-9	" 18	
19	xxv. 32-44	v. 10-16	xxx. 21	
20	xxvi. 1-12	v. 17-23	" 22	John v. 39, 40
21	xxvi. 13-20	v. 24-35	" 23	
22	xxvi. 21-			
	xxvii. 4	v. 36-43	" 24	
23	xxvii. 5-12	v. 44-vi. 4	" 25	
24	xxviii. 1-10	vi. 5-14	" 26	
25	xxviii. 11-20	vi. 15-24	Jno. v. 28, 29	
26	xxviii. 21-			
	xxix. 8	vi. 25-36	" 30, 31	
27	xxix. 4-11	vi. 37-48	" 32	
28	xxx. 1-10	vi. 49-57	" 33, 34	
29	xxx. 11-20	vi. 58-65	" 35	
30	xxx. 21-31	vi. 66-71	" 36	
31	xxxi. 1-13	vii. 1-13	" 37, 38	

The continual goodness of God should be used to awaken our heart-gratitude, and godly obedience. To read Scripture without fulfilling the will of the Lord is an insult to Him. Our study should be wrapped up in prayer, and in delightful acquaintance with His holy purposes. Oh, that there may be more spirituality in our study, more devotedness, more promptness to do so.

### NOTES ON VERSES SUGGESTED FOR MEMORIZING.

*Did you read the Scriptures this morning before daily toil? or did you allow other things to come in? How easy it is to lack purpose of heart, and to rise "a little too late," and, indeed, to be a little too late throughout the day. Thereby worship and further knowledge of the Truth will become always in the background, or slurred over. The intentions are good, but the determination is lacking. And why? There is a lack of communion; and a lack of spiritual power must mar everything when this is the root-failure. Let us not live hoping to do better to-morrow, but let us trust the Lord for to-day.*

1 Samuel xxiii. 1-18.

1, David's concern for oppressed Israel was well known. Saul, the king, seemed quite unable to

deal with the Philistines. 2, David's prayer-intensity is beautiful (10-12, cf. 2 Sam. vii.): when he *omitted* this, as in the going down to Achish, and in the bringing up of the ark, there was failure. It is so important to pray *always*, and to be definite. 3, David's men afraid. 4, the antidote. 7, Saul's wrong use of the name of God (21, Jude 17, Isa. lxvi. 5, Zech. xi. 5). 8, Why had not Saul attacked the Philistines when they were there? 9, Subtlety: yet David harboured no bitterness. 10, 11, "O Lord God of Israel": David the true patriot, and his concern for the nation: a precious evidence of unselfishness; we might have expected "O Lord my God," and this would have been a true name, but less appropriate here. 12, Ingratitude, John v. 15 comes to mind: Israel's determination to deliver up Samson is partly illustrative: it is so easy to be ungrateful after a benefit; the history of men is the history of ingratitude; the Lord Jesus emphasized need for the reverse, Luke xvii. 18, 19. 13, "Whithersoever they could go": a life of strain and stress, but God preserved: there was continually *some* place of safety. How God had appointed David to become king. 14, "Every day" (Ps. lvi. 5): *such* zeal in an evil cause, Gal. iv. 17: so we read of those who do evil with *both hands earnestly*: let our "every day" be spiritual. "God delivered him not": a reason beyond David's skill: all praise unto God. 16, The only true strengthening: "his" may refer to Jonathan himself or to David: if we encourage others in the Lord, we shall be encouraged. 17, "Thou shalt be king": a *prophecy* to be fulfilled; "I shall be next": a *wish* not to be fulfilled, though its humility (when we realize Jonathan would otherwise have expected to be king) is very refreshing. Why not fulfilled? Jonathan never took the path of complete separation. Indecision is dangerous: it led Jonathan to death. 18, "Before the Lord": the wood, his house: David kept amid persecution. Jonathan was, in measure, resting and "comfortable."

#### 1 Samuel xxx. 21-26.

God's overruling of David's failure in being with the Philistines at all is very wondrous. The condition of his followers seems to have been much endangered by the temporary lack of faith in God (6). Hence we are not surprised to find men of Belial expressing themselves against those who were physically faint. Selfishness is of Belial. But David's firmness (23) is used by God to deal with the case, and thus the principles of love, and respect for real physical weakness, are brought out. The gracious description of verse 24 is very refreshing. The weak believer—physically weak—is "needful": he tarries by the stuff, or baggage: distinguish carefully from indolence. 25, It is precious to notice how an emergency, as in the case of the unclean in Num. ix. 9, and as

with the daughter of Zelophehad, was made the opportunity of further instruction from God. His principles suit all circumstances: He does not leave His trustful people in worried uncertainty. The arrangement always reminded afterwards of the life of strain before the throne.

#### John v. 28-38.

Notice the spiritual quickening ("and now is") of 25, and the physical quickening of 28. Two resurrections (28): works and rewards emphasized. "The dead in Christ" are those who have done good—precious thought! 30, *Hearing* from the Father, viii. 47, xv. 15. "Because": it is impossible to discern *righteously* amid self-seeking. 33, "He hath borne witness": the tense implies the living power of His testimony. 35, "The burning and shining lamp": "in his *light*": Christ the Light. John emphasized Him. 37, "He *hath* borne witness": fixity. Neither hearing nor seeing, cf. xiv. 17. If the word is abiding, we shall believe: this statement has a wondrous "practical" aspect as to solemn proportion: as we increase in the recognition of the abiding Word, so we shall have *growth* in faith, xv. 7; 1 John iii. 9. Observe the related aspect of viii. 31.

#### PUT AWAY.

"Put away the strange gods . . . be clean . . . change . . . your garments." Gen. xxxv. 2; 2 Cor. vii. 1; Isa. lii. 11; Jonah iii; 1 Tim. ii. 9.

"Put away leaven out of your houses." Ex. xii. 15; Ps. ci. 2, 3, 7; 1 Cor. v. 6, 7.

"Put away a froward heart, and perverse lips." Prov. iv. 24 (see 23), Matt. xii. 35-37.

"Put away wrath, anger, evil speaking." Eph. iv. 31; Jas. iv. 11; Prov. x. 19-21; 1 Pet. ii. 1.

Lay apart all filthiness, and receive with meekness the engrafted word. Jas. i. 21, Ps. xxv. 9, Matt. xi. 29, 30.

Laying aside every weight, let us run the race. Heb. xii. 1, Ps. cxix. 32, S. of S. i. 4.

"I, even I, am He That comforteth you: who art thou that thou shouldst be afraid of a man that shall die?" Isa. li. 12.

The Living God still answers all our fears,  
And He will wipe away His people's tears,  
Unchanging love invites unchanging joy,  
And faith, that nought of man can e'er destroy.

The Living God has grace for every need,  
The Living God will all His loved ones heed,  
He lives to love, and comforts mid the pain,  
And keeps His people through the toil and strain.

Who, who art thou, that thou should'st doubt His care,  
Or fail to trust in One Who answers prayer?  
Will God deny Himself? It cannot be;—  
Then rest in Him, ye saints, contentedly!

# THOUGHTS FROM THE WORD OF GOD

A MONTHLY  
HERALD OF  
THE TRUE  
MESSAGE.

"Thy Word is Truth"  
JOHN 17:17

**Vol. xviii. No. 11.  
Nov., 1918.  
FREE.**

*A Magazine, as the Lord enables, exalting Him and His Word and will, not human ideas, or speculations, or systems. We do not claim perfection in setting forth His truth, but desire to emphasise the perfection of that truth, and humbly seek grace to be faithful.*

**EDITED BY  
PERCY W. HOWARD.**

"His delight is in the law of the Lord, and in His law doth He meditate day and night."  
Ps. i. 2 (Jos. i. 8).

"Daily shall He be praised."  
Ps. lxxii. 15.

"I was daily with you in the temple." Luke xxii. 53.

"Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts v. 42.

"Continue thou in the things which thou hast learned and hast been assured of."

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2 Tim. iii. 14.

"Barnabas . . . who, when he came and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord: for he was a good man." Acts xi. 22-24.

"They, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." Luke viii. 15.

"Ye did run well; who did hinder you?" Gal. v. 7.

For Financial Arrangements see Leaflet.\* 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.

"Hitherto hath the Lord Helped us": Free on Application.  
Meeting Rooms, &c. All arrangements, "If the Lord Will," 61, Upton Lane, Forest Gate, London, E. 7.—The Lord's Day, 11. 6.15; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Waltham Green, S. W. 6.—The Lord's Day, 11, 6.30 Thurs: 8; East London Testimony, adjoining 35, Cambridge Road, E. 1, and as the Lord opens the door. Also "Rosemond," Bede Burn Road, Jarrow-on-Tyne.—The Lord's Day, 6.30. Correspondence welcome.

## WORDS OF INTRODUCTION.

EACH issue reminds us of grace enabling, of a solemn responsibility to the Lord, and of the passing of time. Thus we are encouraged, humbled, stimulated. Oh that God may use these pages to break down the pride of keeping to arrangements which are not Scriptural, because one has been thus acting in days gone by, and likewise to break down the pride which Satan seeks to suggest, to neutralize the blessing when we see fresh parts of truth. If you are a child of God, and wanting to do His will, with simplicity, the Lord will not be a wilderness to you (Jer. ii. 31). "The meek will He guide in judgment." "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." If we walk in the light, through the precious blood, we shall see light.

## The Changeless Love of God.

By mercy we would now make known

The changeless love of God;  
And, resting in that love alone,  
Tell of our Saviour's blood.

By nature we were lost and dead,

By nature full of ill:  
No work we did, no word we said  
According to His will.

But He in mercy saw us lost;

And, as He had decreed,  
Would save us whatsoever the cost,  
'Tis thus that we are freed!

And now in grace His changeless love

Awakens chords of praise:  
Shall saved ones, quickened from above,  
Reject their Saviour's ways?

The changeless love of God invites  
Our joy and gratitude!

Our heart most restfully delights  
When sovereign grace is viewed!

## WORDS OF ENCOURAGEMENT.

"We are Bound  
to Give Thanks."  
2 Thess. ii. 13.

The apostle was very concerned whenever he saw departure from the Lord, but he was equally grateful when he saw the fruit of grace. Satan seeks to cause onesidedness, that believers may become unmindful of the failure of brethren, or, like the Ephesian servant of God, quicker to perceive lack of orthodoxy in others than lack of love in oneself. We should rejoice in all that God has wrought. There was no mere flattery in the heart-felt words of Rom. i. 8, "First I thank my God through Jesus Christ for you all." We can understand Phil. i. 3 and Col. i. 3, but how remarkably tender is 1 Cor. i. 4, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ." The holy hatred of sin which Paul knew is manifest in the context, but yet he could thank God for what grace had done. This is the thought of 2 Thess. ii. 13 emphasizing i. 3. God's servant was deeply grateful for all the Lord had wrought, and regarded himself as in debt to give thanks. He did not dare to be silent. Ingratitude would have been robbery. The mercy of God to his brethren was mercy to himself, and as he viewed the awful judgment of God, and all that it meant to the unsaved, he realized such a happy praisefulness that there were called ones who would never undergo such judgment because saved for ever! Why this grace? "God hath from the beginning chosen." All human merits are thrust out. The only merits belong to Christ, and in the sphere of the everlasting covenant, He has secured eternal blessings for a great number whom no man can number. Thus "we are bound to give thanks." We are bound not to murmur: we are forbidden to doubt. God's love silences all else but praise, and praise is joined with love's promptness to obey: Oh that this may be our enjoyment.

## CONSIDER.

Consider the wondrous works of God. Job. xxxvii. 14; Ps. xl. 5; Eccl. vii. 13; Ps. cxi. 4.

Consider Him That endured. Heb. xii. 3; Heb. xi. 27; Matt. xxiv. 13.

Consider how great things He hath done for you. 1 Sam. xii. 24.

Consider her ways (the ant) and be wise. Prov. vi. 6.

Consider and understand. Isa. xli. 20; 2 Tim. ii. 7.

Consider the lilies of the field. Matt. vi. 28; verse 30.

Consider the ravens. Luke xii. 24, cf. 1 Kings xvii. 6.

Consider one another. Heb. x. 24, 25; 1 Thess. iv. 18.

PRECIOUS GOSPEL TEACHING IN  
THE BOOK OF PROVERBS.

DEAR BRETHREN IN CHRIST JESUS,

"All Scripture is given by inspiration of God." Do you believe this, and act on it? If so, you have a wondrous privilege:—You are invited to behold *Christ throughout*. We remember the words "In all the Scriptures the things concerning Himself" (Luke xxiv. 27). We shall all be surprised, as we grow in grace, how much there is about Him Who is altogether Lovely, and Who should be the Centre of His people's thoughts at all times. How many murmurings would this standpoint remove!

The Book of Proverbs was for the most part (but see chapters xxx. and xxxi.) written through one who was, in name and kingship, and in building of the temple, a striking picture of the Lord Jesus Christ. As "The Song of Songs," it often gives a beautiful view of Christ on the very surface, and its practical maxims against evil speaking, and sloth, and other forms of sin, are still needful. We would never explain them away as if "un-dispensational." Believers ever need godly concern in these matters, that they may adorn the doctrine. But just now we would look for a wondrous unveiling of the way of salvation in the midst of the simplest practical commands. The arrangement of Scripture, and its underlying unity surely show its Divine origin.

In Prov. i. 20 we have, it would seem, in the light of chapter ix, (which Christ applies in Matt. xxii. and Luke xiv.), the earnest testimony of the gospel in the power of the Holy Spirit. These passages present a wondrous witness against poor Israel's sad contention that we should *not go forth* to preach to them. The spiritual teaching of chapter viii. is very deep, but there is *more than* a personification. There are many precious hints of Him Who is called in 1 Cor. i. 24 "The Power of God and *The Wisdom of God*." And the Righteous One of such a verse as x. 11 seems to be the Lord Jesus, as in the Psalms. How often He is the "One" indicated by the many "singular" nouns, and pronouns, and verbs, of Scripture. We remember such passages as Deut. viii. 3 and Psalm xv. So in Prov. x. 21 (cf. xi. 30) we think again of the Righteous One, over Whose lips grace was poured (Ps. xlv. 2). How frequently He fed His people with His precious words. Again, the repetition of part of x. 2 in xi. 4 is very striking: the allusion to "the day of wrath" indicates a reference to that righteousness, because of which God's children will have boldness even in the day of judgment (2 Cor. v. 21, 1 Cor. i. 30). May we not see a precious gospel message even in xiv. 9 which can be rendered, "Fools will scorn a Guilt Offering, and in the midst of righteous ones (It is) a delight." The true witness of xiv. 25 is,

primarily, the Lord Jesus (Rev. i. 5, cf. Prov. xiii. 17): how many souls has He delivered? Are we surprised that a sheltering place of safety is found in the very next verse?

There are many "royal" passages, as we might expect, and some allude to the glory of the "King of Kings" in *that* way. But do not some suggest the exaltation of the Father, and thus reveal Christ's position as the Humble One? For example, is not He the One Who having taken upon Him this form (Phil. ii. 7) became the Wise Servant of xiv. 35. This will help as to xvi. 14: "The wrath of a king is as messengers of death: but a Wise Man will make an atonement as to it" (lit.). Have we not here Christ the Wise Man as in Eccl. ix. 15, and His wondrous work of making atonement, when He became a Man with this express object? The context emphasizes such a thought, verse 6 telling us that "In mercy AND truth (together) iniquity is made atonement for," and did not mercy and truth meet wondrously together in His precious salvation? "Willing" in *mercy*, He suffered in truth and righteousness, for not one part of the law could be put aside!

How often has Prov. xvii. 17 been applied to the Lord Jesus—Who is truly a Friend That sticketh closer than a brother (xviii. 24), though we would not lightly call Him by this glorious description, nor forget He is Saviour and Lord first. Again in xviii. 10 we have the one Name under heaven given among men in Which we must be saved (Acts iv. 12 lit.). How much more glorious than the cities of refuge is He Whom they pictured!

Prov. xxii. 1 has been much on my mind lately. The "Name" is again before us, to be chosen rather than riches ("Good," in italics, rather weakens the force). And the latter half of the verse reads, "*Grace* rather than silver and gold is good." Yes, "in Christ," there is *grace*. Happy indeed are those who know in heart "the Gospel of the GRACE of God."

And the declaration of the gospel is more than hinted by xxv. 25. Those who have been graciously caused to feel thirsty (Isa. lv. 1) know the preciousness of that message which alone is satisfying. Should we not increasingly draw water out of the wells of salvation (Isa. xii. 3) and enter into the precious message of John iv. 10, "If thou knewest the Gift of God, and Who it is That saith to thee 'Give Me to drink,' thou wouldest have asked of Him, and He would have given thee living water!"

It is plain that Christ is set forth in the thirtieth chapter—"What is His Name, and what is His Son's Name, if thou canst tell?" We might almost render "For thou knowest." And this brings us to notice that the "plurals" of Scripture are suggestive even as the "singulars." In verse 3 we have the "Holy Ones," and it is the same in ix. 10. The glory of our Triune God is very definitely asserted in Scripture. Oh that we may listen to the words of the Seraphim:—"A Holy

One, a Holy One, a Holy One is the Lord of Hosts" (Isa. vi. 3, cf. Matt. xxviii. 19, not "names").

The suretyship of our beloved Lord is prominent by contrast. In a work forbidden to men, yea impossible, He stands out! "He That is Surety for a stranger shall smart" says xi. 15, and these words were true of Him. His garment *was* taken (xx. 16, John xix. 23, 24), but thereby the bride, no longer "a strange woman," is clothed with the fine linen righteous-requirements of the most holy place (Rev. xix. 8)\*. Contrasted with the man void of understanding in xvii. 18, He willingly, in full knowledge of all that it meant became the surety for undeserving rebels. What unmeasured love! Oh for more unmeasured praise!

If our gracious God uses these meditations to awaken more love to Him Who is altogether Lovely, and more devotedness in daily life, and if our desire is to know the Scriptures, and to see more of His beauty there, our meditation together will not be in vain. Oh that Christ may be exalted!

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

\*An allusion to the high priest's robes in Lev. xvi. evidently prominent: but here we have a glorious antitype.

## SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—November, 1918.

Day	2 Samuel	John	Learning	Explain
1	i. 1-12	vii. 14-24	2 Sam. vi. 1	
2	i. 13-27	vii. 25-34	" 2	
3	ii. 1-11	vii. 35-44	" 8	John vii. 53
4	ii. 12-24	vii. 45-viii. 1	" 4	John viii. 1
5	ii. 25-iii. 1	viii. 2-11	" 5	
6	iii. 2-16	viii. 12-24	" 6	
7	iii. 17-27	viii. 25-38	" 7	
8	iii. 28-39	viii. 39-50	" 8	
9	iv. 1-12	viii. 51-ix. 5	" 9	
10	v. 1-12	ix. 6-23	" 10	John x. 21
11	v. 13-25	ix. 24-38	" 11	
12	vi. 1-11	ix. 34-x. 6	" 12	
13	vi. 12-23	x. 7-18	" 13	
14	vii. 1-17	x. 19-30	ix. 1	
15	vii. 18-29	x. 31-42	" 2	
16	viii. 1-8	xi. 1-10	" 3	
17	viii. 9-18	xi. 11-27	" 4	John xii. 24
18	ix. 1-13	xi. 28-38	" 5	
19	x. 1-10	xi. 39-52	" 6	
20	x. 11-19	xi. 53-xii. 3	" 7	
21	xi. 1-13	xii. 4-19	" 8	
22	xi. 14-27	xii. 20-38	" 9	
23	xii. 1-14	xii. 34-48	" 10	
24	xii. 15-23	xii. 44-50	" 11	John xiv.
25	xii. 24-xiii. 5	xiii. 1-11	" 12	14, 15
26	xiii. 6-20	xiii. 12-24	" 13	
27	xiii. 21-29	xiii. 25-38	John xii. 44, 45	
28	xiii. 30-39	xiv. 1-14	" 46, 47	
29	xiv. 1-11	xiv. 15-31	" 48	
30	xiv. 12-24	xv. 1-11	" 49, 50	

## THE CHILDREN'S COLUMNS.

## SAYING.

**I**T is so easy to *say* things, and even to be sorry afterward for what has been said, and yet to be unable to take back the words. People can *say* "anything," but this does not make their sayings "true." I have heard it *said* by some, that they have never done any one harm, and therefore they imagine they do not need God's wonderful salvation, through the death of the Lord Jesus. But there is no other way into God's presence, though young and old alike may *say* there is. What does *God say*? This is all important for His *sayings* are all true, and every word of His will come to pass in His time and way.

Again there are some, and very many I fear, who *say* that God will not punish the sinners, and therefore they will be all-right, after they pass away from this brief life. But God declares that He will punish the wicked, and that even their own works will condemn them (Rev. xx. 12). I have been thinking, in connexion with our subject, about what the Lord Jesus *says* in Matt. vii. 22, concerning the sad future of those who are even now religious. Listen to the solemn words "Many will *say* to Me in that day, Lord, Lord, have we not . . . in Thy Name, done many wonderful works?" And the Lord will *say* unto them "I never knew you." I think Matt. xxii. 12 shows us that they will not be able to *say* anything against such words. I do want those who glibly *say they are "saved"* to take heed:—*saying* will not save any. God alone can save sinners, and in His mercy He welcomes those who come trusting in the merits of His Beloved Son. It is solemn, too, to hear it *said* that those who have died without God's salvation have gone to heaven, when only saved ones will go there, and that alone through the precious blood of the Spotless Lamb of God. I have, for some time, been much impressed with the question of Lam. iii. 37:—*Who is he that saith, and it cometh to pass, when the Lord commandeth it not?* One is thankful for these words, for we read in Prov. xix. 21, "There are many devices in a man's heart; nevertheless the counsel of the Lord that shall stand." So whatever people may *say*, it does not change God's truth. This brings such rest to those who know the Lord Jesus as their own personal Saviour.

God not only hears what even my dear young readers *say with their lips*, but He also knows all that is said in the heart (Ps. xiv. 1, Isa. xiv. 13). God is so great:—Oh that many may see, and feel more *God's awful majesty*.

Then there are some who *say* "Our lips are our own, Who is Lord over us?" (Ps. xii. 4). Such forget that for every idle word they will have to give an account, and we know that words are deeds, and God is about to bring all into judgment. Not

a few are like those of whom we read in Ps. lix. 7, "*Who, say they, doth hear?*" There is another solemn question in Ex. v. 2, "*Pharaoh said, Who is the Lord?*" see Ps. iv. 6. We have so many questions in God's word, which should cause many to tremble. But multitudes *say* they do not want God's truth, forgetting that God hears even what they *say* about Him, and against His truth, in their hearts! It is solemn to read of those who "*say* unto God, Depart from us, for we desire not the knowledge of Thy ways" (Job xxi. 14). *God will say to such, in the solemn future, "Depart from Me."*

Now we have come to our last verse, which really brought the subject to my mind. I believe God has a message to many by it:—"Who can *say*, I have made my heart clean, I am pure from my sin?" (Prov. xx. 9). Can any one really *say* this? There was only One spotless on this earth—the Lord Jesus, Who had no sin in Himself, though His people's sins were laid on Him (Isa. liii. 6). *He* did not need to be cleansed! *We* cannot cleanse ourselves. I think Job xiv. 4 answers Prov. xx. 9 by another question:—"Who can bring a clean thing out of an unclean thing? *Not one.* So that none can make themselves right "in the sight of God." "We are all as an unclean thing, and all our righteousnesses (the best a sinner can possibly do) are as filthy rags" (Isa. lxiv. 6). Though this may not be liked, nevertheless it is true, for God has *said* it. Oh that He may work by the Holy Spirit, and cause many, who read these messages, to see how sinful it is to *say* what is not true; and to be brought to trust in the Lord Jesus as their Saviour from sin (1 John i. 10, Rom. iii. 23), and then by His grace to *say* the things that please Him.

*Who can say, My heart is clean, I have made it so—When the heart is full of sin, as the Scriptures shew?*  
*Who can say, I have not sinned, neither do I need God's salvation through the blood, and His truth to lead?*

*Who can say, My ways are right, yet in sins be dead, Knowing nought of Jesus Christ, and the blood once shed?*  
*Who can say, All will be well in God's judgment day—When poor sinners lost shall be sent from God away?*

*Who can say, My heart is right, when 'tis full of sin, God is not in all their thoughts, evil reigns within?*  
*Who can say, Without the blood I shall enter heaven, When the Holy Scripture saith, 'tis for those forgiven?*

*Who can say, I am mine own, right and good am I, Though, alas, corrupt within, far from God on high?*  
*Who can say, I've done no wrong, wrong to anyone, Therefore I shall be all-right, needing not God's Son?*

*Who can say, My thoughts and deeds are, without the blood, Righteous in His holy sight, though I know not God?*  
*Who can say, I tremble not, with God's judgments near, Though I do not trust in God I have nought to fear?*

*Who can say, by Grace Divine, I am now forgiven, Through the precious poured-out blood, I shall enter heaven?*  
*Who can say, I'm saved for aye, blest in Jesus Christ, For His death on Calvary for my sins suffered?*

## A WORD WITH YOUNG BELIEVERS, AND OLDER ONES TOO.

### ARE YOU LIKE A JOINT AND A BAND?

This question comes forcibly to me. Two of the most manifestly remarkable names ever given to believers are found in Col. ii. 19: "All the body, *by joints and bands* having nourishment ministered, and knit together, increaseth with the increase of God." The word "by" signifies "through," and denotes a means and channel of blessing. Many would like to be "mouths," but the Holy Spirit emphasizes *another* aspect of usefulness. The "bands" may be comparatively unseen, but their work is *not* unfelt. They do not glorify themselves being concerned for the harmonious working of the whole. Just as in Mark xiii. 34, 35, the Lord Jesus by the words "Watch ye therefore" implied that though *each* believer had his special service *all* were to be porters, waiting for Him, so here the precious thought is that *all* saints were meant to be joints and bands! No one was to isolate himself, no one was to be occupied with, or for, himself. The "bands" were not the *sources* of blessing but the *channels*: the Head *directed*, and they simply carried out His arrangements. My hand does not normally question the appointment of the Head: the "joints" work readily. If there is a delay, it is usually through weakness, showing that I need "strength," but organized rebellion does not belong to the body. The Holy Spirit has a deep lesson in this. The sphere of saints was one of conscious weakness, but the new covenant involves, normally, a condition of hearty and intelligent obedience (Heb. viii. 10). So when Israel are brought to this blessing, there will be sacrifices for the *ignorant*, but the definite doing of iniquity, or a characteristic, will be set aside (Ezek. xlv. 20, Zeph. iii. 18).

But are you like a *band* now? The same word is found in Eph. iv. 3, and Col. iii. 14: it indicates "a binding together." Are you a separator (Prov. xvi. 28), a mischief-maker, a cause of division contrary to the teaching, a friction-encourager, or a binding together? How good and how pleasant it is for *brethren to dwell together* in unity (Ps. cxxxiii. 1). Are you a help to this or a hindrance? 'Tis not "Look at Mr. A, or Mrs. B," but look to yourself, what are you? Your doctrine may seem very sound, your realization of the Lord's will be apparently clear, but is your manner God-glorifying? Oh let us examine our lives and ways individually.

We must not *misuse* days of weakness to *excuse* sin. The Lord has never approved of disorder. He is never well-pleased with scandal. Seek grace to be very gracious, if you are His. I do not mean "seek affability." There was no honey in the offerings of the Lord made by fire. To compro-

mise with evil is wrong: to have fellowship with the world, in this sinful age, is to *deny* redemption (Gal. i. 4). But though one must walk a *very* separated life, there is no reason for a criticizing and carping spirit, or a manner which undoes the very witness of devoted concern for the Lord's will. To make division in accord with God's teaching is by no means forbidden: everything else actually makes the division. But if I leave a society which is not the Lord's will, in a haughty way, I encourage others to dull their conscience and stay in it.

If the Lord in mercy grants a Scriptural gathering it is meant to be a *miniature* of that which is set before us in Col. ii. 19, even in days of weakness, when corporate testimony seems missing. Would you not seek to be, even though your earthly plans were altered, in such an assembly? And if this privilege were granted, this responsibility reached, *via* prayerful concern, would you be an encouragement or a drawback? Would your speech be always with grace, or would your words be like swords? Would you help the true oneness of obedience to the Lord's will, or would you drop a word of discontent here, and look a glance of lightness there, and so forth? Oh that we may value the cleansing blood, and seek henceforth to walk in the Spirit, if, by grace, we are among the called of Jesus Christ.

"Then they that feared the Lord **SPAKE OFTEN ONE TO ANOTHER**, and the Lord hearkened and heard, and a book of remembrance was written before Him, for them that feared the Lord and that thought upon His Name." (Mal. iii. 16).

"**AND THEY SAID ONE TO ANOTHER**, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" (Luke xxiv. 32).

*Speaking oft to one another* of our glorious Lord,  
Of the time when we shall see Him, and His love record,  
When we shall be free from sorrow, sin, and death, and pain,  
With our Lord in bliss for ever, free from earthly strain.

*Speaking oft to one another*, and exhorting too,  
By the grace of God our Saviour, with "that day" in view,  
And confessing we are strangers, as we onward go,  
Pilgrims, and outside earth's "pleasures," since our Lord we know.

*Speaking oft to one another* of God's cov'nant love,  
How our Saviour died for sinners, lives for us above,  
Telling of such loving-kindness, and His keeping power,  
How that He Himself is with us every day and hour.  
*Speaking oft to one another*, with our hearts aglow,  
We would seek nought but God's glory in this world of woe:  
Shewing forth His goodness to us, in that He did choose,  
Those who were but evil only:—such He will not lose.  
*Speaking oft to one another* in His glorious Name,  
While we humbly praise and worship—this our thankful aim:  
Shewing 'tis our Lord and Master we adore and love,  
With our mind, and heart's affection, set on things above.  
*Speaking oft to one another* words that are not vain,  
Knowing that our "conversation" will bring loss or gain,  
When our Saviour comes in glory, Christ our risen Lord:  
He will bless and own such service, with His great reward.



## TALKS ABOUT PRESENT-DAY NEEDS.—11.

### THE JOY OF THE LORD.

**H**OW often the words, "The joy of the Lord is your strength" (Neh. viii. 10), have encouraged God's dear people. If there is real and deep joy in the Lord we shall be restful amid all, and there will be a quiet confidence in Him, Who never changes. How happy are we, if we can say, "Thou hast put gladness in my heart more than in the time that their corn and their wine increased" (Ps. iv. 7), and also, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail . . . Yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. iii. 17-18). It is easy to rejoice and be glad when all seems well. But God can enable rejoicing in the Lord always and under all circumstances. His grace is sufficient. God has never failed His blood-bought people, and (blessed be His Name) He never will. Why then is there such an absence of *continual* joy in the Lord? We need to emphasize the words, "*The joy of the Lord is your strength*" not shall, or may be, but is. Oh that this may be true of us. So that God may be honoured, and the world may see that those who possess God's eternal salvation have a joy which is unknown to others. The joy of the Lord and depression cannot be together. Oh that there may be, in the daily lives of God's dear people, much more rejoicing. This will not lead to lightness, but to happy solemnity. We need to be very serious and quiet. But there need not be restlessness, nor the absence of real joy. The words come to our mind, "In Thy presence is *fulness of joy*" (Ps. xvi. 11). Hence the need to be much with Him, our beloved Lord. His presence will cause the heart to overflow with love, and there will be rejoicing. Isa. lxi. 3 should encourage:—"The oil of joy for mourning, and the garment of praise for the spirit of heaviness." Is it not strange, dear fellow-believers, with all that we possess in Christ, and all the exceeding great and precious promises (2 Pet. i. 4), that we are not more joyous in Christ? If only we possessed our possessions, our hearts would know more of the rejoicing of the Lord. May be, too, we do not meditate in the Scriptures as we should. God's servant said, "Thy words were found, and I did eat them, and Thy word was unto me the joy and rejoicing of mine heart" (Jer. xv. 16, Ps. cxix. 111). In God's presence is *fulness of joy*, and His words bring joy to the heart. This reminds us of what Christ said, "*Me and My words.*" Oh that we may delight to be with Him, and may we have our hearts burn with love as He shall speak to us through His words. See Isa. xlii. 3:—"With joy shall ye draw water out of the wells of salvation." We fail to realize how we dishonour God by the

absence of the joy which His people should possess. Also how much we lose by not rejoicing in the Lord. We are exhorted to rejoice in the Lord, and that always (Phil. iv. 4). Yet we are reminded of 2 Cor. vi. 10, "*As sorrowful, yet always rejoicing.*" If only we lived thus, by God's grace and enabling, what a witness there would be for Him, our absent, but quickly coming Lord.

The world cannot understand that we do not want its pleasures. But let us *show* that we have lasting pleasures, which bring such joy to our hearts. We often fail to show the marvellous change God has wrought in those whom He, in love and mercy, has saved with an eternal salvation. What lives ours should be, and they would be more to God's glory if the joy of the Lord was our strength. An absence of joy means *weakness*. Do we not feel this in our own experience, as well as see it on every side? We want to be more like Israel in the future, when they will "*Sing for joy of heart*" (Isa. lxi. 14). God can thus work. May we confess any joylessness, and seek to put away all that hinders, so that we may, as redeemed ones "*Rejoice in the Lord alway.*" Surely the words of Joel i. 12 have deep meaning for us, though spoken concerning Israel.

If joy is withered from God's people we shall not worship Him as we ought. May it not be that because of this many children are not saved in early life, and those growing up are often so careless. Let us search our own ways, and see what hinders as to God's gracious working in many. I know worldliness hinders, but if we had more joy in the Lord, this would be put away, for the joy of the Lord satisfies. How beautiful are the words of Heb. xii. 2: "*Who for the joy that was set before Him, endured the cross, despising the shame*"—the joy of seeing, in that day, the travail of His soul and being satisfied; and we have the joy set before us of seeing our beloved Lord face to face, and of being like Him for ever. Then it is that our joy will be full. But even now, amid all the strain of these times, there should be a holy joy manifested, so that it may be known Whose we are, and Whom we serve. Notice Gal. v. 22, "*The fruit of the Spirit is love, joy, peace.*" Have we not failed like Israel, in "*Not serving God with joyfulness and with gladness of heart; for the abundance of all things*" (Deut. xxviii. 47). Oh that we may confess our sins, and seek for forgiveness, that we may be led by the Holy Spirit to be joyful in our God, as we look forward to the time when we shall be presented faultless before the presence of His Glory with exceeding joy (Jude 24), to the praise of the glory of His grace.

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. xi. 13, xiii. 14.

## WAR AGAINST GOD, OR PEACE WITH GOD—WHICH?

This sad war, dear reader, among the nations, has been, and is, very dreadful. The solemn results will be far-reaching, more so than may be imagined. Only God knows all, knowing even the end from the beginning. He is still the mighty God, and what mercy it is to be privileged to be His through the finished work of His beloved Son, Who was God over all, yet manifest in the flesh. Oh how wonderful that He, by Whom the worlds were made, should condescend to love worthless sinners; and such are *all* by nature. When we look around, and see all that sin has brought into this world, which God made beautiful (even as He made man upright, Eccles. iii. 11, vii. 29), we marvel at the long suffering of our gracious and ever merciful God. Sin has brought all the sorrow and confusion into this world, all the centuries from Adam's sin till this very moment. This is not recognized, but God is often wickedly blamed by those who know Him not, for what sin has been done, and is doing! This is solemn. To speak against God is dreadful, and to attribute the work of Satan to Him is fearful. Oh that many amid all the troubles of this solemn strife, may be brought to see that there is a worse and longer war than that which is among the nations: that is *the war against God*. Yet few are troubled about this, though it is so dreadful. What joy there is when there is peace among the nations, after a continuous struggle. How much more so when a sinner is brought to trust in the finished work of Christ, and to have "peace with God" (Rom. v. 1), peace through the blood of His cross (Col. i. 20). Note, it is peace through His shed blood. There is no other way whereby a hell-deserving sinner can have peace with God—Peace *has been* made for those brought to see that their "carnal mind is enmity against God" (Rom. vii. 7). When a sinner is led by God the Holy Spirit to feel the awfulness of being at war with God, and also to trust in the work of Christ on Calvary, then it is that God forgives and there is *joy and peace* in believing. I wonder, dear reader, if YOU have "peace with God," through the Lord Jesus, or whether YOU are still fighting against Him. Remember, that, if still at war with God, 'tis indeed solemn, and the results will be terrible if there is continued opposition, for no one can fight against God and prosper. May the Lord in His wondrous mercy speak to many, and cause not a few to possess His peace which passeth all understanding. (Phil. iv. 6, 7).

"If we confess our sins, He is faithful and just to forgive us our sins." 1 John i. 9; Neh. ix. 2, 3. We notice the order in Nehemiah, *separated—confessed—worshipped*.

## NOTES ON DAILY READINGS.

*There is a great fulness in Scripture. We have not exhausted it. Others have not exhausted it. The teaching of God is inexhaustibly precious. Oh that His love in giving it may be acknowledged, and that there may be a spiritual desire to know and do His truth, that He may be exalted. Oh, how pleasant is the privilege of pleasing Him, and this is set before those who are His. To put everything in the background for Him is to honour Him, and all else is to dishonour Him. Having been asked to give a few words for each day's reading, I am seeking grace to do this, though very briefly, and do long that God may use us to His glory. Those who would wish this to be repeated, sometimes at least, are welcome to indicate.*

2 Sam. i. 1-12.—The death of Moses is mentioned at the beginning of Joshua, and Joshua's own death in Judges i. 1. So here we have death again in a peculiarly sad way (1 Sam. xxi. 4). What a contrast with Christ's death, and likewise with the fact that He ever liveth now (Rev. i. 18).

2 Sam. i. 13-27.—Saul spared the Amalekites wrongly (1 Sam. xv.), and an Amalekite professed to have killed him. David took the young man at his word (Luke xix. 29), though a false claim was made for which he thought to obtain favour. Verse 18: "use" in italics: the song of the bow: not put in the inspired psalm book.

2 Sam. ii. 1-11.—David usually sought counsel, cf. 1 Sam. xxiii., when a stranger, and 2 Sam. v. when prospered. His hatred of hatred in verse 5, and respect for authority, are suggestive and exemplary.

2 Sam. ii. 12-24.—Civil war in Israel deeply sad: how solemn are the results of sin. Death is prominent (cf. 30, 31).

2 Sam. ii. 25-iii. 1.—Benjamin was Saul's tribe, and specially clung to his family (1 Chron. xii. 29). God was bringing about His purpose that David should reign, yet men held to their natural inclinations, even when waxing "weaker and weaker."

2 Sam. iii. 2-16.—David's sons awaken solemn thoughts. Amnon — Absalom — Adonijah. Sin should never be excused. God records much to test our attitude. If we say "Failure is not so serious, because servants of God failed," we show no spiritual perception.

2 Sam. iii. 17-27.—That Abner should have known so much and yet resisted David is heart-searching. David's ready welcome contrasts with Joab's suspicion and treachery.

2 Sam. iii. 28-39.—The last verse indicates a weakness in a great character: see 1 Kings ii. How different the Anointed King of Psalm ii. (cf. Ps. ci.)

2 Sam. iv. 1-12.—Ishboosheth and Mephibosheth alike suggest "shame" (meaning of "Boosheth"), but what a contrast. The latter was separated from

*Soul by Jonathan* ("The gift of the Lord"): yes, grace secured the blessing. A wondrous type (*cf.* other contrasted twos—butler and baker, and two thieves).

2 Sam. v. 1-12.—Hebron denotes fellowship; Jerusalem, peace. Jebus means "trodden." The names indicate much, spiritually. The margin of verse 10 is beautiful.

2 Sam. v. 13-25.—"David enquired of the Lord" (19). "David enquired of the Lord" (23). It is not sufficient just to apply God's method again in different circumstances. His truth and doctrine are *the same*, but His arrangements are in His all-wise sovereignty.

2 Sam. vi. 1-11.—1 Chron. xv. 13 shows the root of failure, *cf.* Jos. ix. 14. It is so easy to infer from harmony, enthusiasm and a good object, that we are in the Lord's path, but these are not enough.

2 Sam. vi. 12-23.—The blessing of Obed-edom is very beautiful. He Who smote Uzzah, graciously encouraged when He was not dishonoured. The joy of David in simple obedience should be ours. Some assume that if there is "exactness" as to the Lord's will, *e.g.* in the Lord's supper, the mind is occupied with "it." This assumption is unspiritual.

2 Sam. vii. 1-17.—A good desire is not sufficient. The authority of the Lord must be the reason for every action. Yet the Lord delights in a wish to please Him, provided there is willingness to please Him in His way.

2 Sam. vii. 18-29.—David when exalted was still humble. The glory of God was before him: "O Lord God," "Thou, Lord God, knowest Thy servant." Have we a similar lowliness, gratitude, confidence. Remember, David's wish had been "lovingly disappointed" just before, yet he prayed thus.

2 Sam. viii. 1-8.—David's victories. His attitude as to chariots illustrates the law (Deut. xvii. 16), and contrasts with the failure of Solomon. Beware of "opportunities" to "get on" in *man's* way.

2 Sam. viii. 9-18.—Observe obedience to Deut. xvii. 17 (b): he did not aim at riches for himself (11). Notice the order and arrangement in the kingdom: typical.

2 Sam. ix. 1-13.—A beautiful history, containing also an allegory of our Father's love to His people through the work, and not only for the sake of, a Greater than Jonathan. In how many ways grace transcends its picture. Those brought near do not remain "lame."

2 Sam. x. 1-10.—David's simplicity and unsuspicious love were misunderstood. He was not a worldly politician: he ruled for God. Do not impute bad motives.

2 Sam. x. 11-19.—Joab was most shrewd and successful. His common-sense appears with respect to David's grief over Absalom, and as to the num-

bering of Israel, but there was no spirituality manifested. The love of God is not seen.

2 Sam. xi. 1-13.—Failure through laziness, itself a grievous failure. If only *this* awful blemish could be made non-existent, and David be without it! But sin cannot be undone, though forgiven righteously, in Christ.

2 Sam. xi. 14-27.—Sin leads to sin, and David's apparent simplicity in 25 aggravates it: oh to learn the lesson of detecting and hating the first inclinations to please "self." Leprosy spreads.

2 Sam. xii. 1-14.—A period elapsed. Ps. xxxii. 3 shows David's experience, but remorse brought no relief. Confession springing from spiritual repentance was blessed. Nathan's parable provoked anger at iniquity: how slow we are to see we fail in the *very* sin for which we condemn others (8, note Rom. ii. 21-23).

2 Sam. xii. 15-23.—The Lord: God—the names are used perfectly. David knew God's long-suffering, but he would not wish to change God from His will: the servants could not understand this. 'Tis deeply important.

2 Sam. xii. 24—xiii. 5.—Solomon, Jedidiah:—"Where sin abounded, grace did *much more* abound," it overflowed. "The talent of gold" contrasts with the lampstand of Ex. xxv. 39. The fulfilment of xii. 10, 11 begins in xiii.

2 Sam. xiii. 6-20.—Scripture records ruin, not for the purpose of recording it, not to interest curiosity which delights to detract from the character of a good man and to see the iniquity of a bad man, but to warn, and cause a hatred of sin in those who are right-minded.

2 Sam. xiii. 21-29.—David was wroth, but apparently he took no action: the weakness of 1 Kings i. 6 illustrated (*cf.* 2 Sam. iii. 39). Be consistently firm at the outset in home training.

2 Sam. xiii. 30-39.—The sword in David's home, mourning and longing, but not reproving and restoring.

2 Sam. xiv. 1-11.—Joab's scheming, the woman's skill, and David's yielding. Contrast God's method of dealing with those who have killed His Holy and Beloved Son! Grace reigns through righteousness in Christ.

2 Sam. xiv. 12-24.—The scheme appears to succeed, but the glory of God is not brought forward as the great object: we have no record of seeking His will at the first. Beware of the absence of this, dear fellow believer, in your own life.

## SUGGESTIONS FOR PRAYER.

1. "Pray without ceasing." 1 Thess. v. 17.
1. For God's work in individual lives, that the consistent manner of His people may witness for Him aright (It is well to pray earnestly for personal reality).
2. For the homes of believers, and for spiritual simplicity as to their business life.
3. For those who are saved in strange surroundings, that they may not excuse sin.
4. For quiet testimony among sailors from various lands.

"Finally, brethren, pray for us." 2 Thess. iii. 1.

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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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*A Magazine sent forth by God's enabling, and encouraged through the prayerful fellowship of saints, to exalt the precious Name of the Lord Jesus, and His Will, and thereby to set aside human names, and systems, and theories. "Christ and Him crucified," "Christ Jesus the Lord" would we honour—and all by grace.*

EDITED BY  
**PERCY W. HEWARD.**

"He made known His ways unto Moses, His acts unto the children of Israel." Ps. ciii. 7.

"All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies." Ps. xxv. 10.

"Let the wicked forsake his way . . . for My thoughts are not your thoughts, neither are your ways My ways, saith the Lord." Isa. lv. 7, 8.

"The ways of the Lord are right, and the just shall walk in them." Hos. xiv. 9.

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"Let us search and try our ways, and turn again to the Lord. Let us lift up our hearts with our hands unto God in the heavens." Lam. iii. 40, 41.

"O that my ways were directed to keep Thy statutes." Ps. cxix. 5.

"I have declared my ways, and Thou heardest me: teach me Thy statutes." Ps. cxix. 26.

"I have kept Thy precepts, and Thy testimonies: for all my ways are before Thee." Ps. cxix. 168.

**For Financial Arrangements see Leaflet.\*** 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.

\*"Hitherto hath the Lord Helped us": Free on Application.  
Meeting Rooms, &c. All arrangements, "If the Lord Will," 61, Upton Lane, Forest Gate, London, E. 7.—The Lord's Day, 11, 6.15; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Waltham Green, S.W. 6.—The Lord's Day, 11, 6.30 Thurs: 8; East London Testimony, adjoining 35, Cambridge Road, E. 1, and as the Lord opens the door. Also "Rosemond," Bede Burn Road, Jarrow-on-Tyne.—The Lord's Day, 6.30. Correspondence welcome.

## WORDS OF INTRODUCTION.

Thankful to God for His grace, we are privileged to send forth this messenger. The facts are briefly as follows:—We were all hell-deserving sinners in a sinful world, but God has been pleased to provide a salvation, and to cause a great number (although a little flock comparatively) to rest, and rejoice in His lovingkindness, and thus to know a changed relationship to Himself, and to a ruined world. He is no longer their Judge in wrath, but their Father. Penal judgment for them is past. Christ bore it all. They have been crucified to the world, and no longer are members of this sinful age, being children of the day when the Lord Jesus shall come. Hence this messenger is a herald of the Lord Jesus, and not of the glory or wishes of man. Do you desire Him and His honour? If not, you will not welcome its pages.

## "Quicken Me."

Ps. cxix. 37, 40, 88, 107, 149, 154, 156, 159.

"Quicken me," O gracious God  
Since redeemed by precious blood:  
May my "life" be ever known  
And Thy loving power be shown.

"Quicken me," that I may run  
In Thy way, Thy will be done:  
Keep from deadness, and uphold  
That I may for Thee be bold.

"Quicken me," I would not pause  
To obey my Saviour's laws—  
Nay "His law" for all is one—  
Of His words omitting none.

"Quicken me," for if I sleep,  
Fruit of slothfulness to reap,  
Thy great Name I shall disgrace,  
Brought in shame to hide my face.

"Quicken me,"—Thou canst, Thou wilt:—  
Thou hast dealt with all my guilt—  
Thou my need wilt surely meet,  
In Thy love and might complete.

## WORDS OF ENCOURAGEMENT.

"My thoughts . . .  
My ways."  
Isa. lv. 7-9.

How graciously God reveals Himself in Scripture. The unveiling of His power in nature is so much less. When the Holy Spirit, in wondrous mercy, impresses on a heart the knowledge of free salvation in Christ, there is a wondrous view of that which is infinitely above human thoughts. "Let the wicked forsake his way." Our God will abundantly pardon *such*. Man's idea is "Let the respectable man improve himself." Nay, God has mercy on the lost, the wicked, the worthless, the hopeless (cf. Rom. iv. 5). This is the only way of salvation. If you are, by nature, *above* a sinner, Christ did not come to call you. Hence we see how His ways transcend those of men. Grace for the graceless is wonderful. God does not look for your "preparation" (Mic. v. 7). It is not that He helps those who help themselves, but that He saves those who cannot help themselves.

But the passage before us has another needed message. When God works there is an entire change. The saved one is a new creation (2 Cor. v. 17). Hence he is called to forsake his ways altogether, because they are not the ways of God, and henceforth the believer is to walk in these (Hos. xiv. 9, Eph. ii. 10). Oh, what infinite grace is bestowed. Shou'd there not be definite obedience in the power of the Holy Spirit?

## CHRIST'S WORDS CONCERNING HIMSELF IN THE GOSPEL OF JOHN.

DEAR BRETHREN IN CHRIST,

It is wonderful to see the way in which the Lord Jesus, though "meek and lowly in heart" (cf. 2 Cor. x. 1), and emphasizing His position as the Obedient One, rightly centres everything round Himself. *Any explanation but that of Deity fails to meet the case.* If we assume a position of high glory yet falling short of Deity, we are confronted with the fact that all holy angels are worshippers. He only is the Worshipped One. Any claim of a created being on the line which He takes would nullify Isa. xlii. 8. Christ links Himself, inseparably, with the Father, and, most remarkably, He lays stress on His greatness in the very contexts which also speak of *humiliation*. He does not speak of His glory as if it were something dependent on, or subsequent to, His life of devotedness. The problem is insoluble, unless we accept the precious fact that He, though over all, God blessed for ever, took upon Him the form of a servant, and thus was at the same time God and Man, essentially God, and becoming flesh in the fulness of time. Man cannot become God: He Who was God did not annihilate His Deity when He walked

this earth: He emptied Himself, but was still "Himself." We dare not assume that we know the nature of God except by revelation: speculation is sin: it is a joy to adore rather than to be inquisitive.

I have been impressed with the way in which the man than whom no man was greater (Matt. xi. 11) calls attention to the "Lamb of God," and says "He must increase, but I must decrease," but the Lord Jesus rightly speaks of Himself and not of another in this way. To Nicodemus, He says—"The Son of Man Which is in heaven," "God so loved the world that He gave His only begotten Son" (John iii. 13, 16). Again to the woman of Samaria, "I, That speak unto thee, Am"—the emphatic "I Am": "He" being in italics. In John v. the Lord Jesus declares "The Father. . . hath committed all judgment unto the Son; that all men should honour the Son even as they honour the Father" (22, 23). In ch. vi. we read, "I am the Bread of Life."\* In other words, Christ always attaches souls to *Himself*, and reveals Himself as the One without any spiritual needs, but able to meet all spiritual needs. The utterance of John vii. 38 is equally impressive, "He that believeth *into Me*." For a created being thus to speak would surely have been quite out of place. Indeed, present-day attempts to exalt Christ as a *teacher*, and not as Saviour and Lord, fail altogether. The Jews of old charged Him with blasphemy, and it is difficult to see how there is another alternative unless He was, and is, *actually* "Over all, God blessed for ever" (Rom. ix. 5). It is remarkable that the epistle to the Hebrews *begins* with this very point (ch. i.). The difficulty to a Hebrew was not a glorious created being, but God taking upon Himself the form of a servant. Returning to the gospel; chapter viii. has a like witness, "He that followeth Me," "I know whence I came," "I am from above," "If ye believe not that I am, ye shall die in your sins," "Before Abraham was, I am." Yet we also read, "If I honour Myself, My honour is nothing: it is My Father Which honour-eth Me" (the word is literally "glorify"). How impossible it is to interpret except of One Who graciously humbled Himself. The strange fact is this: when we emphasize *Deity*, some bring forward passages which speak of *Humanity*. *We do not deny them.* When we lay stress on *Dignity*, the argument is quite untouched by verses which tell of *Humility*. We rejoice in *both*. The onesidedness of man forgets this. Christ's Deity was indeed veiled in the days of His flesh, and when He took a servant's form, He became the *Perfect Servant* (Isa. xlii. 1, 2): hence the beautiful claims to dependence. If they were not there, His *perfect* obedience would be invalidated. But

\* A leaflet entitled "An Underlying Testimony to the Deity of Christ," referring to the emphatic "I" in the Gospel, will be gladly sent.

if He were a created being, there would *not* be humiliation. In John ix., the Lord Jesus leads the blind man to *Himself* (37, 38). And in chapter x. all others are sheep, He is the Shepherd Who sovereignly holds all His people in His hand. In John xi. 25, 26 belief in Himself as the Life is definitely brought before us, and in xii. 7, 8, He approves an act of expensive devotion upon Himself, which separates Himself from all others. Further on He claims to be essential Light, as in chapter iii. (*cf.* 1 John i. 5), and is the One to be followed. Indeed, the argument as to His uniqueness of Matt. xxiii. 10, is continually before us. But are not believers called the light? The objection intensifies the thought, for they are light *in the Lord*. Their position is because of Him. All their glories *via* living faith into Him only manifest His exaltation the more.

The testimony of the Lord Jesus that He had no sin (viii. 46), illustrated by the absence of any suggestion as to washing His feet in chapter xiii. is a *different* subject, but it is important to mention it. Christ's claim as to sinlessness does not include all His claim. He lays stress on Himself as the One in Whom there was life (xv.), and Who was to be the object of the Holy Spirit's glorifying (xvi. 14). To say that He only sets forth a position as an obedient created being exalted is to belittle the whole testimony, and to ignore John xvii. 5, and so we approach the climax (and *invariable*) acceptance of worship seen in John xx. 28.\*

It is deeply solemn to notice what Christ did *not* say, as well as what He said. No word can be found which shows an *essential* likeness to men or angels: no word can be found which indicates a difference in *essence* from the Father. John xiv. 28 was clearly being illustrated at the very moment of utterance, unless His covenant work as the Obedient One be left out, and to leave that out would be sinful indeed. Man may say "I cannot understand how He was God and Man." You are not asked to understand "*how*": the position of loyal reverence for the Truth is clear. "But I cannot reconcile statements of Scripture." Rather you mean you "*cannot comprehend* them." Read Job xxxviii., and realize our frail mental powers, but do not set aside anything which God has caused to be written. Inasmuch as you find words which proclaim Christ's essential Deity (*e.g.* John viii. 58), believe them: inasmuch as you find no words which declare essential lack of Deity, hate this evil doctrine, however much it professes to honour Christ in any *other* way. Satan will use every means to undermine this portion of Truth. Oh for a more definite hatred of such sin!

Yours in the Lord Jesus,  
and rejoicing in His salvation,

PERCY W. HEWARD.

## EARNEST QUESTIONS.

It is so easy to go on in this life unmindful of what the end will be, and what will be hereafter. Satan has so blinded the eyes of them that believe not, that they cannot see their danger, neither is there concern as to the future, though God, in wondrous love, and mercy, has been pleased to write plainly as to the solemnity of this life, as well as that which is to come.

God has graciously *impressed* a question in Jer. xii. 5, "How wilt thou do in the swelling of Jordan?" If any were wearied with their light troubles, how would they do, if placed in worse difficulties? This seems to be the thought. And, dear reader, may I ask *what you will do* when you are brought face to face with death? Have you forgotten that there is the judgment after this life? The words of the Living God are very clear. "It is appointed unto men once to die, but after this the judgment" (Heb. ix. 27). *What will you do* if you are unsaved when God shall arise in judgment? It is use'less to imagine all will be well, and to go your own way. I ask again very earnestly *what will you do?* Will you do like those of whom we read in Rev. vi. 16, 17? They will call upon the mountains and rocks to fall upon them and hide them from God's wrath. Do not think within your heart that this is an *imagination*. It is true, and *will* take place when God's day of wrath shall soon come. What will you do then, I ask again? God has, in wondrous mercy, provided a way whereby sinners can be saved. 'Tis through the precious blood of Christ alone. But if He is despised, and His blood scorned, it will be dreadful in God's day of wrath, which is *surely* coming. Oh that God may awake many to see their lost condition, and to trust in the finished work of Christ for hell-deserving sinners. Though there may be calling to the rock to hide, nothing can hide from God, and his wrath is terrible. But His love is so great, and he waits to be gracious. Then, if I may, I should like to ask, *where will you be?* Will you be among those at the Great White Throne? *What will you do then?* For the works of those who will be there will condemn them, and they will be able to answer *nothing* (Rev. xx. 12).

There are two questions in 1 Pet. iv. 17, 18, which are very solemn indeed:—"What shall the end be of them that obey not the gospel of God, for if the righteous scarcely be saved (along a path of difficulty), where shall the ungodly and sinner appear?" God said to Adam when he had disobeyed Him, and sought to hide from God's presence, *Where art thou?* I wonder *where you are!*—are you still away from God and His great love, still dead in sins? Oh that God may, by His Spirit, cause many more to see their need of His salvation, and to trust alone in Him, before it is "too late" to hear His wondrous welcome.

\* See "The Student of Scripture," Vol. xiv., No. 4.

## THE CHILDREN'S COLUMNS.

## THE WAY OF PEACE.

**I**T is said of some in Scripture, that "*The way of peace they know not . . . they have made them crooked paths, and whosoever goeth therein shall not know peace*" (Isa. lix. 8). How sad to be in such a terrible condition for ever:—*Not to know peace*. Many rejoice in earthly peace, but how precious are the words to some concerning Christ, "*Peace through the blood of His Cross*" (Col. i. 20). Yes, through Him the Lord Jesus, of Whom His people can say, "*He is our Peace*" (Eph. ii. 14). Only those who have "*peace with God*" (Rom. v. 1), can be in "*the way of peace*." Just now many are occupied with the thought of peace among nations. It is a relief when there is peace and quietness, but though it is a great thing to seek for peace among the nations, and myriads will be thankful for peace, yet there is something far more important than this peace! That is, "*Peace with God*," and then to walk in *the way of peace*, and fellowship with Him. Believers are, moreover, to be at peace among themselves (Mark ix. 50). What a different world this would be, if there was "*peace with God*." The Lord Jesus died, He has made peace, and that with His Own Blood! How few ever think of what it cost the Lord Jesus to leave God the Father, and to come down and live on this earth as the Rejected One, though the worlds were made by Him, so that He might make peace, and lead in the way of peace! When they remember that saved ones have peace, and are in the way of peace, what lives believers should live!

I have just been reading Prov. iii. 17, "*Her ways (Wisdom's ways) are ways of pleasantness, and all her paths are peace*." When I was looking at the different "*ways*" mentioned in the Holy Scriptures, I was deeply impressed with Luke i. 79. "*To guide our feet into the way of peace*." Naturally we know not the way of peace, neither have we peace, for every one, whether young or old, is "*enmity against God*" (Rom. viii. 7). It is indeed solemn for nations to be at war with one another. But the war against God is much more terrible, and will bring dreadful results. We see what sin has brought about by all the sorrows and deaths among the nations. But to be against God is fearful. If this was seen, how deeply concerned many would be. We read in Prov. xiii. 15 that "*the way of transgressors is hard*." What a contrast to *the way of peace*, which leads to endless joy and bliss. Do you wonder that those who have the peace of God, which passeth all understanding, and are in *the way of peace*, are concerned about those who are still enemies, and are at war against God? We cannot help being troubled about those, both young and old, who are in the way of death, and in the path which leadeth to destruction. What a sad thing it is to be

deceived, and to imagine all is well, when all is wrong. Prov. xiv. 12 says, "*There is a way which seemeth right unto a man, but the end thereof are the ways of death*." How solemn to be in the ways of death! But 'tis indeed blessed to be in the way of peace. But none are there *except* through the shed blood of the Lord Jesus.

How I long for my dear young readers really to be troubled, till they know, if it be God's gracious will, that they have peace with God, and are in *the way of peace*. I have had these words so much in my mind. We are all hearing the word "*peace*" so often mentioned. I believe at such a time God would have His people to emphasize THE peace which the Lord Jesus made, through the death of His cross. Peace with God! Oh that many out from all the confusion of earth, and out from many nations, may thus be blest. It is wonderful that Christ Jesus made peace. Yet how few there are in this, and other lands who value *such love*. At the time of writing there is a deep longing for peace, but *not with God*. This is sad. Oh that it may please God, not only to grant peace to the nations—but also to give peace to many in the nations,—peace through the blood of Christ, Who was manifest in the flesh, and Who is God over all, blessed for ever.

*The way of peace is by Christ's blood,  
His outpoured blood—the Son of God,  
By Him alone peace has been made,  
He bore God's wrath, sin's debt He paid.*

*The way of peace to bliss doth lead,  
Without man's aid, or human deed.  
'Tis through the death of Christ alone  
That God redeemed, and saves His own.*

*The way of peace leads into life,  
Where there will be no sin, no strife,  
But endless joy and happiness,  
Where sin can never more oppress.*

*The way of peace 'tis bliss to know,  
To walk therein while here below,  
Where heavenly pleasures never cease,  
For wisdom's paths are paths of peace.*

*The way of peace should be esteemed  
By those who are through blood redeemed,  
And kept by God from Satan's rage,  
Now in this earthly pilgrimage.*

*The way of peace is rest to those  
Whom God in Christ in mercy chose;  
The way of peace the righteous know  
And this they humbly seek to shew.*

*The way of peace:—are you therein?  
Saved from all sin, mid this world's din?  
Though once enslaved, are you now free—  
Through Christ, the sinner's only Plea?*

## "IF THE LORD WILL,"

We shall seek to be gathered, by God's grace, Wednesday and Thursday, December 25th and 26th, 3 and 6 p.m. at 61, Upton Lane, Forest Gate, E., for the prayerful pondering of His Truth, and for earnest praise, and also humiliation before Him to "*seek of Him a right way, amid BUSINESS and other problems*."

Invitation Leaflets on Application.



## A FEW WORDS WITH YOUNG BELIEVERS, AND OLDER ONES TOO.

### PLEASURES AND AMUSEMENTS.

In the mercy of God you have been brought to confess the Lord Jesus as your Saviour (Rom. x. 9). You own that in yourself you were a poor guilty sinner (Eph. ii. 3) but that by grace alone you have now been made the righteousness of God in Christ (2 Cor. v. 21), that you are blessed with all spiritual blessings in heavenly places in Him (Eph. i. 3), and that, as a new creation (2 Cor. v. 17), you desire to set your mind on things above, not on things on the earth (Col. iii. 1). But you are surrounded by those who have "a form of godliness," and by those who are utterly careless. They tell you that you must not be "too" narrow or peculiar. And so you are asked to go to a "sacred" concert, even if you abstain from a theatre, to smoke "moderately" even though you avoid intoxicants, to allow a little fashionable inclination in dress and home—"lest you lose all your influence." Thus the tempting bait of compromise and promised "opportunity" to influence others is held out. Are you willing to yield *a little* without the Lord's authority? The question is not primarily, "Shall I do this or that?" We cannot deal with *things* aright till we understand the *Person* of our Lord aright. Outward separation may be "vain." We remember those who said—"What profit is it . . . that we have walked mournfully before the Lord of Hosts" (Mal. iii. 14)! He has appointed the reverse of this, even service "with joyfulness and with gladness of heart" (Deut. xxvii. 47). But this is possible in *His Presence alone* (Ps. xvi. 11). Hence the important primary thought is, "To *Whom* do you belong?" 1 Cor. vi. 20 means *something* to us, or nothing. No man can serve *two* masters. DO YOU BELONG TO THE LORD? And do you rejoice that He has delivered you from an eternal, conscious judgment? If so, as His possession, you have a *new* standpoint for everything. At least, this is the right inference from a new creation (2 Cor. v. 17). You want His authority for your actions. You want to be limited by the command, "Do all to the glory of God." Are you, therefore, prepared to amuse yourself at a concert, and put aside His Word, while sinners are dying; willing to spend your time, and money, and strength thus, when the Lord has associated grand music rather with heavenly glory than with His pilgrim people? Are you ready to grieve your brethren, and dull your own conscience-feeling as to whether it is right, by this indulgence, and so lead others, by your influence, away from the fuller study of the Word?

Have you authority for anything like this, in the humble, separated, unworldly life which the Lord

brings before His people while they wait for Him to come? "But," you reply, "where is a concert forbidden?" Do you think God has directly forbidden everything which you are not to do? Has He not rather told His people what they *are* to do, and given precious principles which may be *applied*, in the power of the Holy Spirit, to every circumstance of daily life? The idea that children of God are treated as those who *wish* to disobey, and therefore must have a mass of rules arranged with "legal" explanation of each detail, is dishonouring to God. He has graciously dealt with us as with sons, who will not want to be worldly, but to please Him. I am quite aware of the natural inference from this, but spiritually realized it becomes a precious test far beyond a 'treatise of bare prohibitions and precepts—"Avoid this, do that." Thus God causes heart-exercise, helping discernment of things that differ. 'Tis not that the Lord forbids each unbefitting action in so many words. He shows His people a new sphere and a new relation, and draws their hearts to Him, so that the unequal yoke of the world's pleasures (2 Cor. vi. 14) would be an intolerable burden. We should feel miserable at a concert! And, not only so; whatsoever is not of faith is sin. "As becometh saints" is a helpful thought in this connexion. Let me personally realize HIM, and what I am and have in Him, and "things" will become clear as I enjoy the living *Personality* of my exalted Lord. It is a mercy to have a heavenly calling, hope, citizenship and standpoint.

### TALKS ABOUT PRESENT-DAY NEEDS.—12.

#### WAITING UPON, AND WAITING FOR, THE LORD.

'TIS a blessed privilege to be able to wait upon the Lord. How we should value all that God has so wonderfully provided for those whom He, in mercy saves, in His beloved Son. Alas, how we fail to possess our possessions in Him, and then wonder at the coldness of our love. What lives ours would be if there was more waiting. This needs to be emphasized in these days of worldly rush. We cannot know God's will in a hurry, neither can we have our strength renewed if we fail to wait upon the Lord. Quietness and restfulness will be the result of being with the Lord. If only we were silent to Him so that He might mould us (Ps. xxxvii. 7, margin), how happy should we be. The Lord Jesus, we read in Mark iii. 14, marked out twelve, "that they might be *with Him*, and that He might send them forth to preach." *With Him* comes first. If there is little or no waiting upon Him, we cannot expect to be strong, either to resist the devil, or to serve Him faithfully. There are many verses in the book of Psalms on

this subject, which we should all find spiritually helpful to ponder—Ps. xxv. 5 "*On Thee do I wait all the day.*" Ah! some may imagine that the old-time saints had "a lot of time." But it was not so. Think of Moses, Daniel, and many others, who served God and waited much upon Him. We, I fear, have turned things upside down. If only we put the waiting first, we should accomplish much more, and also be more restful amid the surrounding circumstances of these "perilous times." Let God's Word, and the waiting upon Him have their rightful place, and there will be great results to God's glory. "Ah, but," you say, "I have so little time." We can all make excuses. But, if we wait much, we shall find time for many acts of service which we should even fail to see, if too busy for waiting upon the Lord. Let us be sufficiently in earnest to say as one of old, "My soul, wait thou only upon God," and then be able to add "for my expectation is from Him."

Ps. xxvii. 14 is full of encouragement. But the verse that has been much on my heart is Isa. xl. 31. Shall we turn to it? Oh that God may speak with His mighty power to us through it, causing us to see wherein we have failed, and the need for thus waiting upon Him in these solemn times, that there may be more power in the daily life of believers, and all for His glory. Myriads of God's redeemed people have been encouraged with such words as we have here, yet it never can be exhausted. Every word stands out as clearly and definitely as ever, for they are the words of the Living God. Oh that our hearts may be stirred by God as we meditate therein. We notice the verses which precede it (28-30), and the witness "Even the youths shall faint and be weary, and the young men shall utterly fail." Then come the striking words "*But they that wait upon the Lord.*" It must be that they wait on Him, conscious of His presence, then there will be real results to His glory. The promise of renewed strength, and mounting up, running, and walking—is not to every one. It is plainly limited: "*They that wait.*" There is the same wondrous hint in Mal. iii. 16. "*They that feared the Lord.*" God's salvation is absolutely His free gift, but many blessings after salvation are conditional. The promise of continual guidance in Isa. lviii. 11 is conditional. We can only expect God to fulfil His word, if we are seeking Him and His glory first. It is the same with so many of God's great and precious promises which we have failed to see as we should, and thus have failed in our daily walk. The promise is clear, "*They that wait upon the Lord shall renew (change) their strength.*" God will give them of His strength, and if we are strengthened with all might (Col. i. 11), there will be power in the lives of God's dear people (Isa. xli. 10). Joshua was commanded to be strong (Joshua i. 9). And we have the similar encouragement

of the later Scriptures, "Be strong in the Lord" (Eph. vi. 10). God will work marvellously if only we wait upon Him. There will be such mounting up above the things of earth, and our light affliction will seem light (2 Cor. iv. 17, 18). There will be the running in God's commandments with joy (Ps. cxix. 32), and running with patience (Heb. xii. 1, see S. of S. i. 4). We shall not be weary in well doing (Gal. vi. 9). They who thus wait will walk, ever consistently going on, pressing onward in the narrow way, walking in the light (Ps. xxxvi. 9, 1 John i. 7). Such will not faint or be faint-hearted, (see Luke xviii. 1). What a power there will be in the lives of such! And being so mightily encouraged and strengthened, they will encourage others, and God Himself will be exalted and honoured. There will be a quiet waiting for Him, to work in, for, and through them, without excitement and hurry (Lam. iii. 25, 26, Isa. lxiv. 4). If only there was more waiting for Him to work, He would open doors, and work wondrously. If we rightly wait upon Him, we shall wait for Him, and not go our own way.

And then there is the prospect of "That Blessed Hope." We wait for His Son from heaven (1 Thess. i. 9, 10). In Luke ii. 25 we have waiting for His first coming. Once in His earthly life (Luke viii. 40) we read, "They were all waiting for Him." Are we "waiting for the Coming of our Lord Jesus Christ?" see 1 Cor. i. 7. "Do we with patience (2 Thess. iii. 5) wait for Him? He will come and will not tarry (Heb. x. 37). Let us wait upon the Lord, and we shall be strengthened. Let us wait before Him, to work, and we shall be encouraged. Let us wait for God's Son from heaven, and we shall be able to endure as seeing Him Who is Invisible (Heb. xi. 27). Surely if we thus live by God's grace, and for His glory, our prayer will be "Even so, come Lord Jesus" (Rev. xxii. 20). Oh that we may be ready to meet Him in the air with joy!

## SUGGESTIONS FOR PRAYER.

"Ask ye of the Lord." Zech. x. 1.

1. For a gracious reviving among believers, that the Lord may be honoured by their simple trust and obedience.
2. For the Lord's own encouragement of His people in their simple and devoted service.
3. For blessing through the circulation of this magazine and gospel leaflets.
4. For more wisdom as to daily business that children of God may not seek earthly success (Matt. vi. 33), and that God's doctrine may be adorned as it was by Daniel's faithfulness.

"Ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss." Jas. iv. 2, 3.

"Let him ask in faith" Jas. i. 6.

Correspondence from any exercised before God is ever welcome to His glory. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E. 7.

## SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—December, 1918.

Day	2 Samuel	John	Learning	Explain
1	xiv. 25-33	xv. 12-19	2 Sam. xv. 19	
2	xv. 1-9	xv. 20-27	" 20	
3	xv. 10-18	xvi. 1-11	" 21	
4	xv. 19-29	xvi. 12-22	" 22	2 Samuel
5	xv. 30-37	xvi. 23-30	" 23	xv. 19
6	xvi. 1-8	xvi. 31-xvii. 5	" 24	
7	xvi. 9-23	xvii. 6-13	" 25	
8	xvii. 1-14	xvii. 14-26	" 26	
9	xvii. 15-24	xviii. 1-9	John xviii. 1	
10	xvii. 25- xviii. 5	xviii. 10-18	" 2	
11	xviii. 6-17	xviii. 19-27	" 3	2 Samuel
12	xviii. 18-28	xviii. 28-40	" 4	xviii. 33
13	xviii. 29-xix. 8	xix. 1-7	" 5	
14	xix. 9-23	xix. 8-15	" 6, 7	
15	xix. 24-37	xix. 16-24	" 8, 9	
16	xix. 38-xx. 3	xix. 25-32	" 10	
17	xx. 4-13	xix. 33-42	" 11	
18	xx. 14-22	xx. 1-10	" 12	2 Samuel
19	xx. 23-xxi. 6	xx. 11-18	" 13	xix. 29, 30
20	xxi. 7-14	xx. 19-25	" 14	
21	xxi. 15-22	xx. 26-31	2 Sam. xx. 36	
22	xxii. 1-16	xxi. 1-14	" 37	
23	xxii. 17-31	xxi. 15-25	" 38	
24	xxii. 32-51	Acts. i. 1-9	" 39, 40	
25	xxiii. 1-7	i. 10-22	xxiii. 1	2 Samuel
26	xxiii. 8-17	i. 23-ii. 8	" 2	xxii. 34
27	xxiii. 18-39	ii. 9-21	" 3	
28	xxiv. 1-9	ii. 22-32	" 4	
29	xxiv. 10-17	ii. 33-40	" 5	
30	xxiv. 18-25	ii. 41-47	" 6	
31	1 Kings i. 1-10	iii. 1-11	" 7	

If you are a child of God, delight in your Father's will. Read it earnestly, constantly, prayerfully, expectantly, believingly, obediently, spiritually. We often lose blessings because we do not look out for them. We are unready, and should not use them rightly if given.

## NOTES ON DAILY READINGS.

2 Sam. xiv. 25-33.—Absalom, "the father of peace" (in name), is a type of Antichrist, man's future "centre." Hence we are not surprised at his beauty: observe Isa. liii. 2. But also Song v. 16: "we beheld His glory" implies a precious standpoint granted in grace.

2 Sam. xv. 1-9.—The reconciliation was not wisely arranged (xiv. 28-33). Absalom was allowed by *self-will* to force his own object, and there was a patching up of the schism. We are not told that God was sought as to the bringing back at the first. "Restoration" that heals a wound slightly is cruel, and resultful in evil. "Self-will" is ruinous.

2 Sam. xv. 10-18.—"Absalom reigneth in Hebron," David's old capital: thus there was a Satanic imitation. "The conspiracy was strong": it seems impossible to realize that beloved David was once treated thus by the "majority." How fickle is the heart of man.

2 Sam. xv. 19-29.—Ittai's devotion is contrasted

with Absalom's ingratitude; trials often *bring out* the love of some in a very beautiful way, cf. 1 Cor. xi. 19. In ordinary circumstances you cannot always say who are spiritual. We are like Ittai, or like Absalom and Ahithophel.

2 Sam. xv. 30-37.—In the light of 1 Cor. xi. 7, we see David's setting aside of his glory. His prayer as to Ahithophel breathes confidence in God, but no malice toward man. His subsequent dealings as to Hushai seem to suggest an unconscious taking of the matter out of God's hand, as far as permitted. There is no suggestion that he sought God, or that God suggested the unappointed means of deceit. We must not blend faith and deceit, or faith and "human" means.

2 Sam. xvi. 1-8.—David's impulsiveness is clear in verses 3 and 4. See xix. 24-30: the mourning *from the very day* the king departed involved danger; the statement of xvi. 3 is so unlikely from all we know of crippled Mephibosheth, and the last mention of Ziba is between two references to Shimei, xix. 16-18: at least we must hesitate before we accept what looks like a *slander* on Mephibosheth, and likewise treat *everything* that may be slanderous. It is so easy to believe a plausible story. Many children of God have made mischief thus,—*"unintentionally,"* but actually.

2 Sam. xvi. 9-23.—Shimei was "true" in his wickedness; Hushai "untrue," to maintain his faithfulness and usefulness by *human* methods. Both narratives are solemn and solemnizing. Observe the twisting of words to prevent a deliberate verbal *lie*: "Whom the Lord and this people . . . choose," verbally acknowledged David. So again in 19, "I will *be*," not "I will *serve*"; and "in thy presence," not "*to thee*," necessarily. Beware of "semi-lies."

2 Sam. xvii. 1-14.—How low Absalom had sunk to *wish* for his father's death. Self-will removes everything which stands in its way. Cf. Cain's slaying of Abel. Hushai's flattering untruthfulness is one of the most painful parts of the narrative; if, like Peter, we become in a wrong position we shall add sin to sin.

2 Sam. xvii. 15-24.—Human means and untruthfulness again employed (20). God *does* employ means sometimes, but we must be very careful that we are ever limited to *appointed* means. And, further, even then we dare not trust to them, but to Him. Observe, that the apparent *success* of "means" does not justify them, or prove them to be right either in whole or in part.

2 Sam. xvii. 25-xviii. 5.—Again we see how the sad trouble "brought out" different characters. Amasa was related to David, yet rebellious, Shobi was far distant, and the house of Michir had been linked with Saul (ix. 4), but yet we find these met the emergency-need. So grace reached Rahab and Ruth and Mephibosheth and Manasseh and Mary Magdalene.

2 Sam. xviii. 6-17.—Civil war: nothing is more painful. How awful are the results of sin. David's son slain by David's general, himself a relative of Absalom.

2 Sam. xviii. 18-28.—Absalom's pillar and stones (17) are alike contrasted with *Christ's* house of living stones, keeping His Name in remembrance (see Ps. xxii. 30). Note also 1 Tim. iii. 15, Rev. iii. 12. "Absalom's place" is full of sad meaning.

2 Sam. xviii. 29-xix. 8.—David's concern for Absalom was natural; his desire for the true welfare of others was right; moreover, he felt his responsibility. But we see the danger of *unbalancing* through deep emotion, and should be on our guard (xviii. 33, xix. 4).

2 Sam. xix. 9-23.—All the people were at strife. The one whom *they* anointed (10), and who intended to kill the Lord's anointed, was himself killed. Then the king was brought back. We see a beautiful type. But there does not seem a general sorrow for sin, as there will, in mercy, be when Israel look on Him Whom they pierced (Zech. xii. 10). Types fall short.

2 Sam. xix. 24-37.—Barsillai's devotedness is beautiful. Chimham reaped the result, and Chimham's name was associated with the city of David (Jer. xli. 17).

2 Sam. xix. 38-xx. 3.—The return was with a measure of joy, but there was also a measure of envy and bitterness, because of the apparent absence of a deep consciousness of sin. So is it ever. A man of Belial stirred up the lack of love. Thus frequently.

2 Sam. xx. 4-13.—We see hereby the way in which it is easy to occasion further sin while seeking, in our own way, to remove the effects of past sin. David's action as to Amasa's appointment hardly seems "open," though we know how difficult it was to deal with Joab. Was there any enquiring of the Lord, or rather an expedient policy? The question should exercise our hearts.

2 Sam. xx. 16-22.—Civil war was not finished by the king's return. But this passage records how suddenly it was terminated through individual wisdom. Yet the fickle readiness of the multitude is displayed as well.

2 Sam. xx. 23-xxi. 6.—Amid all the encouragements of David's reign there were so many disturbing elements. Three years' famine was grievous. Why does the record suggest a delay in enquiring of the Lord? Do not we often hold back? It is solemn to notice the result of Saul's sin, long after! And the mention of the Gibeonites would remind of the sin of Jos. ix.

2 Sam. xxi. 7-14.—David's act in burying the bones was to show he had no personal animosity. This is a striking feature of his character. "God was intreated," cf. xxiv. 25.

2 Sam. xxi. 15-22.—After the mention of Saul's

sons we have the Philistine's sons. Trouble within and trouble around. How definitely the Lord seems to associate all these failures with failure in David's own house. But the OTHER aspect of the end of his reign, from 1 Chron. xxii. onwards, suggests grace abounding, and delight in worship.

2 Sam. xxii. 1-16.—A personal rejoicing in a personal God. We are apt to forget how interested God is in each of His own. Deep troubles unveil greater grace.

2 Sam. xxii. 17-31.—Still the personal note. But others are not forgotten: "The afflicted people Thou wilt save," cf. Isa. lvii. 15.

2 Sam. xxii. 32-51.—Prophetic of Christ, Who shall be "Head of the heathen" (44), cf. also Isa. lv. 5. Christ is "His King" ("My King," Ps. ii. 6), His Anointed (Ps. ii. 2), the true Beloved One, the Seed (cf. Gal. iii. 16).

2 Sam. xxiii. 1-7.—Several precious descriptions of David, *immediately* after xxii. 51, and likewise prophetic of Christ (1, 3, 4). "My house," 1 Chron. xvii. 10, is solemnizing in this connexion: faith claims the promise while owning personal failure. Verse 7 looks on to "that Day" when Christ shall come.

2 Sam. xxiii. 8-17.—Fittingly mentioned here: types of the "strong" with whom the Lord will divide the spoil. Hence the Lord wrought the victories: no "glory" to man.

2 Sam. xxiii. 18-39.—Names and deeds recorded: we think of the books of life and remembrance. God does not forget. He is *not* unrighteous.

2 Sam. xxiv. 1-9.—The narrative in 1 Chron. xxi. should be pondered with this. There is much blessing in *comparing* Scripture with Scripture.

2 Sam. xxiv. 10-17.—Oh, for grace to have the heart-smiting fire. Sin, though confessed, had a "howbeit" (cf. xii. 14). But where sin abounded, there was such mercy (16).

2 Sam. xxiv. 18-25.—And how was mercy revealed? In connexion with a sacrifice. All blessings now are in Christ, because of His atonement. Praise more, if in Him.

1 Kings i. 1-10.—The Lord's Name seems strikingly omitted from early verses. Was there no enquiring of Him? Trouble is ever occasioned thus. May we learn many lessons from appointed silence of the record.

IF God grants you the privilege, amid changing circumstances, of changing your situation will you put His will and glory first, and seek to be found where you can keep HIS LOVING APPOINTMENTS and receive spiritual help? It is not a small matter to live near a Scriptural gathering. It is not a small matter to have time for spiritual responsibilities. Look to Him for the opening of doors, if you are His, and wait WITH GODLY ACTIVITY, if He shows you the privilege of taking steps to His glory.

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