

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.

Our gracious God has given His Words of Truth, and they are a solemn trust. We humbly desire to fulfil this responsibility to His praise, declaring to believers His simple, and authoritative and comprehensive will for His people, and to the unsaved, the one hope in Christ Jesus the Lord, by His atonement.

EDITED BY
PERCY W. HEWARD.

"Who hath stood in the counsel of the Lord, and hath perceived and heard His word? Who hath marked His word and heard it?" Jer. xxiii. 18. "If they had stood in My counsel, and had caused My people to hear My words, then they should have turned them from their evil way." Jer. xxiii. 22.

"Stay and I will tell thee what the Lord hath said to me this night." 1 Sam. xv. 16.

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, 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.

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"They made haste, they forgot His works; they waited not for His counsel." Ps. cvi. 13.

"I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved." Hab. ii. 1.

"And after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice." 1 Kings xix. 12.

WORDS OF INTRODUCTION.

"By the grace of God": ah, this expression is not meaningless to a child of God. Paul, by nature a sinner, by practice a persecutor, gloriously changed to a servant of Jesus Christ, could say "By the grace of God I am what I am" (1 Cor. xv. 10), and the same grace has abounded toward us. We have no hope in man for man: no hope outside the gospel for sinners. And therefore we would set forth Christ as Saviour first, and then Lord and Example, and all in all. Is He precious to you? If so, you will welcome the meditations of these pages concerning Him! But if not, you will desire other things. You will wish for amusements, or mental pleasures of human arrangement, or bare argument, or clever schemes—anything except the Lord Himself. But we long to know

"Afterward."

Heb. xii. 11. Ps. lxxiii. 24. Hos. iii. 5.

How precious is the thought that God abides, And in His grace each trustful saint confides; God will not change, His purposes must stand, And we rejoice, and know His holding hand. The trials are real, the strain is great to-day, And greater tests will natural faith dismay; But God remains—the "afterward" is sweet, And we shall stand in all His will complete. The fiery trial has much refining good, God's gold and silver has such proving stood; And will He lose the objects of His choice? Nay, in His sovereign love we would rejoice. The fruit is "afterward,"—the fruit of rest! The pain is now—the suffering and the test; The glory "afterward" will compensate, And we with joy for Christ our Lord would wait. Poor Israel have an "afterward" of love, His word abides unchanged—'tis fixed above:

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WORDS OF ENCOURAGEMENT.

"Traditions" are bad when they are the traditions of men (Col. ii. 8, Mark vii. 3, 9, cf. the commandments and doctrines of men" 2 Thess. ii. 15. Col. ii. 22). But we must hold firmly whatever has been given us from God. His traditions are perfect. How good He has been to give us His instruction as well as His salvation. It is important that believers should *hold fast* the faithful word, and grasp His precious truth with a firm grasp (1 Tim. vi. 14). The same "continuance" is marked in John viii. 31, 2 Tim. iii. 14, Heb. iii. 6, 14. God does not wish His people to be changeable. They have every reason to be fixed in their hearts, for His word is settled in heaven. Changing times do not involve a changing gospel. The will of the Lord is not to be thrust back to the first century. Let us hold fast the traditions. Why should we be influenced by customs, opinions, circumstances? Shall we make these our idols? Nay. By the grace of God we would be firm, and refuse "newer desires" (2 Tim. ii. 22). We are not Athenians (Acts xvii. 21). God's testimony stands, and we would resolutely stand by it. Men may call us "bigoted," but, by grace, we will not be "variable." To compromise a little for the sake of personal advantage, or obliging someone else, is to compromise that which is not our own, but a sacred trust. We cannot yield for one hour. Truth is truth, and God's will is God's will, and all the reasoning and threatening and sneering of men cannot change Him. In the power of the Holy Spirit (for human strength is vain), let believers hold fast the traditions, and, humbly yet definitely, refuse to meet those who oppose, or flatter, a hundredth part of the way—any more than half way. The law of Christ invites the heartiest affection of His people, and it is one whole. Compromise is disloyalty—call it by whatever names you will—disloyalty to Him Who did not draw back from dying under awful wrath, in tenderest and uncompromising love for His unworthy people!

SUGGESTIONS FOR PRAYER.

"Pray . . . I beseech you the rather to do this, that I may be restored to you the sooner." Heb. xiii. 18, 19.

1. For the enjoyment of the verse just quoted, in its manifold applications: prayer is used by God to prevent many delays.
2. For those who have business trials, that Christ, and not commerce, may occupy their minds, and that they may rather lose much than sin "a little."
3. For God's gracious work among sailors of all tongues, found temporarily in this great city, etc.
4. For God's *over-ruling* in all the effects of various arrangements which will follow conclusion of war, and that believers may pray for God's *over-ruling* before arrangements are made, to His glory in His people's welfare.

SOME ASPECTS OF SERVICE.

DEAR BRETHREN IN CHRIST,

The theory which limits "service" to the platform is foreign to Scripture, and full of dangerous results. Military metaphors abound in the words of God, because the believer is *not his own*, and is called to present his members, without exception, as *weapons* of righteousness (Rom. vi. 13 lit.). Hence it may not be out of place to notice the use of the word "service" in this connexion. A man of the world does not realize the power of his own language. He is told to report for *service*. Why not report for "work"? Because he is not regarded as merely a workman: his whole being and time and strength are embraced in the word "service" in a way which "work" fails to express. A workman takes his situation, and contracts, as it were, for certain hours, and may give "notice" quickly. But "service" in the real sense, contains the thought of a "*wholeness*." So, beloved friends, is it with respect to *the Lord's service*. He does not look at our isolated actions, and ask for *this thing* or *that thing* in its bare accomplishment, but He has purchased us and rightly expects *ourselves* (Rom. vi. 13, hence 2 Cor. viii. 5). From other "service" there must be a purchasing "*out*" (this fact illustrates the same idea): this service has a purchasing "*into*":—thanks be unto God for the costly price and changeless security. Surely the Holy Spirit encourages gratitude for that which is joyful to a saint and irksome to all others.

Take your position as the Lord's "bound-servant": it is your duty and privilege alike to be *unto Him, because His* (Rom. xiv. 8). You are *not your own* (1 Cor. vi. 20, vii. 23). This thought relieves of worry, while it plainly attacks pride. The whole life of a believer should set forth Christ (Gal. ii. 20). 'Tis not "What do I think?" but "What has He appointed?"—not "Is this expedient?" but "Is this His will?"

But though home details should be parts of "service," and though a *height of service* is to *minister to Him in worship* (Ezek. xlv. 15), and though daily acceptance may and should be "as to the Lord and not unto men" (Col. iii. 23), we would not forget *direct* acts of loving labour *for others in His Name*, with the definite thought of their salvation and edification. The giving of all time unto Him does not shut out the Holy Spirit's emphasis on the first day: the devotion of all money and substance unto Him does not prevent systematic and special giving: the command to "pray without ceasing" does not make particular occasions of prayer unnecessary: the privilege of eating and drinking to the glory of God always, does not blot out the Lord's "This do" as regards the breaking of bread: and, in like manner, the joy of continual service does not hold back from a

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definite word for Christ here, and a godly passing on of a tract there. And there are *many* illustrations of such "service." I do not mean that all can do the *same* work. If the eye tries to do the ear's work it makes a failure, if the foot endeavours to take the place of the hand, it is worse than in the way. Young believers are not called to rush forward to the street corner; untrained children of God are not commissioned to train others: sisters in Christ are not "led" to an unappointed publicity. The Holy Spirit does not contradict Himself.

With these thoughts, I want to enlist the prayers of praying believers in work laid on the heart of some whom I know, as well as myself, among foreign sailors. It is not easy, though there are many calls to gratitude, Come with me, in thought, to a Chinese boarding house. The general room is full of men, intent on their sad pleasure. They seem to "live" for nothing else. Do you not marvel at the grace of God which has rescued you? 1 Tim. v. 6 is full of applications. We go upstairs and reach a room from which they would wish to exclude us. Why? Have they been engaged in smoking? Oh that we might enter into the words of John viii. 11, and lead some of these slaves of sin to Christ! It is the Spirit That quickeneth, but the Gospel which we bear is the power of God unto salvation. May He be pleased to use us. In a restaurant near are some West Indians: they seem proud that they know English, and claim to be "British": they may be ready, very ready, to own the gospel by lip, but their companionships show that their hearts are not set on the Lord. Yet the grace of God can reach such. And now we see an East African. He speaks Swahili. It may be we have no Scriptures with us in this language, though we may be privileged to bear gospel portions in a dozen tongues, and he cannot understand much English. We would turn away sorrowfully, but God had a *purpose* in causing us to meet, a purpose for us, maybe, as well as for him! Observe these Lascars coming along the street. We approach them with different Scriptures: "What do you read?" Perhaps the broken answer comes "No savé" (*i.e.* Do not understand). How we long to make them hear, in their own tongues, the wonderful works of God, and of the more than a hundred tongues of India, (how solemn the effects of Babel), four or five would reach most of the men whom God brings across our path. May grace and wisdom be given to know and do *His* will! God is all-sufficient.

The advantages of this "service" are manifold. We are brought to realize the fulness of grace, for we were children of wrath even as others. Moreover, love to the Lord is tested by the "difficulties" among those who know so little of our language.

There is a natural enthusiasm in some temperaments for "foreign" work: its *depth* and reality might be partly tested in such *repeated* circumstances. Many things seem so attractive from outside, but the reiterated difficulties and heavy strain at last weaken everything of the flesh, though they strengthen faith which worketh by love. Furthermore, one can enter more into the problems of men of other nations, their hindrances as to the gospel, and what it means to be brought to Christ. Prayer is thus stimulated, and pride as to ourselves, and believers of our own easy circumstances, will be checked. Again, the words of the Lord Jesus concerning the gospel to *every* creature, and *all* nations, seems to come encouragingly. Even when we may be unable to go forth from this land, cannot the Lord use these sailors as they journey to other parts of the world? So we can reach others, and many nationalities through them, if we are called, and are intensely earnest, in the Holy Spirit, to lead them to Christ. Not only so, definiteness in necessary study for this service may be used of God to help thoroughness in daily life. Some language may be taken up, to His glory, among the men, and this will encourage quiet concentration of mind. Thus, as love's patience and perseverance are stimulated by every aspect of the work, may we not hope for much personal spiritual profit thereby? Oh that those who have not this privilege may receive similar blessings by praying for us, according to the *principle* of Matt. x. 41, 1 Sam. xxx. 24.

To sum up, we feel this labour of love is from the Lord, but we equally feel our own insufficiency. We want many helpers by prayer (2 Cor. i. 11) yet we dread putting things out of order. Beloved friend, if you are in Christ Jesus, will you pray for *two* things—*first* that He may be glorified in oneness of mind among His people, that you and we may all be drawn nearer together in the carrying out of His will, and, *secondly*, for His blessing on this work among the unsaved. Do not think the two thoughts are quite separate. The *absence* of the godly unity of God's dear people emphasized in 1 Cor. i. 10, is a great stumbling block before those who know not Christ. If His arrangements were fulfilled, in simple, consistent love, what power there would be in lives as well as words of witness! Oh that this may be so—in the gracious enabling of the Holy Spirit. Valuing the prayers of God's praying people.

Yours in the Lord Jesus, all by grace,

PERCY W. HEWARD.

The passing on of time reminds us how much of God's truth we should know. How sad it is to neglect the Scriptures, while "occupied" with business, and details of human arrangement. Yet God, in patience, deals with us; His patience is so wonderful. May we joy in His love, and praise for His forgiveness, but not take sinful advantage of it.

THE CHILDREN'S COLUMNS.

DESPISED.

IT may seem strange, yet nevertheless, it is true, that the most important and valuable things are those which are despised, and why? Because God is despised. This seems impossible when God is so great, and so good to His creatures. For He, in mercy, 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). Yet so many of His creatures, both young and old, despise Him. How can this be? It seems, and it is, so *dreadful* when one thinks of all God is, and all He does even for those who speak against Him. The sad fact shows how Satan has blinded the minds of them that believe not, else they could not speak and think lightly about *One* Who is Almighty, and Who upholds all things by the word of His power. Yet we see it prophesied in Isa. liii., that the Lord Jesus would be despised when He came to live and die for sinners. Yes, He was despised from the outset, for when He came, there was no room for Him in the inn (Luke ii. 7), and they laid Him—Who was God—the Mighty God—in a manger. Yet some esteemed Him, and knew Him, and Who He was. The wise men from the east, when they saw Him, worshipped Him, and presented unto Him gifts: gold, and frankincense, and myrrh (Matt. ii. 11); and Simeon and Anna knew by the Spirit's revealing that He was the Lord's Christ (Luke ii. 25, 26, 36-38), and there were others as well. How privileged to *know Him*!

Not only was Christ despised when he was born into this world, but *throughout* His life. He had not where to lay His head. As He Himself said: He was not wanted, except by a few, whose eyes were opened. Oh that we may marvel that any could despise the Lord of Glory! See Isa. liii. 3. The whole chapter shows how fully He was despised. You know, too, at the end of His life they said "Away with Him, crucify Him," and they put Him to death. But He came on purpose to die and to give His life a ransom for many (Matt. xx. 28). Oh what love! Yet though God so loved the world (Jews and Gentiles) men did not and do not value such love, but despised it, and still despise it, and turn away from God further and further. God's love is ever so manifest in this sinful world, although unheeded by so many. But there are yet some who value God's love, and love Him because He *first* loved them (1 John iv. 19).

I wonder if you, my dear young readers, are amongst those who lightly esteem God's love, or whether you are like the one, of whom we read in Luke vii. 47, who loved much, knowing she had

suffered, and how He was rejected of men. But, alas, till God begins His work of saving, the natural heart is set against Him. And because God, and His love, are despised, the blood of Christ is looked upon with contempt. This is solemn, for there is no other way whereby sinners can approach God as Father. Those who are saved value the shed blood, for therein they have been made nigh to God (Eph. ii. 13). The Lord Jesus made peace through the blood of His cross. In the glory, those who are there through the poured-out blood, will sing praise "Unto Him That loveth us and loosed us from our sins in His own blood" (Rev. i. 5). The precious blood should be valued, and mentioned with reverence and delight. Moreover, there are so many who despise God's words of *truth*, they speak of these lightly, and even dare to deny them. But this does not alter the truth of the Living God, Whose words will never pass away (Matt. xxiv. 35). As we have seen, God's goodness is despised, though He provides so wonderfully for His creatures, and keeps them from many dangers. God is good, and He does that which is good, whatever people may say against Him. But we seen plainly in the Holy Scriptures about the righteous wrath of God; yet this is not believed, though every word is true. Oh that God may work in mercy, and show sinners how terrible it is to despise Him, and show His wonderful love to those who deserve nothing. In Malachi's time, when God said they had despised Him, they said: "Wherein have we despised Thy Name!" (i. 6). God knows all those who esteem Him not, and Prov. i. 24-32 shows that God will righteously despise, in the future, those who dare to despise Him now. So many value the things of earth, and lightly esteem the things of God. May my dear young reader, and others, see the sin—the awful sin—of despising God, and trust wholly in the finished work of Christ, and be saved, by His precious blood.

The love of God, this is despised, and scorned by those Who still reject God's wondrous grace, and truth oppose: The love of God so manifest in all around Is oft denied, though grace and mercy still abound.

The blood of Christ, this is despised by young and old, For sinners are so blind and dead, in sin so bold. The precious blood of Christ for sinners speaks on high, By blood alone poor "sinners" are to God made nigh.

The truth of God, this is despised, forgotten too Yet it will stand and last for aye, and all is true: The truth of God, by man despised, will never fail, But in and over all of earth it will prevail!

The words of God, these are despised, and oft denied By those who know not God the Lord, Christ crucified: The words of God so clear and plain from heaven above Will never pass away, nor change,—in wrath, or love!

The wrath of God, this is despised, but it will be Yet manifest to all His foes, and such shall see

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

WILLINGNESS FOR LITTLE THINGS UNTO THE LORD, AND YET A DREAD OF WASTING TIME.

OUR pride is often wounded by little things, and our self-decisiveness and obstinacy are unwilling to wait for God's counsel, and we are sometimes led to mistake these sins for a dread of wasting time. There is much need for godly *proportion* in the life: one cannot always be studying the Truth with an open book, but a loving readiness to "help" others must be welcome, although not used to take us altogether from quiet study. We cannot always talk of Christ on a journey, but we must be glad to put aside our precious moments of learning Scripture *then* if He sends us someone in the tram, or train, with whom to speak of Him. I am not pleading for publicity. For a young child of God to try and address a carriage-full might be very harmful, but a brother may sometimes have a young man next him, or a sister a young woman, and speak quietly of Christ.

A believer is invited to come to a children's meeting and help in DETAILS. A tiny child is asked to read a verse: half a minute is "wasted": nay, you can meanwhile learn that verse, or pray for that child: ah, beloved friends, I am conscious in my own experience that there is so much failure. "Circumstances" do not waste the time, but inability to adapt one's spiritual arrangements to fill the circumstances for the Lord. Again, notes on Scripture are being copied down by the children: they will take these home. Dear brother in Christ, do you see the slowly formed large letters of that little lad? He will value your help, and you may win his affection. Are you too occupied? It is so much *easier* to read a few verses to yourself, or perhaps to learn a little Greek "unto the Lord," or, if your temperament is less studious, to talk to another brother who has just come in. But what has the Lord for you to do?

You are very concerned, and rightly so, about the dangerous natural wish after "prominence." Do the little things more earnestly to the Lord, and He will enable you to set an example. You say, "If I help others too much, I cannot get on myself." I am not pleading for neglect of personal spiritual needs, but for asking in prayer to know continually the principle of Prov. xi. 25. Enthusiasm, in the power of the Holy Spirit, coupled with quietness before God, will make a day "longer." How often while unwilling to "lose" our time in love, we lose it because we are not prompt. Just

becoming ready for spiritual study, or meditation (equally important, and if definite, more difficult) when the opportunity is almost gone, and then we mourn the loss too late. In conclusion, would we not seek grace, that, in the Holy Spirit, we may hate selfishness, and though unwilling to let moments pass, gladly put ourselves out (God can make up by strengthening memories, etc.) to be useful to others?

THEY WOULD NOT.

How terrible is the condition of those who will not hearken to the voice of God, Who speaks not only through the Scriptures, and by His works in nature, but through all that happens in this sinful world. God has been speaking much lately amid the many events of these last days. Yet few heed His warnings. Multitudes go on without any thought as to their future after this life. How often we read that Israel would not hearken; not they could not, *but would not*. Their *will* was wrong. They *would* go their own way, though God had been so merciful to them. Yet they despised His counsel, and heeded not His reproofs. The words of Prov. i. 24-32 should speak to many, for though primarily concerning Israel, the human heart is still the same, and by nature man's will remains against God. The Lord Jesus said when He was on this earth, "Ye *will* not come to Me, that ye might have life" (John v. 40). But to troubled ones He said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28). Thus we have two classes, the *heavy laden* who are glad to be invited to come, and those who will not come.

Are you, dear reader, troubled about your sins, and are they a burden? Then you are welcome to God, trusting in the merits and precious blood of the Lord Jesus, Who died for ungodly ones. But if you *will* not come, how solemn is your condition, for you are like those of whom we read in Proverbs i., who set at nought all God's counsel, and would none of His reproof! How solemn too are the words of Isa. xxx. 15. God, Who is so gracious and long-suffering, said to Israel of old, "In returning and rest shall ye be saved," but He adds, "*And ye would not*." At another time, when God told them to hearken to the sound of the trumpet of warning, they said "*We will not hearken*" (Jer. vi. 17). Their condition was so solemn, that God told His servant to speak to them all His words, yet added, "*They will not hearken*" (Jer. vii. 27). Multitudes are like Israel, and though it is said sometimes "Why do you speak to them, they will not hear!"—God would have them hear.

for they will not hearken unto Me." Yet God's people must speak and warn, and He knows who will hearken, and who will daringly reject His words.

How terrible are the words of men in Jer. xlii. 16, 17, "As for the word that though hast spoken unto us in the name of the Lord we *will not hearken unto thee*, but we will certainly do whatsoever goeth forth out of our own mouth." How many are similar in these days. But remember, dear reader, that if you turn away from God's words, and hearken not, the time is coming when He will turn away from *all* who despise Him and His truth. May God, in mercy, work by the Holy Spirit, and cause many to heed His warnings now, and to trust in the finished work of Christ for helpless sinners.

TALKS ABOUT PRESENT-DAY NEEDS.—12.

PREPARATION.

IF we look throughout the Scriptures, we see *how* God prepared different ones for varied service. We know how Joseph was sold and brought down into Egypt. But the Lord was with him. He did not choose Egypt, therefore God was with him, and it was a part of God's purpose to preserve Israel there, as he said to his brethren, "Ye meant it for evil, but God meant it for good . . . to save much people alive" (Gen. i. 20). The *pathway* to this was trying, the prison first, then exaltation. It is thus that God prepares His people for fuller service. Moses had a *long* period of preparation, eighty years. The first forty years in Pharaoh's house, then in the land of Midian away from his kindred and home. In the later Scriptures we read how that Christ ordained twelve, that they might be *with Him*, and that He "might send them forth to preach" (Mark iii. 14). "*With Him*":—thus it was they were trained and prepared for service. Paul, the apostle, tells us how he went to Arabia, and also how he was taught (Gal. i. 17, 2 Cor. xii. 1-10). Timothy was trained from babyhood, and was useful in God's service (2 Tim. iii. 15). If there are to be results to God's glory, He alone can prepare. His methods take time, and are often costly. But how much needed is His own preparation in these perilous times. For if we are prepared by God, there will be continuance in the things of God, and He will be exalted in the lives of those in whom He thus works. Oh that we may be vessels meet for the Master's use, and prepared unto every good work (2 Tim. ii. 19-21). The words of 2 Chron. xxix. 36 should encourage. "Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly."

How much will be accomplished when God prepares His people. Such will not run unless they

are sent, but when sent there will be no delay, and the messages will be with power. God not only prepares His people, but He prepares all for them, so that there is no lack (Isa. lxiv. 4, 1 Cor. ii. 9, Rom. ix. 23, Luke i. 17, Rev. xii. 6). "*A place prepared of God*"—John xiv. 2, "I go to prepare a place for you." Heb. xi. 16, "He hath prepared for them a city." Rev. xxi. 2, "Prepared as a bride adorned for her husband." *cf.* "The Kingdom prepared" Matt. xxv. 34. May these passages be an encouragement as we look up, and see the need in these days for God-prepared men and women. The need is real: we want men like Paul and Timothy, also widows like 1 Tim. v. 9, 10. "God can" prepare and raise up such. Let us be humbled, that we see so few with such qualifications for spiritual service. If God prepares, there will be steadfastness, godliness, and a consistency of life which will be both seen and felt. What a power for God, spiritually prepared ones will be; and what preparation of heart there will be in their experience to seek the Lord and His truth, also to do it and to teach it (Ezra vii. 10). "God can" thus work. May we have faith, and trust in Him the mighty God, with Whom nothing is too hard. The words of 2 Chron. xxx. 19, should impress, and lead God's dear people to seek for more preparation of heart. If we were a *prepared* people, what homes full of godly living there would be. Much time spent on preparing for the baby and its physical and temporal needs would be seen to be unnecessary, and there would be prayer and preparation for its training. This is so often overlooked. Hence the failures. If only the believing wife and mother would spend time in seeking to fulfil her many duties faithfully, as unto the Lord, what results there would be to God's glory. Alas, we have all, more or less, turned things upside down—God is not first. We are not silent (Ps. xxxvii. 7, marg.), and thus fail to enjoy His moulding. The Scriptures are not delighted in, and then we wonder why there is not progress in the Christian life! Beloved friends, when we wait for God to prepare us, and seek Him earnestly in preparing our hearts, God will work in the home, and in the assembly of His people *marvellously*. He is still the Mighty God. If only we had faith, and were more separated, there would be wondrous encouragements.

Preparation means there must be *separation* first. Oh that God may work, and cause His people to be a separated people. Then, as they come together to worship and praise Him, what holy solemnity there will be—no excitement in coming in, nor bustle, but deep reverence, because God is where His people are gathered in their Lord's Name to worship Him. Even the little ones will be quieted, and those growing older will tremble rather than trifle. What heart praise will then ascend to God, and we shall realize His nearness, and His holiness! There will also be a pre-

paring for that day, a laying-up treasure in heaven (Matt. vi. 19-21), a laying-up for Him—our beloved Lord (S. of S. vii. 13).

There should be the walking in good works which God hath prepared (Eph. ii. 9, 10). What holy enthusiasm there would be if there was more preparation of life and heart. What a zeal we should have for God and for His truth. Hence there would be the preparing to meet the Lord, to meet Him, that we might not be shamed away, though in His presence (1 John ii. 28). When we think how the world prepares for its earthly pleasures, we ought to be bowed before God that there is so little time, and strength, spent on preparing for Him, and seek that we may serve Him more fully. Surely there is a felt need for God to prepare us, and to give us grace to prepare our hearts to worship Him, and to live godly lives, and to prepare, in the Holy Spirit, for the Coming of our Lord with a zeal that cannot be mistaken. Oh that God may quicken us, and give a holy enthusiasm for Himself, and His truth.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—January, 1919.

Day	1 Kings	Acts	Learning	Explain
1	i. 11-21	iii. 12-18	1 Kings i. 32	Acts iii. 23
2	i. 22-31	iii. 19-26	" 33	
3	i. 32-40	iv. 1-12	" 34	
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30	x. 14-29	xi. 22-30	" 8	
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SOME NOTES ON DAILY READINGS.

Acts iii. 12-18.—The apostle would direct the minds away from "*this*" and "*us*" to the "*God of Abraham*." Then he shows in the fact, God's vindication of His Beloved Son, and thereby man's iniquity in condemning. "*His Name*" and "*faith*" alike emphasized by repetition. A complete work: "*perfect soundness*."

Acts iii. 19-26.—True repentance an evidence of a work of God. Hence sorrow "according to God" in 2 Cor. vii. 9. Christ is exalted to give repentance (Acts v. 31, xi. 18). The repentance which is *from* dead works (Heb. vi. 1) cannot itself be the work of a dead sinner, but the *command with power* is uttered, as in Mark iii. 5 (Note Acts iii. 26: Christ is honoured as the One Who turns sinners from iniquity, see Rom. xi. 26 with Isa. lix. 26).

Acts iv. 1-12.—Sadducees hated the teaching of resurrection. They asked about "*power*" and a "*name*" (7), cf. Matt. xxi. 23. Peter took the opportunity, and quoted a resurrection Psalm (cxviii). Christ was his theme.

Acts iv. 13-22.—Observe the council's realization of the apostles' strength from Christ (13), of their own weakness (14), and yet a total unwillingness to repent. Entire disregard of truth in 16. 'Tis not "*What is right?*" but "*What shall we do to these men?*" Contrast Acts ii. 37.

Acts iv. 23-33.—Saints delighted to be together for worship. This is beautifully emphasized. Can we wonder there was power? Unity, devotedness, might, and grace were linked.

Acts iv. 36-v. 11.—We are thankful that Barnabas is mentioned *first*. Are we surprised that he was afterwards used by God very much? Importance of "*oneness*" in the home is solemnly emphasized by contrast in ch. v.

Acts v. 12-23.—No man dared to join himself (13), but the Lord added (ii. 47); the adding was to the Lord (v. 14). Again Sadducees arose: man's indignation a stimulus to more godliness. Trials give a sphere of service.

Acts v. 24-32.—God grants further display of power, and an opportunity to preach to leaders of Israel. The closed prison door meant an *opened* door in more ways than one. Judge not according to appearance, or only trust God *till* troubles come. He will not forsake.

Acts v. 33-42.—What a difference between those pricked in their heart (ii. 37), and those who were "*out*," but yet repented *not*. Gamaliel argues for "*moderation*," but there is *no* thought, "*What is truth, that I may be where the truth is!*" Joy in suffering for Christ is precious.

Acts vi. 1-8.—Satan's new method. The persecution of ch. iv. followed by the defeated world.

* Not seeing, at present, room for both, we would give notes on some later Scriptures this month.

liness of Ananias and Sapphira; now persecution of ch. v. is *succeeded* by stirring up of discontent among saints,—a most potent attack: never encourage murmuring: a most deadly epidemic. Every murmurer needs isolation.

Acts vi. 9-15.—Persecution *again*. Thus the evil one *alternates* his "means," but never varies his "object." Stephen was misrepresented for Christ: this was well *for him*, rather than that he should have misrepresented his glorious Lord.

Acts vii. 1-13.—God's over-ruling of attack—a priceless expository address recorded. Was "Saul" (58) used of God to give this to Luke? The Holy Spirit could easily—and more than "easily"—have inspired an *absent* one, but above suggestion seems helpful, and implied by the Holy Spirit as a possibility.

Acts vii. 14-25.—Moses *like Joseph* was rejected the "first" time (cf. 13). So with the Lord Jesus. When He comes the second time (Heb. ix. 28) Israel will rejoice in Him.

Acts vii. 26-36.—The one who *did* the wrong was self-assertive. There *seemed* delay through Moses' flight, but God's servants need training (Luke i. 80). Have you noticed how a sense of the greatness of God, as in Isa. vi., Jer. i., Ezek. i., is a Scriptural background for spiritual usefulness? (cf. Dan. x., and Rev. i.).

Acts vii. 37-50.—The Rejected One honoured, a type of Christ. Stephen was accused of *speaking* against the holy place: he shows Israel's constant attitude; they *made it unholly*. Cf. "Your house is left unto you a wilderness."

Acts vii. 51-60.—The heart affects the ears. These men proved that their ears were wrong (57). God's dear servant did not show any malice or self-concern. Observe stress on the *Lordship of Christ*, and His acceptance of trustful prayer (59, 60).

Acts viii. 1-11.—Why is Saul mentioned on *both* sides of these beautiful prayers? Another question may answer:—"Why is the Lord Jesus seen standing in vii. 56, and *next* beheld in front of Saul in ix. 3-5?" Did He not save this persecutor in answer to Stephen's prayer? Thus the last words of the martyr were echoed "Who art Thou, LORD?" and "What shall I do, Lord?" (Same repetition, of the name "Lord" as in Stephen's dying utterances, a holy contrast with Matt. vii. 21). 1 Tim. i. 13, with ii. 1, urges such *prayer*.

Acts ix. 10-19.—And now Ananias repeats the title "Lord" (10, 13), and he also *does* the thing which the Lord says, and thus Saul of Tarsus is *gathered with saints*. Is anything too hard for the Lord?

Acts ix. 20-31.—"The Son of God" (20), "Very Christ" (22). Definite earnestness of this chosen vessel is stimulating.

Acts ix. 32-43.—The Lord's mighty working as to men and women, over sickness and death. Peter being prepared for Cornelius.

Acts x. 1-8.—God chose a *Roman* centurion to show His grace and power among Gentiles, brought manifestly into heavenly relationship with Christ (Eph. iii.).

Acts x. 11-20.—The great sheet was in heaven *first*, and *finally* received into heaven. God in grace has chosen guilty sinners—all unclean and wild in themselves—and because of a *heavenly* acceptance there is an earthly position as saved ones while waiting to be received up *unitedly* into glory.

Acts x. 21-33.—The concern and enthusiasm of Cornelius (leading to *influence* with others), and Peter's firm refusal of semi-worship are deeply impressive.

Acts x. 34-48.—Grace works among men of all ages, classes, nations. Christ was shown openly, *yet not to all the people*; the last the world saw of Him was on the tree—"dead already" (John. xix. 33, 34). They looked on Him smitten; but see Zech. xii. 10.

Acts xi. 1-10.—Man's prejudice, and God's grace. Why this prejudice? Early upbringing, and pride, as if Israel were better "naturally."

Acts xi. 11-21.—Grace to Gentiles further manifested. Notice stress on *the Lord* in 20-21.

"They that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles: they shall run and not be weary: they shall walk and not faint" (Isa. xl. 31).

"Wait on the Lord, be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord" (Ps. xxvii. 14).

They that wait upon the Lord shall their strength renew,

Mount above the things of earth, with that day in view:
They that wait upon the Lord will encouraged be,
For they will more fully trust, and God's purpose see.

They that wait upon the Lord will in God delight,
And His will more clearly know, walking in His light,
They that wait upon the Lord will mount up on high,
Run, and never weary be, but on God rely.

They that wait upon the Lord will His goodness prove,
And their hearts will overflow, overflow with love;

They that wait upon the Lord will of mercy tell,
Run in God's commandments too, live in them as well.

They that wait upon the Lord will not fretful be,

Though the wicked prosper now, yet their end they see;
They that wait upon the Lord, trust in Him alone,
Will behold His wondrous love, now in mercy shown.

They that wait upon the Lord will adore and praise,
Praise the Lord for all His love, and His wondrous ways;

They that wait upon the Lord will be free from "care,"
Find a real and heart delight in more fervent prayer.

They that wait upon the Lord will by grace endure,
Find in Him their All in All, trust Him evermore:

They that wait upon the Lord will mount up always,
Watch and wait for Christ their Lord in these evil days.

They that wait upon the Lord, will be strong to do,

And to patiently endure what saints must go through,

They that wait upon the Lord will victorious be,
Peaceful, calm and restful too, till their Lord they see.

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, the Lord enabling, to set forth the riches of grace, and the privileges and responsibilities of those who experience such riches, that they may adorn the doctrines of God while humbly waiting for His Son from heaven.

EDITED BY
PERCY W. HEWARD.

"Thy righteousness also, O God, is very high, Who hast done great things." Ps. lxxi. 19.
"Our God is in the heavens: He hath done whatsoever He hath pleased." Ps. cxv. 3.
"They shall come, and shall declare His righteousness unto a people that shall be born, that He hath done." Ps. xxii. 31.
"Blessed be the Lord God, the God of Israel, Who only doeth wondrous things." Ps. lxxii. 18.

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"The Lord hath done great things for us: we are glad." Ps. cxxvi. 3.
"Sing unto the Lord, for He hath done excellent things." Isa. xii. 5.
"I will praise Thee for ever, because Thou hast done; and I will wait on Thy Name, for it is good before Thy saints." Ps. lii. 9.
"Come and hear, all ye that fear God, and I will declare what He hath done for my soul." Ps. lxxvi. 16.

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.

By the mercy of God we have a subject of infinite importance when declaring the will of God. And it is a priceless privilege to know His will. "Tis not "What does this man say?" nor "What does public opinion dictate?" nor "What has been my custom hitherto?" but "What is the Will of God?" To help believers in answering this question are these pages sent forth. To encourage them to wish to answer it is our prayerful desire. If at any time we can help by correspondence concerning Him, and concerning His words, it will be a privilege. Human systems and societies and ideas have no claim on one who is "bought with a price." The whole attitude of those who, having been crucified with Christ, now live a new life (Gal. ii. 20), should manifest a new creation (2 Cor. v. 17), and any attempt to obscure this must dishonour His Name. Oh for simple devotedness unto Him.

"Before." Eph. i. 4.
"We love Him because He first loved us."
1 John iv. 19.

In wondrous love God deigned to choose
Before the world, nor will He lose:
Eternal love for aye must stand,
And none can pluck us from His hand.
What grace has been on us bestowed,
Who nothing gave, and all things owed:
He nothing owed, and all things gave,
Determined in His love to save.
No share of merit can there be
His glory shines eternally:
We were unlovely, yet His love
Dealt with our sins, and shone above.
Before we loved, He loved us first,
Who but for grace for aye were cursed,—
For ever doomed, for ever lost,
Had not He paid the entire cost!
We love with love He caused to be,
And now would love more earnestly:
His perfect love awakens ours,
And we would love with ransomed powers.

WORDS OF ENCOURAGEMENT.

The Holy Spirit uses the "Boldness" and "Confidence." same word in 1 John iii. 21, iv. 17, v. 14. God delights in the confidence of His people.

An uncertain worrying life is not His appointment. He delights in a living faith. He wishes us to know how His grace has made it possible for us to approach unto Him, and how He has a fatherly interest in all our concerns. In this connexion we remember John xvi. 26, 27, "I say not unto you that I will pray the Father for you: for the Father Himself loveth you." The common idea of addressing prayer to Christ, instead of God the Father, often brought before children who manifest no heart-anxiety about sin, is without Scripture warrant. To suggest that God the Father is more harsh, is to hint a divergence between the Persons of our Triune God, and, moreover, it often leads to a belittling of the Deity of Christ. In the covenant of grace there is a holy display of righteous wrath, but there is, indeed, a reigning of grace, and each believer may have fullest confidence. The love bestowed is real, and God has wondrous affection for His children. Familiarity is not encouraged, but faith is welcome. And faith is not afraid of Him. His perfect love casts out the fear of His people. They are bidden to draw near and come boldly to the throne of grace. Every barrier has been removed: let not excused sin raise another. There is no hindrance from God: let not our own way restrain true access. If we are in Christ Jesus it is our privilege to love and obey our Father, and thus having no more conscience of sins, and not regarding iniquity in our hearts, to experience Eph. iii. 12 in the power of the Holy Spirit.

BE CAREFUL HOW YOU SPEAK.

DEAR BRETHREN IN CHRIST,

"Death and life are in the power of the tongue" (Prov. xviii. 21), and we remember the solemn declaration of the Lord Jesus "Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. xii. 36). The fact that all believers can see in His finished work the removal of their guilt, so that they will not come into judgment (John v. 24) is no reason for carelessness. Rather those who have experienced wondrous mercy should show humblest gratitude and obedience. "Let your speech be always with grace, seasoned with salt" is a much-needed exhortation. And without further preface, we would seek to help children of God in the continual application of this principle, very conscious that there are many other thoughts which could be included, and that we ourselves are personally desirous of going forward much more.

God, as we together ask grace to speak wisely, and in the enabling power of the Holy Spirit.

Little changes of expression, and even the tone of voice, may encourage or wound. For example, one with whom you are talking makes an unkind statement, based on a misconception. You may provoke by the hasty retort, "That is not true"; you may draw unto the Lord by the question "Is that so?" Indeed the slight "change" from "That is not true" to "That is not so" may, in some cases, prevent addition of sin to sin. "A soft answer turneth away wrath" (Prov. xv. 1). Many resent any seeming attack on their "truthfulness." Is your object personal victory or the blessing of all? Do you long to convict of an error or to win a brother? You may "gain" your point and "lose" your fellow believer, i.e. lose his affection and his confidence. You have made a poor exchange. Never compromise as to sin, but never increase it by the self assertive bluntness of pride, and fleshly irritability. "Considering thyself" is a necessary preparation for all reproof. Do not impute motives. It is wrong to do so, and there is "untruthful guessing" in every attempt. Thus in every way this attitude is sinful and unwise, and its effect upon the imputer is often even more serious than on others. A child of God is somewhat offhand when you seek to wash a defilement away, and you feel a tendency to be annoyed. (Are you in a condition to reprove, if this be so?). Be careful lest you say, "You are AFRAID to hear me; OF COURSE you want your own way." Love has gentler tones. Again, "generalizings" often make mischief, e.g. "You are ALWAYS like that: you NEVER want to be guided." A little fire may kindle a hundredfold. Oh let us be careful.

As a rule, avoid speaking of others unless you speak well of them: I need hardly say how slanderous a statement as the following may be, "He ALWAYS gets angry." You did not mean much, but you set a ball rolling. It is easy to refrain from throwing a stone into water, but not easy to stop the ripples which go in every direction at once. You cannot call back your hasty unmeant words. They are escaped prisoners which will not be easily recaptured. Do not have your own way, and then mourn the effects.

Beware of sarcasm. Rightly is it used by the Holy Spirit in Isaiah xlii. against idolatry, but it is a dangerous weapon in faulty hands. "Of course you know best" may be a word of spiritual harm which will only aggravate the sin it seeks to point out. If one is enabled to use irony for the Lord on one occasion, do not assume you are always to use it. Your motive may be good, but your manner may spoil it, through not waiting in God's counsel (Jer. xxiii. 22).

Seek grace to avoid exaggeration. Do not make four or five occasions into "dozens of times": do

about to say, and say it. Seek grace to avoid this habit at once: it grows and exercises an unrealized power, and introduces much unconscious lying and boasting.

We feel on re-reading parts of this word of loving exhortation that, though much is omitted, we should not leave out warning against every form of flattery. Honied words to exalt a man are cruel to him, dangerous to ourselves, and evil before God. Do not *always* complain, commend a discouraged one, show you notice what pleases God, but hate all flattery: do not please men to the reverse of edification (Rom. xv. 2).

A consistent godly determination to use the tongue for the Lord will be full of *fruit* (Prov. xi. 30, xiii. 2, xviii. 20). If you can have, for His sake, a reputation as to truthful quietness and thoughtfulness, all your words will be valued more than if you speak your mind "quickly," and then need to withdraw or modify what you have just said. If it is realized that you do not talk from impulse but from communion, those who want the Lord's guidance will appreciate the help of a child of God who never loses his temper, or disgraces the worthy Name of Christ by proud and selfish words. The believer himself, thus honoured by his Lord to encourage others, may know many an *inward* fight, and be deeply exercised as to his personal failures, but the struggle and victory should be *inward*, in the power of the Holy Spirit, that there may not be God-dishonouring effects *without*.

Remember Him Who endured such contradiction of sinners against Himself (Heb. xii. 3), yet Who never retorted one word of evil. Grace was poured over His lips, and He is the Example of His people. Recollect that the tongue is one of the *members* which you are bidden to present unto the Lord in a way befitting those who are alive from the dead. Use the lips for Him! When Isaiah felt his unworthiness, he said, "I am a man of unclean lips," and painfully, yet blessedly, were his lips cleansed. Oh that there may be a similar encouragement to God's dear people now, that *life* may be manifestly in the power of the tongue, and that our speech may be always with grace. Always is there a need for concern that the truthfulness and meekness and gentleness of Christ should be evident, not only because one would fear the consequences of degrading the Name of Christ, but because of heart-love to Him. If we are "swift to hear, slow to speak, slow to wrath" (Jas. i. 19), if men are reminded of our Lord when they see and hear us, it is well: but if we are more like the world than like to Him, how dishonouring to Him this must be.

Looking up for His gracious reviving, and with every earnest wish for mutual prayer.

Yours in the Lord Jesus, all by grace,

"DIED WITHOUT MERCY."

Heb. x. 28.

How different are the words of many, which are lightly spoken, concerning those who despise God's truth in these last days. When death comes, it is said that So-and-so passed away peacefully. But God speaks of those who set Him aside, *dying without mercy*, though He is so merciful and full of compassion. Listen to the solemnly added words, "Of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith He was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace" (Heb. x. 28, 29). Such words need to be emphasized in these times, when God is *not* feared. Yet He in mercy waits to save poor lost sinners. For the Lord Jesus said, "The Son of Man is come to seek and to save that which was lost" (Luke xix. 10). Concerning those who are saved it is written, "It is of the Lord's mercies that we are not consumed" (Lam. iii. 22, 23). It is the mercy of God that saves any. But those who despise God's goodness will die without mercy, and in that sad condition they will be raised. Oh that we could bring this more forcibly before those who are still, as we all were once, "*dead in sins*." Think, dear reader, of the words of the poor despised taxgatherer in Luke xviii., and how he saw himself the sinner for whom the Sacrifice died, and said, "God be merciful to me the sinner" (verse 13). Oh that some who read these lines may be brought to see their lost estate, and that if they turn away from God who speaks from heaven, through His written word, they will surely *die without mercy*. These words have greatly impressed the writer. How terrible to pass away—though men say "peacefully"—*without mercy*! If only these words could be impressed on the heart of those who are careless as to God's truth, and as to their solemn future, surely there would be trembling. The wicked do prosper in this world often-times, as one of God's dear servants said in days gone by (Ps. lxxiii. 12). He also said "There are no bands in their death" (verse 4). Even to the end a false peace may remain. But how terrible to rest on what men say, and to be led by Satan to believe that all will be well, even with those who despise the goodness and mercy of God, with words of warning written so clearly and plainly in God's truth. Deut. xxix. 19 must be emphasized. Oh that God may in mercy work, that some, by the Holy Spirit's power may be caused to see and feel their need of His salvation, through the merits of His beloved Son. To die without mercy will be dreadful. Earnestly would I close with the contrasted words "It is appointed unto men once to die, but after this the judgment" (Heb. ix. 27),—"Christ was once offered to bear

THE CHILDREN'S COLUMNS.

"HEAVEN AND EARTH SHALL PASS AWAY."

WE have not time to talk about them now, but I should like those to whom I am privileged to write, to look up God's "shall's," for His word is for ever settled in heaven. Hence we can, with confidence in the Lord God, seek to write about the certainty of the words of the living God. What a different world this would be, if God's truth was believed. But whether it is believed or refused, it will stand and outlive all the tests of men, and remain the same. All of earth is changing and passing away. The days, weeks, months, and even years come, and they quickly pass away. And we see how that change is impressed on everything here. What a joy, amid all, to know that God's words never change, and that they will never pass away. The Bible is such a *wonderful* book. It is living, and always so fresh, to those whom God in His wondrous love and mercy has been pleased to make His children, through the work on Calvary of the Lord Jesus. How those who are thus blest long for others to have the same joy—which is unending. Oh how *wonderful* that God Who is so great, and so holy, should save poor lost sinners, and make them to sit together in heavenly places in Christ (Eph. ii. 6). It is such a privilege to know that though "*Heaven and earth shall pass away*," God's words will *never pass away* (Matt. xxiv. 35). We notice in this verse how the Lord Jesus shows Himself to be God, for He says "*My Words*." In another place we notice how He said "*Me and My words*" with such emphasis (Mark viii. 38). If any love the Lord Jesus, they will surely love His words, and seek to hide them in their hearts, so as to be kept from sinning against God (Ps. cxix. 11). God's servant Jeremiah said, "Thy words were found, and I did eat them (Jer. xv. 16). God's truth is food to those to whom He has given eternal life (Rom. vi. 23). But though all is settled in heaven, and not one word shall fail, there are some like those of whom we are told in 2 Pet. iii. 4, who will dare to say, "All things continue as they were from the beginning of the creation." Such are said to be scoffers, and they walk in and after their own desires. But God's words *shall stand*, even when this heaven and earth (which looks so firm and fixed) shall have gone away. God will keep His word, *all His words shall come to pass* in God's own time and way.

But how great will be God's unheeded warnings, even before that solemn time of which we read in 2 Pet. iii. 10. Listen to the words, "In the which the heavens shall pass away with a great noise, and the elements *shall melt with fervent heat*, the earth also and the works that are therein *shall be burnt up*." Yet even before that fearful time there will come great changes on this earth. God is

about to shake terribly this earth. He says, "It is a little while and I will shake the heavens and the earth, and the sea and the dry land, and I will shake all nations." Then the verse speaks of the Lord Jesus, and His coming (Hag. ii. 6, 7).

In another part of the Scriptures we are told that "the earth shall reel to and fro" (Isa. xxiv. 20). Yes, God will yet make His creatures, whether young or old, to see, and also to feel, His mighty power. But with all this warning many speak lightly about God and despise His precious words, which will never change, and never pass away. Oh how I long, and pray, that many of my dear young readers, as well as others, may have their eyes opened by God the Holy Spirit, to see the wonders of God's written words, and how that every word shall be fulfilled at the appointed time, and in His way, and that heaven and earth shall pass away, whatever God's creatures may boast to the contrary. If only the Scriptures were read, numbers would tremble at what is written therein! May God in His wondrous mercy save many more, and cause His words, which will never pass away, to be remembered!

But God in mercy also tells us that He will make a new heaven and a new earth, "wherein dwelleth righteousness." But outside this new heaven and earth will the lost remain for ever. Oh that many who read these messages may be among the redeemed, who will be *with Christ for ever*!

"*Heaven and earth shall pass away*" in that solemn day, Nothing here will ever last, all will pass away; But God's words so real and clear, will abide—remain, When the earth, and heaven too, shall be made again.

Heaven and earth shall pass away, melt with fervent heat, Whatsoever God hath said man cannot defeat; Not one word shall pass away, all shall be fulfilled, In that coming future day, just as God hath willed.

Heaven and earth shall pass away, God will surely do What is written in His word, perfect through and through, Shaken shall this earth then be, burnt as well with fire, Thus God will His might reveal, and His righteous ire.

Heaven and earth shall pass away, but God's truth shall stand, Just as He hath purposed all, mighty is His hand, Though the earth looks fixed and firm, God His power will shew,

Then the earth shall move and shake, reeling to and fro.

Heaven and earth shall pass away: this may be forgot; Woe to those who know not God, solemn is their lot! Oh that God in grace may work, bring poor sinners dead, Now to trust in Christ the Lord, and His blood once shed.

Heaven and earth shall pass away, but God's words abide, They shall never pass away, though by men denied; *Heaven and earth shall pass away*, solemn 'tis to know That God will in righteousness all of earth o'erthrow.

Heaven and earth shall pass away, this is written clear, And God's solemn judgment hour now is drawing near, Yet how few believe His truth, and the dreadful day When the lost for evermore will be sent away.

"The Word of the Lord endureth for ever, and this is the Word which by the Gospel is preached unto you."
1 Pet. i. 25.

FOR YOUNG BELIEVERS, AND OLDER ONES ALIKE.

SOME WORDS OF THE TONGUE WHICH ARE NOT WISE.

"Let your speech be alway with grace" is a precious command. Words of praise, temper, flattery, vulgarity, and so forth, are not "as becometh saints." The wondrous privilege of salvation by grace leads to many great responsibilities and opportunities. It is written "Whoso keepeth his mouth and his tongue keepeth his soul from troubles" (Prov. xxi. 23). One aspect of this is now before me, and, without delay, I would commend it to the Lord's dear people. Many common expressions are quite inappropriate,* and some of them involve a sad irreverence as to God Himself. The "yea" of a believer is a Divine appointment which excludes an oath and such terms as "upon my honour" or "upon my word," but does it not also prevent unnecessary adoption of many other common modes of speaking? Christian simplicity, and a desire to use every moment and syllable unto the Lord, are very precious. We cannot be too prayerful that our gracious God may guide His people in this matter. Language which contains the word "bless" is a shortening of "God bless you," and in like manner exclamations with the word "goodness" are out of place. Any shortening of the name "Lord" is most unsatisfactory, but even such apparently harmless words as "O dear me" are not wise, not glorifying God. It is often through lack of thought, and through being influenced by others that children of God make these errors, and their gracious Heavenly Father is not a task master Who delights to punish. He bears with us very graciously, nor does He wish us to be always afraid of speaking, and restrained through slavish fear of a mistake, but these loving hints will not be a burden: on the contrary they will always be welcome if we are longing to use our tongues for Him.

If the name of "God" is employed, in "God willing" for example (glibly and unwisely shortened in Latin form to D.V.—*Deo Volente*), let His glory be realized more. So is it with the farewell word "adieu." Sometimes our translators have inserted "God" where this name is not in the original, e.g. "God save the King" in historical books and "God forbid" in the epistles. There is always a danger in insertions, and the more so with regard to ejaculations.

* "Habits" which become unconscious may be dangerous, even when associated with right expressions. "Praise God" may be sinfully made a mere exclamation, and words of Christian greeting may be lowered through a lack of spirituality. Let us be careful not to use well known words carelessly.

Errors of another kind may be a hindrance to spirituality. The word "awfully" is quite inappropriately used. Why should we take away its solemnity? And slang hardly suggests the dignity of a child of God. Nor can we forget the sin of untruthful exaggeration. Oh for more simplicity, accuracy, and godliness in the service which the tongue can render, by the enabling power of the Holy Spirit.

NOTE.—Many other related subjects need prayerful pondering. Is it seemly, for example, that children of God rejoicing in His love and providence, should speak of anything, "as chance would have it," or as being "unlucky" or even "unfortunate," and so forth? Again what care is needed in speaking of children. To drag in a description of Satan, or of evil spirits triflingly in such a connexion is so sad: nor is it right for a parent to refer to a little one as a "terror," because he has omitted to train aright. Again, expressions borrowed from games of chance as the die being cast, may be quite different from the apostle's holy reference to, and contrast with, the Grecian games. Moreover, words which imply or cause a lightness, are so harmful to godliness and witness. Thus we have briefly noticed four further dangers and opportunities for pleasing God, leading His people to prayer in this connexion also. "Set a watch, O Lord, before my mouth; keep the door of my lips" (Ps. cxli. 3).

— — —
"Praying always with all prayer and supplication in the Spirit." Eph. vi. 18.

"Continue in prayer, and watch in the same with thanksgiving." Col. iv. 2.

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

Praying always, without ceasing, to our God on high,
That He would in wondrous mercy, hear our humble cry,
For the saints in every nation, tempted sore and tried,
That they may be kept so trustful, and in Christ abide.
Praying always, without ceasing, with a holy zeal,
Knowing that in Christ our Saviour faith is very real.
Praying daily without ceasing, looking to our God,
Who has made us nigh in mercy, through the poured-out blood.

Praying always, without ceasing, in the Holy Place,
Watching thereunto, with gladness, by God's sovereign grace
Helping, by our prayers together, those who are sent forth,
Telling of God's grace and goodness, and His awful wrath.
Praying always, without ceasing, fervent earnest prayer,
Looking up to God our Saviour, glory soon to share,
Knowing that our prayers will enter, if in Christ our Lord,
Into God's immediate presence, bring His own reward.
Praying always, without ceasing, in the Spirit's might,
Knowing that our God and Father, answers prayer aright,
Nothing He withholds in mercy, all He will fulfil,
Every prayer is heard in heaven, that is in His will.
Praying always without ceasing, as the days go by,
Looking up, and gladly knowing that our Lord is nigh,
Praying for God's chosen people out from every land,
Watching, waiting, working daily, guided by His hand.
Praying always without ceasing, in these evil days,
Knowing that our God will answer fervent prayer always,
Our petitions are now "waiting," waiting God's reply—
If in Jesus Christ our Saviour, nought will God deny!

TALKS ABOUT PRESENT-DAY NEEDS.—2.

SITTING.

WHAT a wonderful change was wrought in the man who had his dwelling among the tombs, and was possessed by unclean spirits. When the people of the city came, they saw him "*sitting, clothed and in his right mind*" (Mark v. 4-15). The result was they were afraid. Before one is saved there is a restlessness; when brought to know the Lord Jesus as the Saviour of sinners, there should be a quiet restfulness, and all through the precious finished work of God's beloved Son. How we fail to shew forth in our daily life the marvellous change which God has wrought. If only we were more quiet before Him, what results there would be, to God's glory. Surely we realize this, dear fellow believers. The world is hurrying on! Everything seems to be hastening forward. But, amid all, God's dear people need to be a contrast, with, and by, quietness of heart. To this end we need to be more like Mary, who *sat* at Jesu's feet and heard His word. The Lord Jesus commended her action, and He said that she had *chosen the one thing needful* (Luke x. 39-42). Oh how needful it is in this perilous time of rush and excitement to be still—and to *sit still*. The words "*Their strength is to sit still*" though often taken out of their context, nevertheless have a spiritual suggestiveness. Israel's Egyptian helpers, "their strength," *sat* still indifferently, and would not help. How contrasted the quiet reliance on God which dreads to interfere with His work, by human methods and excitement.

If we would be strong to resist the devil, and to serve God with all our ransomed powers, we need to *sit*, without worldly agitation, and hear the words of God. Mary was not unwisely impulsive, though she was quick when her sister said "The Master is come and calleth for thee." Martha, we are told, as soon as she heard that Jesus was coming, went to meet Him, "Mary *sat* still in the house," till called (John xi. 20-28). It is so easy to "act" for ourselves, and to make mistakes. But if we sit more, and hearken to the voice of the Lord speaking through His written word, there will be a holy calmness, and we shall be kept from impatience, and be more willing to be quiet than to speak hastily. We have all failed to *sit*, as we should. The words of Naomi to Ruth are full of meaning for us, "*Sit still . . . until thou know how the matter will fall*" (Ruth iii. 18). If only we waited till God made clear His will, how wonderfully He would work for, in, and through His people. Alas, we are *too hasty*. Hence the many failures in our daily life. In Matt. xxvii. 61 we have the two Mary's sitting over against the sepulchre. They could not leave their Lord's

body. Oh that we may love to sit where He Himself is speaking, and to listen to His voice. The bride in Song of Songs ii. 3 says "*I sat down under His shadow with great delight, and His fruit was sweet to my taste.*" If only there was more delight in *sitting down*, and finding pleasure in being with the Lord, what lives ours would be to His glory. God's servant Jeremiah said, "Thy words were found, and I did eat them" (xv. 16). Those who thus eat God's words know how sweet they are, yea "sweeter than honey" (Ps. cxix. 103). We read in 1 Chron. xvii. 16 how David the king reverently went in and *sat before the Lord* and said "Who am I, O Lord God, and what is mine house, that Thou hast brought me hitherto?"

Those who *sit like Mary* and listen to the Lord, who also *sit until* sent forth, will also humbly sit before the Lord and *marvel at His goodness and mercy shewn toward them*. Oh that God, for His own glory, may raise up many such. The king who thus *sat before the Lord*, thought of the Lord's house while sitting in his own (2 Sam. vii. 1). About what do we think when we sit in our houses? We wish he had waited *more* for the Lord's guidance in all. Let us learn His lesson. If only we love to *sit and listen*, and *sit to be refreshed*, and all that God may be glorified, when we are in our house we shall meditate more on all that God is, and all His love to His blood-bought people. Thus our hearts will be full of love to Him, and as we thus *sit*, there will be no desire to speak of things of earth, nor of things which would dishonour God. We all know how easy it is when *sitting at home* not to be watchful. Satan is still subtle, and we need much watchfulness. The command given to Israel surely applies to us, and we want to have His will *impressed* on our heart. Concerning the words of God it is said, "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, when thou walkest by the way, when thou liest down, and when thou risest up" (Deut. vi. 7). Oh that God may raise up such homes in these last days, for His glory!

Acts xi. 22-30.—Grace, gladness, exhortation, purpose of heart, cleaving! Still an emphasis on the Lord assembling, then further instruction, after worship (26); and as a result—devoted giving (29, 30). "Which they did": not only "thought about."

Acts xii. 1-10.—The trial of faith strengthens faith. "But prayer": precious but. 7, Sovereign power. 8, Personal activity appointed. The Lord does what we cannot do, but commands His people to gird themselves as a result. Let us learn this lesson.

THEY.

THE FELLOWSHIP OF GOD'S PEOPLE.

"They that know Thy Name will put their trust in Thee" (Ps. ix. 10, Prov. xviii. 10).

"They that trust in the Lord shall be as Mount Zion, which cannot be removed" (Ps. cxxv. 1, Isa. xxvi. 4).

"They that feared the Lord spake often one to another" (Mal. iii. 16, Luke xxiv. 32).

"They that fear Thee will be glad when they see me" (Ps. cxix. 74, 79).

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—February, 1919.

Day	1 Kings	Acts	Learning	Explain
1	xi. 14-25	xii. 11-19	Acts xiii. 1	
2	xi. 26-40	xii. 20-xiii. 3	" 2	1 Kings xii. 38
3	xi. 41-xii. 11	xiii. 4-13	" 3	
4	xii. 12-24	xiii. 14-25	" 4	
5	xii. 25-33	xiii. 26-37	" 5	
6	xiii. 1-10	xiii. 38-48	1 Kings xvi. 23	
7	xiii. 11-22	xiii. 47-xiv. 10	" 24	
8	xiii. 23-32	xiv. 11-22	" 25	
9	xiii. 33-xiv. 6	xiv. 23-xv. 5	" 26	1 Kings
10	xiv. 7-20	xv. 6-17	" 27	xv. 3-4
11	xiv. 21-31	xv. 18-31	" 28	
12	xv. 1-15	xv. 32-41	" 29	
13	xv. 16-30	xvi. 1-13	" 30	
14	xv. 31-xvi. 10	xvi. 14-24	" 31	
15	xvi. 11-24	xvi. 25-40	" 32	
16	xvi. 25-34	xvii. 1-9	" 33	1 Kings
17	xvii. 1-11	xvii. 10-31	" 34	xvi. 34
18	xvii. 12-24	xvii. 22-34	" xvii. 1	
19	xviii. 1-16	xviii. 1-11	Acts xvi. 23	
20	xviii. 17-29	xviii. 12-23	" 24	
21	xviii. 30-40	xviii. 24- xix. 7	" 25	
22	xviii. 41-xix. 8	xix. 8-20	" 26	
23	xix. 9-18	xix. 21-30	" 27	1 Kings
24	xix. 19-xx. 8	xix. 31-41	" 28	xix. 20
25	xx. 9-21	xx. 1-12	" 29, 30	
26	xx. 22-34	xx. 13-27	" 31, 32	
27	xx. 35-48	xx. 28-38	" 33	
28	xxi. 1-14	xxi. 1-11	" 34	

Why not seek grace to be much more acquainted with Scripture, to know where passages are, to learn verses, to see where the Holy Spirit has emphasized the same thought. How gracious is God to give us His word of truth: oh that we may value it all in His light and treat it as from Him. We cannot act carelessly as to the Scriptures if the Lord is recognised.

SOME NOTES ON MEMORIZED PORTIONS.

Only "some notes," for if you, dear reader are in any measure walking with God, you may expect He will grant much further instruction than a few lines. It is deeply important to expect He will bless individually, yet one must not be proud of such mercy, and neglect the use of appointed means of help. Egotism and confidence that the Lord will work through oneself alone, are dangerous sins. Moreover, one may easily mistake the Lord's meaning. Some dear children of God think they have been led when they are embracing an error, and preventing His truth. How is this possible? Evidently, via lack of communion with Him, and lack of humility. "The meek will He guide in judgment, and the meek will He teach His way."

To encourage God's people in the definite prayerful study of the Scriptures. Oh, that there may be much determination and purpose of heart so will God be glorified. Definiteness in one's own way, and indefiniteness unto the Lord, are twin evils.

Acts xiii. 1-8.

What a mercy to find in Gentile Antioch, (of which the very name is sadly suggestive), an assembly or called-out people (having the "freedom" of the heavenly city, and delivered from earth's politics), enjoying gifts of a risen Lord (Eph. iv. 11, 12). And these dear united men of God had such different histories. Barnabas was a Levite, but Manaen had been brought up with Herod—yet was graciously delivered from the awful sin of that Edomite family, and caused to lay aside his high earthly dignity and to meet with simple saints. Simeon, a hearing one, may have been of Ham's family (Niger implies blackness): Cyrene reminds us of Matt. xxvii. 32, Acts ii. 10, vi. 9, xi. 20: it is beautiful to see how God used those from Africa. Our minds wonder if God blessed Stephen to the salvation of Lucius after the Cyrenian synagogue "argued." The Cilicians (Tarsus) were with them, and perhaps Paul knew this man well in unconverted days: he may have been a kinsman (unless another Lucius in Rom. xvi. 21). Possibly Lucius was among the first to witness at Antioch in Acts xi., and God gave him the great privilege of further ministry there. "And Saul"—a wondrous deliverance implied: the mention after Herod's "foster-brother" intensifies the thought of grace. How precious to see that God can overrule past sins, and make faithful servants, but the same chapter (verse 13 with xv. 38) suggests how long a wandering, or a hesitating, on the part of believers can incapacitate for service.

This passage witnesses against a rush, and human choosing: also against the sending forth of unfriended men. Furthermore God left three: He does not wish *His people* to be neglected for other labour, the "twos" and "threes" of Scripture in active service are a precious subject. "Separate indeed"—a tiny particle is added in the original which may suggest that the Holy Spirit indicated *an answer to prayerful waiting upon God*. And how could an influence, or one created, thus say, "Separate unto Me!" The true nature of service is clearly indicated. "I have called," and yet there should be the privilege of *separating* and dedicating on the part of the Lord's people: harmony with the work of God, and an indication that the arrangement is not "individualistic" or man-exalting. The Lord took the first and last in the list. The blessing was wrapped up in prayer *both sides*: the answer of God does not release us from waiting on Him, but invites us to wait more. Observe the way in which having been *sent* they *departed*: here we have godly activity as the result of godly passivity, and also the right order. Notice the stress on preaching *the Word of God*. Any other attitude is foreign to Scripture: may we hate it.

1 Kings xvi. 23-28.

Omri founded a new dynasty: how often there was such a change in the northern Kingdom: *not me in the southern*: God kept His word with David. Six years in beautiful Tirzah (Song vi. 4: the very name means a delight: surroundings, even of Eden, do not cause righteousness). Then six more years in Samaria (note 2 Kings xv. 14). Omri increased sins (25). "For he walked" hardly explains: "and he walked": different varieties of sin are sorrowfully emphasized. Moreover, we behold different aspects. Sin was in "the eyes of the Lord," and it was in the "way" of man (a sad "walking"), and it was *provoking* toward the Lord. How solemn it is to sin, and invite, or encourage others to sin. Beware of influence! Beware of example! Omri's acts were *written*: judgment did not manifestly come. "His might" seemed real. But God remembered all. There is an "afterward."

1 Kings xvi. 29-xvii. 1.

Ahab was trained to evil: he had learnt the lesson thoroughly, but advanced beyond previous sins, and with a reckless determination. Heavy iniquities seemed to him but a light thing: he identified himself with a *priest-king* of the Zidonians, and defiantly served and worshipped Baal. It is so easy to add sin to sin when on a downward path. How opposite to 2 Kings xviii. 5, is 1 Kings xvi. 33. God notices obedience and disobedience alike. Oh that we may *please God*. "In his days" contrast Jer. xxiii. 6 (observe xxii. 30), Ps. lxxii. 7. The building of Jericho was

defiance: it was the setting aside of a curse: but God did not forget His word through Joshua. How often evil is brought into the home through going one's own way. It is so painful to see that Hiel *persisted* after Abiram's death. A tender heart is a priceless treasure.

Acts xvi. 23-34.

The path of God's people is not easy, unless they make it easy *via* disobedience. Moreover, there are often problems. The way had been bedged up in Asia, and apparently God had "a man of Macedonia" in view. But "a woman of Thyatira" was first blessed (God can bring one *from* an Asia, if we leave it at His bidding). The waiting time was a praying time, and then the "opportunity" came, but only through suffering. All things must seem against God's people, but then, in the day of adversity, they must not faint, their strength must not be small. Pain and imprisonment are awarded. The stocks confine the feet, the inner prison seems to close up, but the mouth is not in the stocks, the heart is not in darkness. Praise sounds at *midnight* (cf. Ps. cxix. 62): the gloom has not laid low the joy of saints (Ps. xlii. 8). The Lord is the Song (Isa. xii. 2) and the *soul* is out of prison (Ps. cxlii. 7). Circumstances must not govern. Rather, faith is here used to govern circumstances. Muzzling does not open doors, but there are many spiritual parallels with this passage and iv. 31. "The prisoners heard them," aye, and kept on *listening*, as the word implies: they had not heard the like before! How beautiful are the triumphs of faith: when this heavenly plant is bruised and crushed the fragrance flows out! The history of the jailer shows how the Lord waiteth not for man (Mic. v. 7): he was quite unready, and about to kill himself through fear, when the one he had wounded was pleased to lovingly hold him back—with a word of mercy, because he could not go to help him, through the stocks in which this very man had put God's servants. Brought down, his attitude was changed (30). He said "Lords": Paul and Silas unitedly directed him to *the Lord*, and contrasted *faith* with all his *doing*. Then his obedience was shown, *after* confession of sin in the very act of washing the stripes *he had made*. In baptism he acknowledged a greater stripe, whereby he was healed, and the joy of salvation and fellowship followed. The Lord blessed the home.

SUGGESTIONS FOR PRAYER.

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

1. For God's glory in all the *daily* lives of His dependent people, that He may be obeyed happily.
2. For victory over unbelief in financial details of believers' lives, and yet that there may be godly and holy economy.
3. For simple gospel proclamation to children, and for individual conversations unto God's own glory.

A precious type: "Speak ye unto the Rock before their eyes." Num. xx. 8.

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THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

Thy Word is Truth
JOHN 17:17

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FREE.

A magazine, the Lord enabling, to exalt Christ, and therefore that those who can come unto God as Father, through Him, may seek to obey 1 Cor. i. 10, in the power of the Holy Spirit, and that poor guilty sinners may be brought to know His wondrous love!

EDITED BY
PERCY W. HEWARD.

"He hid Me, and said unto Me, Thou art My Servant, O Israel, in Whom I will be glorified. Then I said, I have laboured in vain, I have spent My strength for nought, and in vain: yet surely My judgment is with the Lord, and My work with My God." Isa. xlix. 3, 4.

"Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded." 2 Chron. xv. 7.

"God is not unrighteous to

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, 6.20, 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 6.20. Correspondence welcome.

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forget your work and labour of love, which ye have shewed toward His Name." Heb. vi. 10.

"Be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." 1 Cor. xv. 58.

"Their works do follow them." Rev. xiv. 13.

"Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. xxii. 12.

WORDS OF INTRODUCTION.

GRATEFUL to our gracious God for the unchanging reality of His love, we are enabled to send forth a little testimony in the Name of our Lord Jesus. Sovereign grace has abounded and is abounding. If we tell of a precious Saviour with ANY measure of enthusiasm, we cannot overstate His loving-kindness, or the height to which His people are raised in Him. It is a joy to be able to declare the everlasting character of God's covenant love. He does not thrust aside, nor does He forget. If only the fulness of His love is lovingly realized, there must be loving obedience. Worldliness is an evidence of a heart which sees not His love, or of a condition in which the flesh is uppermost. Nothing but the godly mortification of the crucified flesh (Gal. v. 24) can be approved. It is well to emphasize this. That believers may follow their Lord as Caleb followed, and not afar off, are these pages sent forth.

"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?" Rom. viii. 32.

How precious is the love of God made known:—
Our Saviour came for sinners to atone,
The Righteous for the guilty gladly died,
Delivered up—neath judgment—crucified!

"Not spared":—oh wondrous words of wondrous grace—
Concerning Him Who had a heavenly place—
Adored of all—God over all—yet He
For ruined sinners died most willingly.

Delivered up—and "given" thus to bear
The awful doom which we shall never share;
The judgment cannot fall again on those
Whom He has saved, though once His worthless foes,
How shall our gracious God from such withhold
The gracious riches which are His untold?
How shall He not with Him all freely give
To those who in His wondrous mercy live?

Where then is fear? It has no rightful place.
Where is complaint? Can murmur seek His face?
Nay! trustful love each day should overflow,
As more His love, yea, and Himself, we know.

WORDS OF ENCOURAGEMENT.

"The Fruit
of the Spirit."
Gal. v. 22.

It is delightful to know that God expects, enables, receives, and approves fruit. He has granted life with this object, unto His glory. And with Christ He freely gives us *all things*. *All things* that pertain to life and godliness are ours. Well may each believing heart give thanks, and well may we hold back from *all* grumbling, pride, and distrust. The Spirit of God is real and glorious. If we crucified the flesh, and are now living in the Spirit, should we not look for much fruit, entirely contrasted with the actions of the worldling? The believer is *not* an *improved* man of this age, he is a *new creation* (2 Cor. v. 17). Definite spiritual contrasts are to be now manifest, to the praise of the glory of God's grace. This nine-fold description, though the singular word "fruit" is used, would show us how manifold, yet how united and similar, are the evidences of a heavenly relationship. The Spirit of God does not lead to bitterness, grumbling, sectarianism, impatience, selfishness. These are not the works of the Lord. They have been judged, and instead of a mere vacuum, there should be holy love with spiritual joy, and so forth. Is this so? And is it "fruit," i.e. not merely *apparent but real*, the expression of a *living desire*? Fruit is for the Lord, but His people too will partake of it, and we ourselves also shall be blessed (Prov. xiii. 2). How often we make our own burdens! In Gal. v. 22, 23, we do not have boasted self-perfection—the very climax is "holding in," as the word rendered "temperance" means, a godly imprisonment of the flesh—but we do have a life of victory, and of likeness to Christ, and this should be ours, even now, in the mighty power of the Holy Spirit.

WHY NOT ALWAYS SO?

DEAR BRETHREN IN CHRIST,

The morning arrives, the child of God awakes, thankful for the sleep which he has received not as "nature's" gift, but because God giveth it to His beloved people (Ps. cxxvii. 2). Many are the strains *around*, but has not the invitation been lovingly set forth to cast all the care upon *Him*? Is it not the Lord's command to be anxious for *nothing*, but prayerfully grateful amid *everything*? And thus the day is met *after the Lord is met*. The circumstances may not be "bright," but His mercy *shines*. "There be many that say, Who will show us any good?" But the next verse shows the true restfulness. "Thou hast put gladness in my heart, more than in the time that *their* corn and *their* wine increased" (Ps. iv. 6, 7). And so the trustful, praiseful, happy child of God rises, and after attending to the words of God and

prayer, goes forward gladly to daily responsibilities. The heart is cheerful, there has not been a late getting up, with a hurried breakfast, thrusting out almost all prayer, but an opportunity for a quiet time with God, and His power to give victory has been felt and granted. The daily toil may be full of perplexing problems, but "casting all your care upon Him" is the order of the day, and the *believing believer* returns from this stress to use the *evening* very definitely for the Lord. Then wearied in body he prayerfully retires to sleep, and, trusting the Lord, seeks to be definite as to rising again when the Lord appoints (Isa. l. 4), that there may be a power in each one of the passing days of that week unto Him.

But why not *always* so? Why not "always abounding in the work of the Lord?" Why a faltering, and *this* chain of worldliness, and that cloud of depression? Why a day of such communion followed by a week of such slothfulness? Why the "ups and downs" of devotedness and failure? Is not God able to make *all* grace abound? Does He wish His people to wander from Him? It is true that He *permits* heavier temptations at times, but never beyond His grace (1 Cor. x. 13). He allows a greater strain, to hide pride from us, not to make us fall. Alas, unless we are very humble in laying hold of His strength, we shall, like Hezekiah, sadly know what is in our heart (2 Chron. xxxii. 25, 31, contrast Christ's perfectness, John xiv. 30). If we do not cling to the Lord with faith's dependence, He will sometimes leave us in *our experience*, without our *unclasped* hand feeling this, that we may learn not only to rejoice in the salvation which *holds* us, but in holding fast to Him with love's response. He does not leave those who are spiritually clinging. If we turn blessings into carelessness, we shall lose. If we look at them and not to Him, He may withdraw them. And the result will be a loss of spiritual vigour. There may not be much outward sin, but the joy of the Lord, which is our strength (Neh. viii. 16), will be dulled. Then will there be a cloud between us and our Lord, an illustration, in measure, of Isa. lix. 2. And the life will drag, and the love will wax yet colder. And then, as we are revived, we shall wonder how we could have been so thankless, till, parleying with evil once again, rising late, omitting intense prayer, looking to things and not to Him, we have the grey hairs of failure increasing, yet unrealized, and the *same* dulness comes over the life, and its enthusiasm for Christ is temporarily lost. Again a reviving, and again a sleeping. Beloved brethren, these things ought not so to be. God has *infinite* resources, and He delights in His people's daily confidence, and that we should keep on drawing water out of the wells of salvation, going on from strength to strength, and constantly *walking with Him*. "Why not always so?" is a solemn thought. Our

"irregularity" of life is such a hindrance to younger children of God, and it brings such dishonour to Him before the world! Moreover *He* Himself desires our conscious nearness, and shall we withhold this from *Him*? If we had no advantage thereby, we should be most selfish so to hold aloof, but, wondrously, He has joined our own true blessedness with pleasing Him, and we rob ourselves whenever we lose the riches of His fellowship. Intimacy is reverent, but it is graciously real.

Remember, the engine does not stop the moment the steam is shut off. In like manner, a disease has its period of incubation. Often the believer is somewhat away from the supply of strength before he realizes it at all. Some "little" worldliness is encouraged, some "little" carelessness is allowed, some "little" neglect (it may be as to early rising and spiritual food, &c.) is tolerated, some "little" word of pride or unkindness is permitted, some "little" sore of misunderstanding and friction is cherished, and the joy and power of a life unto the Lord are being definitely sapped. The enabling of the Holy Spirit to detect, and to mortify sins in their beginnings and in the very desires, should be the longing concern of each humble believer. God is able to make all grace abound. Shall we not trust *Him* more? The encouraging words of Christ in each epistle of Rev. ii. and iii. are to the overcoming one, the word and the tense alike showing that consistency which glorifies God. Enoch walked with God three hundred years! And he had this testimony that he pleased God. May not we? Shall we not confess our sin and our need, and trust *Him* even now? He will prove faithful and just. It is delightful to turn unto the Lord, and to live for Him. He is worthy of the fullest confidence, and it is appointed unto believers to be "always abounding in the work of the Lord" in a wondrous context which shows that such encouragement is possible, even before this mortal puts on immortality. We little realise the sufficiency of our God, and the present inworking of the Holy Spirit to apply that wondrous sufficiency which is infinitely greater than our deficiency.

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

SUGGESTIONS FOR PRAYER.

"He is faithful That promised." Heb. xi. 23

1. That God's dear people may have more "confidence" in access to Him, through a godly care for individual devotedness, and unwillingness to excuse sin.

2. That there may be illustrations of Acts xvi. 34. "Believing in God with all his house."

3. For growth in faith's definiteness, and yet reverence.

4. For the Lord's work among Jews and Gentiles, specially mentioning Chinese, Indians, West Indians, French, Italians, Greeks, brought across our path, in the Lord's mercy.

"God is able to make all grace abound." 2 Cor. ix. 8.

SOME UNEXPECTED LINKS.

IN reading one of the brief portions suggested in "Thoughts from the Word of God," this morning, I felt that God has strikingly associated different expressions in a way which we often overlook. In Acts xiii. 50 we have the *devout* women as *persecutors*: it is so easy to think that devoutness is enough, but Saul of Tarsus was a devout Pharisee: sincerity does not save one soul! The precious teaching of Acts xiii. 51, 52, needs love's emphasis: the disciples were in "danger," and they lost the help of workers whom they apparently "needed,"—ah, but they lost not their Lord, and so, obediently illustrating Matt. v. 11, 12, they were filled with joy. Do not depend on *circumstances*, but on *Him*, for your delight, if you are His. Do not say, "I must be despondent," or "*under the circumstances*, I am compelled to do this or that." Is the child of God "*under the circumstances*" any more than "*under the sun*" in his, or her, spiritual experience? God IS, and He becomes the Rewarder of them that diligently seek Him! Undeterred by trials, the servants of God went to preach in the next city, in the might of the Holy Spirit, and we have the power of such a witness who has borne reproach for Christ, and who is filled with His love:—They "so spake that a great multitude of the Jews and also of the Greeks believed" (xiv. 1).

Persecution arose once more, this was not strange, but now we have *another* unexpected link "Long time *therefore* abode they, speaking boldly in the Lord." Let us not be afraid of men's faces. The Living Power of the Living God is a reality. Faith is not nurtured by human means: it is not resting on appearances, but upon the Lord. When subsequently God's servants seemed caused to flee (xvi. 6), there was not a mere natural shrinking, but a holy determination to obey the principle of Matt. x. 23, and to declare the glorious gospel further afield (7). Oh, to be like-minded, not only in large things, but in details, unto the Lord.

The next morning's reading may well continue the subject. We see the fickleness of man in the sudden change from the attitude of verse 18 to the stoning of 19. It is beautiful to contrast the apostle's spiritual determination—"He rose up and came into the city" (20). But there was no mere bravado. "The next day he departed with Barnabas to Derbe." But whither did they go next? To the very Lystra and Iconium and Antioch where they had been persecuted! They were concerned for the saints, and how clearly their own experience illustrated the beautiful words—"We must through much tribulation enter into the kingdom of God." Oh, to be like-minded, for if we remain under, with the Lord, we shall reign with Him (2 Tim. ii. 12).

THE CHILDREN'S COLUMNS.

THE POWER OF GOD.

GOD is so great, and His power is beyond all human knowledge. He said, "Let there be light, and there was light" (Gen. i. 3). By Him all things were *created*. Isa. xl. brings before us God's mighty power, and how that even *all nations* are before Him as nothing (verses 15-17). The inhabitants of the earth are as grasshoppers (verse 22). This one chapter alone shows how wonderful God is. Yet His creatures, many of them, speak about God in a way that must bring down God's displeasure. For His power is so great. The Lord Jesus said to some who denied the resurrection, "Ye do err, not knowing the Scriptures, *nor the power of God*" (Matt. xxii. 29). If only people *knew* the power of God, there would be much trembling. God's servant Job said, concerning God, "I know that Thou canst do everything" (xlii. 2). He had a right knowledge of God's power! God's majesty is terrible, and this will be *seen* in His day of wrath. Now He is in a measure silent, but *then* He will arise in judgment, and people will tremble before His awful majesty. How I long for many who read this message to know somewhat of the *power of God* to-day, and to be humble before Him. We have seen how all things were created by His power, and we read in Heb. i. 3, concerning the Lord Jesus, that all things are upheld by the *Word of His power*. There are some who imagine that all nature, and everything else, can go on without God. Some even dare to say there is no God (Ps. xiv. 1). How anyone can believe such a statement is amazing, for *the power of God* is seen in all that surrounds us. God keeps everything in its course from day to day, by His almighty strength. We see His power, too, in that He *would* deliver a great multitude from wrath, and therefore gave His beloved Son to die for ungodly ones. From beginning to end we see how wonderful God is, and His love and power are such that no mortal tongue can describe, even a small part, of *all* that the power of God really is!

If we think of the past, we see God's mighty power in warnings of judgment: we call to mind the flood, in the days of Noah, which was terribly real, though some would dare to deny it. Then God brought Israel out of Egypt, with His mighty hand, though Pharaoh said, "Who is the Lord that I should obey His voice? I know not the Lord, neither will I let Israel go" (Ex. v. 2). But when God had shown His mighty power in sending the plagues, and slaying the first-born, Egypt was glad to let Israel go; and throughout the Scriptures we see how God has showed something of His power. And amid all we see the greatness of His mercy. One of God's servants said, "Who knoweth *the power of Thine anger*?" (Ps. xc. 11).

None can reply, "I know it." Another said, "God hath power to help, and to cast down" (2 Chron. xxv. 8). We remember the great king of Babylon, and how God brought him down, so that he was with the beasts of the field. We are reminded, too, of the verse, "Where the word of a king is, there is power" (Eccl. viii. 4). The Lord is the Great King overruling all the earth, and when He speaks there is indeed power. The centurion, of whom we read in the days when the Lord Jesus walked this earth, said to Him, concerning the healing of his servant, "Speak the word only, and my servant shall be healed" (Matt. viii. 8). There was not only faith, but a knowledge of the mighty power of Christ, Who was God, yet manifest in the flesh. We also read in Luke ix. 43, "They were all amazed at the mighty power of God." Yet few believed on the Lord Jesus, though they saw the many mighty works and His marvellous power. It is the same now. God's power is seen in His manifold works. I do pray that many of my dear young readers, as well as others, may be brought to know the power of God in being saved by His mighty power, through the shed blood of the Lord Jesus. God's servant Paul, by the Holy Spirit, said, "I am not ashamed of the Gospel of Christ, for it is the power of God unto Salvation, *to every one that believeth*" (Rom. i. 16). Oh, that many may be a contrast to those who "err, not knowing the Scriptures, nor the power of God." May God graciously work, and save, and keep, by His Almighty power!

The power of God is seen, and felt, by those
Who are in Christ, saved from eternal woes.
The power of God in wrath will yet prevail,
And sinners will, with anguish, groan and wail.

The power of God is seen in all around,
God's goodness, too, to sinners doth abound;
He is the mighty God, Who rules on high,
Who gave His Son for helpless ones to die.

The power of God is seen, in that He gave
His well-beloved Son lost ones to save;
And by His power God doth all things control—
He saves, and makes the ruined sinner whole.

The power of God! We fail to understand
How all things were created by His hand.
He is the mighty God, and none can say
What doest Thou? He works His sovereign way.

The power of God, His majesty, and might,
Are seen in all His works, both day and night,
The wonders God hath wrought no tongue can tell,
Nor can we understand the woes of hell.

The power of God men fail to realize
Because they are not saved, and are not wise;
But God is still the mighty God Who wills,
And works His purpose too, 'mid all earth's ills.

The power of God brings sinners, lost and dead,
To trust in Christ, and in His blood once shed;
To know they are forgiven, and saved for aye,
Such *helpless* ones God will not send away.

"God hath spoken once; twice have I heard this; that
Power belongeth unto God." Ps. lxii. 11.

A MESSAGE TO YOUNG AND OLDER BELIEVERS TOO.

"LORD, LORD."

Several times the Lord Jesus solemnly mentions a wordy expressiveness, and *yet*:—oh, how sad is the thought!—It is possible to *talk*, and *yet* to be unsaved all the time. The gospel contains nothing to flatter a man before Salvation, and nothing to lull a believer afterwards. A dead sinner and a sleeping saint are both in perilous positions. One is in danger of hell fire, and the other of real and solemn loss at the Judgment Seat of Christ. And *by plain* words the Lord Jesus draws from false security, into which even a believer may fall. *Grace* must not be turned into lasciviousness (Jude 4): *grace teaches* us that we should live righteously (Titus ii. 11, 12). Matt. vii. 21 brings before us the one who speaks of the Lord, yet fails to do His will. The *repeated* "Lord" may indicate that he cries out in concern and seeks the Lord too late (cf. Luke viii. 24). But, probably, its primary emphasis is with regard to the man who punctuates his conversation with this precious Name, and who has fair and honied speeches, while there is a lack of devoted daily obedience. Verse 22 reveals the future. We hear a cry of alarm, but, as in Luke xiii. 25, the doors are not opened, and so it is in Matt. xxv. 11. The words are full of intensity, but the answer is decisive. Relationship will be claimed, yet falsely. What a mercy to *find out now*, even with anguish of heart, what our position really is, that we may know *His* welcome of anxious sinners, and *His* enabling of trustful saints.

Luke vi. 46 gives the other, *i.e.* the present, aspect, and is somewhat parallel with Matt. vii. 21. "Why call ye Me, Lord, Lord, and do not the things which I say?" The Lord was *very definite*. He did not, and does not, seek imitation-followers, and verbal disciples. *What is the reason* for calling Him Lord, if we mean to have *our own way*? How often a man utters the *Name* to relieve his mind, as it were, of the responsibility to obey. He thinks he has done a spiritual action, and is free to talk on other things. Not a few mistake loud profession for godliness, and feel they are alright if they *talk about* God, and utter words of prayer, and *seem* to be godly. But it is not saying! "Doing" has no value before a man is spiritually alive (cf. Heb. vi. 1), but living works (*i.e.* fruit) must be owned as the real evidence of life. Any one can say "Lord, Lord," but the use of the language without a corresponding discipleship increases sin. Oh, that our inference may not be silence (Rom. x. 9), but a holy determination, that, in the power of the Holy Spirit, life and lip shall bear one clear testimony. These words are *not* to discourage a young believer. God does not wish

you to live in doubt of salvation (Luke i. 77) or in fearfulness of Him. His perfect love casts out fear (1 John iv. 18). He has appointed that the life of His people should be happy confidence in Christ's lordship. That precious Saviour died, and rose, with this object (Rom. xiv. 9), and the Holy Spirit ever glorifies Him (John xvi. 14), showing this, and emancipating from the misery of "two masters" (Matt. vi. 24, Jas. i. 8).

THE BROAD WAY.

'Tis indeed solemn to see how attractive the broad way, which leadeth to destruction, appears to multitudes. The Lord Jesus said, "*Many there be which go in thereat*" (Matt. vii. 13). There are only *two* ways, and you, dear reader, are in one or the other. The *narrow* way is too narrow and difficult for the *many*. They are drawn by the pleasures which are in the broad way, though these are pleasures of sin, which are but for a season (Heb. xi. 25). Yet few are concerned as to where they are going, and what the end of this life will be! The *many* in the broad way are heedless, and do not wish to be reminded that there is an end to this life, and then there is the life hereafter. By nature all are in the way which leads to a terrible goal (Eph. ii. 3). But God, in wondrous mercy, has brought not a few to see their *need* of salvation from sin, and from destruction; and in His love and pity He has given them eternal life, through the precious blood of His beloved Son, and has taken them out of the broad way, and brought them into the narrow way, where there are pleasures for evermore! Do you wonder that such long for others to possess the peace and joy which God has given them (see Rom. v. 1, 11)? If only those in the broad way, with all its pleasures, could see the goal, what trembling there would be, and concern. If Satan himself is transformed into an angel of light (2 Cor. xi. 14), cannot he make sin to appear beautiful and attractive, and thereby lead on to further sin? If only the eyes of those in the broad way were opened, and they saw things as they really are, how miserable such would become. But, alas, Satan has so blinded their eyes, that they are ignorant as to what the end will be. The words are plain, "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. xiv. 12). Oh, that we could write with such earnestness that some, at least, who read these messages, might be brought, by the working of the Holy Spirit, to see the broad way in the light of Scripture—and the solemnity of eternity. There are pleasures—God's Word is clear as to this—but they are pleasures of *sin*! And the end—think of this, dear reader, and be concerned about the future, ere it is too late. God waits! He is wondrously merciful. The

Lord Jesus shed His blood for ungodly ones. If you behold and loathe yourself as such, there is a welcome to mercy, and the narrow way is open to those saved through His precious blood—the narrow way, with all its heavenly pleasures and eternal joys in Christ Jesus!

TALKS ABOUT PRESENT-DAY NEEDS.—3.

MEDITATIONS ON WHAT THE LORD IS.

HOW encouraging in these solemn days, and how heart-searching, is the knowledge that **THE LORD IS**, although many a foolish one hath said, even in his heart, that "there is no God" (Ps. xiv. 1). May we, dear fellow believers, praise God that he has led, and does so wonderfully lead us on in His truth. May we, as, by His grace, we consider what the *Lord is*, and what *He is to His redeemed people*, thankfully praise our Heavenly Father that in His love and mercy He has, not only saved us, but, that in His Holy Spirit's power, He has been pleased also to open up His written words and reveal Himself to His own. *The Lord is LIVING*, and He ever liveth to make intercession for His blood-bought people (Heb. vii. 25), and because He lives, we shall live also (John xiv. 19). What comfort there should be in such gracious words to those in Him, whom God hath so favoured. In Nah. i. 7 we read "**THE LORD IS GOOD**," and **HE IS GOOD TO ALL** (Ps. cxlv. 9), even to the unthankful. For He provides so bountifully for His creatures. Surely this should be remembered. But, alas, it is not. Oh that we, His people, may be such a contrast with the world, being *always thankful*. The same verse tells us that "**HE IS A STRONGHOLD IN THE DAY OF TROUBLE**." This brings to our mind Prov. xviii. 10, "**THE NAME OF THE LORD IS A STRONG TOWER**." What a safe and sure Hiding Place have all those that put their trust in the Lord. Furthermore, **HE IS GRACIOUS AND FULL OF COMPASSION** (Ps. cxlv. 8). It is because the Lord is gracious that we are saved by His grace, and His grace is always sufficient. Oh that we might always have hearts awakened to appreciate God's wonderful love more fully, and to understand more of all that He is. We should not be discouraged or faint-hearted if we were more acquainted with all that the Lord is, for our hearts would overflow with gratitude, and there would be no room for murmuring or complaining. It is in the absence of knowledge of what the Lord is, that Satan causes depression. For how can we be otherwise than praiseful with so many encouragements? Oh that God may give His people a deeper conception of all He is. Because the Lord is gracious, men wondered at the gracious words that proceeded out of His mouth. And surely the speech of those saved by grace should always be with grace (Col. iv. 6).

It is a wonderful privilege to be nigh to God in the precious blood of Christ, and how earnestly and restfully we should live knowing **THAT THE LORD IS NIGH** unto all them that call upon Him, to all that call upon Him in truth (Ps. cxlv. 18). We have **NOUGHT** to fear, though foes surround us. God is near (Ps. cxix. 150, 151). This should enable us to have a holy boldness amid all. Why should we, when difficulties are permitted, be downhearted? The Lord is near. He sees and knows all. Let us lift up our heart with our hands, and lift up our heads, too. Oh for grace to be a contrast in every way with those who know not the Lord, and have not the privileges we have in Christ. It is wondrous to be blessed with all spiritual blessings! If only there was spiritual meditation on what the Lord is, there would be overflowing love and devotion unto Him, in Whom we are so blest. Truly it is marvellous that those whom God has brought out of darkness into His marvellous light can say, "**THE LORD IS MY ROCK**" (Ps. xviii. 2, see Ps. xl. 1-3, Isa. xxvi. 4, margin). How fixed and firm God's people ought to be! Such are on **THE ROCK**, and can individually say, "**THE LORD IS MY ROCK**." What grief there ought to be at the slightest wavering, and how watchful we should be lest we by any uncertainty cause the name of the Lord to be blasphemed. In the verse we are considering, there are many "**MY'S**" — emphasizing what the Lord is to His people, in their happy consciousness of Him. This one verse is so full, that if our hearts are full of love to Him, Who so loved us, they will be stirred, and there will be a great rejoicing, and surely the result will lead to more restfulness amid all the changes and tests of these last days. If we know and experience God's presence with us, what need have we to fear? God is our **STRENGTH, OUR DELIVERER, OUR FORTRESS, OUR SALVATION, OUR HIGH TOWER**. Oh that we may be ashamed of our lack of confidence in Him, and our failing to make manifest what the Lord is to His people, even amid seeming great trials (1 Cor. x. 13). God never fails. Why should we fail to trust Him? We could write on at length on this subject, for there are so many encouragements in God's truth, that it is surprising that we are so soon *dis-couraged*. But we should like all to look just at *two or three* more passages. Ps. xxvii. 1—"THE LORD IS MY LIGHT AND MY SALVATION." Then what cause is there for fearing what man can do? Isa. li. 12 and 13 is very definite. Oh that we may have a holy fear of grieving God by mistrusting Him in any measure. If we walk in the light, all will be well (1 John i. 7). And now we may close with a verse that is so often taught to the little ones. But it is indeed precious to the oldest of God's people. If by *grace* we can say "**THE LORD IS MY SHEPHERD**," we can truthfully add, **I SHALL NOT WANT**—no, we shall not want any good thing (Ps. xxxiv. 10). Therefore

what lives ours should be, and all to the praise of the glory of His grace, Who is "All in All" to His people. Oh that we may **SHEW FORTH** His praises in our daily walk to His glory. Heb. xi. 6 should encourage continually.

NOTHING DOUBTING.

"And the Spirit bade me go with them *nothing doubting*" (Acts xi. 12).

"Jesus answered and said unto them, verily I say unto you, *If ye have faith and doubt not*" (Matt. xxi. 21).

"Let him ask in faith, *nothing wavering*" (James i. 6).

Nothing doubting God hath saved us, through the precious blood,

We are safe in Christ for ever, ever nigh to God :

Nothing doubting God hath spoken, every word is true, He will never fail nor falter, but His purpose do.

Nothing doubting God is righteous, He will not forget One whom He with blood has purchased : Why complain and fret ?

Nothing doubting, every promise, just as God hath willed, In His wondrous love and mercy, shall be all fulfilled,

Nothing doubting, God is living, and the heavens do rule, May we trust Him, wholly trust Him, though in sorrow's school :

Nothing doubting God can open iron gates and doors, He can work, and none can hinder, His own righteous laws.

Nothing doubting ! Faith can trust Him, e'en when sorely pressed,

Knowing that God's perfect wisdom worketh what is best :

Nothing doubting all the Scriptures tell of God's great love, And that He in grace, and mercy, overrules above.

Nothing doubting God hath blest us with eternal life,

We are quickened in Christ Jesus, saved from endless strife :

Nothing doubting God hath sent us, given His priceless word, That we may proclaim, to others, Christ our Risen Lord.

Nothing doubting God is faithful, perfect are His ways, We would trust and never waver, trust Him all our days,

Nothing doubting God the Spirit will our path direct, Working in, and for, and through us, more than we expect.

Nothing doubting faith can trust Him, trust what'er betide,—

Knowing that God's will is perfect,—and in Christ abide.

Nothing doubting God hath promised, we our Lord shall see, Faith can look beyond earth's trials, to eternity !

CHRIST ALL IN ALL.

The beginning of the work of grace:—"Chosen in Him before the foundation of the world" (Eph. i. 4).

The knowledge of grace commences thus—"The dead shall **HEAR** the voice of the SON of GOD, and they that hear shall live" (John v. 25).

The continuance is beautifully summed up in two verses which echo the language of John v.—"The life which I now live in the flesh, I live by the faith of **THE SON OF GOD**" (Gal. ii. 20), and "My sheep **HEAR** My voice" (John x. 27, cf. verses 3, 4, 14).

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—March, 1919.

Day	1 Kings	Acts	Learning	Explain
1	xxi. 15-29	xxi. 12-21	2 Kings ii. 19	
2	xxii. 1-14	xxi. 22-32	" 20	Acts xxi. 16
3	xxii. 15-28	xxi. 31-40	" 21	
4	xxii. 29-40	xxii. 1-8	" 22	
5	xxii. 41-53	xxii. 9-31	" iv. 38	
6	2 Kings i. 1-12	xxii. 22-30	" 39	
7	i. 13-18	xxiii. 1-10	" 40	
8	ii. 1-11	xxiii. 11-22	" 41	
9	ii. 12-25	xxiii. 23-35	" vi. 1	Acts xxiv. 26
10	iii. 1-13	xxiv. 1-9	" 2	
11	iii. 14-27	xxiv. 10-23	" 3	
12	iv. 1-7	xxiv. 24-xxv. 6	" 4	
13	iv. 8-17	xxv. 7-19	" 5	
14	iv. 18-30	xxv. 20-27	" 6	
15	iv. 31-44	xxvi. 1-10	" 7	
16	v. 1-10	xxvi. 11-20	" vii. 1	Acts xxvii. 25
17	v. 11-19	xxvi. 21-32	" 2	
18	v. 20-27	xxvii. 1-13	" 3	
19	vi. 1-7	xxvii. 13-26	" 4	
20	vi. 8-18	xxvii. 27-36	" 5	
21	vi. 19-33	xxvii. 37-44	" 6	
22	vii. 1-11	xxviii. 1-10	" 7	
23	vii. 12-20	xxviii. 11-20	" 8	Rom. i. 17, 18
24	viii. 1-15	xxviii. 21-31	" 9	
25	viii. 16-29	Rom. i. 1-10	" 10	
26	ix. 1-10	i. 11-19	" 11	
27	ix. 11-23	i. 20-32	" 12	
28	ix. 24-37	ii. 1-7	" 13	
29	x. 1-11	ii. 8-20	" 14	
30	x. 12-24	ii. 21-29	" 15	
31	x. 25-36	iii. 1-8	" 16	

The will of God is revealed in the words of God that the people of God may follow that will, in the enabling power of the Holy Spirit. Devotion to Christ will never encourage disobedience. Love is very earnest and intense.

NOTES ON SOME MEMORIZED VERSES.

If you have to dull your conscience in order to arrange "fellowship," it is not fellowship in the truth. It is better to be isolated? But if you are content with isolation, love to the brethren is at a low ebb, and there are many acts of obedience unto the Lord that need "fellowship" which pleases God. Moreover, laziness and eccentricity are Satan's attempt when one is largely alone. Seek to avoid both sins, by grace, in the Lord's power, even though you change your residence and lose many earthly advantages, comforts, opportunities. How small are all—compared with His will.

2 Kings ii. 19-22.

Every miracle illustrates the power of God, but is there not much other teaching as well? Is not Christ the Centre of miracles? Here we have a

people conscious of their need. So much depended on the well of a city. We hardly realize to-day in this country the emphasis on the wells of Isaac in Gen. xxvi., and on the water of Bethlehem. The stress on David's wanderings in the wilderness is more forcible when we notice in 1 Sam. xxix. 1 the natural pitching of camp by a fountain. Oh how often a man has many, many advantages, but there is something lacking, and more than "something." And the principle of this passage goes further. We have difficulties in our lives which seem to hang a millstone around us. Some problem undoes many blessings. The new cruse with salt—the salt of the covenant (Lev. ii. 13)—tells of the precious Lord Jesus. Elisha at once proposes this. Salt suggests a permanency, and affords, in some passages, a definite contrast with corrupting leaven. He can remove that which blights our witness, and can fill our lives with the joy of the wells of salvation. The word "cruse" is from the root which signifies "to prosper," and we call to mind Isa. liii. 10, lv. 11. He has never failed, nor will. Mark the result, "I have healed; there shall not be from thence any more death." Oh how wondrously God can change everything in our lives. "The waters were healed." Let us have faith: there are great possibilities in our trustful lives.

2 Kings ix. 38-41.

A dearth; and death as well (40). Everything seemed discouraging. It was at this juncture that the power of the Lord was quickly manifested. We must be brought to extremities if faith is to be more fully exercised. Observe, too, the importance of wisdom and godly discernment. The man who gathered wild gourds seems to have meant well and worked hard, yet there was trouble. If we bring everything of the vine of the earth into our gatherings or ministry, there must be danger indeed. Contrast the True Vine and the type in the fruit of the vine at the Lord's Supper. There is nothing poisonous in our precious Lord Jesus. Oh that we may value Him more and be concerned that we do not tolerate other ministries. In the midst of the eating the "death" was discovered (Matt. xxvi. 26), and then a picture of the Lord was afforded in the meal. At once Elisha knew what to suggest. How different from the leaven. This passage, with the meal and the vine (see also 42-44) helps so much as to the narrative of Matt. xxvi. by contrast: how often may we learn thus in the words of the Lord. Next we find the exercise of faith. Eating of the changed pottage was continued: unbelief would have hesitated. If we have a Word of God, there is no presumption in active confidence: faith which draws back is "natural," not spiritual. Trust which avoids the test of putting into action is unworthy. Oh for quiet and firm faith in our God! How important to dis-

tinguish faith, unbelief, presumption—by the test of God's own Word (not "feelings"), and *via a life* of closer communion with Himself (full of gracious feelings).

2 Kings vi. 1-7.

An encouragement (1), and its accompaniments. The extension of God's work (as distinct from a "change" to that which is not God's work but "religiously successful") is ever precious, yet full of problems. 2, Everyone was to share the effort: a delightful picture of fellowship. 3, One was rightly "bolder" than others: how privileged all were as a result. 5, "The iron (marg.) fell into the water": difficulties always come in the path of happy service: often the results of previous difficulties: "for it was borrowed." "The man of God" affords a contrast with the alarm of verse 5. 6, A different cutting down. If the beams picture the Lord's people (as the tabernacle boards), this wood would typify the humble Lord Jesus Who came into the world, and took wrath (cast into the water) for the undeserving ("borrowed"—"Saul": as the word is "asked" there may be also the thought of the transgressors for whom Christ intercedes in Isa. liii. 12: notice further, the lost one does not belong to the loser). The iron which would naturally sink has its place taken by the wood, which would not naturally sink, and the iron is delivered; so were we! Christ is everywhere in Scripture. Surely the rescued axe should have been earnestly used in building this house for the Lord's glory! So should we be used and useful.

2 Kings vii. 16.

Yet another miracle of mercy. The words of verse 2 suggest "doubt" (19). God can work by more means than the natural man anticipates. It is delightful to see that Elisha did not accomplish by himself this encouragement. The Lord employed His army (6, cf. 2 Sam. v. 24), and four leprous men! He is not limited. Five barley loaves were not too small for Christ. Are we willing to leave all in His hands? Cf. Gideon: strength made perfect in weakness. The attitude of 9 is important. Every blessing received is a trust, to be used for the Lord. 12, Unbelief is very clever in its reasoning, but quite wrong: it is reasonable if God is left out: it is unreasonable if God is real and exalted. Yet the king was spared, whereas the lord on whose hand the king leaned was killed: God is sovereign: we dare not dictate to Him. 16, "According to the Word of the Lord": why not have simple faith? It is easy to have faith afterwards, but we may not have the opportunity then.

Correspondence from any exercised before the Lord, ever welcome. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.7.

Messrs. Norman, Hopper & Co., Ltd., (Printers), 20, City Castle, Green Street, near Upton Park station. Phone 165 East Ham.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN. 17. 17

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April, 1919.
FREE.

A Magazine, by God's grace, emphasizing His love, His gospel, His power, and His will, that His people may be edified and helped to praise Him, and that poor guilty sinners may be drawn by mighty love, using humble means, to the glorious Saviour Who died for such!

EDITED BY
PERCY W. HEWARD.

"Then said I, Lo I come: in the volume of the book it is WRITTEN of Me, I delight to do Thy Will, O My God." Psa. xl. 7, 8, Heb. x. 7.

"Thus it is WRITTEN, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His Name." Luke xxiv. 46, 47.

"Had ye believed Moses, ye would have believed Me: for he WROTE of Me." John v. 46.

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.

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"I delivered unto you first of all, that which I also received, how that Christ died for our sins ACCORDING TO THE SCRIPTURES, and that He was buried, and that He rose again the third day ACCORDING TO THE SCRIPTURES." 1 Cor. xv. 3, 4.

"And beginning at Moses, and all the prophets, He expounded unto them in ALL THE SCRIPTURES the things concerning Himself." Luke xxiv. 27.

"And he said, Lord, I believe. And he worshipped Him." John ix. 38.

WORDS OF INTRODUCTION.

"NOT unto us, O Lord, not unto us, but unto Thy Name give glory" (Ps. cxv. 1). It is by grace that another issue goes forth, and oh that Christ may be exalted. Popular arrangements are not in accord with the mind of God, and we would not seek to please men. But if He is pleased with the service, it is well. The old-fashioned gospel of a completely secured salvation for undeserving sinners, through the merits of the Lord Jesus is ever precious, and we would exalt Him, and remind ourselves, and all His blood-bought people, of the solemn responsibilities attached to the knowledge of Him. It is a wondrous thing to be IN HIM, but what manner of persons ought His people to be in all holy conversation and godliness! And God giveth more grace for every greater need and emergency. The Word of God is living. The Spirit of God works within the redeemed! Why should we not live devotedly?

Heavenly Privileges on Earth.

How precious it is to believe
On Him Who for sinners hath died;
How precious God's grace to receive,
On love everlasting relied.
To know that He will not forsake,
To know His salvation for aye,
That God never makes a mistake,
That God will not cast us away.
How blest is the privilege of prayer—
That believers can speak with their God,
Can rest in His Fatherly care,
And enjoy full salvation by blood.
Can live with a hope in their heart,
Which earth's troubles can never destroy,
That with Christ they will soon have a part,
In unpeakably wonderful joy.
How bright is the promise now held
By a faith which the Lord hath bestowed,
So that doubtings and fears are dispelled,
As they press on the heavenly road.
A hope which the Spirit makes known,
That their Lord will come quickly again,
And His bountiful love shall be shown,
And in glory with Him they shall reign.

WORDS OF ENCOURAGEMENT.

**"Ye shall Live; and
ye shall Know
that I am the Lord."**

Ezek. xxxvii. 6 is deeply encouraging. We turn aside from appearances, and look to our gracious God for miracles of grace in the salvation of sinners and the building up of saints. Despondency is so degrading: we act as if God was unable (see Job xlii. 2). If we would walk worthily of Him, we must walk thankfully. Oh, how great is our privilege. When Israel shall LIVE, the Lord's Name, revealed to Moses in a fresh and wondrous fulness (Ex. vi. 3), shall be known. We think of the inspired parallel, "This is life eternal that (in order that) they might know Thee" (John xvii. 3). 1 John v. 20 contains a similar encouragement. Those who do not "live" can not "know:" but those who live by grace are expected, in mercy, to know! Oh how wondrous is the height. God is gracious.

"WE PREACH CHRIST CRUCIFIED."

1 Cor. i. 23.

DEAR BRETHREN IN CHRIST,

It is a precious privilege to have a *Saviour* of Whom we can tell, Who is worthy of the Name, altogether worthy. The Gospel of God is not to be classified in a study of "comparative religion:" it is not merely "better" than other creeds, it is God's own revelation of His one way of salvation, and stands unique. We dare not apologize for it: it needs no apology! We do not speak of it with bated breath, but, on the contrary, we are not ashamed of this Gospel. Its *sufficiency* is its added and accompanying glory. The fact that it belongs to God is the foundation for holy enthusiasm and fearlessness in its enjoyment and proclamation. "Things," "creeds," "systems"—these fail, and must fail. Religion is of no lasting power *until a man has experienced salvation*. Then pure religion has its place (Jas. i. 27). We do not declare historical events as such, but preach a Person Who has been crucified, and now is raised up. Compare the command: "Go, stand, and speak in the temple all the words of *This Life*." The resurrection is God's condemnation of man's condemnation of His beloved Son! How wondrous is its meaning,

"Christ Crucified" is the manifestation of the love of God in giving Him, and the display of the Holy Justice of God in appointing that the Sinless One should die, when He bare our sins. But it is also the unveiling of the bitter hatred of the human heart against the Perfect and Righteous One. "Christ Crucified" was an unpopular message in days gone by. The subtlety of Satan is seen in that he first persecutes, and then seeks to flatter

and corrupt. *The Pharisees built the tombs of the murdered prophets*, and apostles of Christ would now be rejected in buildings which, without authority, have their names. You may ask how we know this? The *teaching* of the apostles is rejected in these very structures unscripturally dedicated to them (see Luke xvi. 29-31). Satan has adopted "The Kingdom of Heaven"—professedly. The woman of "Christendom" has apparently accepted the fine flour of truth, to corrupt it, while nominally retaining it. "Christ Crucified" is now a widely-acknowledged Saviour, *in words*, and a wrongly-shaped cross dazzles in forbidden gold on the gaudy watch-chain of many of His professed followers. "Truth" has been embraced *verbally*, but it is hated *inwardly*. We would seek grace, beloved friends, and we speak *earnestly* to those who would count all things but loss for Christ—we would seek grace to preach Christ *Crucified*,—a world-rejected Saviour, despised and rejected of men, to this day. We cannot alter the Scripture-revelation of the Lord Jesus. He was crucified as One outcast, in the most *religious* city of the world, at the instigation of the *wisest* men, and under the authority of the mighty Roman power. And why? Men loved darkness rather than light. He exposed self-righteous hypocrisy and made known the *sinner's* need. The mercy that He declared cuts at the root of all human boasting, and the path by which He tests His people involves the glad renunciation of *self's* ideals and *worldly* theories. You cannot be in harmony with "the spirit of the age" if you are a disciple of Christ, and if the world realizes this, it will come to hate you, and often in *proportion* to your *likeness* unto Him! Will you dare to blot out John vii. 7? Will you remove John xv. 19, 20 from your Bible? These verses are God's truth, and accordingly we love to preach a Saviour Who was condemned because He set forth the heavenly character of His nature, work, and people, and witnessed "the good confession" before Pontius Pilate. We preach One Who was *quite out of harmony* with the world's system of success, and human exaltation, Who regarded its aims and arrangements as corrupt through and through. And if you would be a faithful follower of Him you must go forth *to Him*, and He is "outside" (Heb. xiii. 13). He is not honoured on earth. The world is His enemy (Jas. iv. 4). I do not mean that mental acceptance of *this* true teaching saves, but *denial* thereof makes a doubt if there is salvation at all. Christ is *not* the popularly-imagined Saviour, Whose Name can be glibly taken, and the ways of the world still be acknowledged. Listen to His own words, "Why call ye Me Lord, Lord, and do not the things which I say?" Luke vi. 46.

This is His own definite testimony. Does it appeal to you? Do you recognize the narrow

way? Salvation is *not* by character: there is free mercy in Christ to those who have—*nothing but guilt*. Nevertheless, salvation is proved afterwards by godly character. A full salvation is proclaimed and rightly so. Fruit is not before there is life: but life is not without fruit.

Many think that a verbal acceptance of *their own idea* of the Lord Jesus is "saving faith." And if we represent Him wrongly, we please Satan and cause unwitting hypocrites. But 'tis Christ *crucified* Whom we preach, and say to "sinners":—"If you feel your *wretchedness* before God so that you cry for Him, you will not be occupied with attempts to secure a man-made gospel which will allow you to keep your own way and the world's esteem. If hell yawns in front of you, and, with terror of soul, you recognise your wicked criminality before God, you will not desire to be saved on terms that permit you to retain your sins." We often emphasize that Christ welcomes the *needy*, and the *hopeless*, but many *think* they confess this state while an absence of powerful preaching as to the way Christ was utterly rejected, prevents a view of the real and utter need in which a sinner truly seeks a *crucified* Saviour—whatever this may bring as to separation from the world. Failure to set forth Christ *crucified* results in a profession of His Name by myriads who have neither part nor lot in this matter, and so they are *surprised* at the unworldliness expected from them (Gal. vi. 14). Not only so, through this mixed multitude, the people of God are brought to murmur at the pilgrim path (Num. xi. 4). Dear reader, is it not Scriptural to doubt your real concern as to eternity if you want Christ AND the world? Have you any real conception of the vastness of eternity? Have you any idea of the enormity of sin still charged to the world that rejected Him? Christ does not save His people to remain *in* their sins, but *from* their sins (Matt. i. 21). Is it possible that you do not believe in "Christ *crucified*," as set forth by the Holy Spirit, but in a theory of your own, and in your *own idea* of what He is? There are *many* false pictures of the Lord of glory as well as those which outwardly defile walls and windows. Oh that "Christ *crucified*" may be precious to us, as the Saviour Who emancipates from wrath, and therefore from the ruined world which is under wrath! We have no man-pleasing gospel, for that would displease God, and be *useless* to those dead in sins.

"Signs" and "wisdom":—Men sought these, and seek them to-day. But their eyes are blind to the true sign of His death and resurrection, and to the heavenly Wisdom which is so precious. Yet when, in mercy, we are brought to know *Him*, we can rejoice not only in His wondrous death, but in *Himself* raised from the dead. And what is He to His people now? To the unsaved, the apostle declared One Who had been *crucified*, and this was a savour of death unto death to those who

were perishing (2 Cor. ii. 15, 16). But to His own people there is a wondrous unveiling of what He is. The last the world saw of Him was on the cross. But to believers there was speedily the happy message, "Fear not ye: for I know that ye seek Jesus Which was crucified. He is not here, for He is risen, as He said" (Matt. xxviii. 6, 7). And the words, "*See the place* where the Lord lay" are soon followed by "There shall ye *see Him*" (Matt. xxviii. 6, 7). To them which are *called*, He is the Power of God (1 Cor. i. 24), a personal Power. He was crucified through weakness (2 Cor. xiii. 4), but He has been raised. And His people find fulness of grace in Him to meet all the emergencies of the rejection *into which His salvation brings them*. He is not a dream to such. He is the Power of God! But how can I know Him thus till I have seen Him as "Christ *crucified*"? A *risen* Lord belongs to those who belong to Him. And He is also the Wisdom of God, and thus they look at things from God's standpoint, and the wisdom of Greece and the power of Rome set aside by the apostle, with parallels to-day, are not the magnets which draw saints, but He Himself is the Attraction. Christ is the Centre of their gatherings and their lives. Earthly grandeur does not appeal to them. The skill of this age is quickly coming to nought. Is it *real* power which has *no might* except for a few moments? Is it *real* wisdom which ignores eternity, and spends its all on fleeting time? Surely the thoughts of man are vanity. The believer finds in Christ a new position, a new condition, a new standpoint, new wishes—for "if any one is in Christ, there is a new creation" (2 Cor. v. 17). "Blessed is the people that know the joyful sound" of this salvation. Well may they rejoice all the day (Psalm lxxxix. 15, 16), and, rejected with their Saviour and Lord, they are enabled to count His reproach greater riches than EGYPT'S treasures, while they look for a better country, that is an heavenly (Heb. xi. 16), for a kingdom which cannot be moved (Heb. xii. 28), and for a city to come, whose Builder and Maker is God (Heb. xi. 10, xiii. 14). Yea, they look for their Lord and He is their Joy, their All in All.

Yours in Him by free grace,

PERCY W. HEWARD.

SUGGESTIONS FOR PRAYER.

"While they are yet speaking I will hear."

1. For the Glory of God in the prayerful diligence and simplicity, and gratefulness, and worship of His people.
2. For the witness of His truth to sailors of various nations.
3. For some boys of Israel, and of the Gentiles, who seem so callous. "Can these bones live?"—"O Lord God, Thou knowest."
4. For blessing on these pages, and on reprints, and for a fuller circulation, if God will, with gratitude for what God has done.

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

THE CHILDREN'S COLUMNS.

KNOWING, OR NOT KNOWING?

HOW wonderful that those who were once far off, and enemies to God, should be brought, by God the Holy Spirit, through the poured-out blood, to *know* the Lord Jesus as their Saviour, Lord, and Friend!

It seems *impossible* that such should *know Him*. There are many who *know about* God, and *about* the work of the Lord Jesus on Calvary, for sinners. But how few really *know Him*, even the Lord of glory, Who came down to this earth to live and die for sinners! 'Tis encouraging to read the account of the man who was born blind, and whose eyes were opened by the Lord Jesus in John ix. Concerning the Lord Jesus the Pharisees said, "*We know that this man is a sinner.*" How dreadful thus to speak about Him, Whom they knew not, and who was God! What a contrast was the man whose eyes had been opened. He said "*One thing I know, that, whereas I was blind, now I see.*" (verses 24, 25). Oh that many may be brought to feel that they are spiritually blind, and to have spiritual eyesight, and to *know Him*, the Saviour of sinners. When we think of God's greatness, and His mighty power, it is so marvellous that He should, through the work of His beloved Son, and in Him, bring ruined sinners to *know Him*. How precious are the words of the Lord Jesus, "*That they might know Thee, and Jesus Christ, Whom Thou hast sent*" (John xvii. 3). Those saved, and made nigh to God in the precious blood, can only *know Him* through the Lord Jesus, Who was God, yet manifest in the flesh (John xiv. 6). It is wonderful to know that He, Who was God, deigned to come and die for guilty hell-deserving sinners.

God's servant Job, who was so tried, said, "*I know that my Redeemer liveth*" (Job xix. 25). The psalmist said, "*O continue Thy lovingkindness unto them that know Thee*" (Ps. xxxvi. 10). Another servant of God said, "*I know, O Lord, that Thy judgments are right*" (Ps. cxix. 75). Then I should like you also to have further knowledge which Job had, who said concerning God, "*I know that Thou canst do everything.*" Those who are brought, in mercy, to *know* the Lord Jesus as their own Saviour, *know* somewhat of God's mighty power. Oh that not a few dear young readers, and others as well, may thus be blest in Him, the Saviour of sinners. But, sad to say, there are so many, among all classes and ages, who *know not the Lord*. Such will have a sad end, as we read in 2 Thess. i. 8. See how Pharaoh spoke in Exod. v. 2:—"Who is the Lord, that I should obey His voice? . . . *I know not the Lord.*" How dreadful to say this. Yet there are many now who are like Pharaoh. Listen to the words spoken concerning Israel, "*They know not Me,*

saith the Lord" (Jer. ix. 3). To begin with, no one knows God, till He in mercy, in His beloved Son, through His finished work on Calvary, by the Holy Spirit, reveals Himself! It is a wonderful privilege to *know God*. But oh how many there are who *know not* the Lord, and they *know not* His way, nor His judgments (Jer. v. 4). If they did, they would be afraid and tremble, for God is terribly great. The unsaved *know not* the way of peace, and they have not "peace with God" like those saved by grace (see Isa. lix. 8, Rom. v. 1). And "*they know not to do right*" (Amos iii. 10). See the words of the Lord Jesus in John xv. 21 "*Because they know not Him That sent Me.*"

How terrible *not to know God*. But how blessed to *know Him*, in His beloved Son. Yet how few are enjoying this privilege. I wonder how many of you, dear young readers, are among those who *know the Lord*, and how many there are who *know Him not*! Oh that God may work, by His Spirit, and bring many more really to *know Him*, to *know* the Mighty God!

Knowing, or not knowing, through the precious blood Sinners are forgiven, and made nigh to God?

Knowing, or not knowing Jesus Christ Who died?—
"Twas for ruined sinners He was crucified.

Knowing, or not knowing, how that all is well
With those in Christ Jesus, saved from death and hell?
Knowing, or not knowing, peace by blood was made
By the Lord of glory, sins on Him were laid?

Knowing, or not knowing, God is just and good?—
Yet His tender mercies are not understood,
Knowing, or not knowing, God will keep His word,
Give to saved, and unsaved, just their own reward?

Knowing, or not knowing, God His truth reveals,
And He works His purpose, 'mid all human ills?
Knowing, or not knowing, God in Christ did choose?—
Those who are forgiven He will never lose!

Knowing, or not knowing, God will never fail?—
Those who trust His mercy will in Christ prevail!
Knowing, or not knowing, God so loved He gave
Gave His Son a Ransom, all His own to save?

Knowing, or not knowing, that the Scripture saith
There is for the wicked, judgment after death?
Knowing, or not knowing, those who now are saved
Once were lost and helpless, and by sin enslaved?

Knowing, or not knowing, in a world like this
Those in Christ forgiven will have endless bliss?
Knowing, or not knowing, God still waits in grace;
Now to save the helpless, out from Adam's race?

It is a delightful thing to have and know a Saviour worthy of the Name, and a Revelation worthy of the Name: to love the words written concerning Him Who was the Living Word. Oh that our hearts may value Scripture, and our lives be arranged as to time, and our tongues use knowledge aright (Prov. xv. 2).

"IF THE LORD WILL."—Meetings for pondering of God's Truth, with earnest humiliation and praise before Him, during the holidays, Friday 18th and Monday 21st, 8 and 6 o'clock. Will not many gather? Especially we would invite those who are *exercised* before the Lord, and who long for one-mindedness to His glory, and who *live at a distance*, and have felt unable to come to usual gatherings. Further particulars gladly sent. 61, Upton Lane, Forest Gate, London, E. 7.

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

PUTTING THINGS RIGHT.

IT is deeply solemn to know what we *were* (Eph. ii. 3). Being only evil continually, and never pleasing God (Rom. viii. 8), we deserved, even as any now in hell, His holy and eternal wrath. "Merits" we had none: only demerits. And it was impossible for us to put things right. If we had turned entirely from many sins, we should still, at our best, have *added* to the number of our sins! At the end of a year's repentance, we should have had a greater total of sins than at its beginning! And if we *could* have made ourselves clean and perfect, at the end of the year there would have become *no less* sins, for we should have had nothing over from our duty! How precious on such a dark background is the glorious gospel of the GRACE of God. Christ's work completely blots out sin, and gives a complete righteousness, so that the believer is not only pardoned but accepted, not only cleansed from certain actions but seen as perfectly upright in all the merits of the Lord Jesus. What manner of persons believers ought to be!

But though in our natural condition we did nothing to put right our sinfulness and rebellion, and though *since* we have been saved, we rejoice that, in one glorious sense, *all has been put right*, and we cannot add to the absolute work of the Lord Jesus; yet, in another way, it is our privilege and responsibility to seek to act now as those who own the mighty change, and who would change the evil record of the sad days gone by. Forgiven *much*, we should love *much*. And if our hearts say that the time past may suffice us to have wrought the will of the Gentiles (1 Pet. iv. 3), shall we not be intensely earnest to "redeem the time" which is now granted to us? Should we not ask God to bestow a *parallel* with Joel ii. 25—"I will restore to you the years that the locusts have eaten!" Thus, with Hezekiah, we would go softly all our days, showing the humility of a trustful believer, and adorning God's doctrine, and delighted to be trophies of grace in whom God shows what He rejoices to do against *all* likelihoods, and beyond *all* possibilities (Eph. ii. 7, 1 Tim. i. 16). Our natural ruin affords a background for our spiritual blessing, that we may encourage other heart-broken guilty ones to seek the Lord while He may be found, with the assurance of an *abundant* pardon (Isa. lv. 7).

But there are further solemn considerations. Moses and David had far-reaching "howbeits" to sin, and the "man of God" of 1 Kings xiii. lost his physical life for a "little act," as most would say. We *cannot*, in one sense, "make up" for lost time: we cannot undo the failures which have marred our life, *ever since we believed*. We would

confess them: we would seek grace for future victory, but we cannot *undo*. Let not Satan turn sorrow into a remorse which adds to the failure, but let there be deep concern that we may please God at once and henceforth; and, it may be, that, though the empty place remains in the panorama, He will give a peculiar beauty to that part which we are now painting, and prevent others being hindered by the omissions of the canvas, and blots of the past, by directing them to the graciousness of that which is enabled "to-day." He is sufficient for these things!

And, moreover, we should be deeply concerned to put things right with others, when we have grieved God. The restoration of Lev. vi. 5 did not make atonement, but it was a necessary part of worship, and an evidence of the realization of atonement. So is it in Matt. v. 24. If we put things wrong by a hasty word or by our laziness, or by our listening to evil, or whatever it may be, we should seek, by grace, and in the power of the Holy Spirit, to put things right. It is here that we all fail. It is so easy to avoid this difficulty. It is so much more enjoyable, naturally, to seek to put other people right than our own affairs, but God has graciously given us this privilege, and it will be rewarded. If you have made mischief, seek to undo it: if you have hindered a fellow believer, be prayerfully earnest to help. The time is fast going by. Use it for the Lord! Be humble enough to put His glory first. It is dangerous to lose the opportunity, and it is so ungrateful. The Judgment Seat of Christ is very real.

TALKS ABOUT PRESENT-DAY NEEDS.—4.

WALKING WITH GOD.

IT is a wonderful privilege to be able to *walk with God*, through His beloved Son. But, alas, how few realize their high and holy calling. We have all failed to *walk with God* as we should. We marvel at the record of how Enoch *walked with God*, and that for three hundred years. Nor was it in an easy time, nor in an easy place. Yet God's mighty love and power were sufficient. If only we had more faith, and were willing for the strain, God would enable. He is the Same now as ever. We are apt to say, "Ah, but the times were easier." Rather let us remember everything was leading up to the days of Noah, when wickedness was so great that God said it repented Him that He had made man, and it grieved Him at His heart (Gen. vi. 6). It was God's grace which enabled, and circumstances could not hinder Enoch *walking with God* continually amid all the strain and all the responsibilities of home life. And he *had* the witness that He pleased God (Heb. xi. 5). What a life to live, *aye*, and to continue for three hundred years. Surely such a record should encourage and

spur us on to seek to walk with God. It is a glorious privilege, and yet we fail to appreciate His love. If only we walked with God, how we should see things from His standpoint, and what hatred there would be of sin, and all that would draw away from Him. Oh that God's dear people would enter more fully into the blessedness of walking habitually with Him, in home, business and assembly life. What a witness there would be for Him, our quickly coming Lord and Saviour. It is not impossible, though the times are trying. Surely all that surrounds us calls for a close walk with God. The world then, with all its attractiveness, would have no compelling attraction. For, walking with God, how could His people be worldly? What homes there would be if the parents walked with God! The words of Luke i. 6 are encouraging to parents, "And they were both righteous before God, walking in all the commandments of the Lord, blameless." What a testimony, and this was in the home. It would seem, too, that Timothy's mother and grandmother were those who walked with God, for they were women of faith, and trained Timothy from babyhood to love the Scriptures and to know them (2 Tim. i. 5, iii. 15). We see here the influence of a godly home. They possessed unfeigned faith, and God's servant Paul said that Timothy was like them!

We fail to realize the influence of godliness and walking with God. In Amos iii. 3 the question is asked, "Can two walk together except they be agreed—except they have met?" It is because "Mercy and truth are met together, righteousness and peace have kissed each other" (Ps. lxxxv. 10) that we can walk with God in His beloved Son by Whose stripes we are healed. Oh that we may value our privileges in Him more fully, and walk as those born from above and indwelt by the Spirit. Noah also, we read, walked with God. He was just and perfect in his generations (Gen. vi. 8, 9) amid all the wickedness. Thus God can enable, though surroundings are sad. It is God's presence and power which will keep. Oh that He may, in these perilous times, raise up those who will delight to walk with Him, though it may mean separation from those whom we love in the flesh. God must be first and very real to those who would thus seek to honour and exalt Him. It is not what we give up to walk with Him in our beloved Lord which should occupy us, but what we receive from Him!

To be able to walk with God in the daily life is beyond all human expression. Only those who thus live by God's grace can understand, and that only in measure, what it really means to walk in fellowship with God.

It seems too wonderful to be realized! Yet God can thus enable, and oh what a life to God's glory this brings, also of usefulness for Him in these last days. Those who, by grace, thus walk will do so

in wisdom, and walk worthy of the high calling, and in lowliness, and in love,—such will walk spiritually, and hate even the garments spotted by the flesh (Jude 23). Oh to thus walk holily and in the light with Him, and the precious blood will cleanse from all sin, as we live and walk before and with Him in the power of the Holy Spirit. May God for His own glory incline and enable us now (1 John i. 7, Col. ii. 6).

HAVING NO HOPE.

IT is easy to imagine all is well, and that God, Who is good to all, and Whose tender mercies are over all His works, will not punish the sinner. But God is so righteous, He cannot deny Himself or turn from what He has justly written. If only this could be impressed on the minds of those who hope, with a false hope, that all will be well, how many would tremble at the terrible, and yet righteous wrath of God Almighty. Some say, when warned about eternal realities, that they will take "their chance." How dreadful to be content to go on *not knowing* what will be hereafter. Others, like those of old, say "Peace, peace; when there is no peace" (Jer. vi. 14). God plainly declares "There is no peace to the wicked" (Isa. lvii. 21). It is easy for many to say this or that, but what does God reveal in His word, which will never pass away? The statement as to the future is definitely written that after death there is the judgment (Heb. ix. 27). Yet this, like so much of God's truth, is denied, and not believed by many, who would be startled to be called atheists. Satan has blinded the eyes of man.

Then there are those who even dare to say, in their ignorance, that there is no God (Ps. xiv. 1). But this does not do away with the glorious fact that God is (Heb. xi. 6), and that He ever was, and will be. The natural man cannot understand the wonders of God. His ways are past finding out. That which is known of God is revealed. None, by searching, can find out God's glory. If only His terrible greatness was understood, how men would tremble and fear before Him. Oh that God in His love and mercy may cause many, by His Holy Spirit, to see that if still dead in sins, they are without God in the world, *having no hope*.

If this was once realized, many would be concerned. But Satan gives a false hope, and thus not a few are still *hoping* all will be well—even in the next life. How terrible to believe what frail men say, and to deny the truth of God. Oh that you, dear reader, if without hope, may see this, and be concerned and troubled, till you are brought by God the Holy Spirit to trust in the finished work of Christ, Who, in wondrous love, gave His life a Ransom for many. Oh that the words "*having no hope, and without God in the world*" (Eph. ii. 12) may ring in the ears of not a few who read this message, and give them no rest until they are in Him, the Saviour of sinners!

I WANT TO GO AND SEE HIM.

"When He shall appear, we shall be like Him, for we shall see Him as He is" (1 John iii. 2).

"Surely I come quickly, Amen. Even so, come Lord Jesus" (Rev. xxii. 20).

I want to go and see Him, my precious, precious Lord,
Where I shall never murmur, be free from sin's discord;
I want to go and see Him, and in His praise unite,
To hear Him say I'm worthy to walk with Him in white.

I want to go and see Him, my soul for Him is moved,
I rest in Christ my Saviour, in Him I stand approved,
I want to go and see Him, my Lord will quickly come
To take His waiting people to their eternal home.

I want to go and see Him, the One Who died for me,
And in His glorious presence His lovely face to see.
I want to go and see Him, the glories of "That Day"
Are often now before me, to spur me on my way.

I want to go and see Him, and, as I watch and wait,
May I, by godly living, all sin abhor and hate,
I want to go and see Him, and like my Lord to be,
And in His conscious presence to live eternally.

I want to go and see Him, my heart for Him is stirred,
And in my onward progress I would not be deterred.
I want to go and see Him, and with Him ever stay,
He said He would be coming, at the appointed day.

I want to go and see Him, yet, while a pilgrim here
I would be ever holy, and walk in filial fear.

I want to go and see Him Whom angel hosts adore,
To worship, serve and praise Him—to praise Him evermore

I want to go and see Him, my heart to Him is drawn,
I love His blest appearing, and glory soon to dawn,
I want to go and see Him, and in the Spirit pray,—
Come, even so, Lord Jesus, and bring that glorious day.

I want to go and see Him, at the appointed time,
When saints shall all be gathered from every land and clime,
I want to go and see Him, in Whom I am complete,
There to behold His glory, when He "His own" will greet!

The above lines were suggested at an address on Gen xlv. 19-28, when the words were impressed, "We want to go and see Him, our beloved Lord, a Greater than Joseph!"

EPHESIANS v. 14.

"Awake thou that sleepest" is God's own call to believers. It is possible to be alive, and yet asleep, and thus unconscious as to the sphere in which one really is found. How sad to be at rest in the world, and in the world's night (1 Thess. v. 7, 8). The Lord's words as to continued work are full of meaning (John ix. 4). But to awake and still remain lying down is dangerous. It is easy to go to sleep again. The one half aroused in Song of Songs (iii. 1, v. 2) failed. "I will rise now." Let there be this decisiveness. Stand up from among the dead! Let there be separation unto the Lord. Then shall there be the precious result, "Christ shall give thee light." "I cannot see this," says one, when a portion of painful truth is lovingly impressed. Nay, stand up from among the dead, dear friend. God is graciously working in due order. You need a right standpoint. Ah, we all need this more, and then His precious light and instruction will be granted. "With Thee is the fountain of life: in Thy light shall we see light!"

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—April, 1919.

Day	2 Kings	Romans	Learning	Explain
1	xi. 1-12	iii. 9-20	2 Kings xii. 1	Rom. iii. 25
2	xi. 13-21	iii. 21-31	" 2	
3	xii. 1-10	iv. 1-12	" 3	
4	xii. 11-21	iv. 13-22	" 4	
5	xiii. 1-9	iv. 23-v. 11	" 5	
6	xiii. 10-21	v. 12-21	" 6	Rom. vii.*
7	xiii. 22-xiv. 7	vi. 1-12	" 7	
8	xiv. 8-20	vi. 13-23	" 8	
9	xiv. 21-23	vii. 1-11	" 9	
10	xv. 1-12	vii. 12-25	" 10	
11	xv. 13-26	viii. 1-11	" 11	
12	xv. 27-38	viii. 12-22	" 12	
13	xvi. 1-14	viii. 23-32	" 13	Rom. x. 4
14	xvi. 15-20	viii. 33-39	" 14	
15	xvii. 1-8	ix. 1-8	" 15	
16	xvii. 9-18	ix. 9-20	2 Kings xvii. 6	
17	xvii. 19-27	ix. 21-29	" 7	
18	xvii. 28-41	ix. 30-x. 5	" 8	
19	xviii. 1-8	x. 6-17	" 9	
20	xviii. 9-25	x. 18-xi. 6	Rom. x. 1, 2	Rom. xiii. 8
21	xviii. 26-37	xi. 7-18	" 3	
22	xix. 1-13	xi. 19-27	" 4	
23	xix. 14-24	xi. 28-36	" 5	
24	xix. 25-37	xii. 1-8	" 6	
25	xx. 1-11	xii. 9-21	" 7	
26	xx. 12-21	xiii. 1-9	" 8	
27	xxi. 1-16	xiii. 10-xiv. 9	" 9	
28	xxi. 17-2	xiv. 10-23	" 10	
29	xxii. 1-11	xv. 1-9	" 11	
30	xxii. 12-20	xv. 10-19	" 12, 13	

* A booklet on Rom. vii. and viii. will be gladly sent.

NOTES ON SOME MEMORIZED VERSES.

2 Kings xii. 1-5.

There are many encouragements, and discouragements, in God's record of history. The preservation of infant Joash in the house of the Lord beautifully shows His gracious care for David's line, and typifies the keeping of Jerusalem's true King till the seventh thousand years (note 2 Kings xi. 3, 21). It is a mercy to realize God has His "Hitherto shalt thou come"; transgressors will come to the full, as the iniquity of the Amorites, but God, Who interrupted *then* will interfere again. Precious interference! The limitation of verse 2 is sad: it shows, however, the power of godly influence, yet also sets forth the lack of *depth* in Joash (2 Chron. xxiv. 17, 18). How easy it is to give way: would *you* be as firm as you think you are, if *alone*? Oh for humble crying unto God for a deep work of grace, and steadfastness always. 3, May not *this* "limitation" have helped the future afterwards? So 2 Chron. xxiv. 3, first part. It was beautifully fitting that the one who had been

preserved in the Lord's house should contemplate its repair: how solemn was the need for such repair. The money was not only the money of dedicated things, and including ransom and redemption, but also of further heart-willingness to give, remembering the special purpose (2 Cor. ix. 7). Every priest was to be an enthusiast for this work (5) Every breach was to be repaired when "found." Shall we not be likeminded?

2 Kings xii. 6-15.

Joash was now 30, the time when Levites of old entered upon their public work: an age linked with Joseph, and David, and the earthly ministry of the Lord Jesus. The king was concerned at delay (2 Chron. xxiv. 5). Oh for love's promptness (note 2 Chron. xxix. 3). 2 Cor. ix. shows how easy it is to become slack in giving: 1 Cor. xvi. 1, 2 hints the same. Let us seek a godly habit of giving and doing. Act at once (Ps. cxix. 60). Joash was concerned, and, on this occasion, encouraged Jehoiada (7). Happy are we if we can refresh those who have been a blessing to us. Apparently verse 8 suggests an alteration. Instead of the priests receiving, and using, there was to be a general enthusiastic collection, and special workmen were now to be appointed for this service. The thought is helpful. There is such a danger in waiting till someone commences: that which is everyone's work comes to be no one's. But we must beware of the sin of human expedients. Seek God's face and guidance in everything. The box was at the door, as one went in. To appear before the Lord empty, after receiving His grace, is a mistake (Ex. xxiv. 20, Ps. xcv. 2).^{*} How important that saints assembled for worship should give unto the Lord something of the glory due to His Name. Moreover the Divine principle of 1 Cor. xvi. 2 is illustrated; impulsive giving after emotion in a meeting, or because others give is not satisfactory: rather "as one cometh into the house of the Lord." Come prepared. 10, Godly order, as in 2 Cor. ix. 21: yet verse 15 also is refreshing! Oversight needed, even when workmen were earnest: never reject this: we little know how easy it is to be "a little careless." 13, A reminder of the incompleteness, compared with the glory in the days of Solomon. The repairing was first and necessary: these additions were beautiful when possible. 15, Oh that we may deal faithfully in all things including the Lord's spiritual stewardship of truth, but not forgetting money. 16, The priests were not overlooked: to rob one part of the Lord's appointment for another is a grievous mistake. To give up one portion of the Lord's will and work for another is *not spiritual self-denial*.

2 Kings xvii. 6-9.

It is well to remember the solemn history. Oh

^{*} Let not one part of giving, viz: praise, be used to hinder gifts of money and time. Bring all!

that our hearts may be stirred. Sin brings death as Eden, the flood, and Sodom, aye and Calvary all set forth. Sin brings separation, as Isa. lix. 2 reveals. And both are linked in a real and eternal judgment. Yet sinners do not fear. Observe how sin introduces something instead of the will of God:—"Had feared other gods." We cannot serve God and mammon. Verse 9 indicates the consciousness of man as to many sins, at least for a time (Eph. iv. 19, 1 Tim. iv. 2). Have we not seen many attempts to cover up iniquity? Oh for a godly willingness to remember God sees all. Oh that our secret life may be as spiritual as that which is more visible and public (Matt. vi. 6). "In all their cities": enthusiasm for evil may put us to shame. Let us be zealous for God's truth. Even the tower of the watchmen, where only a few were found, had its high place. Let us bring our spiritual obedience into every place and thing.

Rom. x. 1-13.

How many know the precious passage already. We observe that stress on God's election in chapter ix., leads to intense prayer (x. 1) and preaching (x. 14, 15). This is God's own teaching and order. The nature of prayer is beautifully set forth:—Desire—of the heart—a sense of need—to God! Zeal for God is not enough, nor is apparent honesty (John xvi. 2, Acts xxvi. 9): the idolizing of sincerity and earnestness is a dangerous form of man-exaltation, but the inference is not insincerity. Because another is zealous in sin's ignorance, there is no reason why I should be cold in spiritual fellowship with the Lord, nor why I should urge him to be idle as if that were a true gain? Rather should I be deeply concerned to show right convictions, and to pray unto God for power that such sinners may be brought to His standpoint. Do not infer that all who do wrong are sincere.* For one Saul of Tarsus, there were many who said "This is the Heir; come let us kill Him." And ignorance is not justifiable: it is evil and results from evil. Why are we "honestly" mistaken? How often because we were very dishonestly indifferent to God's warning! Ignorance and non-submission. Christ, the Righteousness of God, Christ the Glorious End of Law. He has magnified law. 4, Into righteousness, a new sphere, beyond probation—wondrous approbation: all blessings are in Him. 5, Doing. 6, Not saying "Who shall do?" but saying (8) the work is done. (9), Precious thought, "It is finished." Faith is not a bare notion, but a living acknowledgement of an accomplished work. Righteousness and salvation together as in Isa. xlv. 21-23, xlv. 13, li. 8, etc.: heart and mouth united.

^{*} Distinguish ordinary zeal and Paul's "sincerity." Notice too, the word "them" is the true rendering of verse 1, alluding, largely, to those of Israel, &c., brought to believe, cf. ix. 32.

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THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN. 17. 17

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FREE.

"Having therefore obtained help of God," we continue, by His grace, declaring the gospel of His GRACE, and NOT human development, and when any are saved, by precious BLOOD, emphasizing the authority of THE WILL OF THE LORD, and His enabling to PLEASE Him, till He come!

EDITED BY
PERCY W. HEWARD.

"Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet." Matt. i. 22.

"He came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophetS (note 1 Cor. ii. 13), He shall be called a Nazarene." Matt. ii. 23.

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

"God is not a man that He should lie." Num. xxiii. 19.

"Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel

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Notes on some Memorized Verses.

shall stand, and I will do all My pleasure." Isa. xlv. 10. "None can stay His hand, or say unto Him, what doest Thou?" Dan. iv. 35.

"Thinkest thou that I cannot now pray to My Father, and He shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" Matt. xxvi. 53. 54.

"The Word of the Lord endureth for ever." 1 Pet. i. 25.

"Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chron. xx. 20.

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.

"There are so many kinds of voices in the world": how often the "multitude" is divided, and the words are true "Some say," "and others" (Matt. xvi. 14). But truth is truth, and we desire to keep humbly to the way of the Lord. Social reform will not save a soul, education will not quicken a dead sinner, philanthropy will not meet the need. The Gospel is the power of God unto salvation. "Eternal salvation" is not a dream: "everlasting punishment" is not a mere expression to frighten, it is a reality. And relation to Christ affects the whole future. In Him there is every security and blessing, for He bore judgment for those deserving judgment. The Gospel of the grace of God hides all pride from man: but it equally dismisses the fear which hath torment.

"Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me." (Matt xvi. 24.)

How blest it is to follow
The Lord with loving speed,
All boasting words are hollow,
His words our hearts would heed.
His precious will obeying,
Discipleship to own,
To fear the slightest straying,
And follow Him alone.
The path is very dreary,
Unless our Lord we love,
But then, though sometimes weary,
We rest in Him above.
We would not follow slowly,
Nor have our eyesight dim,
But kept, in mercy, lowly,
Would ever look on Him!

WORDS OF ENCOURAGEMENT.

**"My Sheep
Hear My
Voice."**

A very definite mark of the Lord's people is *attention to His voice*. In other words, if we would prove we are disciples we must listen to Him.

If we do not want His direction, if we do not recognize His call, are we showing discipleship? If we want to find others with whom we can walk and illustrate Mal. iii. 16 and 2 Tim. ii. 22, how shall we find them? Let us look for those who hear His voice, who delight in the Shepherd's commands. His voice is clear in Scripture, and the Holy Spirit causes us to know continually its loving *accent* (John xvi. 14, "*saith*" present tense Rev. ii. 7). "The voice of my Beloved" (Song ii. 8) should surely be the *glad* exclamation of His own. Scripture lays such stress on this hearing. 1 John iv. 5, 6 will explain. Let us take heed what and how we hear. It is so easy to have our natural wishes, and to put our "temperaments" in prominence, but His will is authoritative. Oh that we may be *glad* to put aside our wishes, *glad* to rejoice in His wishes, *glad* that men should know us by this mark—even by attention to His voice. The voice of strangers may be enticing, but let us not consent. His mouth is most sweet (Song v. 16), and to His people the words of John ii. 5 should have a living force, "Whatsoever He saith unto you, do it." Are we too busy to hear His voice, too energetic in "our work" to please Him, too devoted to our own plan to be willing for His? Oh that it may not be so. Let men scorn, if, alas, they will; let the voice of the Lord awaken our love and obedience, so that He may say of us "My sheep hear My voice, and I know them, and they follow Me."

THE PRACTICAL CHARACTER OF SCRIPTURE.

DEAR BRETHREN IN CHRIST,

The standpoint of *God* is so different from that of *man*. Man is one-sided, and even dares to use truth in an untruthful way. "Right" things done in a wrong manner, and with a wrong object, are wrong, and "proportion" is more necessary than we are apt to think. Different proportions of the same chemical elements may change a food to a poison, or entirely alter the whole use (e.g.: *sugar, starch, alcohol*). Believers need to wait on God that they may be drawn away by the Holy Spirit from the *world's* standpoint, in the mighty constraining of the Lord's mighty love. Some say, "Deeds, not creeds, are important." Others are more concerned about *beliefs* than *actions*, but spirituality is devoted to the Lord in "attitude" which affects both, and is only realized in the gracious working of the Holy Spirit. It is not "doctrine" or "practice," but *the two* in appointed harmony. Truth is according to *godliness* (Tit. i.

1), and if any one wills to *do* the Lord's will he shall know of the *doctrine* (John vii. 17). *Faith* worketh by *love*, and if we hold the faith we shall express it by our lives. When the Holy Spirit emphasizes a godly home He refers, for example, to the relationship of "Christ and the Church" (Eph. v.), and the family is set forth as expressing the relationship of children of God. When He sets forth everyday humility, the condescension of Christ from His unlimited glory is wondrously explained (Phil. ii). In other words, the deepest topics of doctrine are introduced *through* practical exhortations and *vice versa*. We cannot separate the two without harm to the whole life. "Let him that stole steal no more" is a plain precept (Eph. iv. 28). Outward evident stealing may be repudiated "naturally," and yet this command be broken. All the Scripture is "spiritual" in its fulness. It is solemn to see the subtlety of Satan. Spiritual fulness does not deny "literality." The many applications of a principle do not excuse from the *simplest* obedience to the most evident meaning of a command. Because the words "This do with a view to My remembrance" involve the thoughts (a) keep in front the Lord himself, (b) ever seek a right object, (c) be full of thanksgiving,—they do not *therefore* excuse obedience as to the word "this," with regard to the literal character of the typical unleavened bread and fruit of the vine, obediently used, beloved friends. Let us humbly realize the primary thought of a passage and then apply the principle in parallel circumstances, even with Eph. iv. 28. Is not the man who unrighteously takes his employer's time for *professedly* spiritual conversation, bringing as it were the price of a dog into the house of Him Who hates robbery, for burnt offering (Isa. lxi. 8), and is it not a grievous sin to do evil that good may come? In like manner, the one who arrives late at his work, without authority and *personal* loss, is stealing; an error may be *forgiven* by the one against whom it is committed, in this case the employer, but any *hiding* or *excusing* of the theft of time is most serious. The context in Eph. iv. shows that even *laziness* is *stealing*. We owe to others the use of all powers which God has given. And, doubtless, there are many other thoughts of heart-searching fulness, not that we may become "anxious" lest we sin, but that we may seek grace to avoid sin more, and more, and more, each day.

As to the use of the "tongue" we all need so many practical words. "Let no *corrupt* communication proceed out of your mouth" (Eph. iv. 29). The word "corrupt" in this context seems to refer especially to food* (cf. Col iv. 6: "Seasoned with salt": the thought of feeding on words is common in the practical Book of Proverbs, e.g. x. 21). "Corrupt" food is unpleasant. Would you offer

* "The use of edifying," is, literally, "the building up of the need."

me putrefied meat if I came to your house? Would you give me mouldy bread? And will you offer me, in conversation, the corrupt words of indirect slander against another, or foolish talking and jesting (Eph. v. 4), and similar forms of putrefaction? Oh, let it not be, and may I be kept from offering you these poisons. Who would go to a house where bad "food" was placed in front of him? Let us avoid those who speak unrighteously and unspiritually. If they begin to talk only "a little" against others, let us lovingly remind them of Eph. iv. 29, and if they will not take heed, let us not degrade ourselves to become the partakers of that which is unwholesome. Our spiritual health is too important a matter.

If you and I forget the Lord's will in this way, we shall suffer from spiritual sickness. Many are surprised at their failures and weakness, but what do they eat in a spiritual sense? The fault often lies *here*. Let us be practical before the Lord. Let us be, at least, as careful respecting our heart-food as for that which nourishes our body. Let us avoid any enjoyment of the unholy and trifling language which we hear in daily work: let us seek victory over all "curiosity" which listens: and definitely refuse to be made sharers in the corrupt food of idle gossip. If one who bears the name of Christ *will* speak of Mr. A. and Mrs. B., and so forth, it is time for determined action. Let the smooth-speaking slanderer be made ashamed, let him (or her) have no audience and no countenance, if, by grace, we value the will of the Lord, and Christian fellowship on the lines of the Lord's will. Do not commit sin yourself because afraid of offending by a polite, yet firm, rejection of such talkativeness. Say "No" and *mean* it: loathe every form of *corruption*. A lack of godly devotedness in this matter has lowered the standard everywhere, and some are not conscious when and *how* they spread scandal and discord. Not sufficiently occupied with the Lord and His word, we have all found time and place for the devil, the slanderer (see Eph. iv. 27). Let us help one another to prompt spiritual repentance, if we belong to the Lord, and then let us not be proud of our insight, and our refusal to help this iniquity.

It is only by grace we are anything at all, and can please God in any way. The Holy Spirit never encourages pride. Those who are "led" are humble, and boastfulness of "being led" is a sad proof otherwise. If we walk with God we shall be spiritually minded enough to see our unworthiness, as Isaiah when he saw the King, and Job when he said "Now mine eye seeth Thee." Away from the Lord's presence we think highly of ourselves: in His presence we abhor ourselves, and our hearts say "Worthy is the Lamb," as we value the precious words "If we walk in the light as He is in the light, we have fellowship *one with another*, and the blood of Jesus Christ His Son *cleanseth* us

from all sin." The cleansing is needed *continually*, that we may remain in the light. Our holiest moments contain enough to condemn us, but the blood of Christ avails.

Yours in the Lord Jesus, all by grace,

PERCY W. HEWARD.

ARE YOU ABLE TO BEAR THE STRAIN OF PROSPERITY?

THIS thought has been on my mind, and I would suggest it to God's dear people, conscious of my own weakness, and longing that He may speak to writer and readers alike. "Trials" are often precious backgrounds for trust. The believer is enabled to feel that though the fig tree shall not blossom, yet he will rejoice in the Lord (Hab. iii. 17, 18). Faith flourishes in the dark. Problems suggest prayer. But what about encouragements? Only one out of ten cured lepers returned to give thanks, and another, blessed in like manner in Mark i. 40-45, changed obedience to disobedience as soon as he was healed. David's prosperity was the background for self's decision, both in 2 Samuel xi. and xxiv. Hezekiah faltered in the business of the princes of Babylon when they brought a present.

God has emphasized this danger. "When thou hast eaten and art full, then thou shalt bless the Lord thy God. . . Beware that thou forget not . . . lest when thou hast eaten . . . then thine heart be lifted up, and thou forget the Lord thy God" (Deut viii. 10-14). He has many wondrous things ready for His people as soon as they are ready for them. But can they be trusted with them? Is theirs the attitude of Ps. cxv. 1, with as much waiting for His counsel as when discouragements abound? If we have a refreshment—even in seeing some apparently blessed, *cf.* Jos. ix. 14—we are easily taken off our guard. It is easy to understand how "pride and fulness of bread" helped on Sodom's iniquity (Ezek. xvi. 49), but should not we, if we are children of God, trust Him for victory in this matter? We cannot be too concerned. We have a solemn sidelight on this in the narrative of 2 Cor. xii. 7. Paul was a deeply earnest believer, and often showed such definite humility, yet he felt the flesh in him and said "Lest I should be exalted above measure . . . there was given to me a thorn in the flesh." Can *you* bear the strain of prosperity? Or would Hos. xiii. 1 be illustrated. No good thing will God withhold from them that walk uprightly. But He alone can decide what is best. That which you want may not be good for you in your present condition! You may not be able to bear the strain of increased money or time or opportunities or outward blessings in His work. Possibly you would quickly become self-satisfied, and lose more than you gained. What is the advantage if the

Lord reduces your hours of business, and you indulge in rising late? What is the profit if He gives you "open doors" and you become less spiritual because less humble. Individually, and collectively, we need to be humbled before God that, in the power of the Holy Spirit, we may discern and resist temptations at the very outset, and use definitely and devotedly for Him (and not only *talk* about this) whatever He gives to us.

THE CHILDREN'S COLUMNS.

LOST—FOUND.

IT is blessed to tell of One Who came to seek and to save that which was lost (Luke xix. 10). But so few are aware of their lost condition, and until their eyes are opened by God the Holy Spirit they are not truly troubled, though in such a sad condition by nature. 'Tis like a little child wandering away from its home free from care until conscious that he, or she, is lost. Then what trouble is felt. We have all, at times, seen such a case:—a lost child in great grief. Oh that many may be brought by God the Holy Spirit to see and to know that they are lost spiritually in these perilous times, when even the young people, as well as those who are older, are very careless about the things of God. If only we could make the word "*lost*" to ring in the ears of those who are in this sad state, so that they might be troubled and deeply concerned, how thankful we should be. But, whether it is known or not, it is a solemn fact that all, without exception, are *lost*, and there is only One by Whom they can be found. In Luke xv. we have the parable of the lost sheep and how the Shepherd, the Good Shepherd, Who was the Lord Jesus, and Who gave His life for the sheep, went after it until He found it. Listen to the words "*I have found My sheep which was lost.*" It is no longer *lost*, but *found*, and there is joy and rejoicing (verses 4-6). Later on in this chapter we read about the younger son who left his father's home and went into a far country, and stayed there until he began to be in want:—a picture of the way in which God, by His Spirit, works in those who are lost, and then it is they feel the burden of sin, and seek His mercy. Concerning this younger one, the father said, when he was brought back, "*This my son was dead and is alive again: he was lost and is found.*" The words are repeated (see verses 24, 32). How terrible to be lost and not to know it. We often read in the earlier Scriptures about the lost sheep, referring to Israel. God said, in Jer. 1. 6, "*My people have been lost sheep.*" We are told in Deut. xxxii. 10, where God found the nation of Israel, "*He found them in a desert land, and in a waste howling wilderness.*" This brings to mind what the psalmist says in Ps. xl. 2, as to where he was found and how wonderfully God brought him up out of such an horrible

pit. Oh sin is dreadful, and the place of the sinner is also terrible. Only a few are aware of how miserably they are living, and where, if still lost. Whenever God in mercy works and opens the eyes, sinners are troubled.

If any are sinking in the water, and they know that they may be lost as to the body, how anxious are such and ready to catch at anything which would hold them up. What earnestness is manifest. Yet concerning the soul, which will never cease to exist, there is very little thought. The child that is lost for a time is happy when "*found*" and with its parents at home. How much happier are sinners when they are "*found*" by the One Who came to seek and to save that which was lost. Do you wonder, my dear young reader, that those who were once *lost*, and *have been found*, and are now happy in knowing that they will never be lost again, but be for ever with their loving Saviour, are praying for you, and long for you to be among those who have been found? Oh what rejoicing there is when a sinner is saved. I wonder if *you are still lost*, and careless about your sad state, or whether *you have been found*, and are now rejoicing in Him the Saviour of sinners? I feel that I ought to bring the solemn words of 2 Cor iv. 3 before you, "*If our Gospel be hid, it is hid to them that are lost.*" Oh that in mercy, through the shed blood of the Lord Jesus, many who read these lines may be among the found ones, who will never be sent away, but be with Christ for ever.

Lost by nature, far from God—found by grace alone,
Brought to see their lost estate, and their sins to own,—
"Lost ones" are, through precious blood, now in Christ for-
given,
Made by God, the Lord on high, sons and heirs of heaven.

Lost, and ruined by the fall,—found by sovereign grace,
Brought from darkness into light, out from Adam's race,
Through the merits of God's Son, "lost ones" are received,
Trusting now in Jesus Christ, for evil grieved.

Lost, and far from God on high—found and now brought
nigh,
Brought to trust in God alone, and to look on high.
Wondrous mercy, full and free, to the dead and lost,
'Twas for such Christ shed His blood, oh, how great the cost.

Lost, but in God's wondrous love, found when far away,
Brought to see their need of Him, and His words obey,
Through the work of God the Son, Who on Calvary died,
For the helpless, lost and dead, Christ was crucified.

Lost, and yet not found, are some, still far off from God,
Heedless of their lost estate, of the precious blood,
Ever going on in sin, heedless of that day
When the dead and lost will be sent from God away.

Lost and always doing ill—found, and in God's sight;
Great the difference, when beheld in His wondrous light,
Through the work of Christ the Lord, saved ones are now
blest,
In Himself they now abide, finding joy and rest.

"Lost" are you, and unconcerned, or in mercy "*found*"?
Where sin reigned, has God in love made His grace abound?
Oh that God may work and bring out from Adam's race
Many lost ones, now to trust in His marvellous grace!

A WORD WITH YOUNG BELIEVERS, AND OLDER ONES TOO.

ARE YOU RELIABLE?

WE do not like to be "doubted." It is true that we would humbly acknowledge ourselves unworthy, and unfaithful *in relation to the Lord*. We have so often contrasted ourselves with Him, and seen His unchanging love, and our shortcomings even when most encouraged. *When we walk in the light, the blood must keep on cleansing* (1 John i. 7). But with regard to others, though we do not want them to look to us instead of to Him, though we would write "If the Lord will" in the warp and woof of our life, we do desire to be found dependable and worthy of confidence. Are we?

It is in little things that love to the Lord is tested, and devotion which will not bear the strain of practical home and business details is not real and thorough. It is vain to sing beautifully and live worldly. It is sad to speak of Christ at the meeting and lose one's "self-control" in the home. We should grow up unto Christ in everything. Every exaltation of the power of temperament and habit and temptation as if these were greater than the Lord's mighty love and enabling must be viewed as an attack upon His glory.

Are you reliable in the same way as a watch is thus characterized? To avoid the thought by saying "I am not perfect" is to shift the ground and lose the helpfulness of humble heart-exercise, is it not? How about home life? How about getting up in the morning? Again, can others "depend" on your truthfulness, or are you so *careless* that you frequently forget to do what you take in hand, and hinder those around? Is there a quiet confidence in the Lord in your life, so that there is an *evenness* of character, reminding in measure of the fine flour of your precious Lord, or are you tender one moment, angry the next:—sometimes gentle, often irritable, and so forth? A word to parents, who may be young *believers*, though older:—Can children depend on you? or are you so irregular in their training, that if you were as irregular in your mode of spelling, your little ones would have *no idea* of the pronunciation or meaning of words? How then can you expect them to understand what you see to be God's will, and what is against Him?

Again, are you dependable at business? Must your employers notice a contrast with eye-service? Is your work done properly, or with many inaccuracies, so that others complain, and you cause them to sin? In one thing are you separate, refusing to give with the unsaved to some testimonial, but ready to laugh with the ungodly in a way that identifies?

Are you reliable as to the meetings you should seek to find—after the Lord's heart, and in accord

with His will? Can it be assumed, if you are "away," that you have a good reason *before Him*, and that if you could, you would have sent particulars first? Some people make and break promises so glibly, one wonders if they realize the solemnity of the use of the tongue and of truthfulness. It is possible to say "I will try and do this" when one *means* practically nothing. Can you be "depended on" not to allow other things to make you late in the gatherings for worship on the Lord's Day, when you do not come straight from business? Must we not all be ashamed that we have expressed willingness to pray for this one, or that one, and then *largely* forgotten? Again, if you are responsible for any share of service unto the Lord (however tiny), is it possible that you will omit it, and not even say one word of apology and sorrow to those thereby inconvenienced? Feeling a little unwell is not always a sufficient reason (see Gal. iv. 13). Are you at one time very encouraging, and then so full of friction, or full of despondency, or so uncertain, that others must be caused grief, even though they are kept from talking about you, or grumbling, and thereby adding *their* sin to yours? Shall we not confess sin, and henceforth seek to be *reliable* in the power of the Holy Spirit, and not only for large things, but for details. Nothing unto the Lord is to be despised.

"Bless the Lord, O my Soul: and all that is within me, bless His holy Name" (Ps. ciii. 1, 2).

"Why art thou cast down, O my Soul?" (Ps. xlii. 5).

"Praise the Lord, O my Soul" (Ps. cxlvi. 1).

O, my soul, bless God the Lord, bless His holy Name,
He is God, and God alone, evermore the same.
He will never fail nor leave, but will undertake
For the saints who trust in Him, for His own Name's sake.

O, my soul, give thanks and praise, praise the Lord always,
Trust in Him, in Him alone, 'mid these evil days,
He is still the mighty God, look to Him on high,
For He is a God at hand, to His people nigh!

O, my soul, be not cast down, glory soon will dawn,
When we shall our Lord behold on that glorious morn:
He is coming—Why should saints fail to joyful be?
Though earth's trials now abound, we our Lord shall see.

O, my soul, be not cast down, mortal men are frail,
But our God, in Whom we trust, will not ever fail,
He will strengthen, comfort, keep, all our pilgrim days:
Let us then, by grace divine, songs of triumph raise.

O, my soul, wait thou on God, wait alone on Him,
In His precious truth delight—faith is never dim!
Walk in fellowship away, look to Him above,
Bless and praise His holy Name, for His changeless love.

O, my soul, give thanks always, trust God evermore,
For His truth will never fail, but for aye endure,
Every word God will fulfil, over all prevail,
He is *for us*, with us too, though we feel so frail.

O, my soul, look up and live—live above the sun,
Seek the things that are on high, in the Holy One,
O, my soul, bless God and praise, praise Him day by day,
Now let all that is *within*, bless the Lord away.

TALKS ABOUT PRESENT-DAY NEEDS.—5.

LOOKING UP, AND LIVING ABOVE THE SUN.

IF, in God's mercy, we have been raised up together and made to sit together in heavenly places in Christ Jesus (Eph. ii. 6), how we should seek to live and make manifest our heavenly position. Alas, how easy it is to fail, and to forget our high and glorious calling. Satan is very subtle, and we need to be watchful that we may not be ignorant of his devices (2 Cor. ii. 11). We see how quickly Eve was deceived and Adam yielded. May we take heed and be ever, by grace, on our guard. We must expect difficulties if we want to walk with God and to please Him. He is still God all-sufficient for His people. He will not fail those who seek to walk in His fear. But oh, how easy it is to fail, and to look down or around instead of upward. The motive power is from above, and we need to look up and to look off unto Him our precious Lord Jesus (Heb. xii. 2, see also Luke xxi. 28). Amid all the trials which may yet surround us, let us look up. God works wonderfully as His people have their eyes up unto Him, and their affection set on things above (Col. iii. 1-4). When Stephen was being persecuted, he looked *steadfastly* into heaven, and saw "the glory of God, and Jesus standing at the right hand of God" (Acts vii. 55). How much the looking up meant to him. God enabled him thereby to bear all the suffering. Nor did he suddenly jerk into this spiritual condition. We read in vi. 15, "All that sat in the council, looking steadfastly on him saw his face as it had been the face of an angel." Our very faces will be changed if we look up earnestly, as Stephen did, for that which we gaze upon we shall become like (2 Cor. iii. 18). What a warning 2 Kings xvii. 15 should be to the Lord's redeemed people. If we have our eyes turned away from vanity, we shall look more upon the things which are unseen except with the eyes of faith (2 Cor. iv. 17, 18). May we ever be "looking for that blessed Hope and the glorious appearing of the great God and our Saviour Jesus Christ (Tit. ii. 13, 14). If trials increase, let us look up the more. If we feel downcast, it is because we have been looking down (Isa. viii. 22), instead of upward, and off unto Him Who ever liveth to make intercession for us (Heb. vii. 25). If we would glorify our gracious God in our daily life, and be free from depression, let us live above the sun, and not like those who are still under the sun, where all is vanity and vexation of spirit (Ecc. i. 14). This book shows how nothing under the sun can satisfy. Let us rather abide in the Song of Songs, and we shall find that our hearts are stirred, and our inward affections are moved for Him, our beloved Lord. If only we availed ourselves of all that God has in wondrous

love provided for His people, what lives ours would be. There would be no cherished desire for things of earth, and certainly no room for complaining. How can those who are in Christ, and joined to Him in living faith, live like to those still under the sun? Oh what need there is in these solemn times to look up and to live on high, even while we are pilgrims. Ah, dear fellow believers, we falter, and thus fail to enjoy all our possessions in Christ because we do not look up and live up above the fading and unsatisfying things of earth. If only we were emancipated from the worldliness of these days, how free we should be, and what a witness there would be for Him, our soon-coming Lord. Oh that God may, by His Spirit, cause us to see this more and more. There will be no depression if we *wait* upon the Lord, for we shall mount up with wings as eagles (Isa. xl. 31). God will guide His people with His eye (Ps. xxxii. 8), but there must be the looking up if we would experience this. When the Lord Jesus was taken up, His disciples looked *steadfastly* toward heaven (Acts i. 9. 10). We need to look up with real earnestness, and without the indefiniteness which they had before the Holy Spirit especially worked. Heavenly things will become more precious as we look upward and live above the sun. What a privilege to be able thus to serve by God's grace. Since born from above, and made to sit together in heavenly places in Christ, surely when we think of God's wonderful work in and for us, we feel ashamed that we are so much like those who are still dead in sins. If we are cast down, we need, like the Psalmist, to say, "Why art thou cast down, O my soul?" (Psalm xlii. 5). There is no reason why we should be thus dishonouring God. He is in the heavens, and the heavens do rule. Nothing can come to us without His permission. Oh that we may learn that the cause of failure is ourselves. We look down, instead of upward. We live under the sun, when we should live above the sun. Let us seek henceforth, by grace and for God's glory, to live and walk consistently and constantly above things of earth, that God in all may be glorified!

SUGGESTIONS FOR PRAYER.

- "He will regard the prayer of the destitute." Ps. cii. 17.
- "Behold he prayeth . . . Saul, brother." Acts ix. 11, 17.
1. For those whom God is graciously drawing to Himself, and causing to pray for the first time.
2. For those of various nations brought across our path, and for God's own deep work amid the confusion of continental countries.
3. For Bengal, and Bengali-speaking men in this land.
4. That believers may adorn the doctrine of God in home, and work, and travelling.
5. For the "houses" and "businesses" of the Lord's people, that they may be kept from settling down, and that those who spiritually seek residences near opportunities for obedient fellowship, may be graciously guided (Gen. xxiv. 27). "All things come of Thee, and of Thine own have we given Thee." 1 Chron. xxix. 14.

GUILTY BEFORE GOD.

It may be that not a few who read these messages are outwardly religious and very moral, yet, before God, all are guilty of having broken His law, and disobeyed Him. The Scriptures are very plain concerning the condition of every one born into this world. All are criminals before God, yet few see themselves as such, but *this* does not alter the solemn fact that "all have sinned, and are coming short of the glory of God" (Rom. iii. 23). If only those who are still unsaved and enemies to God, could see themselves in the light of His holiness, what fear and trembling there would be, and crying out for mercy. Oh that God may by His Spirit work, and open the blind eyes of many who are sinners, dead in sins, and yet unconcerned as to their solemn state before Him, Who is of purer eyes than to behold iniquity! When the Lord Jesus, Who was God as well as Man, was on the cross, bearing the sins of His people, He said "My God, My God, why hast Thou forsaken Me?" It seems so dreadful that He should thus suffer for those who were only evil continually. But He loved them, and gave His life a Ransom for many. Yes, dear reader, for those who were guilty before God. For all the world was in this terrible condition, and multitudes are still guilty before Him, though it may be that before men they are "very respectable," and among those who religiously attend many meetings. God looks at the *heart*. He sees and knows all that is there (1 Sam. xvi. 7). Every thought is known to Him, and by His actions are weighed (1 Sam. ii. 3). We call to mind how Simon the Pharisee despised the woman who he said was "a sinner," but the Lord Jesus knew her heart and grief for her sins (Luke vii. 36-50). Then we have the case of the two men who went up into the temple to pray, in Luke xviii. 9-14. It is so easy to imagine one is "all-right" when there is still guiltiness before a righteous God.

But, blessed be God, though "*all have sinned*" and *all are "guilty before God,"* yet, through the work of the Lord Jesus, not a few have been brought to Christ, and caused to confess their sins, and to seek mercy, trusting in the merits of Him Who "bare the sin of many, and made intercession for the transgressors" (Isa. liii. 12). Are you among those who were once guilty before God, but are now righteous before Him? Are you accepted in His beloved Son, Who became a sin offering (2 Cor. v. 21), that sinners might be made the righteousness of God in Him? Oh that you, dear troubled reader, may thus be privileged in Him, that God may be exalted, and that sinners saved may be a witness to His glory.

"Therefore hath Thy servant found in his heart to pray this prayer unto Thee." 2 Sam. vii. 27.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—May, 1919.

Day	2 Kings	Romans	Learning	Explain
1	xxiii. 1-8	xv. 20-33	Rom. xv. 1	
2	xxiii. 9-16	xvi. 1-12	" 2	
3	xxiii. 17-28	xvi. 13-27	" 3, 4	
4	xxiii. 29-37	i. 1-9	" 5	1 Cor. ii. 2
5	xxiv. 1-9	i. 10-18	" 6	
6	xxiv. 10-20	i. 19-31	" 7	
7	xxv. 1-17	ii. 1-11	" 8, 9	
8	xxv. 18-30	ii. 12-iii. 4	" 10, 11	
9	i. 1-28	iii. 5-17	" 12	
10	i. 29-54	iii. 18-iv. 5	" 13	
11	ii. 1-17	iv. 6-16	Phil. iv. 3	1 Cor. vi. 7
12	ii. 18-41	iv. 17-v. 8	Heb. vi. 10	
13	ii. 42-55	v. 9-vi. 11	Gen. xii. 1	
14	iii. 1-16	vi. 12-20	" 2	
15	iii. 17-iv. 4	vii. 1-14	" 8	
16	iv. 5-23	vii. 15-31	" xiii. 3	
17	iv. 24-43	vii. 32-40	" 4	
18	v. 1-17	viii. 1-13	" 14	1 Cor. x. 17
19	v. 18-26	ix. 1-14	" xiv. 22	
20	vi. 1-15	ix. 15-27	" 23	
21	vi. 16-38	x. 1-12	" xv. 1	
22	vi. 39-53	x. 13-26	" 18	
23	vi. 54-66	x. 27-xi. 16	" xvii. 3, 4	
24	vi. 67-81	xi. 17-34	" 5	
25	vii. 1-19	xii. 1-13	Gen. xviii. 17-18	1 Cor. xiv. 37
26	vii. 20-40	xii. 14-31	" 19	
27	viii. 1-28	xiii. 1-13	" 33	
28	viii. 29-40	xiv. 1-12	" xxii. 15	
29	ix. 1-19	xiv. 13-26	" 16	
30	ix. 20-44	xiv. 27-40	" 17	
31	x. 1-14	xv. 1-15	Jas. ii. 22, 23	

You have a Bible, mental faculties, and some opportunities for study. Have you grace in the heart and spiritual longing? Have you the joy of reverent acquaintance with the Author of Scripture? Lowly intimacy with Him will not ignore exact searching, but it will transfigure this privilege.

NOTES ON SOME MEMORIZED VERSES.

Rom. xvi. 1-13.

"A strange portion to learn" is the thought of some reader, "forgotten names"—nay *remembered* names (Phil. iv. 3), and *remembered* service (Heb. vi. 10). It is wondrous to think God was pleased to put so many names of brethren and sisters in Christ, some of ordinary, natural capacity it would seem, in His inspired Scriptures. How much He loves His own. The same thought shines out in Mark xiv. 3. The Lord delights to record love! It is not the greatness of an action before men which makes it great before Him.

As the Lord Jesus appeared *first* to Mary Magdalen, a woman, though she is rightly omitted from the list of *public witnesses* in 1 Cor. 15 (Acts x. 41, 42), so Phœbe is graciously mentioned before the greetings, and surprisingly the *first* salutation also is not only to a husband and wife,

but to *Priscilla and Aquila*. Yet the servant of God who sent these words wrote 1 Cor. xi. 1-16, xiv. 34-47, 1 Tim. ii. 9-12. Is there any contradiction? Not in the least. Human "misunderstandings" are at the root of mischief. The Holy Spirit clearly shows the *sphere* of brethren and sisters, and if the former exclude the latter—when spiritually minded—from their privileges, they err; and if the latter take upon themselves to teach and rule, they bring dishonour. Our "dignity" is the Lord's *appointed* position! Is it any disgrace to the ear that it cannot see? Is the foot dishonoured because we do not use it for writing? The privilege of a saint in his or her *appointed* position is very, very great. Observe the testimony to Phœbe. "I make her *stand* together with you (commend)"—"that ye make to *stand* beside her (assist) in whatsoever matter she is in need of you," "for she became one *standing* in front of many (succourer), and of me myself." In like manner observe the beautiful heartiness and harmony of 3-5—"co-workers," "laid down their (plural) neck" (singular), "*their* house." And so we pass to Epænetus, a "first fruits" (of Asia: cf. Achaia in 1 Cor. xvi. 15): those who were drawn to the Lord "first" were often trained *via* persecution to be steadfast and earnest witnesses. And "firstfruits" would suggest *devotion*. 6, "Greet," the same word as "salute": its repetition is painful to an *unloving* ear. The Holy Spirit emphasizes Christian delight in manifested fellowship. 7, Still further stress on salutation: the word "kiss" in 16 is from the root "friend," and literally signifies "something made by friendship": cf. the generic words "something for drinking" (used for "cup" at the Lord's supper) and "covering" in 1 Cor. xi. 1-6, to prevent any man-made limitation or misunderstanding: if we "shake hands" we must do it *holily* as a mark of *love* to saints: *formal* actions are out of place: hate coldness: the Holy Spirit does not, however, command "familiarity" nor "sentiment": His words are given to suit *every land*, but to show that whatever be the "form" of salutation, it must be *holily* made by friendship and not officially by "form." 7, It is encouraging to see kinsmen of Paul. "Became in Christ before me": there is a real crisis when one is born from above: henceforth "in Christ." How beautifully the expressions "in Christ" and "in the Lord" seem to pervade: and each is put in its right position. "In Christ" speaks loudly of grace, "in the Lord" emphasizes obedience very much; but grace leads to obedience and there is no *contrast*, only different *relative emphasis*. How definitely the two thoughts of grace and obedience are before us: cf. the passive "beloved" etc., what grace has wrought—and "our helper," "which laboured," godly activity (cf. 1 Cor. i. 5-10). Never separate these two things. It has been noticed that the apostle, while

delighting in the Lord's work through earnest women, uses with perfect wisdom the pronoun "my" in "my beloved" of brethren only: note similar wisdom in the difference of wording between Mark x. 29, 30, Luke xviii. 29, where "father" also is left out among the *spiritual* relationships of verse 30, in accord with Matt. xxiii. 9. We cannot pass by these details of godly wisdom without spiritual loss.

Gen. xii. 1-xxii. 17.

These few verses are selected to emphasize God's gracious dealings with Abraham (it is wondrous to see *this* full name given him even in Jos. xxiv. 3—grace) whereby he was caused and led to become *the friend of God* (Jas. ii. 22 23). We are so apt to overlook that this description is linked with his *obedience* in offering up Isaac (cf. John xv. 14). Heb. xi. 8 reads, "By faith Abraham being called" for he did not *fully* obey "when" first called (Acts vii. 4), but in mercy God granted a continuance of call (cf. the Holy Spirit's tense in 1 Thess. v. 24, a wondrous study in the light of 1 Pet. ii. 9, 1 Thess. ii. 12, etc.). And so Abraham, called alone (Isa. li. 2, Sarah was one with him, Mark x. 8, Eph. v. 31), was led *onward*, and received encouragement *as* he obeyed more definitely (Gen. xiii. 14). God was pleased to separate him from natural arrangements more than once, that there might be simple confidence in Himself. His *undefended* prosperity in a land of strangers was an additional test of faith. "What would men do?" The way in which he conquered mighty kings in Gen. xiv., yet did not put forth his hand to take any of the land of promise, is remarkable. To have *seeming* opportunities, and yet to *wait* God's bidding—how difficult, unless one is in harmony with His will. It is so easy to take matters into our own hands. Every possession is apt to make one "earthly," and God's dear servant had this great test. But he showed much faithfulness. The command as to Isaac in Gen. xxii. was a further trying of God's gold:—(a) It continued the principle of *giving up* one's dearest for the Lord—Terah had died, and Abraham went forward: Lot had been separated, and Abraham had been blessed more: these were real strains to a man of Abraham's *lovable* and *loving* character: nor does God seek another character. Do not be proud of *cold* willingness to give up "naturally." (b) The command searched his heart as to faith in the promise (Heb. xi. 18, 19): and (c) it *seemed* unreasonable and (d) likely to be misunderstood:—do not argue from this that a "misunderstood" action has only merit in itself: if God commands, we are not to hold back from separation, though others say "You cause me to stumble"; but to argue from this, "If I cause others to stumble, it is faithfulness" will dishonour His Name. Devotion brings suffering. Yet all suffering is not because of devotion.

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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. xix. No. 6.
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FREE.

A Magazine, as the Lord enables, to glorify Him, not self, nor a society, nor a system, but to glorify Him, in Whom His people are so graciously blessed with ALL spiritual blessings, though deserving NOTHING but eternal punishment.

EDITED BY
FRANCY W. HEWARD.

"The Grace of our Lord Jesus Christ and the Love of God, and the Communion of the Holy Spirit." 2 Cor. xiii. 14.
"From the time that it was, there am I: and now the Lord God, and His Spirit, hath sent Me." Isa. xlviii. 16.
"Baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii. 19.
"For through Him (Christ) we both have access in one Spirit unto the Father." Eph. ii. 18.
"One is your Teacher . . .

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One is your Father . . . One is your Leader." Matt. xxiii. 8-10.
"There are diversities of gifts, but the same Spirit: and there are diversities of administrations, but the same Lord: and there are diversities of operations, but it is the same God Which worketh all in all." 1 Cor. xii. 4-6.
"If any man speak . . . as the oracles of God . . . that God in all things may be glorified, through Jesus Christ, to Whom be praise and dominion for ever and ever." 1 Pet. iv. 11.

For Financial Arrangements see Leaflet. The manifestations of God's graces 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, 8.30, Thurs: 8; East London Testimony, adjoining 35, Cambridge Road, E. 1, and as the Lord opens the door. Also "Rosemond," Udder Burr Road, Jarrow-on-Tyne.—The Lord's Day, 8.30. Correspondence welcome.

WORDS OF INTRODUCTION.

GRATEFUL to God for His goodness hitherto, we would "in everything give thanks," and specially remember at this time His goodness in permitting and enabling the declaration of some of His truth, through those who own their unworthiness. It is a wondrous privilege to be in Christ Jesus. We would look to Him for grace to continue, for without our Lord we can do nothing. To exalt Him, to declare what He is, to encourage faith in Him, to emphasize obedience unto Him, to urge separation because of Him, to help in devotion to Him, and to remind of looking for Him are these pages sent forth. If you love Him, and this helps you to know Him more, unto Him be the glory. Everything against this object, everything neglecting this object, must be grievous to those "redeemed with the precious blood of Christ, as of a lamb without blemish and without spot."

"ALWAYS CONFIDENT"—(2 Cor. v. 6).

A HOLY AIM OF SAINTS TO-DAY.

How wondrous 'tis to rest on One
Who for the guilty gladly died,
To know the work of mercy done,
And in His presence to abide.

Far off and dead, yet now made near,
Accepted in His perfectness,
Received in love, removing fear:—
How vast His plan and power to bless.

Away with anxious thought and doubt,
God will not change, God will not fail,
His people shall not be cast out,
His precious blood shall still avail.

Rest on His work, rest on His word,
And live as those who on Him rest:—
His will be loved, His precepts heard,
His wishes kept, His Name confessed!

Redeeming love awakens praise,
And praise is with obedience one,
'Tis precious, in our pilgrim days,
His plan to seek, all else to shun.

WORDS OF ENCOURAGEMENT.

"Grace be with you all."
Heb. xiii. 25.

It is a beautiful thing to love the Lord. It is of His grace that we are in His grace, and receiving more grace, and able to greet one another with words of grace. Grace shuts out all boasting, all self-confidence, all pride, but it emphasizes faith and assurance and happiness and praise. The epistles are full of grace. The salutations ever mention "grace." Do we enter into the meaning of this spiritual stress? Do we realize how wondrous has been the love of the Lord to us, and how that we deserved nothing, and He gave everything? We did not prepare ourselves for grace; the work was all from God. If we are among the "you all" of the verse before us, should we not overflow with thanksgiving that God in all things may be glorified, through the enabling power of the Holy Spirit, experienced in our daily life unto Him!

THE SUITABILITY OF THE GOSPEL A DISPLAY OF ITS HEAVENLY GLORY.*

DEAR BRETHREN IN CHRIST JESUS,

There are *many* "views" in the world, but there is *one* gospel of the grace of God, and this gospel is the joy and rejoicing of our heart, for we have tasted that the Lord is gracious, and have proved the preciousness of a personal Saviour. And now we are lifted up above mere argument: we do not "compare" the gospel with "other religions," or seek to encourage a mere "mentality" of heart and attitude: our lives belong unto the Lord, and having been convinced by a love and power, which pass natural understanding, that "Christ died for our sins," and, knowing that we have eternal life, we have the deepest "Christian evidences" which no theory of man will, or can shake. Thus, with the confidence of faith, we would declare "Christ and Him crucified," knowing that the grace in which we were snatched as brands from the burning is not exhausted, but that the same Lord over all is rich unto all that call upon Him (Rom. x. 12). Well may our hearts rejoice, and well may we lay aside every weight, and remember, in the power of the Holy Spirit, that we are not our own, but the Lord's servants, having been for ever saved by Christ, in a gospel of *entire suitability* to meet all our needs!

* God has been pleased to bless these thoughts very much to the writer, and he believes that this letter may be very *definitely* used of God. If it removes many difficulties, and glorifies God, as in personal experience, unto Him be *ALL* the praise. Reprinting is before us, and those who want copies are asked to write, suggesting number which can be earnestly passed on.

It is plain that God is the Saviour (Isa. xlii. 3, 11, xlv. 21). Are we surprised that this revelation is associated with Deity? Is it not fitting that we should love the Lord with *all* our hearts? But if *another* saved us, our hearts would be drawn aside to the One Who did the *greatest* work of love for us, with which all other works of created beings cannot compare. Hence it is deeply important that God Himself should be the Saviour, and thus the Deity of Christ is emphasized. Any other gospel would be unsuitable: it would necessarily take from the glory of God.*

But it is evident that law must be vindicated, and that since man is guilty, none can be delivered from the effects of Adam's sin, and from the wrath of God upon all ungodliness, *apart from a complete atonement*. But to remove sin apart from giving positive righteousness is impossible. Sin is failure to love God with *all* the heart, and unless this *positive* love is graciously imputed, the sin still *remains*. The power of atonement therefore is not simply *bearing punishment*, but providing righteousness (Ps. xxxii. 1, 2, Rom. iv. 6-8). Hence animal sacrifices *could not* and *cannot* meet the need: they could not give more than they possessed, *i.e.*, an acceptance of *body* in an *earthly* sanctuary (Heb. ix. 13). But what the law could not do, God has done. The finished work of the Lord Jesus, as the Perfect One, Who became under the law (Gal. iv. 4), has met the need. We have seen that the Deity of Christ was essential as to salvation. But likewise is His *humanity*: only through a man could there be the *bearing* of wrath substitutionarily, for only One Who became *Man* could render the *obedience* which is implied in acceptable atonement. An angel would not have been *under* the law: a sinful man would be quite incompetent: God, while in His heavenly glory, could not become thus subordinate. Hence the *need* that He Who was over all *should take upon Him the form of a Servant*. And thus we behold again the precious suitability of the Gospel of the Grace of God, for this is exactly what it sets forth.

A further emphasis in connexion with God's holy law will surely be a real help to those who are heartily grateful for salvation. We have seen that the work of Christ meets both aspects of law—righteousness (Rom. viii. 3), and wrath (Rom. iv. 15)—and that atonement involves both. *Man*

* A moment's consideration will clearly show in this connexion that the sacrifices of bulls and goats could have been nothing more than types, else would they, as the *causes* of blessing, have attracted love unto themselves. How deeply this aspect attacks every theory of man, which looks to man, whether to the sinner himself, or to another creature. Again and again would we emphasize that any idea which verbally exalts Christ, but makes Him out to be in *any* degree less than One "over all, God blessed for ever" must falter, and detract from the worship which belongs unto God. Thus the Scripture unveiling of our Triune God is the *only* key to the precious mystery of salvation in which His people rejoice.

might have conceived a deliverance by righteousness without punishment (but this would have been indulgently untruthful), or by punishment without righteousness (but this would have left the sins, those of omission *very manifestly*, and thus have been impossible). Now the testimony of God in Lev. xviii. 5 is clear, and there is no "if" in the Hebrew:—"The Man (*cf.* Deut. viii. 3, Matt. iv. 4, a prophecy of Christ) shall do and live in them." Hence our precious Saviour must do all first, and *then* live.† But Rom. vii. 1 shows continued life would mean a continuance in law, and the impossibility, in that condition, of going beyond it into righteousness! The only way out is death, but death for the Obedient One would be against law, and thus the obedience would remain unfinished and unrewarded. Hence the plan of the Gospel again sets forth a suitability which has no parallel. The Obedient One *must* die for others in order to receive the fruit of His own meritorious obedience. But if He dies for others, His perfect obedience still remains undestroyed and therefore He must live. Hence the necessity of resurrection (Rom. iv. 25). But if He dies for others, their sins are taken away, and they too must live. But as He cannot give them less than His life, if He represents them, they possess His merits. Hence the suitability of the gospel, in that it guarantees the complete carrying out of the Divine plan, and a height of blessing which would have been non-existent, but for God's overruling of the very sin. In Christ the believer is far higher than unfallen Adam was! Could any gospel be suitable for the revelation of God's love and glory as this? The display of the full majesty of God's infinite plan is so far-reaching that we only catch glimpses of the wondrous landscape. What could glorify Him in like manner?

And this may be the background for other precious thoughts which our hearts would adoringly enjoy. The gospel manifests love and justice and wrath combined. In other words, the attributes of God are seen in wondrous unison. This test is crucial. Any gospel which fails here is of men and not from heaven. Only a message of mercy which does not attack the most seemingly distinct attributes, but intensely magnifies them all, has a value which can never be over-estimated. "Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" (Rom. xi. 33).

To return. If the gospel implies that Christ, the End of the law into righteousness (Rom. x. 4), must live with all His perfect merits approved (Ps. xxiv. 5), this is also the generation of them that

† If He is not seen in Lev. xviii. the prophecy remains unfulfilled. Thus we note the suitability to the gospel in that it fulfils Scripture, and this sets the mind at rest that God has not gone back from His word. This is deeply important.

seek Him (Ps. xxiv. 6, xli. 30). His acceptance is their acceptance, His welcome is theirs, His security is theirs, But His infinite eternal glory as God remains *His*. Thus the suitability of the gospel is seen in that though it makes us sit together in heavenly places in Christ Jesus, it causes us to own His honour aright: "He is thy Lord, and worship thou Him." The believer is necessarily delivered from the sphere of law: law can say nothing against such: how blessed are the privileges of a child of God.

But if He is *personally* living as *the One Who shall live, via* obedience, my life is in Him † . . . Hence it is not mine *till in Him*. This is something beyond transference. Herein is the answer to the objection that the purpose of God according to election involves salvation and righteousness *apart from* living faith. The work of the Holy Spirit now comes before us, and again we see that if He Who causes quickening were less than God, love would be turned aside, and the unveiling of God as Saviour would be dimmed, if not denied. When one is caused to believe, by the Holy Spirit, righteousness, life, and faith are all entwined though the *consciousness* of them may be at different times and in different degrees. This aspect of being "in Christ" (Rom. xvi. 7) must be distinguished from Eph. i. 3. All Scripture is in harmony when prayerfully acknowledged, and humbly pondered. It is not for us to harmonize it but to see its beauty, and to glorify the Name of our Triune God.

† If He were not personally raised, the prophecy would be broken. If I were not united to Him, His work for me would be destroyed. This is a wondrous thought. Everything else would be unsuitable.

(To be concluded, if the Lord will.)

HOW blest it is! What rest it is!
While in this changeful scene,
To trust the Lord for every need,
Upon His arm to lean.

All things are in His power,
The earth—its fulness, too—
Belong to our Almighty Lord,
Changeless and true.

How pure it is! How sure it is!
The promise of the Lord.
Oh! may we stay our restless hearts
Upon His settled word.

'Tis consolation there
We find amid the grief:
From anxious thought and wasting care
A calm relief.

How dear He is! How near He is!
The Saviour Who shall come,
And gather up His holy ones
To their eternal home.

Lord Jesus, fix our eye,
Upon Thy quick return,
And may our hearts with love to Thee
For ever burn.

THE CHILDREN'S COLUMNS.

DEAD—ALIVE.

IT is solemn to think that sin has brought death and all sorrow upon this earth, and that every one, without exception, born into this world is *dead in trespasses and sins*. To enter a room where there is a dead body makes those who are most callous to be somewhat serious. And death is solemn, though so many, in these evil and perilous times, think and speak lightly of it. This they would not do if they knew what must surely be *after death* for those, whether young or old, rich or poor, who have no hope and are without God! People may say such are "better off," and free from their sufferings, but what does God say in His sure word—"After this the judgment" (Heb. ix. 27)! Even while there is physical life, there is spiritual death! Those who are "dead" in sins cannot do anything whatever to please God. As a dead body cannot move, being without breath, so toward God those who are dead in sins cannot even turn to *begin* pleasing Him, till He in wondrous love and mercy begins His gracious work by the Holy Spirit. Romans vi. 23 shows that salvation is all of God, for we read "*the gift of God is eternal life*." And it is through Jesus Christ, Who died that sinners might be made alive, and never die but live with Him for ever. It is solemn to be reminded that the world is full of dead people—like a cemetery (1 John v. 19). If this were remembered, many would be, at least, concerned. But though all at the outset are *dead*, even "dead in sins," God in His wondrous mercy has provided a Ransom! He so loved—yes, He loved poor dead sinners, and gave His beloved Son, Who willingly died on the cross, that those who are brought to feel and see their lost and ruined condition, might live in Him Who gave Himself a Ransom for many (Matt. xx. 28). Of some it is said, "And you bath He quickened (made alive), who were *dead in trespasses and sins*" (Eph. ii. 1). What a wonderful change. Concerning the younger son in Luke xv., the father said the repeated words "This my son was dead and is alive again" (see verses 24, 32). How precious is the message of John v. 24 to those who have such a privilege as to possess eternal life. The Lord Jesus said, "Verily, verily, I say unto you, He that heareth My words, and believeth on Him That sent Me, hath everlasting life, and shall not come into condemnation but is passed from death into life." Now we know full well that physically life cannot be hidden. Neither can life eternal, when God, in mercy, has been pleased to bestow such a wonderful blessing upon dead sinners. A baby does not say "I am alive," but it *shews* there is life. So with one born from above, by the Spirit of God. Eternal life is wonderful.

How troubled would sinners be if they knew their sad condition, that they were really "dead in sins"—dead spiritually. Physical life is *valued*—and it should be, for even physical life is God-given. Yet how few thank Him as they ought. But spiritual life is beyond expression. Only those who are made alive and are a new creation in Christ, through His death on the cross know the joy of possessing eternal life in the Lord Jesus. And because He lives, those who have passed out of death into life will also live with Him for *ever*. The blind man in John ix. could say, "One thing I know, that, whereas I was blind, now I see." And those who are quickened by God the Holy Spirit can say with joy, "Once I was dead in sins, now I am alive in Christ Jesus." And though there are many, very many, who are still "dead in sins," there are those whom God has made alive through the precious blood of His Beloved Son. I wonder, my dear young reader, if you, though once dead, are now made alive, and can say, as God's servant of old, "I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, Who loved me and gave Himself for me" (Gal. ii. 20).

Dead in trespasses and sins, and from God afar,
Going in destruction's road, all by nature are,
But in mercy God still saves out from fallen man,
Those who trust in Jesus Christ, through redemption's plan.

Dead in trespasses and sins, far from God on high—
Now alive and in the blood unto God made nigh—
Nigh to God, Who gave His Son—for the lost He died:
'Twas for dead and helpless ones Christ was crucified.

Dead in trespasses and sins, now alive to God
Through the work on Calvary and the poured-out blood,
Dead we were, but now alive, saved from all our sins,
God will never fail, nor leave work which He begins.

Dead in trespasses and sins, quickened from above,
Brought from death, and darkness too, in God's marvellous love,

Seeking now the things above, walking, too, "upright,"
Hating all that grieves the Lord in this world's dark night.

Dead in trespasses and sins, now alive by grace,
Saved and blest for evermore, in the Holy Place,
Where God's purposes are seen, and His Voice is heard,
Overflowing hearts of love there by grace are stirred.

Dead in trespasses and sins, now alive for aye,
Through the merits of God's Son, in the Living Way,
In the Person of God's Son saved ones can draw near—
Near to God, and speak to Him with a holy fear.

Dead in trespasses and sins, or alive are you?
By the Holy Spirit's power, in Christ made anew?
Oh how sad to be still far, far from God, and dead,
Sad to be still unconcerned, though Christ's blood was shed!

WORSHIP GOD (John iv. 23, 24; Ps. xlv. 11; xxix. 2).
TALK WITH AND BEFORE HIM (1 John i. 7; Ps. lvi. 13).
WAIT UPON HIM (Isa. xl. 31; Ps. lxi. 5).

FOR YOUNG BELIEVERS AND OLDER ONES WHO SIMPLY WANT TO PLEASE THEIR LORD.

"I PRAISE YOU" (1 Cor. xi. 2).

"I PRAISE YOU NOT" (1 Cor. xi. 17).

IN one thing God's dear servant could commend the saints, and it is a good thing to *acknowledge* and *encourage* spiritual devotedness. The Lord delights to reward His people, to give them a testimony that they please Him, and to bestow His gracious "well done." Can you hear the Lord's approval? Is that your great object? A Pharisee has *his* reward now. Do you wish the same, or do you delight in the fact that *the Lord* sees the tiniest details? But we must not mis-use God's precious principles. Do not be indifferent to the feelings of like-minded saints, and say *lightly*, "I am content if I please the Lord, *whatever* others think." You will please Him by a loving concern not to grieve them through an off-hand manner. Do not compromise to please even a brother in the Lord. But be careful lest you confuse firmness for truth, AND obstinate clinging to your own way. We all have need to be on our guard against Satan's subtle temptations: they are so many.

Such subjects as those before us in 1 Cor. xi. are often made "secondary" by believers, but the apostle, by the repeated words of our heading, implies that it is deeply important to seek the Lord's approval, even in these things. An opinion is abroad that if we would please Him we must be "indifferent" to the arrangements which He Himself has made as to "details," or that *care for His "details"* is necessarily a neglect of the spiritual meaning of His will. *Such an opinion is a daring attack on His wisdom in appointing details.* Even to the Pharisees the Lord Jesus said, "These ought ye to have done, and not to leave the others undone" (Luke xi. 42). Much more would He set before His own beloved people the joy of knowing Him intently. A "*little*" "*material*," *bodily* action was marked in Adam's sin. But *was it little from God's standpoint?* Any carnal reasoning otherwise, however spiritually it be dressed up as concern for the "spiritual" signification, and fear lest we be occupied with the form, must be judged *at once*. If you *obey* the Lord's details, beloved friend, you may well speak *then* of a holy desire not to make secondary the Lord's meanings, and to be guarded lest the outward action be misused by Satan to cause "ritualism," but *till* you obey, your mouth is shut. Criticism of others is out of place *till* the "details" are personally obeyed. The Holy Spirit's stress on "praise" in this connexion is most remarkable, and the Judgment Seat of Christ will manifest this (1 Cor. iv. 5) for far from ignoring the "*body*"

and only looking at the *heart*-wishes, the Lord Jesus will then give to His people according to their works, and they will receive the things done through the *body* (2 Cor. v. 10). The thought is startling and precious, in this connexion. Those who omit baptism because they wrongly say they have been baptized in the Spirit, and that this alone is important, are in grave error. Those who alter the Lord's Supper and use *other* symbols than the ones as to which He spoke, and as to which He said "*This do*," are in serious danger of loss in "that Day." Their *bodies* are not expressing His will as to these things. And we think of the privileges of kneeling, of lifting up holy hands and so forth, and, contrastedly, of the daily worldlinesses which intrude themselves, the *bodily* indulgences, instead of presenting the *body* as a living sacrifice. Oh that our *hearts* may be concerned to use our *bodies* aright for and unto the Lord. Let there be worship, not replying against truth. It is in *such* contexts that the Holy Spirit says, "But if any man seem to be contentious, we have no such custom, neither the churches of God" (1 Cor. xi. 16), and "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (1 Cor. xiv. 37).

A LOVING EXHORTATION TO BELIEVING MOTHERS WHO DESIRE, AND SEEK FOR THE SALVATION OF THEIR INFANTS.

"And that from a child (a babe) thou hast known the Holy Scriptures" (2 Tim. iii. 15).

Pray for the little ones always,
Be watchful what you do, or say,
Teach them to walk in wisdom's way,
In their babyhood.
Pray for the little ones apart,
Since foolishness is in their heart,
Teach them to love the heavenly chart,
In their babyhood.
Pray for the little ones, draw near
To God with holy, reverent fear,
Teach them His Name to love, revere,
In their babyhood.
Pray for the little ones with zeal,
That they your godliness may feel,
Teach them to know God's love is real—
In their babyhood.
Pray oft, and speak of blood once shed,
That all have sinned the Lord hath said,
Teach them that they are lost and dead—
In their babyhood.
Pray much, and speak of God the Lord,
How saints should live in one accord,
Teach little ones to love God's word—
In their babyhood.
Pray oft, and look to God on high,
You are in blood to Him made nigh,
Teach little ones for sin to cry—
In their babyhood.
Pray oft, and with the little ones,
For time so quickly, quickly runs,
Teach them to long to be God's sons—
In their babyhood.

TALKS ABOUT PRESENT-DAY NEEDS.—6.

A DEEPER REALIZATION OF WHAT BELIEVERS ARE IN CHRIST (Eph. i. 1-4).

IT is blessed to meditate upon *what the Lord is!* He is still the mighty God, and will never leave nor forsake His own, however feeble they are. He cares for each one and will work out His purposes of love. The words of Psalm xlv. 11 should ever be remembered, "He is thy Lord and worship thou Him." Oh that we may adore and reverence Him more and more. When we think of what we were, and what God has been pleased to make us, should not our hearts overflow with love to Him, and for Him Who gave Himself for us? God has, through the work of the Lord Jesus, made us in Him *a new creation* (2 Cor. v. 17). How we fail to grasp all this means! What a marvellous change God has wrought. Yet there is not the manifestation of the new life which should be found. Do we not mourn over this? God's work is *perfect*. The new life is real, and all things are become new. Alas, what clinging there is to the old things. This should lead us to humble ourselves before God. We say we are new creatures, but is this seen? Why are we not a marked contrast from those who are still as we were, before God in His mercy began His gracious work? Being a new creation, we should walk in newness of life. Let the old things go, and seek to press forward, leaving the things that are behind (Phil. iii. 13, 14). Let us be concerned, and that deeply, because we fail to show the new life which God in wondrous love has given to those who believe. Then the words of Col. iii. 3 should encourage, "Ye *died*, and your life is hid with Christ in God." How secure the redeemed are, and nothing can by any means harm those who are thus privileged. It is marvellous that we have not more love to Him Who so loved us (see Gal. ii. 20). We are a new creation, having died indeed to sin and self. How holily we should live and walk, with and before God. If only we reckoned ourselves dead indeed unto sin but alive unto God, what a power there would be in our daily life, and through what Christ has done for us and the Spirit of God has wrought in us (Rom. vi. 11). How the glorious fact that we, who were by nature the children of the devil, are now the children of God, should cause praise to spring out of our heart and make manifest day by day that we are of the family of God (Rom. viii. 16, see Eph. iii. 15). We fail to appreciate the wonderful change God has worked in and for us. Hence our lives are not always unto and for *His glory*. The world expects to see a marked change in those who profess the Name of Christ, and because they have not seen a high standard, they have been dis-

appointed, and blasphemed His glorious Name. This should lead us to humility of heart, for we have all failed to make manifest the change "from death unto life." There is so much speaking of what believers are in Christ, and yet we fail to *value* all we are and have in Him, and to show forth His praises correspondingly (1 Pet. ii. 9). The words are clear, but do we understand them?—"If children, then heirs; heirs of God, but joint heirs with Christ, if so be that we suffer with Him" (Rom. viii. 17). Are we willing to suffer with Him—Then we shall reign with Him (2 Tim. ii. 12). If only we are occupied with what He is, and what He has been pleased in His love and mercy to make us, our lives will be more for His glory, and we shall find real satisfaction in Him, and in all that He has so marvellously provided for those who seek Him and His glory first. Their is no "satisfaction" if our heart is divided. We need to have it fixed, then there will be steadfastness in the daily life. Anything else grieves God, and omits to be a witness for Him Who has done marvellous things for us. May our hearts be stirred to-day to enter more fully into what we are in Christ. We were caused to live, by His mighty power, when we were "dead in trespasses and sins" (Eph. ii. 1). What glowing hearts and lives, full of gratitude, we should have, if we meditated continually on such words as are written (surely for our encouragement) in 1 John iii. 1-2! We cannot describe the manner of love bestowed upon us by God—It is more than tongue or pen can express. If we experience more fully what we are in Him, our beloved Lord, and what we shall be—*like Him*—the things of earth will have less and less attraction for us. Thus with wholeheartedness there will be a joyfulness in being contrasts, manifestly so, in manner, speech, and adornment. When we are so favoured, dear fellow believers, are we not humbled before God as we see how like the world we often seem, although we are seated in heavenly places in Christ? May our lives be more heavenly from to-day, as by God's grace we consider our Lord (Heb. xii. 2), and what we are in Him. To God be all the glory.

SUGGESTIONS FOR PRAYER.

"Ask ye of the Lord" (Zech. x. 1).

"Ask what I shall give Thee" (2 Chron. i. 7).

1. For God's gracious bringing together of love's intensity and love's quietness in the experience of His people.
2. For service unto Him among men of all tongues in this great city, and for grace and wisdom and application of mind as to learning languages.
3. For the children of believing parents, that they may be trained from earliest infancy to His glory, and that His quickening grace may be early manifested.

"Ask and it shall be given you" (Matt. vii. 7).

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

THE RICH MAN AND THE POOR MAN.

THIS is not called a parable, as some imagine.

The Lord Jesus said, "There was a certain rich man" also "there was a certain beggar" (Luke xvi. 19, 20). He Who spoke thus was God, and though He had laid aside His glory, when He came to live and die for sinners, He knew the very thoughts of man, as well as their doings (John ii. 25). We read in Luke xii. of another rich man (verses 16-21). And the sad words sound forth concerning him, "*He thought within himself,*" and also said what he would do. But he left God out, even as many are doing now. How terrible to reckon on things of this life, and to forget God. But, coming back to Luke xvi., we see the contrast in life on earth—at death—and after this life. "The rich man fared sumptuously every day." Lazarus was full of sores, and he would have liked the very crumbs which fell unnoticed from the rich man's table, but the rich man had no pity on him: he thought of himself. "Ah" you say, "that was dreadful." And so it was. But what made the difference? One feared God and the other forgot God. Do you ask "how do we know?" Listen to the words concerning the one who had nothing in this life, but was rich towards God. "And it came to pass, that the beggar (poor man) died, and was *carried by the angels into Abraham's bosom.*" How about the other? "The rich man also died and was *buried.*" This was *not* because he was rich, but because he had forgotten God, and did not see his need of salvation. Lazarus is a sample of helpless sinners full of sin, but who trust in the precious work for ruined sinners on Calvary. Only such are truly blessed in this life, though they be despised and have to suffer, and they are blessed indeed in the life hereafter. Now listen to the words of the rich man, showing consciousness after death! "In hell he lifted up his eyes being in torments." And what did he see? Lazarus happily in the bosom of Abraham. The rich man denied even the crumbs of his table to the beggar; now he himself, in utter distress, wants that Lazarus, no longer in distress, should be sent to him in mercy. But this request is refused.

Oh how terrible to think of the condition of the unsaved eternally. Do you wonder, dear reader, that he was concerned about his brethren, who were still living on earth, and that he desired some one might be sent with a message of warning? This also was refused, for they already had the warning. Surely this should speak to careless ones in these solemn times, when God is being forgotten. Mark the words "If they hear not Moses, and the prophets, neither will they be persuaded though one rose from the dead." The Lord Jesus died and He was raised, yet few believe on Him as the Saviour of sinners. Are you resting on His

finished work? If not, after death, there is indeed the judgment. God will not fail!

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—June, 1919.

Day	1 Chron.	1 Cor.	Learning	Explain
1	xi. 1-14	xv. 16-26	1 Chr. xiii. 1	1 Chron.
2	xi. 15-25	xv. 27-34	" 2	xiii. 14
3	xi. 26-47	xv. 35-46	" 3	
4	xii. 1-22	xv. 47-58	" 4	
5	xii. 23-40	xvi. 1-11	" 5	
6	xiii. 1-14	xvi. 12-24	" 6	
7	xiv. 1-17	2 Cor. i. 1-11	" 7	
8	xv. 1-15	i. 12-24	" 8	1 Chron.
9	xv. 16-29	ii. 1-13	" 9	xvii. 14
10	xvi. 1-19	ii. 14-iii. 8	" 10	
11	xvi. 20-36	iii. 9-18	" 11	
12	xvi. 37-xvii. 2	iv. 1-7	" 12	
13	xvii. 3-15	iv. 8-18	" 13	
14	xvii. 16-27	v. 1-10	" 14	
15	xviii. 1-10	v. 11-21	1 Chr. xxi. 25	1 Chron.
16	xviii. 11-xix. 5	vi. 1-10	" 26	xxi. 16, 18
17	xix. 6-19	vi. 11-18	" 27	
18	xx. 1-8	vii. 1-8	" 28	
19	xxi. 1-8	vii. 9-16	" 29	
20	xxi. 9-17	viii. 1-9	" 30	
21	xxi. 18-30	viii. 10-22	1 Chr. xxii. 1	
22	xxii. 1-11	viii. 23-ix. 6	2 Cor. ix. 6	1 Chron.
23	xxii. 12-19	ix. 7-15	" 7	xxiv. 2
24	xxiii. 1-23	x. 1-11	" 8	
25	xxiii. 24-32	x. 12-18	" 9	
26	xxiv. 1-19	xi. 1-9	" 10	
27	xxiv. 20-31	xi. 10-21	" 11	
28	xxv. 1-7	xi. 22-33	" 12	
29	xxv. 8-31	xii. 1-10	" 13	
30	xxvi. 1-19	xii. 11-21	" 14, 15	

Why do we not realize more fully the accuracy and fullness of the Words of God? Why do we not experience their power yet more continuously? Are there not yet higher heights of blessing, and are there not yet deeper depths of instruction in the Word which we often miss through lack of communion with its Author? Great are our blessings in Scripture, but greater things are possible to faith—living, growing, rejoicing faith.

NOTES ON SOME MEMORIZED VERSES.

The days are not bright, but the Day of the Lord is bright unto His people, and their faith has bright anticipations. They are looking for HIM. How important then to live AS those who look for Him, and to long to see Him and hear His "well done." The words of God must have prominence in the life, if there is to be spiritual encouragement. Sentiment, activity, ritual, enthusiasm, apparent spirituality cannot take the place of devotedness, cannot take the place of attachment to the Lord, and glad discipleship regarding His sure word.

1 Chron. xiii. 1-14.

It was well to have and seek encouraging fellowship, yet even with this there was failure. How sad to see the omission of the Lord's revealed will, even when holding to a right object (3) and when *wishing* to praise God heartily (8). Wherein was the root of failure? XV. 13 gives a solemn thought in this connexion (xvi. 40, 1 Cor. xiv. 40: little things are not unimportant) but we have a remarkable key in xiii. 2. "If it seem good unto you *and* that it be of the Lord our God": observe omission—we are not told that God's directing *will* was sought (cf. xvii. 1, 2): godly wishes are not enough, 2 Chron. vi. 7: God's purpose and plan must be lovingly asked. Again, notice the order "You." "The Lord our God": cf. Ex. xviii. 19, 23 ("If thou shalt do this thing *and* God command thee so"). We recollect how Israel under Mount Sinai said, "We will do *and* we will hear" (lit.); they should have heard first. We remember too how the disciples appointed two, and *then* asked the Lord to choose *from these*. How important to wait on Him first, and as to everything. No detail is too small. In 1 Chron. xiii. 4 the unwitting emphasis on MAN is saddening. "Right in the eyes of all the people": how encouraging this would have been if rightness in the Lord's eyes had been first. The failure to ask *first* is shown by the further failure of 7 to have been "a natural one," for the placing of the ark on a new cart was a *natural* copying of the Philistines (1 Sam. vi.), and *apparently* reverent. So is it with stained glass windows and ritual to-day. It is easier to fall into some forms of this sin than we imagine. At the outset no discouragement came (8): we must not infer from a "blessing" that everything is in accord with the will of God. Observe, however, that thousands *might* have been struck down as at Bethshemesh. God graciously accepted every wish to *please* Him and waited so patiently. But Uzza's action—though "natural" again—added sin to sin. And it brought death. The Lord intervened, preventing further sin. David was afraid: cf. 1 Chron. xxi. 30. This is encouraging, yet the displeasure was wrong, and there is no mention of seeking the Lord at once. Deep repentance was encouraging afterwards, in the light of 1 Sam. vii. 1. After vi. 19 one would have anticipated much care in Abinadab's family. *But we often fail in our strong points.* God's grace shines out the more on this background in 1 Chron. xiii. 14. We must not be one-sided. He delights in the *confidence* of His people, but He will not excuse their sin: He loves to bless a house: *only one had been holily laid low*: grace does much more abound. If we honour God in our homes, He will glorify His Name in the details there.

1 Chron. xxi. 25-xxii. 1.

"Gold" suggests glory. Observe the stress on

purchase in connexion with the *sacrifice*. A Greater than David paid the whole expense in His wonderful love: "the full price" (24). "There," 26, 28: "This" (xxii. 1): cf. Deut. xii. God marked out the place (see 2 Chron. iii. 1, with Gen. xxii.). How wondrously is everything arranged for the showing forth of the glory of Christ. 27, The sword, as in Gen. iii., but here sheathed (contrast verse 16). Why? In connexion with the sacrifice (Zech. xiii. 7). 30, If there were still a sword, how could we venture toward God's presence? Wondrous indeed is the grace of God in Christ Jesus. Our fear is removed. XXII. 1, The union of chapters is very precious: a break often hinders. The "house," though not yet built—because of God's sure purpose. Observe how ch. xxii. continues as to "strangers" and "abundance": two very helpful thoughts with reference to the antitype: Jews and Gentiles are bound together in the exceeding riches of grace in Christ Jesus.

2 Cor. ix. 6-15.

Giving unto the Lord is sowing, i.e., a manifestation of spiritual life, a willingness to lose in the present, a definite act of faith and a consciousness of the future and of the Judgment Seat of Christ. It is vain to sow *dead* things! 7, Individual responsibility: the Lord does not appoint a binding rule, but tests loving hearts. Grudgingly—of grief. It is important to do the will of the Lord *joyfully* (see Deut. xxviii. 47). 8, Believers will not lose. God can make grace overflow, and it is His pleasure so to do. Words from the root "all" come five times here, and in one part *three* are adjoining: the Lord delights that His people should have confidence in Him and in His fulness. He gives "that," etc. 9, How precious that there should be an opportunity of losing in this age for our Lord. How we should miss the strain and stress of faith. 10, Food *personally* now, seed for sowing, to reap after: every physical blessing is applied in these two ways: should not every spiritual blessing be used likewise?—Do not partake of all, do not sow all; enjoy the Lord's word, also enjoy passing on to others (however humbly, and it may be privately) what the Lord has given. 11, 12, 15, The great aim—thanksgiving: everything is to awaken praise unto God for His enabling and power. 13, "The subjection linked with your confession"; the English word "professed" is usually employed in a wrong sense now. 14, Oh that we too may remember to pray for others. 15, Cf. "With thanksgiving" (Col. iv. 2). God's unspeakable gift would seem to suggest our Lord Jesus. Who can tell His worth? Let our free will offerings be in the light of Him Who gave Himself (Eph. v. 2, Gal. ii. 20). How can we grudge anything to and for Him?

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THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

Thy Word is Truth
JOHN. 17. 17

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FREE.

A Magazine, as the Lord gives grace and strength, seeking to set forth His loving kindness and truth and will and power, that He, and not systems of men, that He, and none else at all, may be exalted with regard to the glorious plan of salvation and worship.

EDITED BY
PHOBY W. HEWARD.

"Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance." Ps. lxxxix. 15.

"The people that do know their God shall be strong and do." Dan. xi. 32.

"Some have not the knowledge of God." 1 Cor. xv. 34.

"Let him that glorieth, glory in this, that he understandeth and knoweth Me, that I am the Lord, Which exercise loving kindness, judgment, and

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righteousness in the earth: for in these things I delight, saith the Lord." Jer. ix. 24.

"This is life eternal, that they might know Thee." John xvii. 5.

"We know that the Son of God is come, and hath given us an understanding, that we may know Him That is True." 1 John 5. 20.

"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. iii. 18.

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, 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," Rede Burn Road, Jarrow-on-Tyne.—The Lord's Day, 6.30. Correspondence welcome.

WORDS OF INTRODUCTION.

THE grace of God is more glorious than any realize, and, in infinite grace, God has made His people His own for ever. What manner of persons they ought to be! They are not debtors to live after the flesh, but unto Him Who for their sakes died and rose again. Their life is no longer an ordinary one: they are in Christ Jesus. None other life is recognized before God: all manifestations of the crucified flesh should be mortified, for they have been judged. To emphasize what God HAS done sovereignly, and unconditionally for those whom He brings to Himself, and what He appoints to them in their new sphere of simple obedience, and the further conditional promises which are theirs, as they walk with Him in the power of the Holy Spirit, are these pages sent forth.

"WHAT FRUIT?"—Rom. vi. 21.

"YOUR FRUIT"—Rom. vi. 22.

What "fruit" in "sin" had ye?

What fruit from death could grow?

The heart to sin was "free,"

Its deadly fruit to show.

But now in Christ true fruit is given,
Granted in grace, preserved in heaven.

What "fruit" had nature's thorn?

Could sin the Lord exalt?—

No fruit could then be borne,

Nothing but sin and fault:—

But now in Christ true fruit we bear,
And "yet more fruit" is now our prayer.

What "fruit"?—Such words are sad,

But now God's love shines forth!

And, in salvation glad,

We praise, redeemed from wrath:—

And fruit to Christ delight to give,

By Whose all-glorious work we live!

WORDS OF ENCOURAGEMENT.

"AND, BEHOLD, IMMEDIATELY THERE WERE THREE MEN ALREADY COME UNTO THE HOUSE WHERE I WAS, SENT FROM CÆSAREA UNTO ME." (Acts xi. 11).

THE simplicity of this verse is very affecting. We see how wondrously God fits in everything to His glory. Can we not trust Him more? He is not indifferent to our concerns—nor to our concern that He may be glorified, even in daily details. It is precious to ask Him more about the right time for everything. There are many "co-incidences" which are more than coincidences to the prayerful child of God. "It happened," says the unbeliever: "God arranged," feels the believer. The simplicity of Peter's record is beautiful. How earnestly he tries to help the dear children of God. Nor can we fail to notice how impressed he himself had been by the way and time in which God had worked. If we deeply realize His gracious hand we shall speak spiritually.

It is a joy to have any sent or brought to us who have a longing for the things of God, or rather a longing after Him, that they may know the things which are His. Oh that we may be such ourselves, then shall we be enabled to be a blessing to others. We must be willing, gladly willing, to be disarranged, if need be, that we may be a help to those in whom He is working. Oh to live ready for the Lord's privileges, and oh to be kept from pushing ourselves forward or assuming His leading, instead of *walking with Him*, that we may be **HUMBLY** led. Herein is love's warning. God's dear servant did not "assume" His will from circumstances. He had guidance first. Satan may open doors. At once we feel a danger. We cannot assume "inspiration." An apostle received a peculiar leading from the Lord, but if we say "The Lord led me" may it not be we err, and, at the same time, boast? How is it possible to *know* His will? "I will guide thee with Mine eye" seems to give a key. We must be *constantly* near the Lord, and this nearness will keep out the evil of pride which talks of "being led." In His light shall we see light, and our failures will be known.* So shall we walk softly all our days, and understand Isa. vi., and what *preceded* the word of command "Go." When Joshua and Ezekiel had fallen on their faces, they received guidance. A lack of worship means the presence of pride, and a false idea as to the Lord's leading. "Self" will pretend to be the Lord—and natural impulses will be called His will. Only *via* communion can this danger be met.

Finally, if you have the joy of God's enabling in service, remember the need for waiting on Him still. It is possible to begin encouragingly, and then to be led aside by occupation with the encourage-

* But do not forget 1 John i. 7.

ment. If we look off the Lord to the work, and find our impetus in the work, that which is *His* will, ceases to be *His*, and we shall trust in lying words if we so characterize it. Continuance *before* knowing God's will, must be followed by continuance when it is known. We never reach a climax, but would always go *from* strength to strength. We dare not go beyond dependence, but the Lord does not fall short in supplying. Oh that He may be glorified in the faith of His blood-bought people.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—July, 1919.

Day	1 Chron.	2 Cor.	Learning	Explain
1	xxvi. 20-32	xiii. 1-14	1 Chr. xxix. 10	1 Chron. xxviii. 9
2	xxvii. 1-15	Gal. i. 1-8	" 11	
3	xxvii. 16-34	i. 9-17	" 12, 13	
4	xxviii. 1-10	i. 18-ii. 2	" 14	
5	xxviii. 11-19	ii. 3-13	" 15	
6	xxviii. 20-xxix. 5	ii. 14-21	" 16	2 Chron. ii. 4
7	xxix. 6-19	iii. 1-9	" 17	
8	xxix. 20-30	iii. 10-20	" 18	
9	2 Chron. i. 1-12	iii. 21-29	" 19	
10	i. 13-ii. 4	iv. 1-11	2 Chr. i. 7	
11	ii. 5-18	iv. 12-23	" 8	
12	iii. 1-10	iv. 24-v. 2	" 9	
13	iii. 11-iv. 5	v. 3-16	" 10	2 Chron. v. 13
14	iv. 6-18	v. 17-26	" 11	
15	iv. 19-v. 5	vi. 1-9	" 12	
16	v. 6-14	vi. 10-18	Gal. iii. 7	
17	vi. 1-11	Eph. i. 1-7	" 8, 9	
18	vi. 12-21	i. 8-18	" 10	
19	vi. 22-31	i. 19-ii. 7	" 11	
20	vi. 32-42	ii. 8-17	" 12	2 Chron. ix. 8
21	vii. 1-7	ii. 18-iii. 6	" 13	
22	vii. 8-13	iii. 7-13	" 14	
23	vii. 19-viii. 5	iii. 14-21	2 Chr. vi. 12	
24	viii. 6-16	iv. 1-10	" 13	
25	viii. 17-ix. 8	iv. 11-18	" 14	
26	ix. 9-22	iv. 19-32	" 15	
27	ix. 23-31	v. 1-10	" 16	
28	x. 1-11	v. 11-21	" 17, 18	
29	x. 12-xi. 4	v. 22-33	" 19	
30	xi. 5-17	vi. 1-9	" 20	
31	xi. 18-xii. 4	vi. 10-14	" 21	

SUGGESTIONS FOR PRAYER.

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

1. For the glory of God in the repentance (2 Tim. ii. 25, 26) and edification of His people.
2. For salvation among men of all nations—seafaring men and others—brought to this land.
3. For devotedness in daily life.
4. For wisdom in service unto the Lord, and for a sense of our limitations, and His limitlessness, and also His appointed sphere for each one individually.

"He prayed . . . He prayed again" (Jas. v. 17, 18).

THE SUITABILITY OF THE GOSPEL, A DISPLAY OF ITS HEAVENLY GLORY.*

(Continued.)

And how suitable is the gospel not only to the manifestation of the perfections and truthfulness of God, and the fulfilment of all His seemingly contrasted words, but also to the condition of the alarmed sinner. It has nothing to glorify the creature as such, and this is a precious "Christian evidence" against all theories. It has nothing to attract the self-righteous, and thus *nothing* in it to encourage sin! This, too, is deeply important. All circumstances are gloriously met by the *one* gospel. If it appealed to a sinful attitude how could it be from God? If it terrified those for whom it was graciously intended, would there not be an inconsistency? The entire suitability of the gospel to the hopeless and helpless is its glory. The whole aspect does not contradict its particular statements, but they entirely harmonize.

And so we revert to the precious thought that the *anxious* need of the concerned sinner is adequately taken in hand. Not only the conditions but the feelings are rightly met. The troubled conscience has a reason for resting. A work which honours God, magnifies law, blots out sin, secures eternal life, and maintains every iota of Scripture, is displayed, that the *purged* conscience may be a background for worship (Heb. ix. 14, x. 2). An unpurged conscience would be worrying. And if I thought that God had changed one word to save me, might He not change another to lose me? If I were told that my accepted position was partly in self and not in Christ altogether, my peace would be removed, and the finished work would be unfinished, and the exceeding great and precious promises would no longer be "yea and amen." Any "gospel" which has conditions for the sinner to fulfil, however small, is law, not gospel, or, rather, neither law nor gospel, but a compromising and unavailing scheme of man, like to that of the unjust steward. But "the Gospel of the Grace of God" by one work removes sin, and shows an everlasting safety. Anything else, we may add, would show a *disappointed* love of God, and either an undoing of Christ's atonement, or a suggestion that He did not die *instead of His people*, and therefore was not righteously caused to suffer.†

* God has been pleased to bless these thoughts very much to the writer, and he believes that this letter may be very *definitely* used of God. If it removes many difficulties, and glorifies God, as in personal experience, unto Him be *ALL* the praise. Those who want further copies are asked to write, suggesting the number which can be earnestly passed on.

† Any "exemplary," "heroic" or "governmental" theory of atonement which denies "*instead*" surely declares that the obedient One was *unjustly* under Divine wrath. Thus from *every* standpoint, *every* human conception falters, and indirectly attacks the attributes of God.

Happy realization that every sin is covered! The Gospel of God provides a power and motive for holiness. Any idea which left me without a new life in Christ would be too weak, and it would allow me an eternity of imperfection. Only if our old man has been condemned can there be eternal perfection! This again is crucial. The gospel is a sound basis for present godliness and future entire sinlessness. The more one feels how many parts of truth are linked, and that these all revolve around the *one* gospel, the more one knows that here we have God's revelation. Just as two or three prophecies might seem to apply in a "coincidence" but the agreement of twenty or thirty, yea of *all*, and the opposition of none, prove we are at the right centre, and that probability is changed to certainty, so is it here, though we should not see this, were it not that the very gospel includes the quickening power of the Holy Spirit, to enable us to know and enjoy the things which are freely given to us of God. Beloved brethren, rejoice in such a gospel and declare it by life as well as lip, that the God of all grace may be glorified, and your hearts will indeed delight in His salvation.

Yours in the Lord Jesus,

PERCY W. HEWARD.

A LOVING EXHORTATION TO BELIEVING MOTHERS WHO DESIRE, AND SEEK FOR THE SALVATION OF THEIR INFANTS.

(Continued.)

Pray oft, and never weary be,
Think of the long eternity,
Teach little ones of grace so free—
In their babyhood.

Pray fervently, God's words are sure,
The infant mind with Scripture store,
Teach them of God to stand in awe—
In their babyhood.

Pray oft, according to God's will,
His purposes He will fulfil,
Teach them in prayer to be quite still—
In their babyhood.

Pray oft, for little ones are dead—
Dead in their sins our Lord hath said,
Teach them for sin His blood was shed—
In their babyhood.

Pray oft, no waiting time is vain,
With godly zeal the infants train,
Teach them they must be born again—
In their babyhood.

Pray constantly and do not pause,
God can His great salvation cause,
Teach them His love, His will, His laws—
In their babyhood.

The above, with 8 other verses, is obtainable in leaflet form. Also other words of cheer and help in these "perilous times," e.g., "I Want to Go and See Him," "Walking with God," "The Joy of the Lord," "Devotion unto the Lord," "First Things First." Those who are glad to enclose such leaflets in their letters, that the Lord may be glorified, may be thankful to know this and to write. Oh that there may be much spiritual earnestness, and definite expectancy from the Lord, for Whose Coming His people wait.

THE CHILDREN'S COLUMNS.

REDEEMED WITHOUT MONEY.

WE think of the Egyptian bondage pressing upon the nation of Israel, and how terrible it was. We think of the cruelty of Pharaoh and their taskmasters, and how wonderfully God brought them out and redeemed them out of the house of bondage with its sad heaviness. This is clearly set forth in the first few chapters of Exodus. It was God Who rescued them. He alone could bring them out, with His mighty hand. But do you know that every one born into this world is in a worse bondage than the Egyptian, since enslaved by Satan; and silver and gold and the choicest of earthly things cannot bring them out of such slavery. Satan is a heavy taskmaster, yet many are actually his servants, and vainly imagine all is well with them. They do not feel the bondage to be hard, for Satan is so subtle. When God created Adam and Eve, He placed them in a beautiful garden, and His presence was with them. But they soon—very soon—disobeyed Him, for Satan was ready to try and mar God's beautiful work. And soon Adam and Eve, because of sin, were sent out of the garden, and all thenceforth have been AWAY FROM GOD. We read in Isa. lii. 3., that the Lord said to Israel "Ye have sold yourselves for nought." And ALL by nature are sold under sin. Yet few are concerned, though in such a sad condition, and in a terrible captivity to Satan. I suppose Israel did not feel all the burden of their dreadful bondage so fully, till it was near the time for them to be brought out and God was working. This is the case more remarkably with sinners; when God, in wondrous mercy, begins His work, then it is that they feel the burden of sin, and cry for deliverance, even as the poor tax-gatherer of whom we read in Luke xviii. 13. The Lord saw Israel in their cruel bondage, and He sent a deliverer, Moses, His servant. And God has provided a Ransom for sinners—because none can redeem themselves! The Lord said, "I have found a Ransom" (Job xxxiii., 24). Yes, the Lord Jesus gave His life a Ransom for many (Matt. xx. 28). Only God CAN redeem, and He DOES redeem with the precious blood of His beloved Son. Wherefore it is written, concerning those redeemed, "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold...but WITH THE PRECIOUS BLOOD OF CHRIST, as of a lamb without blemish and without spot" (1 Pet. i. 18, 19). Money is often necessary in this life, and seems to do "much," but only *earthly* things can be bought with it. Those who are saved with the precious blood are said to be "Redeemed," and altogether without money "Purchased with His own blood" (Acts xx. 28), "Bought with a price"—the price of blood (1 Cor. vii. 23). How privileged are all such. Do you

not long, my dear young reader, to be among a company like this, and one of them? Oh, that God may, by his Holy Spirit work, and show many who read these messages, their need of redemption through the shed blood of His beloved Son on Calvary. The words of Heb. ix. 22, are very clear: "Without shedding of blood is no remission," no forgiveness of sins. Those who are not humbled to know redemption with the poured-out blood of Christ will be for ever sent away from God, to be for ever with the devil and his angels. Do you wonder that those who were once enslaved and held by the dreadful power of Satan—but are now loosed from their sin by the blood of Christ—are concerned, yea, even troubled, about you? The wonder is that they are not more so. For many, many indeed in these last and evil days think so lightly about sin, and not a few despise the work of the Lord Jesus on Calvary, and speak evil of Him, Who, though He was God, came down to this earth, so lovingly, to live and die for ruined sinners. How blest and privileged are those, whether young or old, of whom God says "I have redeemed thee...thou art Mine" (Isa. xliii., 1). And those who are in that blessed position can look up, and say, "I know that my Redeemer liveth" (Job xix. 25, 26), and because He lives I shall live also, and see Him face to face (1 John iii. 2). But only redeemed ones will see Him thus. God's word plainly tells us what sinners are redeemed from—destruction (Ps. ciii. 4). What gratitude there should be to God, and what fear on the part of those who are still enslaved and under sin, lest they remain in that condition for ever. For after death there is the Judgment: but *now* is the acceptable time, *now* is the day of salvation.

Redeemed—and without money, too,
 Purchased by blood and made anew.
 Redeemed by Christ, Who came to die,
 Brought nigh to God, for ever nigh.
 Redeemed—and without money, too,
 Though righteous wrath was all our due;
 Redeemed when sold, and sold for nought,
 By precious blood for ever bought.
 Redeemed—and without money, too,
 Thus God's own love is brought to view;
 He loved, He gave, great was the cost,
 To save poor sinners, dead and lost.
 Redeemed—and without money, too,
 All sin His saved ones should eschew;
 Redeemed by Christ, the Righteous One,
 When far from God, lost, and undone.
 Redeemed—and without money, too,
 For every word of God is true;
 Redeemed with precious blood alone,
 And this redeemed ones love to own.
 Redeemed—and without money, too,
 For there was nought lost ones could do;
 But Jesus Christ was crucified,
 And now in Him His own abide.
 Redeemed—and without money, too,
 Through poured-out blood are you made new—
 Or can it be still on the road,
 Which ends in banishment FROM GOD?

A FEW WORDS WITH YOUNG BELIEVERS AND OTHERS.

WILL IT LAST?

WHEN we bring the Gospel of the Grace of God before guilty sinners, and acknowledge that we were children of wrath *even as others*, yet have been *graciously* saved, Satan seeks to turn some aside, by the thought of *after-circumstances*: "If I have this salvation to-day, *how* can I meet So-and-so?" "If I believe now, I shall 'draw back' at work to-morrow." Such ideas are an attack on the very nature of salvation. It is not "a patching up," or grant of assistance to a deserving case, to help one who is "doing his best." It is not an expedient or an attempt to develop a man on the lines of *his own* strength. It is a definite work of God, characterized by God Himself as a *quickening* for those who are *dead in sin*. "If any one is in Christ, there is a new *creation*!" Hence if there is a real work of grace, *it will last*, for God has joined those who are saved with His dearly beloved Son, and their glorious security is now attached to His. The Gospel is the Power of God unto salvation (Rom. i. 16). If there is merely a "turning over," a fresh start in the same *old life*, only a *new leaf*, there will be failure, deep and degrading failure. But the attempt of Satan to confuse wheat and tares, and to obscure reality by his substitute and counterfeit, to the discredit of the work of God, must be prayerfully resisted. A man-made "revival" is not a revival at all. It will not last. Outward impressions are like the morning cloud (Hos. vi. 4). But if one is born from above, "the faith of God's elect" will last, and the believer will be enabled to draw on God's supplies, and, in the power of the Holy Spirit, to claim blessing, and might, amid all the temptations and strains. I know how Satan will seek to misuse this. He has myriads of devices to set the mind off Christ! If a believer has grieved God's Holy Spirit and sinned, in some way, and there has been a sad measure of "defeat," Satan will endeavour to change a godly repentance into natural depression, that there may be a loss of further victory in the life, and the temptation will be often thus expressed: "You cannot be a child of God after all."* Thus the tempter will pose as one who emphasizes a high standard of holiness, (and *this is right*), with a view to hindering a believer from trusting God for grace to reach such fellowship with Him. So wickedly will the devil use everything. Oh, that our hearts may be exercised before God to put aside this sin, and as

we know that His work will last, let us seek to show more and more what He *has* wrought for, and in us, to the praise of the glory of His grace.

But though the precious salvation of Christ is everlasting, and the words of Isa. xli. 9 are illustrated: "I have chosen thee, and not cast thee away" (cf. lxii. 12, John vi. 37), we must not forget the context—"THOU ART MY SERVANT: I have chosen thee" (John xv. 16-20). We must not forget that there are conditional blessings *within* the sphere of unconditioned grace! "If we died with Him we shall also live with Him" is a very wondrous promise, but there is a *present condition* as to a further promise: "If we suffer, we shall also reign with Him" (2 Tim. ii. 11, 12). And rewards for faithfulness, which are unto the glory of our Lord, will not be given for unfaithfulness. The work of Christ has declared me righteous as to the great white throne, but has it accomplished a work for me as to the Judgment Seat (2 Cor. v. 10)—except the glorious fundamental work to give me the privilege of being there at all? If Christ took the loss I deserve for failure, as to this Judgment Seat, then will there not be the suggestion at once that there is *wrath* belonging to this Judgment, and free grace and Scripture will be set aside! Moreover, the question will at once arise, "Did He not take *all* my loss, so that I shall not enter into the solemn warning of 1 Cor. iii. 15 in any way?" Do let us be clear respecting this. A believer is *perfectly* saved from the wrath to come, but he *may* suffer loss at the distinct tribunal of 2 Cor. v. 10, and be in the background in the Kingdom and without the weight of Glory of 2 Cor. iv. 17. Hence, though our Heavenly Father has secured our eternal life, He has given us new responsibilities within this sphere, and if our earnest love to the Lord is weakened, if we are changeable and our enthusiasm for Him does not last in its first fulness, yea, and grow unto His glory, how can we dare to expect that He will say: "Well done, good and faithful servant!"

"I love the Lord, by grace," you can truthfully say, and yet you hesitate as to definite study of His Word. You are so busy. You have so many "cares." You would rather die than give up faith in Christ. But DAILY strain for Him seems heavy. Is it so? You go to work early, and you feel you cannot rise "till about 6," when, alas, so much of the early morning is gone. Or, it may be, you are a mother in a home, and you cannot break the chains which actually hinder so much true and resultful activity, and thus the children are not trained aright. But you persuade yourself you have no time. Whoever you are, bearing the Name of Christ, do you think that God is persuaded thereby?

* This is his argument, when an effort to produce a *lightness* as to sin fails. The Holy Spirit witnesses against this danger in Heb. xii. 5: "My son, *despise* not thou the chastening of the Lord (a making light of sin), nor faint when thou art rebuked of Him (a despondency which holds back from confidence in the work of Christ to blot out past sin and to give triumph over present temptation to sin).

TALKS ABOUT PRESENT-DAY NEEDS.—7.

THE LAYING ASIDE OF EVERY WEIGHT.

AH, dear fellow believers, if there were more spiritual running, there would be far less back-sliding. How solemn and heart-reaching are the words, "Ye *did* run well"—not "Ye *do* run well" (Gal. v. 7). For, sad to say, many soon grow weary of the narrow way, and find it irksome, and why? Because other things attract, and there is not the real and lasting satisfaction in Christ as there should be. 'Tis solemn that some who appeared to run well were hindered. We are thankful that it is possible to *run well*, for some the apostle said had done so! But they were "hindered." 'Tis easy to stumble and to cause others to be turned aside. Only as there is the walking with God in His light shall we be kept from wandering, and from becoming weary in the path which God has marked out for us, His children. If we are to *run and not be weary*, there must be waiting upon the Lord. Also "*every weight*" must be gladly laid aside (Heb. xii. 1. See also Isa. xl. 31). Surely Heb. xi. should encourage every true believer, and spur us on to have a like faith in Him Who never fails. How can we doubt, or become weary in view of all that faith in God enabled those mentioned in this chapter to do, and to suffer and to endure? If only we had faith—the faith of God (Mark xi. 22 margin), how joyfully "*every weight*" would be laid aside, and the running would be continuous. Though weights are of different sizes, they are nevertheless weights, and they hinder our progress. God's servant Paul tells us in 1 Cor. ix. 25-27, how he kept under his body lest he should be "hindered." He said that those who run in an earthly race are temperate in all things! How serious is the absence of self-control, which is put *last*, and would seem the climax of the fruit of the Spirit of God. This lack "hinders" not a few of God's dear children. Mark the words in Prov. xvi. 32, "He that is slow to anger is better than the mighty, and he that *ruleth his spirit* than he that taketh a city." Oh for more self-control, that there may be power—God-given power, to *run* and to keep on running! "To run" at all, there must be life. The psalmist said, "I will run the way of Thy commandments when Thou shalt enlarge my heart." If we would run well, the heart must be healthy (Ps. cxix. 32-80). A very great hindrance is the fear of man—this is a weight and must be laid aside if we would run and not be weary. If only we feared God alone what lives ours would be! It is the fear of being thought strange that holds back many from putting aside the weight of worldliness. Yet this is the cause of so much back-sliding and dishonouring the Name of the Lord, and a snare of the devil. If only all worldliness

was laid aside, and God's dear people had more of the dignity of heaven, which should be manifested, what a witness there would be. Alas, the fear of man is so powerful that many who bear the Name of Christ are afraid of being and looking unlike the world. Yet if we thought of the solemnity of acting like those who are the enemies of God, we should tremble to copy them, and count it a privilege to be a marked contrast in speech, manner, and even clothing. Let us ever have before our view that *clothing was given because of sin, and for a covering*. 'Tis sinful to like the world out of which we have been chosen, and cruel to the world not to make manifest the wonderful change God has wrought in his own blood-bought people. The world naturally think Christ is not All-in-all to us when we copy their fashions. Let us be humble before God that there are so many hindrances in the Christian life, and seek by grace to lay aside everything that would hinder our spiritual progress, and disgrace the Lord Who bought us with His blood. How helpful we might be to one another if all self-will was put away and we were *running in the race set before us*. The world, too, would take notice if believers were running, and a company running together. They might say we were mad. But we need to show the difference God has put. Because this is not seen, God's Name is blasphemed, and believers are called hypocrites. There are many other hindrances. The misused *tongue*; Oh, how that hinders (James iii. 5-8, Acts xv. 24, Prov. x. 19-21). Surely we need to pray the prayer of Ps. xix. 14. The *thoughts* of our own hearts hinder; therefore the need to ask that they may be brought into captivity to the obedience of Christ (2 Cor. x. 5). We must not forget how the sin of *unbelief* hinders, while faith spurs us on in the heavenly path. We see also that if believers are not growing in grace, and living unitedly, prayer in the home, as well as when believers meet is hindered (1 Pet. iii. 7). In the gatherings of God's dear people, prayer is hindered if brethren fail to lift up *holy hands* without wrath and doubting. The sister, too, hinders by failing to use clothing aright, and to the glory of God (1 Tim. ii. 8-10). Surely we should take these things to heart, and seek to show Whose we are and Whom we serve, if we are among the called of Jesus Christ. I suppose at the present time worldliness hinders as much as all else. Oh, that God may forgive and purify us and raise up humble believers, for His own glory.

THE ANGER OF THE LORD.

A QUESTION is asked in Ps. xc. 11 concerning God's righteous wrath, which none can answer, "Who knoweth the power of Thine anger?" God's anger against sin is real, even as His love for poor, hell-deserving sinners. Surely we

dare not be silent as to God's wonderful love, so manifest throughout the Holy Scriptures to those who were His enemies. How precious are the repeated words "God is love" in 1 John iv. 8-16. But though "God is love," He is also righteous, and will execute His anger against unrighteousness in His time and way. God's tender mercies are over all His works, and we, who have tasted that the Lord is gracious, can say, "It is of the Lord's mercies that we are not consumed (Lam. iii. 22). But we dare not be silent as to His terrible anger—we read how that "God is angry—rightly angry—every day" (Ps. vii. 11). When God was about to execute judgment against the house of Eli, and had revealed this to Samuel, we read that Samuel told Eli "every whit" (1 Sam. iii. 18). Dare we diminish a word? See Jer. xxvi. 2 (Deut. iv. 2). God is love, dear reader, and we would always emphasize this, but His anger is as real and as great. If only this was believed, what trembling there would be. Let none imagine that God will turn from the fierceness of His wrath, when there is not a turning away from sin, and a manifest trusting in the work of His beloved Son on Calvary! His anger against sin is seen in what the Lord Jesus suffered under the righteous wrath of God, that He might redeem His people from their sins. We behold God's anger in the overthrow of Sodom, and further back still in the terrible flood in the days of Noah. Throughout the Scriptures we see His righteousness in that He keeps to His words. How dreadful is the warning, "The anger of the Lord shall not return, until He have executed, and till he have performed *the thoughts of His heart*" (Jer. xxiii. 20). God cannot be hindered in any thought of His, even as "none can stay His hand." God is angry against sin now, but there will be a climax and manifestation of the display of His anger. Oh, that many, out from every nation, and among all classes may seek the Lord while he may be found (Isa. lv. 6, 7), through his working, by the Holy Spirit, "before the day of the Lord's anger come" (Zeph. ii. 2, 3).

Israel will say, when they shall look on Him Whom they pierced, "O Lord, I will praise Thee, though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me" (Isa. xii. 1). It will be all through the work of Him Whom they now despise. His anger toward such is but for a moment compared with eternity—God is *slow to anger*, He is merciful and long-suffering. Yet sinners must not presume and imagine that God will keep back his anger for ever, if they despise Him and His beloved Son. The day of His indignation will surely come, and "who shall be able to stand?" (Mal. iii. 2, Rev. vi. 16, 17). In comparison with what it will be, God's judgment is not now displayed (Rom. ii. 4, see also Ps. xviii. 50).

NOTES ON SOME MEMORIZED VERSES.

1 Chron. xxix. 10-19.

Rejoicing aright leads to praise. "Before": it is well that thanksgiving amid a gathered people should be very manifest. The Lord is God for ever and ever, and blessed for ever and ever. "Israel": a name reminding of grace. Greatness, power, glory, victory, majesty, all, kingdom: sevenfold Divine possession, note Rev. v. 12. Riches, honour, reigning, power, might, to make great, to give strength: a sevenfold unveiling of what God graciously *gives* to His people. How true is the spiritual parallel: to them that have no might, He increaseth strength: Isa. xl. is not a dead letter! How precious is the thought that every blessing is from God (Jas. i. 17): how grateful should we be! 13, Now—emphatic: if we are caused to realize what we have in the Lord, we shall be praiseful at once. "Our." "The Name of Thy glory": cf. "The gospel of the glory of Christ." "Who am I?"—The emphasis on the Lord has been definite, and now God's servant thinks "How contrastedly small I am!" A beautifully suggestive margin:—If we offer, it is because God has given strength for this: "Give unto the Lord, O ye mighty, give unto the Lord glory and strength": if we would give much to the Lord, we must receive much from the Lord first, and should be concerned to receive, with this very object in view. "Out from thine hand we gave to Thee" (Psalm cxlv. 16, Isa. xl. 2, Acts xi. 21): thus all boasting is shut out, but we realize that God delights to receive. Do we seek a blessing with this object, viz., rendering to the Lord? 15, "For we are strangers": we have no rights, no possessions of our own. If we have anything, we hold it in trust for Him. 16, "Al!" twice: notice frequency of this word in context. It is precious to give to God that which we know He will accept *in Christ*, because it is His—obtained "by us in Christ": let these thoughts be impressed when any have privileges of preaching, let them be written, spiritually at least, over the collecting box. 17, It is vain to give, unless there is an uprightness. 2 Cor. ix. emphasizes "heart-giving." Likewise with prayer: contrast "I will not hear, your hands are full of blood," and "Lifting up holy hands without wrath and doubting." 17, To offer willingly: "to willingly give themselves" would seem included in the expression used (2 Cor. viii. 5): a gift without the giver is vain. Have we joy in one another's devotion? 18, It is so easy to become cold, see 2 Cor. ix. 2, 3, Gal. iv. 15: are our hearts established? 19, Again the "heart": the word "perfect" implies completeness: keeping, doing, *then* building. "I have made provision," loving fellowship: no jealousy. How dear was God's dwelling to David.

2 Chron. i. 7-12.

"That night": the night following devotedness. "Ask what I shall give thee": we might also render "Ask:—what shall I give thee?"—Jas. i. 5, 6, would refer to this, for Solomon "asked" wisdom. Ps. ii. 8, xxi. 4, Matt. vii. 7, 9, 10, 11 (*both* words in each verse) John iv. 10, 1 John iii. 22. The union of these two words is very precious. True prayer is beautifully simple. Isa. vii. 11, 12, Matt. xiv. 7. Observe, further, the *promise* is attached to the *command* (Eph. vi. 2) in a way which suggests, "If you do not ask, how can you expect to receive?" (Jas. iv. 2). The *basis*—the Lord's *call*: only those can "ask" who are His, and hear His voice. Then the firm *belief*—ask. Then the bestowal—I shall give: the *tense* awakens assurance, and implies the Lord will keep on giving. Do we *ask* when and as we should? God delights in faith's definiteness: "I will yet for this be enquired of" (Ezek. xxxvi. 37). 8, 9, Mercy and the promise. A sense of need: else prayer falters. 9, 10, "Now" emphatic in both verses: *again* we have the definiteness of confident trust: not that believers can always ask for a certain blessing "to-day," but nevertheless, there is something wrong when we put off indefinitely into the future: such an attitude usually betokens unconscious self-deceit—much absence of faith, and a willingness to "believe" only when there is no possibility of *disproof*. A personal request. "Wisdom and knowledge": both are connected with the fear of the Lord: for their relationship see Prov. xv. 2, xxi. 11. Wisdom to go out and come in: *i.e.*, for godly activity. Why "going out" first?—service *begins* after communion with God inside, and is followed by communion again. Solomon took the right standpoint: he was with God first, Jer. xxiii. 22, see Mark iii. 14. 11, "In their heart," 2 Sam. vii. 27. "Thou hast *not* asked": for many things it is well *not* to ask: indeed, if we are spiritually wise and ask *not*, the Lord will give certain blessings which would not be blessings, but hindrances, if our heart emphasized them: "exceeding abundantly above all that we ask or think" seems illustrated here. Let our desire be that we may fill to God's glory the sphere in which He has placed us: herein is a double contrast with (a) self-confidence (b) changeableness. If we ask to be useful to saints, and to have wisdom for the sake of others, we have a parallel with Solomon's prayer, but *not* if we seek wisdom for "ourselves," and proudly.

Gal. iii. 7-14.

7, They which are of faith, so 9. Not only a setting aside of legal boasting, and racial glory, but a loving encouragement to *faith* that there may be assurance. "The *Scripture* . . . preached the Gospel": a wondrous thought as to the Hebrew Scriptures, so often forgotten! But how could

the Scripture *foresee*? Evidently we have a Divine emphasis in God's *own* use of the words: the words are living because He has entered into them, as it were (and more than "as it were")—see Prov. vi. 22, 23, 2 Tim. iii. 16! "All the nations": not *all* individuals of the nations. What an encouragement to take the gospel to men from all lands, even in this great city. All blessings through Christ, linked with verse 16. "No man is justified *in law*"—Christ is the End of law INTO righteousness (Rom. x. 4): righteousness IN law would imply an unfinished work (see Phil. iii. 6, Acts xiii. 39 "in"): the righteousness of God is *beyond*, because of a fully satisfied law (Rom. vii. 4). "In the sight of God": what value is any *other* justification? "Shall live": cf. "Because I live, ye shall live also," "We shall live in His sight." "The man that *hath done* shall live *in them* (not *in law*: Rom. x. 5, literally, "*in it*," in righteousness, not in law; the grammar shows this): how precious the sphere of those declared righteous. The finished work of Christ surrounds them. 13, Christ or the Curse: a solemn contrast. Cf. Jer. xxxi. 2. 13, 14, Curse, blessing: the wondrous deliverance. What was Abraham's blessing? Rom. iv. answers as to righteousness and a position as heir of the world! "The promise": the Holy Spirit's working and uniting the earnest of the inheritance (Eph. i. 14). "Through faith," not works.

2 Chron. vi. 12-21.

12, 14, He stood, spread forth his hands, kneeled down, spread forth his hands: definite reverence, intensity, and "wholeness": all the members united. The brazen scaffold was the size of the sacrificial altar in Ex. xxvii. 1: prayer rests upon a sacrifice. "Toward heaven": a realization of the greatness of God. 14, How beautifully reverent is solemn prayer: do we not see the result of his *earlier* supplication in ch. i.? "Thou Which hast kept": God's faithfulness is our joy, and an argument for *further* requests. "Thy mouth, Thy hand": God's goodness and faithfulness emphasized: God *can* grant *without* a promise first, He *can* do *more* than He has said (not *less*) but the wondrous method before us (a) encourages His people during the waiting time, (b) emphasizes His foreknowledge, (c) strengthens faith, and so forth. 16, "Keep." "Thou hast walked before Me," cf. Gen. xvii. 1: do we realize a spiritual *walking in God's sight*? 17, "Let Thy word be verified": God's gracious Amen: all the promises of God are yea and Amen in Christ: surely we do not wish to go *against* His word, surely we do not wish to *leave out* His word: here is a key to powerful prayer, and clear teaching that true prayerfulness brings us to want to know God's words, and to delight in His will. 18, God's greatness. 19, God's condescension.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN 17:17

Vol. xix. No. 8.
Aug., 1919.
FREE.

A Magazine, as the Lord enables, setting forth something of His love, and power, and interest in His dear people, that He may be exalted in their love, devotedness and obedience. Not on the behalf of any society or system, but for His glory, and that saints may meet as He has appointed, are these pages sent forth.

EDITED BY
PERCY W. HEWARD.

"None of those men which were bidden shall taste of My supper." Luke xiv. 24.
"Compel . . . to come in, that My house may be filled." Luke xiv. 23.
"They all with one consent began to make excuse." Luke xiv. 18.
"We have turned every one to his own way." Isa. liii. 6.
"By the grace of God I am what I am." 1 Cor. xv. 10.
"Their FEET run to evil." Prov. i. 16.

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Notes on some Memorized Verses.

"Ye WILL not come to Me." John v. 40.
"It is not of him that willeth, nor of him that runneth, but of God That sheweth mercy." Rom. ix. 16.
"Herein is love, not that we loved God, but that He loved us." 1 John iv. 10.
"When we were yet without strength . . . Christ died . . . while we were sinners, Christ died . . . when we were enemies, we were reconciled to God by the death of His Son." Rom. v. 6-10.

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, 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 6.30. Correspondence welcome.

A WORD OF INTRODUCTION.

WE are able to look back on mercy. And even this looking around on a sad world suggests encouragement, since we see God's holding back, and, not only so, but many an oasis of loving kindness. Further, man's very wickedness and neglect of Him, reminds us to lift up our heads. The trials are not for ever. *Propheesied strains are the evidences of prophesied glory.* The bright unveiling of the Lord is near. To help forward spiritual enthusiasm on the line of the Lord's will is a wondrous privilege, and we desire that these pages may thus be used of God, and that *His glory* in a separated walk with Him may be before us. Should we not feel sad at the worldliness of professing Christians, and the lack of love which saints make manifest? Yea, at our own lack of love and lack of concern for believers to be "together."

HOW GREAT THE GRACE OF GOD.

How great the grace of God that those
Who stood rebellious, and His foes,
Should be the objects of His love,
For whom Christ came from heaven above!

How great the grace of God whereby
Sinners far off have been made nigh,
And now *they* love His gracious will,
And seek His purpose to fulfil.

How great the grace of God that we
Should in the Lord accepted be,
Deserving wrath, yet made His own,
His everlasting mercy shown!

"How great the grace of God," we say,
And thankfully His love display,
His grace we sing, and hence would live,
Our all to Him, by grace, to give.

How great the grace of God will be
When, glorified, our Lord we see,
For ever grace will be our rest,
In Christ for ever fully blest.

WORDS OF ENCOURAGEMENT.

"Likewise Reckon." Very strikingly the questions sound forth "Shall we continue in sin?" (Romans vi. 11.)

"Shall we sin, because we are not under the law but under grace?" (Rom. vi. 1, 15), and we see that a *state* of sin, and an act of sin *because* of grace abounding are very serious evidences *against* the whole position which a believer takes. Grace has altered the whole course of life. If we are in Christ Jesus, we are no longer viewed as natural men, living an ordinary life. We are viewed as those whose legal standing was dealt with when our Saviour died, and when we, by grace, acknowledged Him, and who now have *no* position before God's throne *except* that of those who have been condemned in the flesh, and declared positively and completely righteous in Him. Law cannot say a word against righteousness: law cannot place righteousness under probation again. Our position is on resurrection ground in Christ Jesus. How then can we regard ourselves as men of this age? We are not living in the world as we once were. We have been chosen out of it, and sent into it as a *heavenly people*, who have no acceptance before God except in Christ, and in Him nothing but acceptance. He is the Measure of our Righteousness. Welcome Security! Hence the word "likewise." He liveth—*thus* reckon yourselves living with Him as your Life (Col. iii. 4). Tolerate nothing but that which expresses relation to Him: judge everything which does not set forth what He is. You have no self-made position in the earth, you are *His*. Your ordinary actions are to show forth *Himself*. Is it so? Oh that it may be so, in the power of the Holy Spirit.

IS IT LAWFUL?

DEAR BRETHREN IN CHRIST,

Desires unto His glory do not lead us to seek the border-line of that which may "seem" permissible, but to avoid the precipice, and to abide happily in the will of God. There are many things which are not wrong "in themselves," but which are wrong to one who is in an unhealthy condition spiritually (Rom. xiv. 14), and which may, on this account, be lovingly avoided by others. There are, moreover, certain actions which are "good" for those who have faith up to a certain point, but for which there may be substituted actions of wider and more lasting power, if one is spiritually strong enough thus to please God. The principle of 1 Cor. vii. 38 applies in hundreds of other ways besides marriage. But to return to the much-misunderstood word "lawful." Acts of Parliament are formed with the expectation that many will want to avoid them or break them: Scripture is written for those who *want* to obey their Lord.

Hence "technical repetitions" are not before us, with human harshness, and yet, to faith, the words of God are more definite than human writings, but given in a way that would awaken and deepen a believer's love, and draw to glad obedience rather than provoke resentment. The undue stress by some on the word "lawful" shows a lack of devotedness. The will of the Lord is, to His people, a joyful privilege. The sheep hear the Shepherd's voice, and the time will yet come when a stranger they will not follow, but will flee from him. How bright is the prospect which faith anticipates, looking up for reviving as He has promised.

The word rendered "lawful" signifies "within authority" or "authorized." Matt. xii. 2, 4, 10, 12, will well illustrate: cf. xxii. 17, xxvii. 6, Luke xiv. 3, John v. 10, xviii. 31. The spirit of casuistry which men manifested is seen in some of these verses. An attitude of "legalism" would seem to be suggested. And thus we approach 1 Cor. vi. 12, x. 23, 24, where the apostle deals plainly, and definitely, and spiritually with the boasted and boasting liberty of the Corinthians. And the added words are full of meaning. Though all things are lawful,

- (a) All things are not expedient;
- (b) It is wrong to be brought under the power of any;
- (c) All things edify not.

If we realize, in the enabling of the Holy Spirit, the spiritual meaning of these three expressions, we shall receive much guidance from God.

How differently man uses the word "expedient." With him "expediency" is a compromising arrangement, in which truth and righteousness are often less than secondary. But godly expedience is *within* the sphere of "lawfulness." It is narrower, not broader. The word used by the Holy Spirit denotes a "bringing together" and occurs in Matt. v. 29, xviii. 6, John xvi. 7, 1 Cor. xii. 7, 2 Cor. viii. 10, Heb. xii. 10. The cementing of God's dear people, or rather the enjoyment of the yet closer union than cementing, which the Lord has made, is very precious in His sight. Any "bringing together" *outside* the sphere of His authorizing is doing evil that good may come, but any *lack* of concern as to the bringing together of saints *within* that sphere suggests a barren orthodoxy, instead of the fulness of heart-love. Beloved brethren in Christ, are you awakened to the importance of bringing together? Will you do "lawful" actions—lawful in themselves, which hinder others? If the Lord commands anything, you must seek to do it; but if He has not commanded anything, but given *principles* which apply to *everything* (e.g., what food shall be eaten, as Rom. xiv. explains), shall your "liberty" be a "stumbling block?" Do you love some "thing" more than your brother? It is unlawful

to do that which is inherently lawful, if the command and brotherly love cut off the action!

Further, that for which the flesh may plead as "not forbidden," as "permissible," as "not wrong in itself" has a strange power over us, shown in the very pleading. One is our Master, and we would not become servants of men (1 Cor. vi. 19, 20, vii. 23), nor would we become servants of a thing. This seems the special force of 1 Cor. vi. 12 after the mention of "things," and just before the reference to food. Why "must" you do this or that which the Lord has not commanded? It may be "lawful," but it is not lawful to make or own yourself a slave of *anything*. You are the Lord's freeman, beware of passionate desires. Set your heart on *Him*, not on a *thing* (Ps. lxxiii. 25).^{*} We need the joy of this realization more and more. And will not He enable?

And the verse in 1 Cor. x. repeats "all things are not expedient," and explains further by the words "all things edify not." The same thought as to the need for edification is found in viii. 1. And what is edification? Is it not a building up? Why should we do anything to pull down a brother in Christ, and to hinder him spiritually? And the word does not mean "building" without a purpose: it signifies "house-building." And a house is built for a *purpose*, and that purpose is habitation; and as it is the dwelling of *God* which is brought before us, we have a precious stress on worship. Shall we do that which hinders *united* worship? United worship is very important:—One believer is not a house in this sense of the word, and, secondly, this fellowship of saints is in entire contrast with the world's public worship. If that which is "lawful" is an obstacle to devotion, why do I want it? Spirituality is not emancipation from all *desires*, but it is deliverance from the bondage of natural desires unto the enjoyment of fellowship with the Lord in that which He desires.

What then, dear fellow believers? Are you anxious to do "everything" that is lawful? Is your attitude one of indifference to the glory of God and the need of other saints? How can it be, if Christ has *died* for you and them? Because an action is not necessarily wrong in itself, there is no evidence that it is the right thing for *you* to do *now*. Remember, therefore, that seeming restrictions for you are not by cords of religion from without, but *via* heart's affection from within, and leading to the large place of pleasing the Lord more. Let the door be closed against that which

causes others to stumble, and another is opened to help others to run. The actual cramped narrowness is that of inability to take a loving view of the many (1 Cor. x. 33). Selfishness is a sad narrowness indeed.

To sum up. Do not use Scripture onesidedly. Do not think that a permitted action is *always* wise. Think of *your own* need—will that which you contemplate bring you under the power of anything? Think of your brethren—will it prove *expedient*, i.e., bringing together? Think, above all, and embracing all, of *the Lord's glory*—will it edify, with a view to praising Him? Thus *three* thoughts, which help us so much in godly experience, are all before us in this connection. Let us claim God's grace in joyful spiritual progress along the path of His loving will.

With earnest wishes for His glory,

Yours in the Lord Jesus, by everlasting grace,

PERCY W. HEWARD.

"THE LORD IS MY SHEPHERD, I SHALL NOT WANT" (Ps. xxiii. 1).

"THE LORD IS MY HELPER" (Heb. xiii. 6).

"THE LORD IS THY KEEPER" (Ps. cxi. 5).

The Lord my Shepherd is, He will my needs supply,
Lead, in His wondrous grace, the quiet waters by.
No want have they who "fear"—the Shepherd Good and Great!

The Mighty Shepherd Chief on all their needs will wait!

The Lord my Shepherd is, His voice I love and know,
And I would follow Him, and in His pathway go,
That I may never stray, but walk with Him alone,
And, in His wondrous love, His truth and mercy own.

The Lord my Shepherd is, He will His covenant keep,
Nor will He e'er forsake the weakest of His sheep,
For all are dear to Him, and kept each moment too,
No harm can come to such, His love is ever true.

The Lord my Helper is, what need have I to fear
What man can do or say, for God Himself is near!
To strengthen, tend, and guide, to keep me in His ways,
A very present Help, in these last evil days!

The Lord my Helper is, He gives me grace and power,
To walk the heavenly road, each moment, day, and hour,
Though Satan sorely tempts, and I am weak and frail,
Yet God's Almighty Arm will constantly prevail.

The Lord my Helper is, so blest indeed am I,
With God the Lord to keep, the Lord so great and high!
What need have I to fear, though Satan is my foe?
God will not ever fail, and in His path I go.

The Lord my Shepherd is, my Helper too, as well,
And all He is to me, no tongue nor pen can tell:
He is my Keeper, too, and I would love to praise—
Praise Him for all His love, through all my pilgrim days!

* May a simple illustration be given? Food is Divinely appointed, and it is possible to eat and drink to the glory of God (1 Cor. x. 31). But if we "set our hearts" on certain food, and eat slightly beyond measure (I am not referring to gluttony), we become rather more "tired" than "refreshed." The strength of the body is unduly spent on digestion, and we are brought under authority by a "thing," and instead of presenting our bodies a living sacrifice, we are unpleasantly limited. Undoubtedly we were "free" in one sense with regard to it. God has not measured our exact quantity, as with Ezekiel, but if we act unwisely, without prayerful decision, we cripple ourselves. Is this a real gain? Is it wise? As a bare action, the eating is "lawful": but in our personal case it has meant a spiritual loss, and we have lost alert control of our faculties through an avoidable indigestion-sleepiness.

* How much this has been forgotten! Many have felt themselves "bound" and "hampered" by that which is a freedom from self's domineering! Some think that "restrictions" are necessarily painful and should be avoided. But *mortification* to the flesh must be painful. It is delightful to the saint in his new and spiritual experience. The standpoint alters everything. The rope that helps me in crossing a plank bridge would hinder in the common street. If I do not love enough to "give up" without complaint, I am in a measure of slavery. Love delights to lay aside weights.

THE CHILDREN'S COLUMNS.

NO REMEDY.

THESE two words have been much in my mind, and they have impressed me deeply. How concerned are those who, when suffering from a terrible disease, are told by the earthly physician that there is *no remedy*—no cure! They imagine that they will soon die, and thus they are troubled. But there is something more terrible than a disease of the body, that is the dreadful disease of sin, which is ever incurable, except by Divine means and power. Bodily trials are to teach us this. The leper could not be healed by human means: God alone could deliver from leprosy. We know how mercifully Naaman, the great captain of the host of the king of Syria, who was a leper, was cleansed from that fearful disease. The prophet of the Lord told him to go and wash in Jordan seven times. He was unwilling at first, but afterward he obeyed the prophet, and was healed in God's way (2 Kings v. 1-14). Now leprosy is a type of sin. We have it recorded in Mark i. 40 how a leper came to Christ and was healed. Then we remember the ten lepers cleansed in Luke xvii. 11-16, but only one returned to thank the Lord Jesus! How ungrateful the nine were!

But have *you* thought about the many earthly blessings God has bestowed upon *you*, my dear young readers, and yet *you* have not thanked God for all His goodness and tender mercies, which are over all His works, have you? How ungrateful sin makes God's creatures. I do so long for those who read these messages, whether young or old, to know that there is *no remedy* for their sins, except through the shed blood of the Lord Jesus, Who, though He was rich in glory, came down to this earth where He was despised, to live and die for sinners of all nations and all classes. How can so many turn away from such loving kindness? Surely the words in Heb. ix. 22 are clear, "Without shedding of blood is no remission" (no forgiveness). But the blood *has* been shed, and multitudes praise God for His full and free salvation through the death of His beloved Son. There is only one way whereby sinners can be healed of a worse disease than leprosy, and that is by the precious blood of Him Who knew no sin, and became a Sin-Offering that those who trust in His finished work should be made "the righteousness of God in Him," the Righteous One (2 Cor. v. 21).

Far back in Lev. xvii. 11 God says, "It is the blood that maketh an atonement." No atonement is without the blood, and no peace with God except through Him Who poured out His life blood, that sinners might be healed of the disease of sin. God said concerning Israel, on the night that He so marvellously brought them out of Egypt, "When I see the blood I will pass over you" (Ex. xii. 13). The blood was their safety when others were

smitten. It is so now. Only those who are sheltered by the blood are safe. It would take us a long time to go through all the verses about the blood. Yet so many, being ignorant of God's greatness, and of the fearfulness of sin with all its terrible results, dare to speak about God and the precious blood of His beloved Son in words which make those tremble who are saved and healed by the blood. For God hears, and the Scriptures tell us that of every idle word which any say they will be called to give account before God. Yet there is not the fear of God in view of the solemn future which there should be! Why? Satan is so subtle, and he does all he can to hinder both young and old from being concerned about their sinful condition before a holy God.

I want to emphasize the glorious fact that the blood has been shed. Christ has *really* died—the Just One for the unjust—and that there is *no remedy* for your sins, and the sins of those in all nations, except by the shed blood. If you, like the leper, both feel and see you are unclean (Lev. xiii. 45), and need cleansing in the precious blood, and come to God trusting in the Lord Jesus, you are *welcome*, and God will for His own Name's sake save and bless you, and it will be all through the shed blood. There is no other way (Acts iv. 12). In the future, those who are saved by the blood will sing and praise Him in such words as we find in Rev. i. 5, "Unto Him That loveth us, and loosed us from our sins in His own blood." The blood *has* been shed. Has it been applied to you by the Holy Spirit so that you are sheltered beneath it, or are you unsaved and still careless about your sins? Do not let us forget that without the blood there is the judgment after death (Heb. ix. 27), and "*no remedy*!"

No remedy for sin, except through poured-out blood,
Whereby the dead and lost in Christ can come to God
Who will forgive, and bless, all those in mercy given
To His beloved Son, and make them heirs of heaven.
No remedy for sin, except in Christ Who died,
For hell-deserving ones, glory He laid aside,
And He Who knew no sin, came down to be a Man,
He lived on earth, and died, to work redemption's plan.
No remedy for sin, except in God's own way,
'Tis through the blood once shed, the Holy Scriptures say,
That sinners are forgiven, in Christ are made anew,
And having "peace with God," His will they love and do.
No remedy for sin, except in Jesus Christ,
Whose death on Calvary, for all His own sufficed,
And in Him by the blood they are for ever blest,
Though once far off from God, and by their sins oppressed.
No remedy for sin, except in God's own way,
Eternal life is free, nought can a lost one pay,
For Christ, the Righteous, died, sin's penalty He paid,
And now His own are free, for ever righteous made.
No remedy for sin, except by blood outpoured,
Yet Calvary's work is scorned, and sin is not abhorred,
And God, alas, not feared, although so great and high,
Yet soon He will arise, His judgment day is nigh!
No remedy for sin, but only wrath always
On sinners who refuse God's counsels all their days!
There is no other way, the Lord Himself hath said,
No remedy for sin, except through blood once shed!

A WORD TO YOUNG BELIEVERS AND OLDER ONES ALIKE.

THREE ASPECTS OF SIN.

SIN is essentially a crime—it is that abominable thing which God hates, of which the wages is, necessarily, death (Rom. vi. 23, Jas. i. 15), and sin cannot be overlooked. If one sin were unpunished, the glory of the Lord would be forever lowered. But though all sin is of one essential character, and thus the sin of believers is of the same nature (not degree) as that of ungodly ones, the wrath of God came on Christ in their stead (Rom. v. 6, 8) and therefore they are free from judgment (note the hint of Eph. v. 6, Col. iii. 6). No right-minded believer will use this fact of absolute grace and eternal preservation as an excuse for sin: rather the love of God will awaken deepest humiliation as the cost of redemption is felt the more. To turn the grace of God into lasciviousness is a terrible evidence of a natural heart. He has given heavenly gratitude to His people: His truth is written on their hearts, and inscribed in their affections. If any one is careless as to sin, what proof is there that he knows salvation at all, however loudly he may proclaim it?

For His dear people, God has no fury. The Lord Jesus has died for their sins, and they do not come into judgment. His work cannot be undone. But it is plain that their actions after salvation are not barely the actions of a man or woman. They are not only deeds which *must* be punished with death *wherever found*, they are the wrong doings of one in a *fresh* relationship, even of a *child* against a Father. In this connexion Christ did not bear the punishment, for the Father's punishment is *not* judicial wrath, but *chastening for our profit* (Heb. xii. 10).^{*} How could *He* take away this profit? Very strikingly "universal fatherhood" theories cut at the root of a distinction between wrath and chastisement, and, denying the *new birth*, actually make the death of Christ under wrath unnecessary, and therefore *unrighteous*. If a righteous One, "*made under the law*" (Gal. iv. 4), had died apart from sin, it would have been unfair! But, if we understand the mind and word of the Lord, we must see that law's penalty does not in any wise remove a Father's *right* to chasten. *His very love prevents the omission.*

Furthermore, a believer is Christ's *servant* (cf. 1 Cor. vii. 22, 23). A *master* does not have *penal* wrath. He does not kill, but he may *lower* or *advance* an employee: he may give a reward, or even dismiss from his service; and it is written, "*We must all stand before the Judgment Seat of*

Christ, that every one may receive the things done in the body, whether good or bad" (2 Cor. v. 10). Our beloved Lord did *not* bear *this* decision *in our stead*. He no more took our suffering of loss than our receiving of reward (1 Cor. iii. 14, 15), for relationship to *this* Judgment Seat does not belong at all to the sphere in which He bore our sins, and from which He so wondrously redeemed us. Any misapplication here will weaken God's precious warnings to His blood-bought people, applied, in the power of the Holy Spirit, that they may be yet more concerned to walk worthily.

An illustration may help. A lad commits a crime: he acts unfairly toward his employer. The law of the land rightly inflicts a punishment: but, in kindness, passing strange, his master graciously pays the fine. Grace reigns through righteousness. *The case is settled.* Yes, but the father of the lad rightly reproves and chastens, and the employer says, "I cannot allow you to have a position of trust: you must either be reduced in my service, or be dismissed." The figure falls short, but it shows *aspects* of sin, and that the bearing of legal wrath does not deal with everything. "In Christ" we have more than the payment of *one* fine: *every* sin has been "*judged*," but should we wish to excuse any wrong doing on that account? Nay, in the love wherewith God has saved His own, He has granted a new creation, and there are new wishes (2 Cor. v. 17), so that a heavenly delight in His will has been bestowed. How great are the privileges of a child of God!

SUGGESTIONS FOR PRAYER.

"That God in all things may be glorified" (1 Pet. iv. 11).

1. For the Lord's reviving work among those in measure revived, and that faith, love and hope may be more definite and spiritually manifested.

2. For the Lord's gracious work among those who are physically suffering, and have been *long* laid aside.

3. For the testimony of the gospel to men of all nations—Chinese, Indians, Arabs, Africans, etc., found in *this* vast city.

"Continue in prayer, and watch in the same with thanksgiving" (Col. iv. 2).

2 Thess. i. 1-4.

1, Fellowship (a) in an assembly (b) among workers. 2, True peace depends on grace: how can the word "peace" be rightly applied unless there is mutual love, and an experience of the joy of fellowship? Oh how precious is the *reality* of peace with God. 3, Lack of thanksgiving is a serious thing: "*we are bound to thank God*": whenever we see *anything* in others which pleases Him, we should give thanks for this, even though we also see that which awakens deep sorrow and concern, as the apostle felt concerning the Thessalonians. 4, Tell saints of others' earnestness, not to boast in men, but to spur onward. How much better is this than "*speaking against*."

* Few verses more *definitely* guide a believing parent. Chastisement is not capricious, or in temper. It is a display of definite, loving thought (see margin) with a view to the child's true profit. Unless home punishment tends in this direction, the parent is proving a failure.

TALKS ABOUT PRESENT-DAY NEEDS.—8.

A PRACTICAL KNOWLEDGE OF THE OBJECT FOR WHICH WE WERE CHOSEN IN CHRIST.

A H, dear fellow believers, how we fall short in the realisation of that for which God in His wondrous love chose us. The words of Eph. i. 4 need to be deeply impressed on our hearts—"According as He hath chosen us in Him before the foundation of the world." The choosing is marvellous, and that saved ones should be "in Christ," blessed with *all* spiritual blessings, must at times seem overpowering. But, alas, we so soon forget the love of God in choosing us when we were even as others, for there was nothing in us. The choice was *His*. He loved because He would. May we never become used to such love that it affects "very little" in our daily life. Oh the love of God is wonderful, and that we should be so loved and favoured is more than we can understand or comprehend. Yet it is a glorious fact, and we should ever count it a high honour to be thus loved by God, in His beloved Son, when we were His enemies! The words spoken by God's servant David concerning Israel are impressive. "Keep this for ever in the imagination of the thoughts of the heart of Thy people" (1 Chron. xxix. 18). May we have the purpose for which we have been chosen and so blest, engraved on our hearts. Let us ever be mindful of God's love, and never forget Eph. i. 4, "That ye should be holy and without blame before Him in love." The psalmist said, "I will *never* forget Thy precepts, for with them Thou hast quickened me" (Ps. cxix. 93). How can one who is quickened and raised up together with Christ, in heavenly places, be unmindful of such a high and holy calling?

We remember that God chose Israel as a nation to be holy unto Him (Deut. vii. 6). And the words of the later Scriptures sound forth, "Ye are a chosen generation, a royal priesthood, *an holy nation* . . . that ye should shew forth the praises of Him, Who hath called you out of darkness into His marvellous light." Mark the words, "Into His marvellous light." Surely we need to emphasize this, for God dwells in light unapproachable by man (1 Tim. vi. 16). Yet it has pleased Him to bring us so near to Himself. How can we have fellowship with the unfruitful works of darkness (Eph. v. 11), if in His light? God is so holy, and it is written, "Be ye holy, for I am holy" (1 Pet. i. 16). We call to mind the words spoken to Moses in Ex. iii. 5, "The place whereon thou standest is holy ground." God was there, and where He is, it is holy; and if He dwells in His redeemed people, in the Person of the Holy Spirit, how holy our hearts should be, and our thoughts and words also our deeds! Why are we so often

unholy in heart and thoughts, and so forth? God has not failed. He never fails. His word is for ever settled in heaven. But, alas, we have not been mindful of the purpose for which God has been pleased to choose us, and which *will* be reached. There should be a holy dignity now about God's people, and this should be manifest in every way. How can those who are thus privileged be worldly, and in league with this age? The words of 1 Thess. iv. 7 are clear, "God hath not called us unto uncleanness, but unto holiness." In Christ, His people *are* holy, but we need to *shew* our high calling by being holy in *practice*. God can enable. His grace is sufficient—only this means separation from whatever grieves God, and if we realize all that we *have* in Christ, and the wonderful change God has wrought in us, we shall become grieved at all that is grievous to Him, Who is of purer eyes than to behold iniquity. The Scriptures so clearly set forth the life that believers should live. Alas, the standard of godly living has been lowered: hence the failure to make *manifest* that we are a holy people (1 Thess. iii. 13). In view of all God's love, and His purpose concerning His redeemed people, what lives of holiness ours should be, and what a witness for Him there ought to be. Surely such words as we read in Heb. xii. 14 should do more than impress us, "Follow peace with all men, *and holiness*"—and then comes the solemn statement, "Without which no man shall see the Lord." Oh that God may work, and that our prayer and plea may be for more practical holiness. Let us be seeking, humbly and earnestly, in God's grace, to make known, by a life of holiness and separation unto Himself, the glorious object for which He in wondrous love and mercy condescended to choose us. As we look forward to the time when Christ shall present to Himself a glorious church . . . holy and without blame, may we seek to shew this more fully in our daily life, to the praise of the glory of His grace. Once again let the words sound forth—"Chosen, that we should be holy and without blame before Him in love."

GOOD TIDINGS.

THE book of Proverbs, so full of practical instruction, says, "As cold water to a *thirsty soul*, so is *good news* from a far country" (xxv. 25). Ah, dear reader, if the water refreshes, there is the thirsting first. So is it with the spiritual blessings. But, alas, few thirst after the things of God! So many are "contented," yet *not* contented, with earthly pleasures, for there is much complaining everywhere in these solemn times. Why? Because God is being forgotten, and there is little desire even to look at the Scriptures, though they are the words of the Living and Unchanging God.

Listen to the invitation of Isa. lv. 1, "Ho, every

one that thirsteth, come ye to the waters, and he that hath *no money*; come ye, buy and eat, yea come, buy wine and milk without money and without price." Surely this is *good news* for helpless and ruined sinners. Though the words are solemn, "For all have sinned" (Rom. iii. 23), yet there is such good tidings from heaven as we read in Luke xix. 10, "The Son of Man is come to seek and to save that which was lost." Such words have been encouraging to many a thirsty soul. Oh that God may, in His marvellous love and pity, work in some at least who may be caused to read these messages. Surely it is *good news* to know that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." When one is troubled about sin, such words bring comfort, and they become indeed as cold water to a thirsty soul. When the Lord Jesus, Who was God, humbled Himself and came into this world even as an infant, the angel said to the shepherds, "Fear not, for, behold, I bring you *good tidings of great joy*." What was the good news? Christ had come—He Who was promised, and that to be the Saviour of sinners. How wonderful to think of *such* condescending love. Are you moved and impressed with God's undeserved love to those who were altogether His enemies?

The good news sounds forth, and that from heaven, yet many are heedless and even dare to blame God for what sin has brought into this world, which God in wondrous love, and by His almighty power, made beautiful, even as He made man upright. We are told in Isa. lxi. 1 of One, and He is none other than the Lord Jesus, Who should come and preach good tidings, even to the meek. Those who hearken to the good news of God's free and full salvation, through the precious blood of Christ, are indeed humbled, and meek. They know their need. This is true wisdom, in His grace, and such are made wise unto salvation (2 Tim. iii. 15). The good and glad tidings are still being proclaimed through the Scriptures, in the enabling of the Holy Spirit, by those who have heeded God's truth and now have peace with Him (Rom. v. 1). But if those who "hear" continue to refuse to listen to the good news of God's wonderful love, such will soon hear of "heavy tidings" (1 Kings xiv. 6) concerning the fearful day of God's righteous wrath against those who despise Him and the shed blood of His beloved Son on Calvary. Oh that God may work by His Spirit and cause many among all classes and all nations to heed the glad tidings before it is too late. God waits to be gracious (Isa. xxx. 18), even to welcome poor, lost, and ruined sinners.

"IF THE LORD WILL."—Scriptural Meetings to His Glory, on Bank Holiday, August 4th, 3 and 6 o'clock, at 61, Upton Lane, Forest Gate. Would you not desire to spend time from daily business thus?

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—August, 1919.

Day	2 Chron.	Phil.	Learning	Explain
1	xii. 5-16	i. 1-11	2 Chr. xvi. 7-	
2	xiii. 1-12	i. 12-24	" 8	
3	xiii. 13-xiv. 5	i. 25-ii. 4	" 9	Phil ii. 30
4	xiv. 6-15	ii. 5-16	" 10	
5	xv. 1-15	ii. 17-30	" xvii. 3	
6	xv. 16-xvi. 6	iii. 1-11	" 4	
7	xvi. 7-xvii. 6	iii. 12-21	" 5	
8	xvii. 7-19	iv. 1-9	" 6	
9	xviii. 1-13	iv. 10-23	" 7	
		Col.		
10	xviii. 14-29	i. 1-8	" 8	Col. iii.
11	xviii. 30-xix. 7	i. 9-17	" 9	4, 5a
12	xix. 8-xx. 13	i. 18-29	" xviii. 28	
13	xx. 14-25	ii. 1-9	" 29	
14	xx. 26-37	ii. 10-17	" 30	
15	xxi. 1-11	ii. 18-iii. 7	" 31	
16	xxi. 12-20	iii. 8-21	" 32	
17	xxii. 1-12	iii. 22-iv. 4	" 33	1 Thess.
18	xxiii. 1-11	iv. 5-18	" 34	ii. 19, 20
19	xxiii. 12-21	1 Th. i. 1-10	" xix. 1	
20	xxiv. 1-11	ii. 1-9	" 2	
21	xxiv. 12-22	ii. 10-20	" 3	
22	xxiv. 23-xxv. 10	iii. 1-13	" 4	
23	xxv. 11-19	iv. 1-8	" xx. 1	
24	xxv. 20-xxvi. 5	iv. 9-18	" 2	2 Thess.
25	xxvi. 6-15	v. 1-13	" 3	ii. 1, 2
26	xxvi. 16-	v. 14-28	" 4	
	xxvii. 4			
27	xxvii. 5-	2 Th. i. 1-12	2 Thess. i. 1	
	xxviii. 5			
28	xxviii. 6-15	ii. 1-10	" 2	
29	xxviii. 16-27	ii. 11-17	" 3	
30	xxix. 1-11	iii. 1-9	" 4	
31	xxix. 12-22	iii. 10-18	" 5	

NOTES ON SOME MEMORIZED VERSES.

The flesh and the heart fail, but God is the Strength of the heart of His faithful ones. The strain is real, but God is more real. It is deeply important to have and enjoy the food of the Word, and have and DELIGHT in the Lord's own guidance—not imagined, but set forth IN SCRIPTURE. Is this YOUR delight? Oh that there may be more than mental Bible study in our daily experience. The Holy Spirit ever leads to this.

2 Chron. xvi. 7-10.

How gracious was the Lord to send Hanani (whose name suggests graciousness) to Asa. Hos. iv. 17 tells of a solemn chastisement. If we neglect reproof, we may lose this privilege. Relying, not relying: *two* sins together, as frequently: cf Jer. ii. 13, xvii. 5. If we have any confidence except the Lord, naturally we depart from the Lord (Jer. xvii. 5). How blessed is *reliance* upon Him. 8, "A huge host": how many difficulties have been set aside when we have relied on the Lord. And so is it still. Faith's triumph is seen in 2 Chron.

xx. 20: unbelief's defeat in Isa. vii. 9. There are many "huge hosts" and "great mountains" (Zech. iv. 7) before us, but there is a greater Lord, enabling His people. Why do we look at "things" instead of trusting Him? Why do we stagger (see Rom. iv. 20)? But, observe the difficulties which we *make* are not to be lightly removed by faith, there is a "howbeit." If I run into temptation, and then ask God to deliver, I am acting presumptuously, but when any believers in the line of the Lord's will are met by a Zerah (2 Chron. xiv. 9), they may experience the prayer of 2 Chron. xiv. 11. Our Father has no limitations, though our unbelief may hinder the application of His unlimited living power. 9, We are not forgotten: "in all their affliction, He was afflicted." "The night following the Lord stood by him": "there stood by me this night the angel of God": "the Lord stood with me" (Acts xxiii. 11, xxvii. 23, 2 Tim. iv. 17). It is a pity to doubt. Notice "Whose heart is perfect toward Him"—*complete*, at peace: the man of "divided soul" loses (Jas. i. 8). "Trust in the Lord with *all* thine heart." "Thou wilt keep him in perfect peace *whose mind is stayed*, because he trusteth in Thee." If we have done foolishly, let us *repent*, and welcome the reproofs of instruction. 10, Asa failed to learn the lesson: he added sin to sin: how precious is a wise reproof upon an obedient ear (Prov. xxv. 12). Asa crushed (marg.): when out of communion with God, he failed in various ways toward men (see a leaflet, gladly sent, "The Limitations of Asa").

2 Chron. xvii. 3-9.

3, Conditional fellowship (John xiv. 23). 3, 4, Sought not, sought: a twofold obedience. In His commandments, not as Israel's doings: how blessed to be *in the Lord's way*. "The Lord stablished": a type of reward in the coming Kingdom. The unity of "all Judah" is very beautiful. A right lifting up—heart, ways (Ps. lxxxiv. 5, cxix. 32). 7, Earnest concern for others. Sent, to teach (Luke ix. 2). 8, "With them," fellowship. 9, "Taught," twice: how important, note their text book, another "*with them*." "Throughout": definiteness and godly order were, and are, important. Are we willing to be taught His way?

2 Chron. xviii. 28-34.

The words of the prophets came true (see 1 Kings xx. 42, 2 Chron. xviii. 27). God does not forget. How remarkably Jehoshaphat allowed himself to seek death (29)—when a believer wanders, he becomes so unwise: discernment is *via* communion. But the Lord overruled twice, both to prevent the result of Ahab's scheming and of Jehoshaphat's unwisdom. Here is a solemn principle. Believers would lose eternal life, *but for God's grace*: He Who prevented on this occasion, still prevents: how heartily His people should praise. Observe further, Saul disobediently spared

the Amalekites and an Amalekite captured his very crown: Ahab wrongly spared the Syrians and the Syrians laid him low. *Spared sin* recoils with tremendous power. The names of 31 are helpful. "The Lord helped him" (covenant relationship): "God moved them." 33, How many seeming chances there are: but God is over all. Can we not trust Him? How precious it is to see *blessing* through a spiritual bow drawn at a venture: may He direct our words, and wing them as arrows for Himself, to the conviction and salvation of souls. It is a wondrous thing when a sinner is brought to "die," with regard to all *self-righteousness* and all *human* hopes. The Lord's quickening is precious beyond measure. Ahab's sad end, after much warning, gives a solemn contrast (Prov. xxix. 1).

2 Chron. xix. 1-4.

1, Contrast xviii. 26. The Lord did not deal with Jehoshaphat's failure *on the battle field*: there was an apparent measure of encouragement: let not a wrong inference be drawn: reproof may be held back till the Lord's appointed opportunity. Then Jehu spoke, very plainly. The question was meant to exercise a *heart* which wished to please God. 2, A strong witness against the unequal yoke: what a definite testimony to believers against man made societies, and against inter-national fellowship, *if* there were a Christian nation anywhere! 3, God's tenderness: cf. encouragements and "nevertheless" in Rev. ii. 4, Jehoshaphat did not show resentment, as Asa in xvi. 10: "he that hateth reproof is brutish" (Prov. xii. 1, cf. x. 17, xv. 10). Are we glad to be *checked*? Independence and obstinacy are at the root of more trouble than we realize. The king was concerned that all his people should be brought to God: *responsibilities* for others are very heavy: to seek such is not always wise: "background" service is not to be despised, for *God does not despise it*. Do not assume responsibilities you cannot seek to fill aright in the power of the Holy Spirit.

2 Chron. xx. 1-4.

"After this" (cf. Gen. xxii. 1, 2 Chron. xxxii. 1): we must not imagine an easy time if we want to please God. Verse 22 shows the three nations of Dan. xi. 41, who are in the *slightly* later final confederacy against Israel (Ps. lxxxiii.). 2, The *very* mention of Engedi was encouraging. Had not God preserved Abraham (see Gen. xiv. 7: this emphasizes too 2 Chron. xx. 7), and David (1 Sam. xxiv. 1)? * Could not God be trusted? The difficulty was not sought, it was not particularly through failure, though we all fail, as we own with shame. Therefore God could be especially sought.

* "Engedi" means "Fountain of the Goat": a further encouragement, reminding of 1 Kings xx. 27.

Correspondence from any exercised before the Lord, earnestly welcomed. 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. xix. No. 9.
Sept., 1919.
FREE.

A Magazine to emphasize the need for the whole counsel of God, which we would humbly desire to know and set forth, seeking a growing up unto Christ in all things, and an avoidance of "one-sidedness" among those who are the called of Jesus Christ. To view salvation from the standpoint of personal "safety," and not from that of God's glory, with loving obedience to His will, seems so selfish.

EDITED BY
PERCY W. HEWARD.

"The Word of the Lord endureth for ever." 1 Pet. i. 25.

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

"His mouth is most sweet, Yea, He is altogether lovely." Song v. 16.

"Grace is poured into Thy lips." Ps. xlv. 2.

"All bare Him witness and wondered at the gracious words which proceeded out of His mouth." Luke iv. 22.

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"He that loveth pureness of heart, for the grace of his lips the King shall be his Friend." Prov. xxii. 11.

"Thy lips, O bride, drop as the honeycomb: honey and milk are under thy tongue." Song iv. 11.

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

"The tongue of the wise useth knowledge aright." Prov. xv. 2.

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.

A WORD OF INTRODUCTION.

TO those who already know the Lord, and love His great salvation the great thought should still be "that I may know Him." The glorifying of God is more precious than all else. How small is everything of earth compared with the blessings in Christ. How brief is earthly life compared with eternity. These pages are not to amuse or afford a means of "passing time." They are sent forth with the deep impression on heart and mind that salvation is a precious fact, and that those who are saved belong unto the Lord, and that His will must be their aim, and delight, and experience. If His will involves a loss of earthly comforts, what are they? If His will means an expense of money how precious is the privilege! If His will cuts off "friendships," and brings the child of God to a measure of suffering and rejection, who can complain when grace has been tasted?

"Let Me see thy Countenance, let Me hear thy Voice."—Song ii. 14.

When once we lived in death and ill,
Unmindful of God's Holy Will,
Our precious Saviour deigned to seek,
And words of living power to speak.

And thus as living ones we stand
Upheld by His untiring hand,
And sovereign grace is now our boast,
Quickened by God the Holy Ghost.

"To Him Who loveth us" we bring
Our heart-felt love, of Him we sing,
Our gratitude must overflow,
As more His wondrous love we know.

But He in fellowship delights
And graciously such love invites,
Shall we of Him, when gathered, speak,
And leave His friendship through the week?

He loves to see, and loves to hear,
Rejoices when we feel Him near,
And conversation with the Lord,
Will with His gracious wish accord!

WORDS OF ENCOURAGEMENT.

Ezra i. 1 is very refreshing. It brings before us God's own case for the fulfilment of His word, and how small are the greatest of earth before Him. "The Lord stirred up the spirit of Cyrus, king of Persia." Cyrus did not know the Lord (Isa. xlv. 4), and yet he was over-ruled in this marvellous way. The Lord said of the mighty Assyrian, "The rod of My anger" (Isa. x. 5), of Nebuchadnezzar, "My servant" (Jer. xxvii. 6), and of Cyrus, "My shepherd" (Isa. xlv. 28). This principle is found in Ps. xvii. 14, for "the Most High ruleth in the kingdom of men" (Dan. iv. 17). Hence a believer is drawn aside from unbelief. Nothing is impossible with God, nor can anything be called difficult. He hath His way, and it is no problem with Him to change circumstances, appearances and expectations in a moment. His counsel must stand. He will do His pleasure. In His love to His people He gave up Egypt, Ethiopia and Seba (Isa. xliii. 3). He brought down the Chaldeans (Isa. xliii. 14), and rebuked rulers (Ps. cv. 14). His wondrous care for His people disarms all their fear and anxieties, if it is rightly realised. He will not fail nor be discouraged. The word of the Lord must be fulfilled. He will not allow anything to break into His purpose. He will not lose "His own." Happy are those who rest restfully in His love.

"O MAGNIFY THE LORD WITH ME, AND LET US EXALT HIS NAME TOGETHER."—
(Ps. xxxiv. 3).

O magnify the Lord, in Christ the Righteous One, Exalt His glorious Name, and in His precepts run. Boast in the Lord alway, and human pride abase, Exalt and praise the Lord, for free and sovereign grace. O magnify the Lord, exalt His glorious Name, Shew forth His marvellous love, His glory and His fame. He is the Holy One, Who dwells in heaven above, And with the contrite ones, in His unchanging love. O magnify the Lord, together let us sing, Of mercies every day, and glory to Him bring. Let us exalt the Lord, and bless His worthy Name, For He is glorious, high, and evermore the same. O magnify the Lord, Who doeth all things well, The humble should rejoice, and of His goodness tell. Proclaim His wondrous love, talk of His perfect ways, Exalt and honour Him, through all their pilgrim days. O magnify the Lord, how can we silent be, Since saved in sovereign grace, with blessings full and free?

For love—unchanging love, calls forth our gratitude, How can complaining thoughts in such a life intrude. O magnify the Lord, together let us praise, For mercies new and great: and walk in wisdom's ways. Our hearts should overflow with love to Him Who gave His well beloved Son to die—the lost to save. O magnify the Lord, let murmur'ing lips be dumb, Let love and praise abound, till Christ our Lord shall come.

That we may not be shamed, but when He shall appear, We may be seen with Him, to Him for ever near!

WALKING WITH GOD.

A LETTER TO THOSE WHO OWN THE NAME OF THE LORD.

DEAR BRETHREN IN CHRIST,

Those saved by grace have a wondrous privilege. Rather they are filled with privileges. "A new creation," they have a new standing, sphere, attitude, life and hope. All things are changed. I am surprised that we are all so slow to realize the *far-reaching results*. The old life is *not* non-existent, but it is judged, and if we *manifest* instead of *mortifying* it, we deny the precious doctrine of the Gospel (Gal. ii. 20.) If believers *illustrated* the salvation they have received, and were as distinct from the world as light is from darkness, there would be a wondrous witness. Men would see the "reality" of their testimony that Christ died for their sins. But if a child of God appears partly like a worldlying, and has some evident wishes of success, pleasure, physical luxury, bodily adornment, etc., which are contrary to the claim of a *heavenly* setting aside of the things on the earth (Col. iii. 1-4), can we wonder if the men of this age misunderstand the position? Some go away with the impression that there is *much hypocrisy*; others with the thought that salvation is quite different from what it really is, and so they flatter themselves they are saved, whereas all the while they are dead in trespasses and sins.

This is a solemn thought. It is vain to be "religious" and to sing praise, and to say prayers unless the heart is near to the Lord. He said, "This people honoureth Me with their lips, but their heart is far from Me; howbeit in vain do they worship Me, teaching for doctrines the commandments of men" (Mark vii. 6-7).

If we say "Lord, Lord," and *do not* the things which He commands, "we lie and do not the truth." There is so much *self-deception* among those who say "Lord, Lord." *Thrice* are we told that those who glibly use this name will seek and expect to enter glory, and will be surprised that the Lord does not know them! Why are we told this *thrice*? Because the Lord knows our forgetfulness, and our tendency to ignore this painful teaching. Observe in *each* case the ones who *think* they are saved are those who have a fluent tongue concerning Christ. The life must be as spiritual as the tongue, or there will be confusion. Many know they are not saved, many are indifferent to salvation, but there are those who imagine they are born from above, and they often show "activities," but with all their ready speech there is no deep work. We would feel concern for those who believe they are among the Lord's people, who attend meetings and take part in the same (Luke xiii. 25), who use the Name of

Christ now very earnestly (Matt. vii. 22), who may learn much of the Word, and emphasize the coming of Christ (Matt. xxv. 1), and yet as to whom He will say that He has no recognition! *Three* times this fact is brought before us. These verses are not dealing with the profane and outwardly evil, but with the *talkative* professor of Christ, who sometimes appears very encouraging. It is possible to humble ourselves as Ahab, to hear gladly as Herod, to receive the word with joy awhile as the rocky ground, hearer, to be baptized as Simon Magus—and yet to remain lost. There are many hypocrites who know their hypocrisy, but our great concern just now is as to those who are carelessly ignorant of this, and who believe they are right. How necessary it is to test ourselves by God's own standard, and from God's standpoint.

Is there a *real walking with God*? Notice Gen. v. 22-24, vi. 9, Mic. vi. 8, contrast 16. What does "walking" imply? May we not answer (a) An evidence of *life*; (b) Uprightness; (c) Continuance; (d) Spiritual progress; (e) An object in view; (f) Leaving of other companionships; (g) Deep fellowship and acquaintance with the Lord; (h) Harmony "with" His will. Observe that there is *not* the thought of isolation from others who walk with Him, but we meet *them* with *Him*—they are not first! And if there is walking with God there is a measure—a large measure—of isolation (Ps. i., 2 Tim. iii. 5). The contexts in Genesis v. and vi. suggest this. Enoch and Noah seemed to stand almost alone. If we cling to earth's friendships, we shall not know the meaning of the Lord's. We cannot serve God and mammon. Further, harmony as to His will is not only wrapped up in the word "walked," but in the word "with." It suggests that God Himself appoints the direction and the rate; the believer is lovingly submissive, glad to be guided. He walks "with"; he does not decide!

I do desire for you, and for myself, *this walking with God*. Those who experience it will understand Gal. v. 16, Eph. ii. 10, iv. 1, v. 2, 8, 15, Col. i. 10, ii. 6, iv. 5, 1 Thes. ii. 12, iv. 1, 12, 1 John i. 7, 2 John 4, 3 John 3, 4. Thus Scripture bears a very definite witness as to the possibility of going onward in the paths of the Lord. No believer should be satisfied with anything else. His heart should be exercised: "Am I walking in the Spirit? Am I walking with God?" It is well to be concerned as to these simple, practical subjects. Some seem more ready for a "prophetic" address than for plain speaking as to daily life. But how solemn is the latter. Can I honestly say that I am *walking with God*? Let us think what this means. If I am walking with God, how can I stoop to business dishonesties, however trivial? If I am walking with God, how can I scheme for myself and leave out His

authority? If He is at my side, I shall seek, instinctively, His will and guidance at once. Israel took of their victuals and made friendship with the Gibeonites, yet asked not counsel at the Lord's mouth. Jehoshaphat went to see Ahab, and said he would unite in warfare, before he sought the will of God. Such impulses are quite natural, but they ruin the completeness of testimony. Further, if we, beloved friends, are walking with God, how can we be despondent? Can you imagine a man *murmuring*, or becoming bitter or slanderous while he walks *with God*? His realized presence will become such a check on common conversation!

Far from suggesting "familiarity" of a wrong character, this Divine expression involves a true reply of lowliness to God's own gracious condescension. It is, indeed, marvellous that the Lord should say of anyone, "I loved thee," and that He, Whom the heaven of heavens cannot contain, should graciously give His people the privilege of being closely with Him, hour after hour. If I am offered the continual readiness to instruct me of one who is learned, I cannot think it means he will always be with me whenever I desire his guidance. But God is beyond men, and will be always with His people who delight to trust Him. For a thousandth part of His instruction, yea, a millionth, men would give much, when perplexed; but His fellowship is free, and so tender. He does not force Himself upon us when we wish to ignore His nearness (cf. Song v. 5). But, oh, how solemn is this! We can erect a barrier between Him and ourselves. We can *draw away* and spend time away from *Him*. He does not compel unwilling friendship. He does not demand "unloving" obedience. How can He? The commandment is love, and He will not lower His precious appointment. To walk complainingly is not to be with Him; it is to speak against Him (Mal. iii. 14). How *unwise* to walk away from God, but sadly possible! Do *we* walk with God, and dread any and every departure? Do *we* walk with God and *expect* His regulation of our life according to His word? Is our *consistency* marked? Are we in step with His revealed will? Can men see we have been with the Lord in a spiritual parallel to Ex. xxxiv. 29, and in a measure of likeness to Acts iv. 13? I would feel a concern, beloved brethren, for you and for myself, that by our fruits we may be known, and that our temperamental angles may be smoothed, and our self-will laid aside as we walk with God. The *gradual* results of living with another are very real. The *habit* of dependence on God as to everything may become a spiritual *characteristic*, so that it becomes, as we say, "habitual," and manifestly a part of our very nature, with the effect that we do not take steps apart from definite prayer with thanksgiving. The "theory" of salvation which ignores walking

with God is very dangerous. It is impossible to be sleepy, impossible to be worldly, impossible to settle down while we enjoy the great privilege of "walking with God."

With all earnest wishes for this joyous privilege,
Yours in the Lord Jesus, by everlasting grace,
PERCY W. HEWARD.

THE CHILDREN'S COLUMNS. CHOOSING — LOSING.

WHILE seeking to be guided as to the witness in His Name, at this time, the two words above which sound somewhat alike, and yet are very different, came forcibly into my mind, and kept ringing in my ears, so that I felt God had again answered prayer. It is very easy to choose; and especially to choose the things which are harmful. A baby will often want that which would injure him, if allowed to have his choice, and sinners, whether young or old, naturally choose their own way (Isa. liii. 6), and *our own way* is always wrong, for we are sinful from the first, yes every one, till God works. How then can sinful creatures choose the things that are right? We are often reminded of what Adam lost when he chose to please Eve, and thereby disobeyed God. What terrible results his choosing brought to this earth, and ever since, all that are born into this *world naturally choose the ways of sin*. This is, indeed, solemn, and it shews what the heart is like, in God's light, and the terrible power of Satan.

"Choosing one's own way" brings loss now, and there will be loss eternally for those who continue to go in the way which leads to death. For what will it mean to lose one's own soul? The question cannot be answered—"What shall it profit a man if he gain the whole world and lose his own soul?" (Mark viii. 36). Oh how solemn to think about the losses in the future through choosing for oneself in this brief life. We are reminded in Gen. iv. how Cain chose to come to God his own way—terrible was his loss. Abel saw that he could not come to God except by blood—the blood of another. A picture of the work of the Lord Jesus. Abel chose God's way, and though he was killed, and that by Cain, he was the one who truly gained! The words concerning Abel in Heb. xi. 4 have been a blessing to many: he still speaks beautifully of the Lord Jesus through the sacrifice which pictured Him. If we had time to go through the Scriptures we should see how those who chose their own way brought heavy loss, not only to themselves, but also to others. We see over and over again how even one sin brings suffering here, and loss in the future. But so few are troubled about this. I like to think how God's servant Moses "refused to be called the son of Pharaoh's daughter," and the next verse says, "Choosing rather to suffer affliction with the people of God, than to enjoy the

pleasures of sin for a season." He was mindful of that future day, and would rather have suffering now and gain then, that God may be glorified (Heb. xi. 24-26). I know that before any, whether among my dear young readers, or those older, really choose the things that please God, they must be born again, from above. It is in the power of a new life that believers choose aright. The words in Prov. i. 29 are sad—"They hated knowledge, and did not choose the fear of the Lord." And there are multitudes like them in these last days, who despise the knowledge of God! Such, if they continue in their sins, will lose eternally in the future, though they may appear to be "happy" and "merry" now. The warning in Prov. iii. 31, concerning the oppressor, should be heeded—"Choose none of his ways." If there is the choosing of the ways of sin, the Scriptures are clear that sin, when it is finished, bringeth forth death (James i. 15), and "the wages of sin is death" (Romans vi. 23). How I want some who read these messages to be brought to choose the way of life, and thus to delight in God's choice in His beloved Son, Who gave Himself for ruined sinners, and lovingly said, "The Son of Man is come to seek and to save that which was lost" (Luke ix. 10).

We read in Isa. lxxv. 12 how God said the Jews had done evil before Him though He had so blessed them, and also they did not choose the things wherein He delighted, and their evil doing brought such sorrow. It is so now whenever sinners choose their own way, though God has made clear His way of Salvation. There must be loss now, but it will be dreadful for those who continue to choose their own way when God's day of judgment shall come. For God sees and knows all that is said and done. Not to choose the fear of the Lord, and the things that please Him, is a fearful mistake. Oh, that God may cause not a few, both young and old, because of His love, to choose to walk His way, being brought to *know* the Lord Jesus as the Saviour of sinners—as *their own* Saviour—through His precious poured-out blood.

Choosing the things which the Lord doth hate,
Losing the bliss which the saints await;
Choosing the treasures which pass away,
Losing the blessings of that great day.
Choosing the fleeting pleasures of earth,
Losing the things of eternal worth;
Choosing to go in the ways of sin,
Losing God's joy, and His peace within.
Choosing the ways that lead on to death,
Losing the soul—as the Scripture saith;
Choosing to follow the heedless throng,
Losing heaven's bliss—its joy and its song.
Choosing to wander away from God,
Losing the blessings through poured-out blood;
Choosing to go where Satan doth lead,
Losing each day, yet taking no heed.
Choosing the things which will fade and die,
Losing the blessings to saints so nigh;
Choosing the things that are empty—vain,
Losing eternal and lasting gain.

THE PRIVILEGE OF PLEASING GOD.

A FEW WORDS WITH YOUNG BELIEVERS AND OLDER ONES TOO.

WE do not *know* who are really born from above among those who read, but these lines are addressed to all who can truthfully, yet humbly, say that God has been pleased to quicken them. Such are rightly characterized by a wish to "grow in grace." If a believer is not concerned to know more of the Lord and of His will, that believer is not more a "typical" case than a chronic invalid is a typical man. But *many* instances of seeming disregard for spiritual prosperity result from a lack of knowledge of Christ *in the heart*. In other words there is more *false* profession, much of it largely "unconscious," than we are aware, and each reader should be deeply concerned that there may not be a "thinking," "hoping," and "claiming," without the *reality* in his, or her, own life. But *if* you, dear friend, are, by grace, one who has been born from above, you possess a new life with new wishes, and a *wondrous and manifest distinctness* from the world is to be *expected* (Eph. iv. 17). You cannot joke and trifle with those on the path of destruction. You cannot spend your strength to "get on" in a world which passeth away. You are not your own, but bought with a price (1 Cor. vi. 20). "A new creation" (2 Cor. v. 17) demands a *marked* change; "the time past of our life may suffice us to have wrought the will of the Gentiles" (1 Pet. iv. 3); our *former* lusts in our ignorance are now out of place (1 Pet. i. 14); the old characteristics are *put off* (Eph. iv. 22); wishes, friendship, arrangements are quite different *now*, and the new centre of life is the Lord! His will is the attractive and delightfully binding authority. The "flesh" is no longer recognised; sin is no longer on the throne, but in the prison—no longer *reigning*, but *mortified*. Is it not so?

Hence the new object is "pleasing God." It is very wonderful to be able to do this for *He* is so exalted, and to please Him means not only to obey His commands, but to *give Him joy*. And this thought is full of *motive* power, for the thoughtful believer feels so grateful for the privilege of *pleasing* One Who is so Infinitely Glorious!

It is precious to dwell upon these words. We may well ponder them again and again. What boundless condescension God has revealed. How near He comes to His own! If He had not used the word "please," it would have been presumption to have thought of it, but since He has used it, there is presumption in *not expecting* this privilege! We are, moreover, told of men who *have* pleased God. Heb. xi. 5 is definite, and likewise 1 Thess. ii. 4. What is the parallel with Heb. xi. 5 in the earlier Scriptures?—*Enoch walked with God* (Gen. v. 22-24). We cannot *please* Him if we separate ourselves from Him, or settle down or appoint our

own pace! And with this agrees the meaning of the word "pleasing"—"fitting in well." "Our own way" is the great hindrance. Do you *chafe* against God's will and say: "What a weariness is it?" Then you cannot *please* Him, however much you give up, and however loudly you sing (1 Cor. xiii. 1-3). We have met people who would do very much for us, *if* in their own way. It is so easy to be affectionate *if* one can have his own will. I have very little encouragement in the "spirituality" which talks loudly, sings earnestly, and gladly gives up much, if all the time there is an unwillingness to obey the Lord in *something else*. It is so easy to be one-sided and to flatter oneself there is obedience when all the time we pick out commands we want to obey, and omit others, and are pleasing ourselves. The Lord Jesus is the great Example of those who know Him first as Saviour. He said, "I delight to do *Thy will*" (Ps. xl. 8), and the Father said "This is My Beloved Son, in Whom I am *well pleased*" (Matt. iii. 17). If we are not doing the *will* of God, we are not *pleasing* Him. Some are very generous to their friends in a way the latter do not wish, in a way which embarrasses, and wastes time and money. Yet the latter are afraid to tell them, in case they are "offended," for they are only happy when "loving in their own way." Is this pure love, or largely selfishness?

Scripture has been written that we may know *how* to be a contrast with the world (1 Thess. ii. 15), and *how* to please God (1 Thess. iv. 1). Thus we are not left uninstructed. "Without faith," which obeys the Lord regardless of consequences, it is *impossible* to please God (Heb. xi. 6). He, in wondrous love, analyses our actions and accepts the gold and silver of devotion. But there is much dross, which, though it remains "separate" and cannot remove the gold, hinders the witness.

Are *you* walking worthy of the Lord unto all pleasing (Col. i. 10), and doing those things that are pleasing in His sight (1 John iii. 22), and thus glorifying His Name? Is there a glad willingness for His will (John vii. 17), and a fear of grieving the Holy Spirit? *Here* is your high privilege. *Not* success in the world, *not* publicity in "Christian" work, *not* the realization of personal wishes which are *not* of Him, but *simple pleasing of God*! In Ezek. xlv. 15, we have the height of blessing: "They shall come near to *Me*, to minister unto *Me*, and they shall stand before *Me*, to offer unto *Me*." The Lord is well pleased for His Righteousness' sake (Isa. xlii. 21), and He *taketh* pleasure in His people, because of what they are in Christ. Yet there is not only this precious acceptance. The prayer of the upright is His delight (Prov. xv. 8), and the evidences of love are a pleasure unto Him, so that He deigns to receive the work of their hands, and to rejoice in their devotion unto Him (Matt. xxvi. 10, 11).

TALKS ABOUT PRESENT-DAY NEEDS.—9.

LABOUR WHICH IS IN THE LORD (1 Cor. xv. 58).

IT is so easy, especially with some temperaments, to be energetic and full of enthusiasm in service for the Lord, and yet to fail to see all must be "in the Lord" if it is to be resultful unto God's glory in the day of Jesus Christ. If we are among the called of Jesus Christ, and "in the Lord," then all that we do should be done in Him. How different all service unto the Lord would be if believers had more godly zeal, and so walked *with* the Lord that there would be no desire for aught else but simply that all labour should be "in the Lord." How comforting and encouraging are the words of 1 Cor. xv. 58, where believers are exhorted to be "*stedfast, unmovable, always abounding in the work of the Lord.*" 'Tis indeed a privilege to be encouraged thus to live to God's glory, and by His enabling. But in view of the remaining words of this verse, what holy energy there should be, and what walking with the Lord, so that His will may be known as to all service. Let the words be deeply impressed, yea, graven upon our hearts—"*Forasmuch as ye know that your labour is not in vain in the Lord.*" All labour in Him must bring glory to His glorious Name. The apostle tells us in verse 10 that the grace of God bestowed upon him *was not in vain*, and how he laboured more abundantly than others; but he adds, "Yet, not I, but the grace of God which was with me." God's servant was concerned about the glory of God; and concerned lest any thing he desired to do for God should be vain. Then, in verse 2, we read, "Unless ye have believed in vain." He was like another servant of God, who "had respect unto the recompense of the reward" (Heb. xi. 26). His desire was that God in all might be magnified, whether by life or by death. Oh, that we were as intensely zealous for God, and His service, as those of days gone by. May the words of Phil. ii. 16 deeply impress us, in the Holy Spirit—"Holding forth the word of life; that I may rejoice in the day of Christ; *that I have not run in vain, neither laboured in vain.*" May it be ours thus to live, by God's grace, and all for His glory.

The apostle could say to the believers in Thessalonica that the labour toward them was *not* in vain (1 Thess. ii. 1). There were such godly results, as we see recorded in chapter i. 8-10. These could not be mistaken for energy of the flesh. The devotion was so real, and the change in them so marked. They had such faith, *growing faith* (2 Thess. i. 3), and it spread abroad so that there was no need for the labourers to say anything. The work itself was so very manifest. Oh, that God would raise up such labourers in

these last days: and all that He may be exalted. Labour that is *in the Lord* WILL BE lasting. Not only so, but those whose labours are "in the Lord" will be encouraged, knowing that it is not in vain. If we and the work are alike in Him, He will look after His own. Hence we are exhorted to cast our bread upon the waters, and the promise is given, "Thou shalt find it after many days" (Eccl. xi. 1). Surely, in view of all the promises of God, and the gift of His grace, His people should with godly energy seek first to know that their labour is from the Lord, and then earnestly and faithfully to go forth, looking alone unto Him, Who will never fail those who seek to follow as He leads. Fleshly energy will not last, neither will there be results to God's glory. May we all be watchful in the Holy Spirit, lest we run and labour in vain. The day of Jesus Christ will make manifest that which is in the Lord, and this only will be approved. 'Tis solemn to think that some may have all their works burnt up, but they will be saved, "yet so as by fire" (1 Cor. iii. 12-15). Let us pause over such words; for we all know that there is much so-called labour which is not in the Lord, but, alas, is "vain."

Ah, dear fellow believers, what about our service? Is it in the Lord, and are we zealous for God's glory in all? 'Tis so easy to allow self to intrude. Oh, that we may be watchful! Let us ever be mindful because if in that Day we suffer loss, we shall not glorify God by this. 'Tis only if we bear much fruit now we shall bring glory to Him then. This is heart-searching, and should bring us to our knees. I have been thinking what godly service a godly mother can do in the home by training the little ones, and storing their infant minds with the Scriptures! What results there would be if there were more godly homes and more grandmothers and mothers according to 2 Tim. i. 5. The tiny details of daily life can be, and should be, if we are saved by grace, definite labour in the Lord, as much as that which is more seen by others, and even as the service which may be done among the heathen of other lands. Oh, for more labour, not only one day, but seven days a week—labour which is in and unto the Lord—that God may be honoured now, and glorified in THAT DAY.

"*They that wait upon the Lord . . . shall mount up with wings as eagles*" (Isa. xl. 31; 1 Thess. v. 17)

"*They that mourn . . . shall be comforted*" (Matt. v. 4; John xvi. 22).

"*They shall be Mine*, saith the Lord of Hosts" (Mal. iii. 17; Isa. xliii. 1).

"*They shall see His face*" (Rev. xxii. 4; 1 Cor. xiii. 12; 1 John iii. 3).

"*They shall walk with Me in white*" (Rev. iii. 4, 5, xix. 8).

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—September, 1919.

Day	2 Chron.	1 Timothy	Learning	Explain
1	xxix. 23-30	i. 1-11	2 Chr. xxxiv. 1	1 Tim. ii. 8
2	xxix. 31-36	i. 12-20	" 2	
3	xxx. 1-10	ii. 1-15	" 3	
4	xxx. 11-20	iii. 1-10	" 4	
5	xxx. 21-27	iii. 11-iv. 5	" 5	
6	xxxi. 1-10	iv. 6-16	" 6	
7	xxxi. 11-19	v. 1-10	" 7	2 Tim. i. 8
8	xxxi. 20- xxxii. 8	v. 11-23	" 8	
9	xxxii. 9-20	v. 24-vi. 10	" 9	
10	xxxii. 21-30	vi. 11-21	" 10	
11	xxxii. 31- xxxiii. 6	2 Timothy i. 1-7	" 11	
12	xxxiii. 7-17	i. 8-14	" 12	
13	xxxiii. 18-25	i. 15-ii. 7	" 13	
14	xxxiv. 1-7	ii. 8-20	" 14	2 Tim. iv. 8
15	xxxiv. 8-13	ii. 21-iii. 7	" 15	
16	xxxiv. 14-22	iii. 8-17	2 Tim. iii. 14	
17	xxxiv. 23-33	iv. 1-8	" 15	
18	xxxv. 1-10	iv. 9-22	" 16	
19	xxxv. 11-19	Titus i. 1-9	" 17	
20	xxxv. 20-27	i. 10-ii. 2	" iv. 1	
21	xxxvi. 1-10	ii. 3-15	" 2	Phm. 14
22	xxxvi. 11-23 Ezra.	iii. 1-8	" 3	
23	i. 1-11	iii. 9-15	" 4	
24	ii. 1-35	Phm. 1-11	Ezra iii. 1	
25	ii. 36-70	12-25	" 2	
26	iii. 1-7	Heb. i. 1-9	" 3	
27	iii. 8-iv. 3	i. 10-ii. 4	" 4	
28	iv. 4-16	ii. 5-15	" 5	Heb. i.
29	iv. 17-v. 2	ii. 16-iii. 6	" 6	
30	v. 3-17	iii. 7-19	" 10	
31	vi. 1-12	iv. 1-9	" 11	

One of old said "He That is mighty hath done to me great things, and holy is His Name"; and if we have a knowledge of the Lord we may well say the same, and should delight in the Lord as those who find great spoil. Oh, that there may be this spiritual enthusiasm.

NOTES ON SOME MEMORIZED VERSES.

2 Chron. xxxiv. 1-15.

Josiah's life is deeply suggestive. How graciously God prevented a continuance in Amon's wicked ways (Ezek. xviii. 14). Grace overflowed. The summing up that he did not "decline" does not mean he was without sin, but he did not "revolt" from God's will. Oh, that we, too, may cling unto His will. God prepared earlier, but in the eighth year, "when he was still a boy of sixteen," he began to seek toward God. Here was personal concern; oh, that many boys and girls of sixteen may be a contrast with a giddy world of to-day. When twenty he began to purge Judah; observe God reckoned Israel from twenty years as to death in the wilderness (Num. xxxii. 11, cf. i. 3), and the Levites, from David's time, started on special work then (1 Chron.

xxiii. 24). There is a danger in hurrying young people to prominence. Notice also the four years' preparation. 4, "In his presence"; it is well to take a personal interest in that which is laid on our hearts. Josiah dreaded an incompleteness. Six years passed: God continues His work definitely, but the flesh often feels impulsive, or becomes careless. It is well to hate sin—it is also important to emphasize arrangements for united worship, hence the repairing of the house must not be left out. Josiah was not perfect, and one would not wish to limit believers to his dates, but it is needful to do everything thoroughly. The removal of graven images, etc. (7) in our lives will take some time; if we attempt to hurry over responsibilities and to reach more attractive work, we shall not glorify God. If sin is excused, it is vain to collect for the house of God; here 9 is appropriately after 7. As a result of godly determination this part of service went forward, and the men wrought faithfully (12), and praise resounded while they laboured. 14, When money was used rightly, they found a book of the law which had been lost. So it is to-day. Only as we are devoted to Him can we expect to "find" *His will*. But if we thus live, we shall "find" hidden guidance even from the best-known Scriptures! Why do we *not* understand so much of truth? Is it because there is no definite thought of *repairing* the house of the Lord? Money is dangerous—its love a root of all evil. Commerce is the reverse of worship (Zech. xiv. 21). Satan's *ephah*-temple of Zech. v. 11 is a temple of commerce contrasted with God's temple of praise. A house of prayer or a den of thieves will ever become the climax. Haggai i. shows that a right use of money is linked with worship: hence 2 Kings xii. 9, 1 Cor. xvi. 1. Babylon will have a river for commerce, Jerusalem a river which will not allow of commerce (Ezek. xlvi. 1, Isa. xxxiii. 21). Beware of the spirit of the age. If you do not give up unto the Lord, if your house is belonging to the customs of earth, do not be surprised if you have *lost* the power of the Word of the Lord. True worship is a heavenly separation from an earthly standpoint and "attitude."

2 Tim. iii. 14-iv. 4.

"But thou," iv. 5, 1 Tim. vi. 11. The things learned (John vi 45). Do not embrace "diverse and strange doctrines." "From a *babe*," Timothy's mother did not think he was too young"; she was not afraid of "burdening" his infant mind; she did not encourage worldly or fairy tale knowledge first. "From a babe" he not only knew *about* the sacred writings, but *knew them*. Surely the language of the Holy Spirit implies ability to *read*, and definite acquaintance with the very *wording* of truth. Many mothers would so much like their children to be Timothies, but they are equally

unwilling to go through the strain first: indeed, clinging to the "necessary" arrangements of those who do not want to be too "peculiar" in this "attractive" age, they really cannot find time for so much that is spiritual. Nor can we hide the fact that very few mothers definitely delight in the Scriptures, or know them at all thoroughly themselves. Compromise with this age does not allow of very much time for Christ, yet His Name is owned, and salvation is valued in its aspect of personal deliverance from danger, which is so manifestly an "advantage." How sad this all seems, but *many* know the picture is not overdrawn. 16.—"All Scripture" do not leave out half. Have we been taught *and* reprov'd by each verse? How humbling is the thought. 17.—"That":—the "*babe*" of 15 becomes the "*man*"—a *man* of God. Unless we know *correction* can we enter into the Holy Spirit's thought, and become "fitted for every good work!" And so ch. iv. continues from iii. 17 with the labour of a *man of God*: the reprov'd one can reprove. "Longsuffering and doctrine *blended*; the right manner *and* the right doctrine!" 3.—"For": Keep to the doctrine *because* men will not endure it (1 Cor. i. 22-23). This passage implies avoidance of compromise to please men, *and* setting aside of dependence on results. Preach the Word, though you know men *will* become worse. Teachers according to personal desires, self-chosen teachers are harmful; how different are those given by Christ (Eph. iv. 11). How important is the contrast between the itching ears and Matt. xiii. 9 (Rev. ii. 7).

Ezra iii. 1-11.

1.—A remembrance of the Lord's appointment: if we make light of His revealed will because of our "weakness" we are failing grievously. But observe Israel did not *assume* a temple; they quickly did what they could, looking to God to enable more. "As one man," cf. Acts iv. 32: there is no increase of power by mere increase of numbers; are we "as one man?" The altar suggested confession of sin, a felt "need," sacrificial acceptance, unity, obedience, devotedness. "To offer—as written": are we concerned to fulfil what is *written*? 3.—God graciously looked after circumstances: is He the Same to-day, or not? 4.—"As *written*." 6.—"From the *first* day": note the prompt beginning, also the continuance, "*from*"; it is sometimes so easy to "start." Distinguish offering without a temple, and away from Jerusalem. A temple was desirable and prophesied, but not necessary; to be at Jerusalem before sacrificing was *necessary*; so to-day many blessings are desirable, but if they are not necessary, let us not delay obedience till they are reached. As we obey in the Holy Spirit will not many privileges be reached? Thus in 7 we have love's promptness and love's order; we often

wait listlessly. 8.—"Their coming *into the house of God*": notice their object, and faith's "*name*" given in advance before the foundation was laid. Godly order as to the Levites. 10, 11.—Building and praising so in 1 Pet. 2, cf. Jude 20 and note Ps. 29, 9b margin. Laziness silences praise; there is more mischief through indolence than we realize. Observe in succeeding context Satan's attack on every attempt at *united* pleasing of the Lord, and *manifest* unity to His Glory. But can we not trust our Lord?

Correspondence from any exercised before the Lord, earnestly welcomed. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E. 7.

FRUIT.

Fruit—more fruit—much fruit. John xv. 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*" (and "of the light," as this may be read). Gal. v. 22, 23. Eph. v. 9.

"*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).

"*I sat down under His shadow . . . His fruit was sweet to my taste*" (S. of S. ii. 3).

"*His pleasant fruits*" (S. of S. iv. 16).

"*All manner of pleasant fruits, new and old, which I have laid up for 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.

SUGGESTIONS FOR PRAYER.

"Epaphras . . . labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." Col. iv. 12.

1. For God's glory in our supplications.

2. For the work of the Lord among men of all nations and conditions, that His people may be more in harmony with His will, and spiritually equipped.

3. For the raising up, by God Himself, of teachers, who can feed His people, and for Scriptural gatherings where "*the truth*" (1 Tim. iii. 15), is not partially denied.

4. For unworldliness in manner, conversation, dress, details, and for victory over the fear as to what others will say (Prov. xxix. 25.)

"This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us."—1 John v. 14.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

Thy Word is Truth
JOHN. 17. 17

Vol. xix. No. 10.
Oct., 1919.
FREE.

A Magazine sent forth with a definite purpose, even the Glory of God, through the heartfelt drawing together of His people in humble, glad, and devoted recognition of His loving will, that He may be glorified. Hence the prayerful interest of those who sigh and cry for abominations, is earnestly desired.

EDITED BY
PERCY W. HEWARD.

"With God all things are possible." Matt. xix. 26.

"No man is able to pluck them out of My Father's hand." John x. 29.

"Being confident of this very thing that He Which hath begun a good work in you will perform it until the Day of Jesus Christ." Phil. i. 6.

"Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for Thou art my Praise." Jer. xvii. 14.

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"I know that whatsoever God doeth it shall be for ever." Eccl. iii. 14.

"When He giveth quietness who then can make trouble?" Job. xxxiv. 29.

"None can stay His hand, or say unto Him, What doest Thou?" Dan. iv. 35.

Thus saith the Lord: "Hear, ye that are far off what I have done; and ye that are near, acknowledge My might." Isa. xxxiii. 13.

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: 6; 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," Redc. Burr. Road, Jarrow-on-Tyne.—The Lord's Day, 6.30. Correspondence welcome.

A WORD OF INTRODUCTION.

THE glory of the gospel is its simplicity, and its suitability. God's grace shines out in His wonderful provision for poor guilty sinners. And when a man is saved, he has no "standing" before God, except in Christ. His old life is judged, the flesh is laid low, and, having been crucified, it is to be mortified continually. The believer is not a development but a new creation: and thus his life is not to be a mere improvement on that of a respectable man of the world, but an entire contrast. The aim and centre of life must be viewed as entirely changed. The believer is a heavenly man on earth (1 Cor. xv. 48). This fact cuts at the root of all human ideas of reforming the world, and of all theories as to mixing with men on man-appointed lines of fellowship for their "betterment." The believer has something infinitely superior.

"They have refreshed my spirit and yours: therefore acknowledge ye them that are such." 1 Cor. xvi. 18.

Have I refreshed a saint to-day,
By walking with the Lord?
Refreshed by what I sought to say,
According to His word?
Have I refreshed by acts of love,
With tender humble care?
Have I drawn saints to look above,
And helped them through my prayer?
Or have I not refreshed one saint,
But rather hindered some:
'Twere better if I feel "complaint"
That I should hence be dumb!
Ah, is it true that all the day
Has no refreshment given?
That I have kept my selfish way,
And for my wishes striven?
Have I refreshed, or rather pained?
Have earnest saints been grieved?
Oh that the flesh may be restrained,
And Christ's "Well done" received!

WORDS OF ENCOURAGEMENT.

"If the Lord will." How often these words are used, but how little are they understood. It is easy to have catch phrases, and to quote without feeling the power of Jas. iv. 15. Scripture.

It seems strange that we frequently emphasize "If the Lord will" as to meetings, but forget it as to ordinary earthly arrangements. *Yet the context in James iv. concerns business.* If our business is not done spiritually, and in the will of God, it is wrong.

How precious it is to enter into the *force* of the thought—I only want God's plan:—If He has a "this" for me, I am thankful: if a "that" I am thankful still—I would not decide for myself. Ah, such a thought is deeper than the mere verbal expression. It reminds of the need for a *heart* affection with respect to God's purposes. May this be our joy, in the power of the Holy Spirit, for the mental knowledge of what should be is very different from its spiritual enjoyment.

Ah, dear readers, owning the name of Christ, because owned by Him, is "If the Lord will" the watermark of your life? How natural and easy it is to put "if" where He has given His precious "shall" and to doubt Him; and yet to put "shall" where His "if" is found, and even where He has said "No." Unless we are willing to have "if" before our details until His will is known, His will cannot be known. Let us encourage faith's delight in His purpose!

FIRST.

- "We love Him, because He first loved us." (1 John iv. 19; John iii. 16).
- "First gave their own selves unto the Lord, and unto us by the will of God." (2 Cor. viii. 5; 2 Cor. vi. 1).
- "Let these also first be proved" (1 Tim. iii. 10; v. 10).
- "Let them learn first to show piety at home" (1 Tim. v. 4; John xi. 5).
- "When I call to mind the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice; and I am persuaded in thee also" (2 Tim. i. 5; Luke i. 6).
- "If there be first a willing mind" (2 Cor. viii. 12; Neh. iv. 6).
- "Seek ye first the Kingdom of God" (Matt. vi. 33; Col. iii. 1, 2).
- How solemn and heart-searching are the words: "Because thou hast left thy first love" (Rev. ii. 4; John xiii. 1).
- "Because they have cast off their first faith" (1 Tim. v. 12; 2 Thess. i. 3).
- Let us take heed.

"WHOM HE WILL." John v. 21.

"WHOM HE WOULD." Mark iii. 13.

DEAR BRETHREN IN CHRIST JESUS,

The glory of the Lord Jesus shines out in Scripture. It is delightful to realise something of what He is! Oh how wondrous is the grace which has abounded to poor guilty sinners from One who had, and has, in Himself, no need of them, Who was not, and is not, in Himself, dependent on them, and could easily (or more than easily) have created or saved *others* instead! Surely each believer should rejoice with joy unspeakable and full of glory! The choice of God is not merely a subject for thought, but for meditation like to that of David when he sat before the Lord, and for praise—praise which thrusts out "bare" argument. The marvel that sinners should be saved at all—and joined to the Son of God's love—is beyond all natural understanding. Oh that gratitude may flow and overflow.

In this we not only see the love of Christ and the *security* of the redeemed, but also the *humility* which should mark their daily lives. "What hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?"

Again, we see the *right* of Christ to choose for *service*. Mark iii. tells of this, and beautifully adds "And they came unto Him." But among those "servants," as in the parables of Matt. xxv. and Luke xix. there was one who was wicked. Therefore let us not infer from "privileges" that we are "saved." "Nebuchadnezzar, My servant" is a witness that God uses whom He will. But if we first know that we are "in Christ Jesus," if we have passed out of death into life, our "service" is to be His choice. Men talk of "bettering their position," but the saint knows his highest privilege is to glorify God by taking the position marked out. Yet as we are *faithful* we shall receive more "opportunities," according to God's love and foreknowledge (1 Tim. iii. 13, cf. the principles of 1 Cor. xiv. 13 and Matt. xxv. 29). But we should not seek great things for ourselves (Jer. xlv. 5). The Lord's own right is to give to every man his work (Mark xiii. 34). Hence the precious thought, "And say to Archippus, Take heed to the ministry, which thou hast received in the Lord, that thou fulfil it" (Col. iv. 17). It is not "That thou covet some one else's work," or "That thou fulfil some one else's responsibility." The Lord has no arrangements for spiritual busybodies. The principles of John xv. 16 "I have placed" and 1 Cor. xii. 28 apply: "God hath set," and we call to mind "Dividing to every man severally as He will" (verse 11). There is no room for boasting, no room for envying, no room for anything but devoted, loving obedience, and there is much room for this.

And Ps. xlvii. 4 may be noticed here. "He shall choose our inheritance for us." Throughout we behold the arrangement of the Lord. We would not fret against our "hard lot": the lines are fallen unto us in pleasant places. We would not bargain, "Whatsoever is right that shall ye receive" (Matt. xx. 7). It is delightful to feel that we are in His hands, and our time in His hands, and that our height of blessing is to be *lowly*, and dependent on Him. We have not received the problem of organizing our own lives, and "arranging" His work, but the precious privilege of being the Lord's humble instruments (Rom. vi. 13), that He may deign to use us. In Isa. vi. the prophet felt his *lips* were unclean: he confessed *this* definitely, and *those very lips* were cleansed, and cleansed lips were soon used (9). So is it still. Whatever need we *definitely confess*, as *Isaiah*, in spiritual view of the Lord's glory, shall be definitely met, and when there is cleansing there *shall be*, in *some way*, the privilege of service! Who can estimate this glorious opportunity? Oh for graciously taught willingness to walk in the Spirit!

With earnest prayerful remembrance, let us be drawn nearer to Him, and one another, in spiritual experience.

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

THE BEAUTIFUL CHARACTER OF GRACE.

What did you do to deserve it, dear fellow believer? Tell me, how much did you *work* for grace? or how much did you *pay* for it? "Nothing," do you reply? Nothing at all. Then you were favoured *marvellously*. But what has grace meant to you? "Everything," do you answer? Then how remarkable is this free mercy. But have we exhausted its fulness by these meditations? Nay, how much did you do to hinder it? "Alas," your words are, "much, indeed: everything, in fact, had not 'grace' been the invincible grace of God." Here, then, is a marvellous thought. God's loving-kindness has given everything to those who deserve the opposite, and who fully merited His wrath.

But if this is so, have you any inclination to complain when trials come? Again, can you despond of the most "unlikely," as it were? Furthermore, do you declare, by life and lip, such a gospel as this? And own the electing love of God, without which you would still be a child of wrath? Oh, that we might see, and feel more and more each day, the reality of grace, and the authority of the Lord Jesus in the believing life. What manner of persons God's people ought to be! What graciousness should be shown by those who have been saved by grace! Oh, that this might be our realization at all times, through the

precious atonement of the Lord Jesus, and its enjoyment by the inworking of the Holy Spirit!

THE FAITHFULNESS OF GOD

(Deut. vii. 9)

And His Continued Enabling of Free Scriptural Publications.

How many children of God remember the little testimony to grace, entitled: "Hitherto hath the Lord helped us," in August, 1915.* And then the further witness, "No Regret, but Gratitude to God," in July, 1917, in *the very midst* of all the strain of the great war of nations? These set forth the principle of His truth, impressed on our heart to issue *FREELY all* that was printed in His service and to His glory. Nor has our God failed us in the times that have passed over us since. If ever there was a period of *testing* it, surely this was found when paper was *rationed*, and cost rose from about 2d. to 1/- or more per lb. Many magazines increased their price, or suspended publication. But did our faithful God set aside that which He had lovingly enabled in confidence upon Himself? Did He allow disability to issue? Nay! We can look back with joy, and see that He has granted the sending forth of *MORE PAGES* of gospel witness, and has encouraged *throughout*. Nor has He ever failed, though we have been so weak in our faith. As to *this* action, our hearts have not felt a misgiving, but as to other things how slow have we been to trust Him fully, but does not He invite thereby our fullest confidence? How tenderly He draws to this, yet how mightily. He is *the Same*, and His years have no end. I do not mean that "faith" is to be made by the Lord's people in accord with *natural* wishes, or to be imagined, instead of godly arrangement. But when any act of "human prudence" is put aside *on the authority of God's Word, and for the principles of His truth*, and with cheerful love to Him, and a humble desire to act in *other* things as well unto His glory, how can He disappoint? "Prove Me now herewith" seems to sound in our ears, and blessed are our ears if we listen to such words of love. Oh, dear reader, God is *NOT* unrighteous to forget (Heb. vi. 10). His promises are "Yea, and amen," in Christ, and *meant for daily circumstances*. The message rings out, "*Seek ye first the Kingdom of God and His righteousness, and all these things [appointed necessities, not luxuries] shall be added unto you*" (Matt. vi. 33). Is He not worthy of trust? And is not *His Word* worth trusting? Let us look to Him for deliverance from the brotherhoods and corporations and benefit societies and unions of men, and be willing to leave all in His hands. The true benefit is from Him, and it is more than a death benefit. The real insurance is in Him. He will not disappoint *living faith*.

* Reprinted: copy gladly sent.

THE CHILDREN'S COLUMNS.

SOWING—REAPING.

WHEN a farmer sows wheat in his field, he expects to reap the same. He never thinks of anything else. This is all so "natural." It is the same with sowing seeds in the garden, when we desire vegetables or flowers. No one, however little, imagines that if we sow beans, peas will come up. Everything is so arranged, and in such a wonderful way by God, that it never enters into the mind to look for what is not sown. Yet so many, of all ages, and all classes, are hoping, and really thinking, they will reap something far different in the next life from that which they are now sowing. For we are all sowers, and all will reap in the future the result of their life on earth. You would think it very foolish for a man to sow oats in his field, and to look for wheat. Such a thought seems impossible, and it is. How wonderful to see that God teaches by natural things many lessons about the life hereafter.

I want my dear young readers, as well as others, to know the truth, though it is so solemn, about sowing in our daily life, and about the reaping time. The farmers do not reap till *some time after* they have sown their fields. The Scripture tells us that "The husbandman waiteth for the precious fruits of the earth, and hath long patience for it" (James v. 7). But in time they that sow will surely reap. 'Tis wonderful how God, Who is so forgotten, is ever mindful, and sends the sunshine and the rain to make food grow out of the earth, which is still under the curse, because of sin. Yet God is not thanked when He permits, in love and mercy, a good harvest. If only His creatures were more grateful what a different world this would be. But we would not only write about sowing and reaping in this life. There is something far more important than food. That is, to see oneself a lost sinner, and the Lord Jesus as the One Who died to save His people from their sins. This life is very brief, only a few years at the most; yet how many are living *only for this world*. Yet such are sowing, and will reap what they are now sowing, in their words, actions, and even thoughts. The next life will be a reply to this.

If sinners live without God, they will be raised in the same condition, that is—*without Him*. Words that have impressed me very often we find in Gal. vi. 7, 8: "Be not deceived, God is not mocked: *for whatsoever a man soweth that shall he also reap*." This is clear, and as we have seen that the farmer expects to reap what he sows, why should sinners expect to reap in the next life what they have *not* sown? God's word is clear, and though they imagine otherwise, they will find at last that God's word is solemnly true, and see too

late their terrible mistake. Now listen to verse 8: "For he that soweth to the flesh shall of the flesh reap corruption." Those who simply seek to please themselves will reap sadly. But the verse goes on, and so it contains a warning to those saved, but means even more to the unsaved. They *cannot* sow to the Spirit till brought by the Spirit to know Christ as their own precious Saviour. "He that soweth to the Spirit shall of the Spirit reap life everlasting." Oh, how wonderful is God's love, that sinners redeemed with the precious blood can *sow* to the Spirit, and reap accordingly. But only such are thus privileged. Others "sow wickedness," and reap the same (Job iv. 8). Many imagine otherwise. Even now there is often some reaping what one sows, but this will be more manifest in the future. Furthermore, we read in Prov. xxii. 8: "He that soweth iniquity shall reap vanity." What a gracious exhortation there is in Hos. x. 12: "Sow to yourselves in righteousness, reap in mercy." Prov. xi. 18 is also encouraging: "To him that soweth righteousness shall be a sure reward." There are many other portions in God's Book about *sowing* and *reaping*, which, if read more carefully, would bring some at least to be more thoughtful. I do ask that God, by His Spirit, may work and cause not a few to see that sowing and reaping are solemn facts, and not to be deceived as to the future life.

They that sow forgetting God, can but reap the same,
Though they may a righteous God dare to curse and blame,
They that sow unto the Lord, reaping in that day,
Will in endless joy delight, be with Christ alway.

They that sow to please the flesh will corruption reap,
In that solemn dreadful day, God His word will keep:
They that sow to please the Lord, reap eternal bliss,
Though they may rejected be in a world like this.

They that sow iniquity will reap by-and-by
Just the fruit that evil bears, and for ever sigh,
They that sow in tears, we read, reaping endless joy,
Glory soon shall enter in, praise be their employ.

They that sow for earth alone, reap what they have sown,
God, Who sees, is never mocked, this is clearly shown;
They that sow for God the Lord reap eternal gain,
When the Lord, Whom now they love, will come back again.

They that sow, forgetting God, soon will reap surprise,
When God will, in righteousness, and in wrath arise:
They that sow by grace divine, being saved by blood,
Reap so much, and glory bring to their gracious God.

They that sow, whate'er it be, if against the Lord,
Will reap just what they have sown, reap a sad reward,
They that sow in righteousness, reap an increase vast,
Reap an hundredfold while here, and rewards to last,

They that sow to please the flesh, reaping to their grief,
Reap what they had never thought, finding no relief,
They that sow to please the Lord reap eternally!
More than ever thought and wish soon their eyes shall see!

The Prayer of God's people is sought:

For the salvation of children, that little ones may believe in Christ (note, too, reference to Public School Boys on page 78).

A FEW WORDS TO YOUNG BELIEVERS AND OLDER ONES TOO.

"THAT THOU FULFIL IT." Col. iv. 17.

You are not Archippus. Probably he had a more prominent position than you have received. That is not a cause for anxiety. If you seek great things for yourself (Jer. xlv. 5), you will make many mistakes. "Public" Christian service attracts, and possibly you want to do something large. Will you wait for to-morrow's openings, and lose to-day's opportunities? If my little finger is jealous of the other fingers it will lose its privileges. I do not expect it to do what they do, but I want it to be in harmony, and to do its own work well. The important thought is, "If I am a new creation in Christ, I am not my own, but bought with a price, and therefore, would seek to do that which is His will." Mark xiii. 34 rings out with its solemn message: each believer has a different responsibility, *though verse 35 shows that all should be porters*. Whatever the Lord has marked out is to be done heartily (Col. iii. 23). Never misuse grace. Ephesians and Colossians emphasize, with wondrous definiteness, acceptance in the Beloved, and heavenly privileges, but they alike contain very definite commands as to daily life. Thus we see the inference from grace. Moreover, do not misuse forgiveness: "There is forgiveness with Thee, *that Thou mayest be feared*." The verse which tells us "If any one sin, we have an Advocate" also says "These things write I unto you that ye sin not."

"Changeableness" is natural. How many things we take up and then lay them down, or take up earnestly and continue half-heartedly. We need the exhortation, "Take heed to the ministry which thou hast received in the Lord *that thou fulfil it*." Let there be no excusing of indifference. Do not spend your time in imagining what you will do in the future, when you have "this" or "that." "Be content with such things as ye have," and use them unto the Lord. Whatever you have received, seek to "fulfil" in the power of the Holy Spirit.

How important it is to know the mind of God as to *what* should be commenced! How important in everything by prayer and supplication with thanksgiving to make requests known unto Him! And then be regular, definite, concentrated by His grace. Labour in the Lord is not in vain though it may seem so. Labour in the flesh is not *abiding* though it may appear a success.

"The fruit of the Spirit . . . self-control." Notice this climax. How many dear children of God have been damaged because when something fresh has come along they have taken it as an opening from God, and left that which was His will. There is a fascination in whatever is novel, and it is so easy to be misled. We need definite-

ness of purpose (Acts xi. 23), and godly concentration. The apostle desired to finish his course with joy. He did not wish to be moved away. Temptations to sloth, and to comfortable settling down and to new activities are alike a danger. Fulfil—fulfil—fulfil! . . . Bring forth fruit *with patience*. Do not desire to have an *easy* path in a *prominent* place. Do not be jealous of "some one else." Do not think you know what is best, and that you can improve everything. Fulfil God's work already in your hand:—I do not mean that which you *think* to be His. If you are brought to see anything to be *wrong*, step out in faith. Moreover, I am not contemplating mere "publicity," and "Christian-work activity," so much as daily details of background-love unto Him. That which you know to be His marking out for you *to-day*, seek to *fulfil*, however "trying" it may be, and He will give you further scope as you follow Him. The principle of 1 Tim. iii. 13 applies to smaller things as well.

"ALL THINGS COME OF THEE, AND OF THINE OWN HAVE WE GIVEN THEE"

(1 Chron. xxix. 14).

"FOR OF HIM, AND THROUGH HIM, AND TO HIM ARE ALL THINGS"

(Rom. xi. 36).

Of Thine own, O Lord, we give Thee, since Thou didst redeem, We, rejoicing in Thy mercy, all Thy truth esteem;
Of Thine own, for we had nothing—nothing, Lord, to give, Thou didst give us life eternal,—Thou didst cause to live.
Of Thine own, O Lord, we give Thee, since we have believed, We have, in Thy wondrous mercy, of Thy grace received.
Of Thine own, we gladly render unto Thee our all, For Thou hast redeemed and saved us—saved us from the fall.
Of Thine own, O Lord, we give Thee, and Thy name adore, For Thou hast, in loving-kindness, saved for evermore;
 Therefore we, with hearts o'erflowing, render unto Thee. All our strength, our time, our money—Thine alone to be.
Of Thine own we gladly render all we have, and are, For Thou didst, in grace redeem us, when from Thee afar.
Of Thine own, with joyful gladness, all to Thee we bring, And we would shew forth Thy praises, and of mercy sing.
Of Thine own, the words are wondrous, for Thou givest all: We had nought but shame, and sorrow, till we heard Thy call.
Of Thine own we humbly bring Thee, by the Spirit taught, All that Thou hast freely given since we are blood-bought.
Of Thine own, O God, the Giver of eternal life, Of all blessings in Christ Jesus—peace from endless strife.
Of Thine own, with joy, we render praise, and honour too, For Thou hast, in wondrous mercy, saved and made anew.
Of Thine own, how can we thank Thee for such goodness shown?

For it is in tender mercy we are Thine alone!

Of Thine own, for ALL is from Thee, and to Thee we give Hearts o'erflowing, in Thy mercy, since in Christ we live!

SUGGESTIONS FOR PRAYER.

"Wait on the Lord." Ps. xxvii. 14.

1. For reviving among saints, marked by solemnity, love, obedience, spiritual simplicity.

2. For the Lord's work among those of various nations in this vast city.

3. For those who own the precious name of the Lord in Belgium, France, Germany, Italy, Russia, and other lands of the continent.

"When ye pray, say, 'Our Father.'"

TALKS ABOUT PRESENT-DAY NEEDS.—10.

MEDITATION.

HAVE we not all felt, dear fellow believers, the need—the great need—of God's words in our heart? And why? Is it not that we may always have them with us? The psalmist could say, concerning God's commandments, "They are ever with me" (Ps. cxix. 98). Hence he could also say, "O how love I Thy law, *it is my meditation all the day.*" We are apt to imagine that all the old time saints had more time than ourselves in these days marked by rush and hurry. Not so, for if we think of Moses and his busy life, and responsibility toward God in the work which God had appointed for him, we cannot, for one moment, imagine that his life was easy. But God was very real to Moses, and His words were precious. Time with God strengthens wonderfully, and time given to meditation will be a strength to God's dear people amid their varied, and many duties. We fail so often because the Scriptures are not our delight and our meditation. If we stored our minds with the words of the Living God what a power they would be in our daily life. It was "*all the day*" God's servant meditated. If only we had deep heart-consideration for the Scriptures, what lives of godly living there would be. Before salvation, the thoughts are only evil continually. Now our thoughts should very definitely be thoughts of God and His wonderful love, and His will and purpose concerning His redeemed people. It is so easy to have wandering thoughts. We need, in these days, concentrated minds—minds on things above. What earnestness is manifest in the words, "Mine eyes prevent the night watches, that I might meditate in Thy word" (Ps. cxix. 148). More than once the servant of God said, "*I will meditate.*" We have sometimes uttered the same, and really meant them at the time, but how sadly we have failed to carry out our wishes. But God can enable, His power is almighty, and His grace sufficient. Then again how often the words have been in our prayers, "Let the *words of my mouth, and the meditations of my heart* be acceptable in Thy sight; O Lord my Strength, and my Redeemer" (Ps. xix. 14). But such words need heart-determination, not merely sentimentalism. Meditation takes time, and thoughts cannot be occupied with earthly things, if there is to be deep spiritual meditation. One may say, "I have my business to which to attend," another may be engrossed with thinking oftentimes of the home and home duties which to a mother never seem finished. But the Lord knows the strain, and the more we have to do, there is the greater need for

meditation on the Scriptures. If the world is upside down, we also have turned things upside down. Hence the worldliness and confusion among those who profess the Name of the Lord. In our quiet and thoughtful moments we know it is so, yet we may feel unable to turn away from things which we know hinder meditation, and our spiritual progress. But God can enable—He never has failed. If there is a holy determination to be more godly, and all by God's grace, and for His glory, we shall rejoice in His wondrous strengthening. If only we put all things in the right order there will be time for every thing needful. God can work beyond our power, and we shall find that we really have more time, if we seek to meditate "*all the day.*" Again let me emphasize the need for myself, as well as for others, of a concentrated mind, and a mind fixed on things above. Things of earth take our time. Let us turn round, and have more time for God, with Him, and for Him.

Business does not hinder if we are where God appoints, neither will the home duties, if the heart is set on things above, where Christ is. We know that freedom from usual business during so called "holidays" is more often harmful spiritually, and though one desires at the outset to spend time over the Scriptures, at the close there is admitted failure. We have experienced it to be so. It is not "time" that we want, dear fellow believers, but hearts overflowing with love to Him, Who so loved, and gave Himself for us, that we may use time for Him! If we are much with Him we shall find that our meditation of Him will indeed be sweet (Ps. civ. 34). One's own heart will be stirred as there is such heart-meditation. What a wonderful promise we have in Josh. i. 8. If we meditate *day and night*, never wishing for idleness—there will be a *prosperous way*, and *good success*. With such words, and for God's glory, shall we seek, by grace, thus to live, and thereby be a witness for Him Whom we call Master and Lord, amid all the confusion of earth. Oh that we may meditate on these things, and give ourselves wholly to them (1 Tim. iv. 15) in the power of the Holy Spirit.

BOYS IN PUBLIC & BOARDING SCHOOLS.

It is on our heart to seek to be a blessing unto God's glory, with regard to such, and we would seek to correspond personally with any such, if parents or relatives will send names and addresses, and any particulars which may be used to help in tactful service unto the Lord. How important are the years in life from about 14—18. How many are led astray then. But God is able to save. The prayerful remembrance of any believers is desired.

PERCY W. HEWARD.

"I CANNOT COME."

HAVE you ever thought, dear reader, of the many excuses which are made with reference to eternal realities? Not a few say, even when asked to come to a meeting, that they may hear about God's wonderful love to poor lost sinners, "I have no time for such things." It is sometimes the same when they are asked to read a tract. Yet the solemn fact is not want of time, but absence of desire to hear, or to read about the needs of ruined, hell-deserving sinners. But all are such, since by one man sin entered into this world. Many who refuse to come to a meeting *have* time for the "pleasures" of this fleeting world, which are called by the word of God "pleasures of sin," and only for a season (Heb. xi. 25). Oh what folly to spend one's time and strength for things which can never really satisfy, and will soon be over, and to neglect the things which are eternal! Yet multitudes are living thus, if we can call it "living," without any thought of what the end will be. The future, if not saved through the shed blood of God's beloved Son, will be dreadful. And knowing this, we dare not be silent.

If you read through the parable where the words occur which are the title of this message (Luke xiv. 15-24), you will see the excuses which were made. It is solemn to turn away from a warning given by an earnest man. But how terrible to refuse to hearken to God. These had been bidden to come to the supper, and the word sounded forth "Come: for all things are now ready." But they *all* made excuses, as you will see, if you read the sad, sad verses. And the One Who had made the supper said, when they refused, "None of those men which were bidden shall taste of My supper." It is the same in Prov. i. 24. The call went forth, but it was refused, and God says that the time will come when men will call but He will not answer, because *they would* not hearken. Oh how Satan hardens the hearts of sinners, that they are not affected by God's wonderful love in giving the Lord Jesus to die for those who were only evil continually. The heart and will of sinners are wrong, hence Christ said, "*Ye will not come to Me, that ye might have life*" (John v. 40). There is another parable in Matt. xxii. 1-14, where we read of a man thinking he could come without a wedding garment (that is, he tried to come in his own righteousness). But too late he found the mistake, and when asked about it, we read the solemn words, "He was speechless." No excuse could be made then. Oh that God may by His Spirit work, and cause deep heart concern about eternal realities, and the solemn future for those who continue to make excuses and to refuse to hearken to the voice of the Living God through the precious Scriptures, and, it may be, the tender and earnest reminder of His own truth in these pages.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—October, 1919.

Day	Ezra.	Hebrews	Learning Ezra iii. 11	Explain
1	vi. 1-12	iv. 1-9	Ezra iii. 11	
2	vi. 13-22	iv. 10-16	" vii. 6	
3	vii. 1-10	v. 1-8	" 7	
4	vii. 11-22	v. 9-vi. 2	" 8	
5	vii. 23-viii. 2	vi. 3-15	" 9	Heb. vi. 18
6	viii. 3-20	vi. 16-vii. 11	" 10	
7	viii. 21-30	vii. 12-22	" viii. 21	
8	viii. 31-ix. 4	vii. 23-	" 22	
9	ix. 5-15	viii. 5	" 23	
10	x. 1-8	viii. 6-13	" ix. 4	
11	x. 9-44	ix. 1-10	" ix. 5	
12	Neh. i. 1-11	ix. 11-22	" 6	Heb. xi. 1
13	ii. 1-11	ix. 23-x. 4	" 7	
14	ii. 12-20	x. 5-14	" 8	
15	iii. 1-11	x. 15-27	" 9	
16	iii. 12-24	x. 28-39	" 10	
17	iii. 2-3	xi. 1-8	Neh. vi. 8	
18	iv. 1-9	xi. 9-19	" 9	
19	iv. 10-23	xi. 20-31	" 10	Heb. xiii. 18
20	v. 1-9	xi. 32-40	" 11	
21	v. 10-19	xii. 1-11	" 12	
22	vi. 1-8	xii. 12-24	" 13	
23	vi. 9-19	xii. 25-	" 14	
24	vii. 1-38	xiii. 1-11	Jas. iii. 1, 2	
25	vii. 39-65	xiii. 12-25	" 3, 4	
26	vii. 66-viii. 3	xiii. 26-31	" 5	
27	viii. 4-12	xiii. 32-40	" 6	Jas. iii. 5, 6
28	viii. 13-ix. 3	xiii. 41-48	" 7	
29	ix. 4-15	xiii. 49-56	" 8	
30	ix. 16-25	xiii. 57-64	" 9	
31	ix. 26-38	xiii. 65-72	" 10, 11	
			" 12, 13	

"Herein is love, not that we loved God, but that He loved us." Ah, dear friends, if we would know Christ as our own personal Saviour, shall we not seek to love Him devotedly? God's love is marvellous! Is it not wonderful to know that with Christ He has freely given *all* things, and that God's dear people have received the privilege of a Book with perfect guidance as to all circumstances of life?

NOTES ON SOME MEMORIZED VERSES.

It is a great privilege to be able to talk together of the Lord (Mal. iii. 16). And the joy of letter writing definitely unto His honour is very real. Through these pages saints may, in a measure, feel a mutual loving interest for the Lord's glory. In days of departure and deadness and spiritual weakness among the Lord's dear people, how blessed it is to exhort to holiness—even to loving obedience—in view of the Coming of Christ. But "holiness" with the neglect of the Lord's Word would be a sinful counterfeit. How earnestly we should urge ourselves, as well as others, to the obedient study of God's precious book.

Ezra vii. 6-10.

Ezra was kept in acquaintance with the truth

through writing. Possibly we do not *write out* enough Scripture. "The king,"... "*according to the hand of the Lord*": for the king's heart is in the hand of the Lord (Prov. xxi. 1). Some of the people went up, the word "of" here implies that others stayed behind. Why? *We do not know*, but the uncertainty is given that we may be exercised as to why any of us stay away from Scriptural gathering. 8, 9, From Babylon to Jerusalem: four months of solemn responsibility. How long are our arrangements now? "*According to the good hand of his God upon him*": cf. Neh. ii. 18. We speak of travelling mercies, but little realize their fulness; often we speak of them only with regard to a long journey. Why is this? 10, observe the order: a prepared heart, a holy seeking, a resultant doing, then teaching (Acts i. 1, contrast Matt. v. 19a). How can we teach aright unless we obey?

Ezra viii. 21-23.

Humiliation, seeking: seeking, without humiliation, is often unanswered. "Before our God," "for us, and for our little ones, and for all our substance." In Ex. x. 11, 14, we see how Pharaoh tried to retain first the little ones and then the substance. So is it now: the world is determined to attack home-devotion. Many children of God seem to excuse a little of this world for their little ones. Nor do they bring all their substance to Him: they like to have something of their own. "For I was ashamed to require of the king a band of soldiers": this is a very important principle: it may keep children of God from seeking legal "protection"; it may keep back some from human theories of insuring; it may draw many away from "putting themselves in the doctor's hands," or doctoring themselves with patent medicines, and so forth. It is delightful to be ashamed to dishonour *real* faith. If we say, "The hand of our God is upon all them for good that seek Him," we should illustrate our words: ventures of faith are fitting—they are not presumption! Do we live as those who believe in the hand of our God? 23, "He was intreated of us"; prayer is not in vain; what gracious condescension God shows. If we give up certain means, and spend the money or time gained for self, it is vain to speak of honouring the Lord. Here His dear servants were not carelessly presumptuous. They waited on God. Thus were they mercifully blest!

Ezra ix. 4-10.

The firm and definite action of God's servant was first. Then others were impressed. So Daniel, apparently, led the other dear servants of God. How natural it is to wait for "one another": in some things this is right, for independency is wrong, and the Lord raises up as He pleases. But with regard to separation from evil, it is

important to act at once, and then the Lord will bring others. Trembling at God's Word is a sacred privilege (Isa. lxvi. 2): we shall not have a right sense of sin unless we reach this standpoint. 5, The time of prayer: notice the time of answer, Dan. ix. 21. Hands and knees alike expressing the heart-humility and earnestness of God's servant. 8, Grace from the Lord: contrast, "then is wrath gone out from the Lord: the plague is begun" (Num. xvi. 46), A remnant, Isa. x. 21. A nail, see marg. Surely there is the further thought of usefulness: the Lord saves that His people may be as pins and vessels to bear what He designs to put on and in (Acts ix. 15). 9, A wall, Dan. ix. 25. "After this": grace is a wondrous argument for praise, and for obedience. How can we put aside the will of the Lord after all that He has done for us?

Neh. vi. 8-13.

God's servant hated self-exaltation: there were none of the proud actions falsely laid to his charge. Notice how he spoke plainly to Sanballat. 9, Fear damages much, hence the repeated command—"Fear not," "Be not afraid of their faces." Satan will use every method that *the work may not be done*. The beautiful turning of trials into prayers is very impressive; so promises are made into prayers; everything should suggest to the believer a seeking unto God. 10, Apparent kindness. 11, Holy firmness. 12, After the definiteness, fuller perception: if we hesitate, we may fail to see the Lord's will. 13, That I should be afraid, and do so and sin: let us beware of anything through fear. Men aim at an evil report, but we desire the testimony of Dan. vi. 5; 1 Tim. iii. 7. Nehemiah did not for one moment argue that, if he was hesitating, the fault would belong to others, and that it was "natural" to draw back. Boldly he owned that yielding to temptation and self-protection (see Matt. xvi. 22 marg.) would be sin: note Acts xx. 24, Phil. ii. 30. The "reproach" of Christ is very different: *that* is a treasure.

James iii. 1-13.

Do you know how to use your tongue for the Lord, dear reader? Death and life are in its power (Prov. xviii. 21), and whoso keepeth his mouth, and his tongue, keepeth his soul from trouble (Prov. xxi. 23). You cannot *bridle* the body if you have an unbridled tongue. The tongue is like the steering wheel, and if this is neglected you will go in the wrong direction. It is a fire—a wild beast—an unruly evil—a treacherous fountain—a poisonous tree—unless controlled by the Lord. If there is not meekness, the tongue will be misused (13). Have you any bitterness, envy, strife (14)? Do you feel irritated against others? Do you allow words of slander? Oh, how can it be, if you are a child of God?

THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN 17. 17

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Nov., 1919.
FREE.

A Magazine sent forth with a definite purpose, even the Glory of God, through the heartfelt drawing together of His people in humble, glad, and devoted recognition of His loving will, that He may be glorified. Hence the prayerful interest of those who sigh and cry for abominations, is earnestly desired.

EDITED BY
PERRY W. HEWARD.

"With God all things are possible." Matt. xix. 26.

"No man is able to pluck them out of My Father's hand." John x. 29.

"Being confident of this very thing that He Which hath begun a good work in you will perform it until the Day of Jesus Christ." Phil. i. 6.

"Heal me, O Lord, and I shall be healed: save me, and I shall be saved: for Thou art my Praise." Jer. xvii. 11.

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"I know that whatsoever God doeth it shall be for ever." Eccl. iii. 14.

"When He giveth quietness, who then can make trouble?" Job. xxxiv. 29.

"None can stay His hand, or say unto Him, What doest Thou?" Dan. iv. 35.

Thus saith the Lord: "Hear, ye that are far off what I have done; and ye that are near, acknowledge My might." Isa. xxxiii. 13.

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 6.50. Correspondence welcome.

WORDS OF INTRODUCTION.

ENABLED by our gracious God, we send forth these pages to His glory. Some who read them will readily acknowledge that Jesus Christ is Lord (cf. 2 Cor. iv. 5) and that the Word is a lamp to our feet and a light to our path. Then why are we not of one mind in the things of the Lord? Why do we not thrust aside the names, and opinions, and worldlinesses that hinder, and seek to walk together as those caused to agree (Amos iii. 3)? Ah, beloved friends, how must the sects, and systems, and differences of those who claim to be children of God appear before Him, Who prayed so lovingly that His people might be one? Are we content to ignore His wish? Is it nothing to us that He has such deep feelings of affection? Shall we say "It is impossible to expect unity," and go on our own way, or shall we be humbled before God and dependent on Him?

"He that shall come will come, and will not tar:?"—Heb. x. 37.

Soon our precious Lord returning
Will His own in clouds receive,
Sadly solemn signs discerning,
Gladly they His word believe.

Happy hope, and happy meeting
When we see Him face to face,
Hear His glorious word of greeting,
Knowing more the heights of grace.

Shall we, who for Him are waiting,
Seek the comforts of this age,
Join with those who Him are hating,
And in earthly joys engage?

Shall we seek to live unheeding
How our path Himself hath shown,
Shall we claim another leading,
And refuse His will alone?

No! we dare not seek earth's pleasures
Or the world's religion choose,
Christ is now our Sum of treasures,
All for Him 'tis gain to lose.

WORDS OF ENCOURAGEMENT.

"There is Nothing Done for Him." At first there seems *little encouragement* in these words, but God has granted many blessings through "unlikely" parts of His own precious book. We see God's overruling whereby the long-forgotten act of faithfulness of Mordecai was unexpectedly brought before the king, and we realize

(a) God's employment of unpleasant circumstances, *e.g.* a sleepless night.

(b) The wondrous way in which He is contrasted with Ahasuerus: "God is not unrighteous to forget."

(c) The promise of finding the bread cast upon the waters *after many days* (Eccl. xi. 1, cf. Col. iii. 24).

Ah, dear friends, if we know Christ we can well endure strains and hardships now. There may be "nothing done" for us by those of earth, but our judgment is with the Lord, and our work with our God (*cf.* the prophecy of Christ in Isa. xlix. 4: His people enter into this position). Brief are the days of suffering. Long will the glory be. We may well rest and well rejoice. There *shall be* everything done for those who are content to wait upon the Lord, and for Him.

TYPEWRITTEN ADDRESSES.

By the grace of God more have been prepared since we published a list of 97,* and we are thankful to Him. It is our desire that they should be used yet much more to His glory. As far as possible, those who ask for them should mention *alternative* numbers. Will they read promptly and keep carefully, and return within a fortnight if the Lord will, or renew for a further fortnight? "Details" to the praise of God are *not* unimportant, and spiritual work should surely be done in a definite and thorough way. God is not exalted by carelessness, but much time *that belongs to Him* is wasted. If passing on to a friend, do not be indifferent as to the same principles of prompt return, etc. Oh that God may be pleased to use prayerful reading (1 Cor. i. 10) and to draw his blood-bought people together in these "perilous times." Further particulars gladly given:—Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.7. FOR NOS. 1-97 SEE PREVIOUS LIST.

- 98 The Resurrection of our Beloved Lord.
- 99 Matt. xxv. 31-46.
- 100 Christ's Relation to the Law.
- 101 Baptism and the Lord's Supper.
- 102 Some of those things which are Most Surely Believed among us.
- 103 Scemewhat Against Thee, or Limitations that Hinder.
- 104 Address to Parents (Sept. 1913—Ps. xxxiv.).

* Reprinted: copies gladly sent.

- 105 Notes on the Prayers of Christ (contd.).
- 106 Adornment.
- 107 Ezekiel xxviii.
- 108 Help and Guidance through God's Gracious Hand.
- 109 The Believer and Commerce.
- 110 The Scripture and Socialism.
- 111 The Believer and Faith in the Lord as to the Body, and the Little Things of Daily Life.
- 112 Education according to Scripture.
- 113 Thoughts on the Lord's Will as to the Lord's Supper.
- 114 Baptism in the Spirit.
- 115 Altars of Scripture.
- 116 Notes on John iii. (Extract of address on "The Personality of the Holy Spirit" and Notes on John iii. 5-8).
- 117 Romans xiii.
- 118 Reverence.
- 119 The Trumpets.
- 120 That which has been called "The Intermediate State."
- 121 The Day of Christ's Death, and Related Subjects.
- 122 The Last Week of Christ's Earthly Life, and the First in Resurrection.
- 123 The Foolishness of being Natural.
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- 126 Changeableness.
- 127 The Disciples' Prayer.
- 128 Angels.
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- 130 Notes on Lev. i.
- 131 Jehoshaphat and World-bordering.

"UNTIL I WENT INTO THE SANCTUARY." Ps. lxxiii. 17.

OR

THE BELIEVER'S ATTITUDE TO THE EVILS OF THE "SOCIAL SYSTEM."

DEAR BRETHREN IN CHRIST,

For it is to such that these words are addressed. The grace of God has appeared to us, and given us a *new view of everything*. No longer are we what we were, nor where we were: "a new creation" (2 Cor. v. 17) in Christ Jesus is a reality, a wondrous reality.

The world is altogether in a sad condition. And in the days of Asaph there existed similar problems. Mark his words "I saw the prosperity of the wicked"—"Pride compasseth them about as a chain"—"Their eyes stand out with fatness: they have more than heart could wish"—"They set their mouth against the heavens, and their tongue walketh through the earth"—"Behold, these are the ungodly, who prosper in the world; they increase in riches":—the whole psalm might be read.

The application is clear and definite. Again and again we hear of the "capitalist" and the "profiteer," and the child of God may be tempted to join in the general outcry of man, but the Holy Spirit leads us to a deeper sense of the real root of the evil. *Man is far from God* (Ps. lxxiii. 27), and while this condition remains, pride will ever blossom, and selfishness will ever be seen. Such is the heart of man that we believe if the conditions were reversed, and workmen became the capitalists, they would prove oppressors—perhaps to a greater degree than any could conceive. *Experience illustrates this sad fact*, the man who condemns another does the same thing (Rom. ii. 1): the complainer who "gets on" in the world becomes himself a tyrant, and those who demand freedom for themselves will thrust out any who cannot be "united" with their demands. Such is the inconsistency of man, and the words shine forth "A poor man that oppresseth the poor is like a sweeping rain without food" (Prov. xxviii. 3, marg.).

The child of God, emancipated from the cares of this world (Matt. xiii. 22), in the royal charter of Matt. v. 7, and possessed of a heavenly calling, can look at the unrest around from a higher standpoint. Having heard the command "Envy thou not the oppressor, and choose none of his ways" (Prov. iii. 31), and enabled to enjoy the twin statutes "Fret not" and "Fear not," even in days of "labour unrest," he has been privileged to enter into the words "Come unto Me all ye that labour . . . and I will give you rest," and now realizes the *added* appointment, "Take My yoke upon you and learn of Me." He is in a law to Christ, expects a yoke, and is willing for "trials." Far from resenting difficulties, he sees behind them a Father's hand (Heb. xii. 5, 6), since God could have prevented all; and furthermore, the humble believer is confident that the same Fatherly hand will supply daily food, and the Lord is more real to him than all the means of transport.

While seeking to behave himself wisely, and to refute the ignorance of foolish men in a life of "giving up" rather than bare "getting on," the thankful believer receives everything from God with praise, and avoids even appearances of self-seeking. He is not a profiteer, but, if disciplelike, one who has learnt something of the great remuneration "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple" (Luke xiv. 33). Not only does he hate the thought of *wishing* wealth (1 Tim. vi. 9, 10), not only does he avoid hoarding, and seek to abstain from "thousands of gold and silver," he regards himself as trustee for every sixpence. Since he himself is not his own, but bought with a price, he cannot hold anything as his own.

When Asaph felt envious, his feet were almost gone (Ps. lxxiii. 2), and when those who own the Name of Christ grumble at the social condition they fail to *run* the way of the Lord's commandments. Blessed indeed is the contrast of Hab. iii.

17-19: the man who rejoices in the Lord, even amid food shortage, can say "The Lord God is my Strength, and He will make my feet like hinds' feet, and He will make me to walk upon mine *high places*." Do we wonder that the next words mention singing? We are too often in low places, and our feet are almost gone. The world is a corporation of grumblers: this is the largest union: and, by grace believers are to be outside it altogether, and full of peace and praise. It is impossible for a child of God to walk with Him and to agitate or murmur. The "confusion" will worry us only so long as we remain away from the Sanctuary.

Oh, beloved friends, you cannot straighten a crooked world, but you can lead souls to an eternal salvation, the height of blessing in Christ. Beware of surrendering to meet men on their own level. You cannot come down to ordinary methods without spiritual loss. If you join the world's unions and federations, you, like Jonah in a wrong place will be a burden to all, or, like Lot, vex your righteous soul, or, like Peter, you will sink yet more. Keep clear of all, and go into the Sanctuary. Pour out your heart before God.

There is an "afterwards." Do you envy an heir of hell? Do you feel jealous of one whose feet are in slippery places (18)? If so, you will *well-nigh* slip (2), even though God in wondrous grace still upholds by His right hand (23). Would you be foolish and ignorant and as a beast (22)? Is it not your privilege to go into the Sanctuary? Beware of misusing your tongue. The man who spoke against other's tongues (8), had failure as to his own. Remember that if you murmur, others will be hindered:—"If I say, I will *speak* thus: behold I should offend against the children of my people" (15). Do you even "*think to know*" the sad state of affairs? It will be a burdensome labour in your eyes (16 marg.). Go into the sanctuary: leave the "speaking" and the "thinking." Those whom God used must be in the sanctuary (cf. Isa. vi). In the sanctuary praise is never dumb (Ps. lxxiv. 4). Eccl. iii. 16 is very real under the sun, and so is v. 10, 11. Why will you seek after that which has wings to fly away? All is "vanity and vexation of spirit" (Eccl. i. 14). Men ask for a "living," but despise the real life (1 Tim. vi. 19). They talk of freedom, but are themselves the servants of corruption. They are occupied with "improving" that which cannot be healed, and the remedies are often worse than the disease. "He That shall come, will come, and will not tarry" (Heb. x. 37). Go into the sanctuary, dear brother in Christ, wherever you are, and admire the *riches* of the grace of God so that you have no strength to complain of your tiny losses of earth's shadow-like mammon, so that you have no time to join with men in arranging the furniture of a sinking ship, or whitewashing a house on fire.

Yours heartily in the Lord Jesus Christ,

PERCY W. HEWARD.

THE CHILDREN'S COLUMNS.

NO REST.

THOSE two words have been much on the mind for some days. 'Tis indeed sad to see the *unrest* there is in this world, during these last days. But God, Who knows all that is said and done, and all that will take place, speaks of these days in His unchanging word. Many may imagine they are doing what they "like," but they are slaves of sin. All has been foretold in "the Scripture of truth." If only the Bible was read (as it should be, since written through men by the Holy Spirit), not a few would be alarmed, both young and old, at all that is happening and *will* take place. All that God has been pleased to foretell, for the guidance of His redeemed people, and the instruction of His creatures, *will* come to pass. Oh, how many in this world—not only in this country but all over the world—have *no rest*. Such are like the raven which Noah sent forth out of the Ark, which went forth "*to and fro*," yet did not realize a need—*No rest*; what a contrast was the dove, a picture of God's people, owning the need and brought to Christ, the Ark of Safety for hell-deserving sinners. The dove could find *no rest outside* the Ark, and so returned (Gen. viii. 7-9). Those who are saved cannot find rest except in Him, the Saviour of the lost. I wonder to which of the two, my dear young readers, and others who may read this message, are like—the raven or the dove? 'Tis indeed blessed to have the possession of *rest*; even rest in the Lord. I like to meditate on the words, very often repeated, of Matt. xi. 28-29. They are so comforting for those who are "heavy laden," those who feel the burden of sin and see their need of a *resting place* through the shed blood of the Lord. Oh, how gracious are the words of Christ: "*Come unto Me all ye that labour and are heavy laden, and I will give you rest.*" All God's mercies are *caused by Him* (see James i. 17). What a contrast are those who have *no rest*, who are like the troubled sea when it *cannot rest* (Isa. lvii. 20, 21). Such are blinded by Satan, bound by him, and cannot find real rest in anything they can do. God alone can, and He does, give rest to ruined sinners, who come to Him in His beloved Son, through the precious poured-out blood. Not only are unsaved ones *restless now*, but those who die in their sins, unforgiven, will in the next life, "*have no rest, day nor night*" (Rev. xiv. 11). These are solemn words, and will surely be fulfilled. Oh, that some, at least, may be troubled about them, and seek to read the Bible for themselves, and find out, before it is too late, that *every word of God is true*. And may God the Holy Spirit lead many by His gracious working to *feel* the awful burden of sin, and to realize there is *no rest* except in Him, Who came down to live and

die for poor, lost sinners. We read how Israel so wandered from God that they forgot their *Resting Place* (Jer. l. 6). Yet there are many in these times who are thus unwise, and willing to have *no rest*, and no resting place! How can such be unconcerned? Surely Satan has blinded their eyes. Though men have never found real rest in a sinful world, we see the unrest everywhere increasing in these last days. It would seem that few are saved and restful in Christ. This makes those, to whom God has, in wondrous love and mercy, given rest, concerned as to those, whether young or old, who are still like the troubled sea. Those who are blest with quietness and peace—"peace with God" through the Lord Jesus (Rom. v. 1), long for others to have the same privileges and the same joys, both now and eternally; for it is indeed a great favour to have rest from sin, and then to go on *finding rest* to the soul (Matt. xi. 29). In the days of old, Israel were exhorted to ask for *the old paths*—even *the good way*, and they were told to walk in them, and it was said "*Ye shall find rest for your souls.*" But they said, We will not walk therein (Jer. vi. 16), and thus they despised the rest for their souls, Oh, that God may work by His Holy Spirit, and cause deep trouble of heart even in young and old alike, and may not a few come unto Him, Who graciously said, "*And I will give you rest.*" Rest from your sins now and rest eternally.

No rest, while dead in sins and lost,
Far off from God and tempest tossed;
Enslaved by sin and Satan driven,
Though mercy has been shown from Heaven.

No rest, while in this world of Sin,
Till God gives rest and peace within;
Through precious blood, on Calvary shed,
For ruined sinners, lost and dead.

No rest, for God is oft forgot
By those who evil seek to plot;
They think not of the Lord at all,
Nor will they answer to His call.

No rest, while on destruction's road,
Which leads the sinner far from God:
And in this world there is no rest,
Till lost ones are for sin distressed.

No rest, what solemn words are these,
For those who seek a life of ease;
For those who will not heed God's truth,
Now in the days of early youth.

No rest, but with a restless will,
Just pleasing self, and doing ill;
Forgetting God, and His great love,
In sending Christ from Heaven above.

No rest, yet not with fear oppressed,
With no real hope, but mirth's unrest;
Till God, in wondrous love and grace,
Brings sinners lost to seek His face.

No rest can be, except through Christ,
Whose death alone for sin sufficed;
But all who come to Him are blest
With everlasting peace and rest.

FOR YOUNG BELIEVERS AND OLDER ONES TOO.

"MOTH, RUST, THIEVES" (Matt. vi. 19, 20).

How many reminders of sin are found in this world. How many "defects" and "troubles" have been Divinely permitted since Adam broke away from God's command. And yet (such is the darkness of the human heart), men use these testimonies from God as arguments against Him, assuming the failures were "original" instead of seeing that these appointments are deeply humbling.

The "little things" of daily life are important. *Little foxes* and a *little leaven* may do much. We often forget this. Many are the hours spent in labour through the decay and putrefaction of things of earth, and through the dust and dirt which spread everywhere. But if these physical and natural troubles were alone, the problems would be small. They are parallels and pictures of much more serious results of sin. Oh, that we may be humbled. But just now, the Lord enabling, we would desire that the hearts of writer and readers might be directed away from earthly trials, to remember the Lord, and value the precious possessions where Christ is (Col. iii. 1-4). Oh, that each believing heart may live in the light of His Coming, and seek to *treasure up* with a view to that day. If we ponder *Himself*, *His will*, *His promises*, *His riches*, how insignificant the things of earth appear!

What if we falter in this devotedness? What if we cling to the treasures of Egypt in any degree? What if our persons and homes have the adornments which please the natural eye? We are occupying ourselves with things that fade, and neglecting the reality for the shadow. Can we be so unwise? The moth will set aside our clothes, the rust will canker our gold and silver (Jas. v. 3)*, and thieves will touch all else. Thus the Lord draws away from the *usual* attractions of this passing age. There is no moth in heaven, the robe of righteousness will not vanish away (see Isa. lxi. 10). There is no rust in heaven, the gold tried in the fire, and the gold of heavenly crowns and harps will not be spoilt. There are no thieves in heaven—the hope of Col. i., the crown of 2 Tim. iv., and the inheritance of 1 Pet. i. cannot be stolen from their true owners. Oh, that our hearts may be drawn to value our privileges the more, that God in all things may be glorified.

You may be quite a young believer, but these words apply to you. Possibly you think they are addressed to wealthy saints, and you are *not*

* I am inclined to think that, in this context, the Lord also refers to indulgence in food, since the word "rust" denotes "eating," and clothing and food are together in verse 25, &c. Oh, to be kept from *all* indulgence.

wealthy. Ah, their message is to you as well. Small possessions can hinder. Do not seek *any* earthly bindings. You are not your own. Abraham described *everything* the king of Sodom could give him as a thread or a shoelatchet—a symbol of "servitude"—binding to this poor earth. Rise above the snares of a little settling down. Seek grace to walk with God. It should be joyous to be a pilgrim—a pilgrim belonging to Him, with a heavenly Lord, a heavenly seat, and a heavenly hope.

"**KNOWING** in yourselves that ye have (in heaven) a better and an enduring substance" (Heb. x. 34).

"**KNOWING** the time for now is our salvation nearer than when we believed" (Rom. xiii. 11).

"**KNOWING** that of the Lord ye shall receive the reward of the inheritance" (Col. iii. 24).

Oh the joy of knowing we are born again,
That if now we suffer, with Him we shall reign,
Reign with Christ in glory, in that day of bliss,
When we shall be severed from a world like this.

Oh the joy of knowing we shall never die,
But, "with Christ" for ever, dwell with Him on high,
Where we shall behold Him, walk with Him in white
In the many mansions, where there is no night.

Oh the joy of knowing we have been made nigh,
In the blood of Jesus Christ, our Lord on high,
Walking daily with Him, 'mid this world of sin,
Knowing that His presence we have entered in.

Oh the joy of knowing God and His sure word,
Christ as our own Saviour, and our gracious Lord,
God the Holy Spirit as our Guard, and Guide,
Leading, keeping ever, lest our feet should slide.

Oh the joy of knowing we our God can please
In this world of sorrow, seeking not earth's ease,
We who are forgiven can, by sovereign grace,
Through the faith God giveth, run the heavenly race.

Oh the joy of waiting for the Lord from heaven,
Jesus Christ our Saviour, by Whose blood forgiven:—
Looking, waiting, watching, free from earthly care,
Knowing we shall see Him, and His glory share.

Oh the joy of living earth's discord outside,
Where in living union saints in Christ abide,
Oh the joy of knowing in the Holy Place
We shall be for ever, in His blest embrace!

SUGGESTIONS FOR PRAYER.

"It is good for me to draw near to God." Ps. lxxiii. 28.

1. For a better prayer-memory, and that the *order* of Phil. iv. 6 may be prayerfully realized (victory over anxiety being very prominent).

2. For the Lord's work (in the experiences of His people, that they may never grumble or despond, but learn His lessons through circumstances).

3. For the Lord's work among those of all nations in this city, and for those of this nation in all lands.

4. For brethren in Christ at Peterswaldau, much on our hearts because of their desire to please Him fully.

5. For some in America with whom there has long been helpful correspondence concerning the things of the Lord, that He may be more and more exalted.

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

TALKS ABOUT PRESENT-DAY NEEDS.—11.

THINGS THAT ACCOMPANY SALVATION.

THESE words in Heb. vi. 9 have been deeply impressed. For should there not be more manifestation of God's gracious working in His redeemed people. Among the early church there were supernatural gifts, and thereby salvation was often made more manifest than in these days of ruin and weakness. But salvation, whether in the early days of this dispensation, or in these last days, is just as real. It is nothing less than "a new creation" (2 Cor. v. 17). Old things having passed away, and new things have become! But this is not always seen, as it should be, hence the "testing" of those who profess to be born from above. We speak of supernatural gifts in the early church, and God worked marvellously in, for and through His people (see Heb. ii. 4), "According to His own will."

But pride and other sin soon caused the withdrawal of much manifest working of God in many marvellous ways. And now we see failure, where once there were unity and miracles. But are there not still mighty works done by our mighty God? Does not God work miracles of grace now? Yes, for every saved one is this, and should be; and there would be a wonderful manifestation of God's own spiritual working, through the mighty power of the Holy Spirit, if believers saw how many things there are now that accompany salvation.* To be saved is a marvellous privilege, and should call forth much heart gratitude and devotion unto Him, Who so loved that He gave—gave Himself for our sins. We speak of supernatural gifts, but are not all God's gifts supernatural? How we are blest, if new creatures in Christ, with *all spiritual blessings in Him* (Eph. i. 1-4). There are many accompaniments to salvation, even as the *fruit of the Spirit* is said to be "love, joy, peace," and so forth (Gal. v. 22, 23). *Love to God* accompanies salvation—for before we were born from above we were enemies (Ps. xviii. 1, 1 John iv. 19). Love to Him should be seen in our daily life. Then there should be *love to His words*, and this must be real and felt by others. Like the psalmist we should say, "O how love I Thy law, it is my meditation all the day" (Ps. cxix. 97). Then, believers' *love to one another* accompanies salvation (John xv. 9). Is this manifest as it should be? John xiii. 35 should

* The epistles seem to show that when God withdrew certain displays of earthly miracles, He laid stress on godly maturity, and the need for *miracles*, which, while not appealing to the world, are equally real to humble saints. We cannot say God has promised restoration of some of the workings in the early church. To assume them is sad. But to be concerned at the *cause* of His chastisement, and to realize His stress on devotedness, and love, and obedience and miracles of spirituality in days of weakness—how precious in His sight is such a heart-condition.

be graven upon our hearts. These are some of the results of being new creatures in Christ. If only the accompaniments of salvation were more manifest, what a glorious witness there would be for Him, our soon coming Lord. Also there would not be the thought "Who are really saved?"

The words in Heb. vi. 4, 5 have reference doubtless to supernatural gifts, as in Acts x. The *powers* of the age to come, the day of the Lord, were both felt and seen. But though we have not the same measure of the working with signs and wonders, yet the *powers* of that day should be realized by the redeemed now. If only we lived in view of that day, and had respect unto the recompense of the reward, living as seeing Him Who is invisible (Heb. xi. 25, 26), what lives ours would be, and the powerful snares of this age would have no attraction and no weight with us. Things would be seen in their true value, and the age to come would be used by God the Holy Spirit to energize us. What unworldliness, what lowliness, what meekness there would be (Rom. xii. 1, 2: Eph. iv. 2). What looking and watching and waiting for the Lord from heaven would be enjoyed (Titus ii. 13, 1 Thess. i. 9, 10). What preparing to meet the Lord, and to be ever ready for His coming, would result (Matt. xxv. 10, Rev. xix. 7). What departing from iniquity, and separation would be evident (2 Tim. ii. 19, 2 Cor. vi. 17). Believers would seek to walk in this sinful world even as Christ walked (1 John ii. 6, Heb. vii. 26). There would be no doubt as to who were saved, and who were unsaved, if the accompaniments of salvation were a reality, in the power of the Holy Spirit, to the children of God.

The absence, so frequently, of God's own gracious identification with, and approval of the work undertaken, proposedly in His name, must humble both writer and reader, as we meditate upon the fulness of Him Who filleth all in all. He allows His people to feel their need, not that they may use strange fire, but be bowed before Him. God is still the mighty God—mighty to save, even the God Who is all sufficient for all His people, and all their needs. Oh that He may bring us low before Him, that He may more manifestly work in uniting His own, and that there may be great results to His glory, as His people seek to show forth His praise, by living wholly and altogether unto the honour of their risen, and glorious, and soon coming Lord.

A clean heart (Ps. li. 10, lxxiii. 1).

A pure heart (Matt. v. 8, 2 Tim. ii. 22).

A true heart (Heb. x. 22, Ps. cxix. 11).

A tender heart (2 Kings xxii. 19, 2 Chron. xxxiv. 27).

A wakeful heart (Song of Songs v. 2).

A single heart (Col iii. 22, Eph. vi. 5).

A wise heart (Ex. xxxv. 10, Ps. xc. 12).

"LOVERS OF PLEASURES MORE THAN LOVERS OF GOD."

God, Who knows the end from the beginning, said, that in the last days there would be those who could be called "*lovers of pleasures*." Such are taken up with the fleeting things of earth, and forgetful of Him, the still merciful and gracious God. There are pleasures in this world; but they are "*Pleasures of Sin*," and they are only for a season (Heb. xi. 25). For nothing lasts in this world, yet multitudes, both young and old, eagerly seek the "*pleasures of sin*"; and when one "pleasure" is over they look forward to another. The places of amusements are many, and even the children hasten to these, but they do not hasten to hear the Scriptures, so that now even the young ones are "*lovers of pleasures more than lovers of God*." How solemn to think, dear reader, that so much time and strength is spent on pleasures. Yet they soon pass—and give little or no satisfaction. Hence the continual "craving" for more, because earth's delights never satisfy. The book of Proverbs, which is so full of practical instruction, says, "*He that loveth pleasure shall be a poor man*" (Prov. xxi. 17), and truly those are poor who are "*lovers of pleasures more than lovers of God*." Listen to one who said, "Go to now . . . enjoy pleasure, and behold this also is vanity" (Eccl. ii. 1). In verse 2 "I said of laughter, it is mad, and of mirth, what doeth it?" Ah, to what do the pleasures of earth lead? Not to seeking God; but they draw away from Him, Who so loved that He gave His beloved Son to die for ruined sinners, that through His blood they might be saved, and have *the true pleasures, which are for evermore* (Ps. xvi. 11). How unwise, how foolish to choose "*the pleasures of sin*" and to forget there will be a time when they will have to be laid aside, for there is an end to all here, an end to the vain joys of those who live simply for the enjoyment of earthly pleasures, and there is an end to earthly life. "For it is appointed unto men once to die"; this time comes to young and old alike, and often when least expected. Then how terrible to be without God—having loved *pleasures more than Him*. Of how many it can still be said, "Ye have lived in pleasure on the earth" (Jas. v. 5). What will be the end? Such will have nothing but remorse and regret. Oh, that God may cause many pleasure lovers to stop and think of what the end will be, if there is no pleasure in Him, and His truth. For after death there is the Judgment, with wailing and gnashing of teeth for those who continue to be "*lovers of pleasure more than lovers of God*."

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—November, 1919.

Day	Neh.	James	Learning	Explain
1	x. 1-31	iv. 10-17	James iv. 10	1 Pet. i. 17-18
2	x. 32-39	v. 1-10	" 11	
3	xi. 1-14	v. 11-20	" 12	
4	xi. 15-36	1 Pet. i. 1-12	" 13	
5	xii. 1-21	i. 13-25	" 14	
6	xii. 22-36	ii. 1-10	" 15	
7	xii. 37-47	ii. 11-20	" 16	
8	xiii. 1-9	ii. 21-iii. 4	" 17	
9	xiii. 10-22	iii. 5-16	Neh. ix. 5b	Neh. xiii. 31
10	xiii. 23-31	iii. 17-iv. 6	" 6	
11	Esther i. 1-9	iv. 7-19	" 7	
12	i. 10-22	v. 1-7	" 8	
13	ii. 1-7	v. 8-14	" 9	
14	ii. 8-16	2 Pet. i. 1-8	" 10	
15	ii. 17-iii. 6	i. 9-17	" 11	
16	iii. 7-15	i. 18-ii. 3	" 12	2 Pet. ii. 19
17	iv. 1-9	ii. 4-16	Neh. xii. 43	
18	iv. 10-17	ii. 17-iii. 4	" 44	
19	v. 1-8	iii. 5-12	" 45	
20	v. 9-vi. 3	iii. 13-18	" 46	
21	vi. 4-11	1 John i. 1-10	" 47	
22	vi. 12-vii. 4	ii. 1-8	Est. vi. 1	
23	vii. 5-viii. 6	ii. 9-19	" 2	Est. viii. 17
24	viii. 7-17	ii. 20-29	" 3	
25	ix. 1-11	iii. 1-9	2 Pet. i. 16	
26	ix. 12-19	iii. 10-20	" 17	
27	ix. 20-28	iii. 21-iv. 6	" 18	
28	ix. 29-x. 3	iv. 7-21	" 19	
29	Job i. 1-11	v. 1-12	" 20	
30	i. 12-22	v. 13-21	" 21	

NOTES ON SOME MEMORIZED PORTIONS.

Remember, dear reader, that if you are "*in Christ*," you are a brother—one of the same family as the writer, and hence will surely welcome loving frankness. If you say "*No*," I wonder if you are of the same family after all. Three important questions, may I put tenderly, but plainly?

1. Are you enjoying the words of God in their practical bearing? And in this word "*practical*" we may include the application of truth to arrangements for gathering according to the mind of the Lord. Do not put the Lord's will second.

2. Are you learning much of God's own book? Will it not be a help to you? Children often think they are too young, and adults that they are too old. Let there be earnestness, let the truth be spiritually impressed and there will be a quicker memory for truth, with more accuracy in daily life and in passing on to others.

3. Have you ever thought of encouraging those through whom you receive blessing in these

"Seek ye first the Kingdom of God" (Matt. vi. 33, Prov. viii. 17).

"Seek and ye shall find" (Matt. vii. 7, Prov. ii. 4).

pages? They would welcome a letter from any exercised as to God's own "good and acceptable and perfect will."

Jas. iv. 10-17.

10. Humility before God is very real, and resultful; "The meek *will He guide* in judgment" (Ps. xlv. 9). "Do not speak against 'one another,' brethren"; the tongue often works *much* mischief; anyone can complain and criticize. Not much spirituality is needed to *see defects*: yea, the unsaved can often see these! If you speak *against* one for whom Christ intercedes, it is perilous; how much better to go and tell him his fault, to wash the feet, and to "pray one for another" (v. 16). "Speaketh evil of the law": this implies the precious thought that the *Law of God* has nothing to say against believers; it declares them absolutely righteous in Christ the Righteous One; "What God hath cleansed, that call not thou common"; there is an argument for holiness.

12. Pride is often at the root of criticism; let me but experience Isa. vi. 5 and Rom. vii.* more, and I shall not be captious and carping with respect to others. Beware of a manner which dishonours God in these things: it is easier to get into the "habit" of criticism, and *not to know it*, than we realize; but the deliverance is *not via* affability or excusing of sin, BUT through a true "proportion" in the Christian life. Ask godly brethren to tell you of your mannerisms which dishonour God.

13. The tongue again before us. 13, 15, observe contrasts, e.g., the omission of a scriptural "if" in 13; and the stress on *gain* (quite left out in 15); also "*and*" (13) "*or*" (15). "If the Lord will" is *first* in the very order of words; this is *not* a mistake. A sense of dependence on the Lord for life is precious. "And do": spirituality is not idle. Let the Lord's will be paramount.

Neh. ix. 5-12.

The names are precious† and important, setting forth the Lord's individual interest. *Stand up* and *bless*: observe how the body shares in the worship; cf. "Present your *bodies* a living sacrifice." "Above all blessing": our highest praise seems so unworthy of the Worthy one (Ps. cvi. 2). There are many parallel thoughts in Scripture; Isaiah privileged to draw *near* thus saw his uncleanness: the *trusting* father felt his unbelief: but those who are *doing little* for the Lord esteem their own work highly; Oh, for a *sa* *ctuary* view of everything, and spiritual humility. 6, 7, "Thou": emphasized. Choosing, bringing forth, giving. *Then finding faithful*: should not this be true of us? 8, "Give" twice more: likewise "shewedst" (lit. "givest") in 10, c.f. 13, 15. How good, and complete and tender

* A booklet will gladly be sent on the interpretation of this wondrous chapter, concerning the heights of holiness.

† Even in meaning and order, &c., God has often, we believe, wrapped up His encouragement in "names."

was the Lord's interest: thus He still meets every need. Do we delight that the Lord should choose our way?

Neh. xii. 43-47.

In verse 40 we have a whole company called "a thanksgiving" (*omit the italics*): can *our* meetings thus be characterized? Still further stress on joy in 43—how many times (cf. the "all's" of 2 Cor. ix. 8). 44, Praise leads to godly order. "The priests and the Levites" that *stood* (marg.) cf. "Before Whom I stand": "When ye stand praying": "If thou return, then will I bring thee again, and thou shalt not stand before Me": "They shall stand before Me to offer unto Me": "If they had stood in My counsel." Are we surprised that the praise *continued*?

Est. vi. 1-3

God's control of circumstances is very beautiful: learn His lessons from *everything*. The king would while away the time with *his* history, contrast Ps. lxxvii. 11. "It was found written," different contexts in Neh. viii. 14, xiii. 1; how solemn to realize God's writing of "failures," *and of faithfulness*. "What honour and dignity"; Mordecai's concern for the king was to be honoured: if he had received the reward at *first*, he would *not* have received it at the fitting time when God thereby changed the whole of Haman's intentions. If your "desires" seem postponed, either they are not the Lord's will or He has a *much more suitable time*. Especially, too, we think of the opposed rewards of Matt. vi. 4, 5. Which is ours? Be of good courage, if in Christ.

2 Pet. i. 16-21.

Verse 15 shows that this epistle (and so it is with all Scriptures) was written that saints might have God's truth in remembrance. "We have *not followed*": this implies that we should *follow* truth. "We made known to you": it is so precious to *know* the truth. "His Majesty"; Oh, that we may emphasize the glory of the Lord more; He *humbled Himself*, but we should, indeed, *praise Him*. "He is thy Lord, and worship thou Him." The voices from heaven in Matt. iii. 17, xvii. 5, very beautifully combine to suggest the Father's delight in the sufferings (the water of wrath pictured by baptism), and the glories that should follow. We "do" well if we take heed. The light shines in a dark *and squalid* place (as the word implies: such is earth to a saint). "Take heed . . . in your hearts," or "In your hearts knowing this first" (iii. 3). The word of prophecy is *until* the day dawn; the value of Scripture in the dark night is wondrous. Believers will not be delivered from the dark surroundings *till* the day: Christ does *not* come for saints *before* the day (cf. 2 Thess. i. 7).

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 gives grace, to declare that which is His counsel (Acts xx. 27), and therefore "denying ungodliness and worldly lusts," and "the thoughts of man" which are "vanity," that there may be simple-hearted and devoted obedience to Him by His blood-bought people in the enabling of the Holy Spirit.

EDITED BY
FREY W. HEWARD.

"Teach me Thy way, O Lord, and lead me in a plain path." Ps. xxvii. 11.

"Lead me in Thy truth and teach me, for Thou art the God of my salvation." Ps. xiv. v.

"Blessed art Thou, O Lord, teach me Thy statutes." Ps. cxix. 12.

"Behold, God exalteth by His power: who teacheth like Him?" Job xxxvi. 22.

"And all thy children shall

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Notes on some Memorized Verses.

be taught of the Lord; and great shall be the peace of thy children." Isr. liv. 13.

"Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world (age)." Matt. xxviii. 20.

"The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. ii. 2.

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, 8.15; Mon: 8; Thurs: 8; Sat: 7; 43a, The Broadway, Walham 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," Wede Burn Road, Jarrow-on-Tyne.—The Lord's Day, 8.30. Correspondence welcome.

A WORD OF INTRODUCTION.

A GAIN in the goodness of our God have we received strength to prepare another issue. Is it a small thing? Shall frequency make us careless? Shall we regard our God's enabling as a matter of course? Shall we think that we have a right to our privileges in our own name and faithfulness? Surely it is an unspeakable privilege to tell forth Christ's unsearchable riches, and to invite His people along the path which pleases Him! These pages are sent forth with a definite purpose, even the exaltation of the Lord Jesus in the lives of His redeemed, and their separatedness from the wishes and ways of the world, that they may glorify their Father in heaven. Do you want earthly success, and to please men? Then these pages are not for you. Do you enjoy a concert, and other attempts to blend Christ and the world? Then how will you delight in messages simply to glorify Christ.

"IN THY PRESENCE IS FULNESS OF JOY, AT THY RIGHT HAND THERE ARE PLEASURES FOR EVERMORE."—(Ps. xvi. 11).

By nature far from God, and lost,
By grace redeemed at priceless cost,
The people of the Lord are free,
For Him to live, with Him to be.

A never-satisfying mirth
No longer binds, with chains of earth,
The presence of the Lord they know,
And in His way, by grace, they go.

Fulness of joy He deigns to give,
Amid true pleasures can they live,
Their Lord is precious more than all,
Whate'er surround, whate'er befall.

Unchanging joy His presence yields,
He leads to pleasant pasture fields,
If saints have anxious care 'tis when
They leave His way and walk as men.
Oh, that His presence found within,
We may refuse the snares of sin,
And seek the joys in Him alone,
Himself to know, His will to own.

WORDS OF ENCOURAGEMENT.

"The Lord is the Portion of My Inheritance." These precious words in a Messianic psalm remind of Num. xviii. 20., "I am Thy Part and Thine Inheritance among the children of Israel," and Jos. xiii. 14, 25, "The Lord God of Israel was heir Inheritance, as He had said unto them." Other verses are similar. It would be refreshing to *learn* them soon, if the Lord will. And we must not forget the personal note of Lam. iii. 24 "The Lord is my Portion, saith my soul; therefore will I hope in Him." Can we by grace enter into this thought? The men of earth have their portion in this life (Ps. xvii. 14). But how infinitely preferable is the Portion of saints. The blessing of relationship to the Lord has nothing to *compare* with it. But do we live as though this is our joy? Can others see this? We must not forget the negative of Num. xviii. 20, "Thou shalt have no inheritance in their land, *neither* shalt thou have *any* part among them." If we have spiritual riches, we must be willing to lose, and to count all things but loss for the *excellency* of the knowledge of Christ Jesus our Lord, and truthfully to esteem the reproach of Christ greater *riches* than the treasures of Egypt! But is it so? How easy we all find it to have a temporary feeling of willingness to give up, but how blessed it is to continue in His will, how blessed it is to have the permanent joy of a right valuing of our beloved Lord, that we may regard Him as our Inheritance, and *delight* in Him exceedingly.

"THIS WASTE."

A LESSON BY CONTRAST, WITH SPECIAL REFERENCE TO THE WASTING OF TIME BY THE PEOPLE OF THE LORD.

DEAR BRETHREN IN CHRIST,

We are often *unconscious* of our failures, and need to pray for grace that we may see and know our own defects more humbly, and seek victory in the power of the Holy Spirit. We imagine we are working "*much*," and even *dare* to say "I am doing my best"—"doing all I can"—and so forth. Surely the *need* is immediate lowliness that we may weigh everything in the balances of the *sanctuary*; and not think more of ourselves than we ought to think. If we would lay hold of God's strength, with deep confession of personal weakness, our life would be much more definite and complete, to the praise of the glory of His grace.

How often the words apply, "Ye have sown much and bring in little," and again, "Ye looked for much, and lo, it came to little." And why? "Because of *Mine* house that is waste, and ye run

every man unto *his own* house." The mark of the ungodly is indicated by the words "All the nations that *forget* God." The characteristic of the godly is expressed in the beautiful language of Mal. iii. 16 "That *thought upon* His name." "In remembrance of Me" should be impressed upon the heart and life of every one who has trusted in Christ: a *weekly* act linked with these words and a *daily* omission of remembrance cannot be well pleasing.

And thus we would refer to the *principles* of the Lord's will. For as a *ruined* sinner cannot be saved by "reformation," so a believer cannot be helped by merely *external* improvement, and by isolated references to an *action* here and an *action* there: inner communion with God must be maintained, and *actions* of love must be the expression of, *not* the substitute for, a heart of love's devotedness. Yet, as the book of Proverbs would show, and Eph. iv. likewise, it is well to be definite with regard to individual actions when the Lord's *principle* is first, and prayerfully recognized. For example, if we speak of holiness, let us not only generalize, but remind believers of the unholiness of smoking, and other indulgences. If we refer to love, let us remind them that the Holy Spirit forbids *debt* in a context of *love*, and if a child of God owes money he dishonours the name of Christ. Godliness will stand the test of *practical* details. By "*little things*" the honour of our Lord is attacked. Hence it is well to be plain and personal. I want to speak to myself, as to others, and would say at once

"YOU WASTE MORE TIME THAN YOU THINK."

Do we really estimate what *waste* is? If we throw away a shilling we call it waste, but if we buy unsuitable luxuries we call them "*food*." If we spend one hour doing nothing, we say "What a waste!" but if we spend two hours in needless decorating of our bodies or homes, we presumptuously call this "a right looking after the things of earth." But now I fear lest some may be *hindered* from reading further with *open* minds. Nothing *closes* the mind more than a reference to "*adornment*." Alas, alas, how often those who bear the name of Christ are *irritable* on this point. Oh that it may not be so. Oh that the following lines may yet be read with earnest concern, for I am convinced that there are real lessons awaiting all of us as to what waste is!

You and I have oft lost something. Instead of a right concern, it may be we first blame others, then spend time in trying to excuse ourselves, then, becoming in a condition which is not spiritually healthy, repeat the work over again with a correspondingly large measure of failure, and finally encourage despondency which slows down our *after* labour. Here is a *fourfold* waste of *time*. If something is "*lost*," let there be prompt

confession of any sin of carelessness, and seeking from the Lord for *His* instruction in the matter, that we may know what He is teaching in His own gracious overruling. But may there not often be true fellowship with Him *first*, that there may not be the losing at all? The principle applies "If we would judge ourselves, we should not be judged." Many trials come to us as a reminder we have failed to honour the Lord at the outset.

Again we are often too much affected by the *natural* course of things and by appearances. A broken cup has God's lessons. We are not to say "Things *will* break," nor are we to be occupied with the thought "Things *will* wear out." If the Lord is the One in Whom we confide He is able to guide to materials which will last longer than others, but if the fashion is sought how can He be sought as well? "Ye cannot serve God and mammon." We see a new article quickly "broken," and say "What a waste," but because we do not see the wear and tear of clothing all at once we do not realize that God *can* make a speedier loss of value, or can retard the wearing out each day, and thus grant His people more money for spreading His truth. *Are these "little things" too little for prayer. We often act as though they were.* The unseen slow-process-miracles of the day of weakness are not to be ignored because the Lord is pleased to withhold certain "immediate miracles." He suits His workings to the different circumstances, and in a day of general departure from His truth, certain manifest displays of power may be out of place, but *His power is the same.* Are we like men of the world, and only affected by what we "see"?

Let us go a step further. We often have spent an extra hour in bed *because we did not trust the Lord* to reduce our need of sleep, that we might serve Him more. We failed once or twice, and inferred from tiredness that we should have more sleep, when the real need may have been more faith, with willingness for a test and strain. The words of Isa. i. 4 are precious, "He wakeneth morning by morning." Do we definitely ask our Heavenly Father for this privilege? Do we seek *Him* as to the time we ought to wake next morning? If we intend to use the extra hour for self, or if we intend otherwise, but fall into this sin, *we cannot be surprised if our prayers are unanswered* (Jas. iv. 3). But if we use devotedly for the Lord, will not He Who giveth His beloved "sleep" often grant more refreshment during fewer hours of slumber? Indulgence in food, more than work, will increase weariness, and thus become a *twofold waste.* *Many believers could save one hour or more, per day from sleep, perhaps half an hour from meals, and some could add a fair weekly sum of precious time snatched from newspapers—for the Lord.* Is it not worth the effort, in the power of the Holy Spirit?

Again, we often waste time when working hard. I do not now refer to the lack of wholeheartedness. Obviously an hour without concentration is only a half hour, or less. But is it not commonly the case that we *start* to do some work, and then fail, and *need to do it all over again?* Why? Often lack of prayerful fellowship is the root. I quite recognize that in a condition of imperfection, and failure, it is necessary that we should be frequently humbled, and we are not sufficiently spiritual to be always successful. But *this* suggests *two* themes for prayer:—(a) humility; (b) quickness, for the Lord's glory. I am conscious in learning languages for the Lord's work that many words are forgotten five times, and more, because there is not sufficient humility *to be trusted with the privilege of learning them* more readily and thoroughly at once. Lowliness is a great help as to time: *pride is the thief of all time*, for God, Who resisteth the proud, will not enable us to make headway which we shall only use to our own spiritual disadvantage. He lovingly withholds "prosperity," lest we boast of our abilities.

Yet further, it is possible to *believe* we are avoiding waste, and all the time to be building "hay and stubble." Much energy, even in work for the Lord, is not accomplishing of the work of the Lord. Everything which does not yield fruit unto the Lord, and which will not bring His reward, to His glory, at the nearing Judgment Seat, is a waste! If any indulge in religious concerts, etc., they have worse than a waste! Before me during the last few days two "notices" have stood out. The one linked a "ventriloquist" with a nominal house of prayer, and the other read thus "A Religious Play, entitled, 'The Young Christian's Progress'"—*Surely the blending of Christ and Belial is "the Young Christian's Downfall."* But this is not all. If I engage in right labour for the Lord but do not seek His guidance, often manifested by the true fellowship of His obedient people, I may go to the wrong street for open air witness, and toil without His presence. Is not this a waste? *The remedy is not idleness but communion*, that through the holy love and separation, of which Romans xii. speaks (1, 2), His will may be known.

To return, with confession of sin, yet humble confidence and joy in the Lord, to Matthew xvi. That which is not our Lord's will, that which is not *unto Him* is waste. Oh that our hearts may be opened to *hear*, and rejoice in, His own appointments, so shall our life be glorifying unto Him, and spiritually intense, in the power of the Holy Spirit, as we earnestly and patiently look for our Lord from heaven.

Yours in the Lord Jesus, all by grace,

PERCY W. HEWARD.

THE CHILDREN'S COLUMNS.

THINGS TO COME.

WE are all, more or less, interested in things which are to come. Yet how few rightly think of the many things which are yet to come to pass, according to God's word. We know that very many things *have* taken place just as God said. We remember Adam and Eve, who were so favoured, and yet they so soon disobeyed, and God brought that upon them which He had said. Then we are reminded of the days of Noah, when God said He would send so dreadful a flood, and He did send this, for God cannot go back from His word, which is for ever settled in heaven (Ps. cxix. 89). Then we know how God sent Israel into captivity because they sinned against Him. Thus we see how many things *have* taken place in the past which God said would come to pass. While thinking how interested some are as to what is coming upon this poor sinful world, let us turn first to Matt. xxiv. 3, and see a picture of future judgment. The Lord Jesus had been telling to His disciples about the destruction of their temple which they prized so much (see verse 1). And so some said to Him, "Tell us, when shall *these things be*?" And 40 years afterwards the temple *was* destroyed, and many, very many, Jews were killed. So we see how God keeps His word. And since those days many things *have* taken place which God foretold in the Scriptures. It may surprise some to hear that much which is written in God's book has been rapidly taking place during the last few years. And even now many things which God said should be in these last days, are being fulfilled around us, far more than most people imagine or care to hear. But there are very many more things yet to take place, and we know that all will surely come to pass as God hath said, since there are many *sad* things to happen. Those who are saved through the shed blood of the Lord Jesus long to be more earnest in seeking to make known God's truth more faithfully. I like to think what Joshua said to Israel in chapter xxiii. 'Tis the same now, not only will all the terrible *judgments* of God take place, just as He in righteousness has appointed, but all the *blessings* will as surely come to pass (see Joshua xxiii. 13-14). I want even my dear young reader to know this, as well as older ones. For all that God has been pleased to write is very important to all races, and all ages. Do you remember about the two who were walking to Emmaus, who were sorrowful because the Lord Jesus had been crucified, even though He had told His disciples that he would rise again? They did not seem to understand at all. And as they were going along, the Lord, Who had risen from the dead, drew near and went with them. But they did not know Who He was, and when He questioned them as to their conversation, they said, "Art Thou

only a stranger and knowest not *the things* which are come to pass in these days?" (Luke xxiv. 18). They were taken up with *the things*, and though those who are saved know how much that is prophesied is yet to be fulfilled, they desire to be occupied with the Lord Himself and His words. Yet such must also tell those who know not, of the solemn things which are surely coming to pass in God's own time and way. For multitudes, both young and old, are quite mistaken as to the future, yes, even the near future of this world. When we open the Scriptures we find throughout that though much has been fulfilled, there are so many things with such far-reaching results to happen yet. God is working, in and over all, His purpose, which must stand, and stand for ever. God's dear people are not in ignorance as to what will be, though they cannot say when this or that will take place. But they know it will come, and God's Word is enough for them. The Lord, when He was about to leave this world and go unto the Father, promised to send the Holy Spirit, and He said to His own, "He shall guide you . . . and show *you things* to come" (John xvi. 13). And in the last book of the Bible, God's servant John saw many things that were coming to pass. I wish I could tell you more about some of them. If only the Scriptures were read more, not a few would tremble because of all that is soon coming to pass. Yet, though it is so clearly written that this world will get worse and worse, and that sin will abound (Matt. xxiv. 12), so many imagine that people and things will really improve; but how differently God's Word speaks. His judgments against sin are coming—the lawless one—the man of sin is coming, and God's people will yet have to suffer because they belong to Christ, and there will be terrible times on the earth. These are some of the things which are coming. Yet sinners are heedless as to their sinful condition, and the punishment which will quickly come upon all that despise God's truth, and go their own way. Oh, that God may in mercy save many, through the finished work of His beloved Son, that the *good things* of His love and His blessings may be their portion.

The things to come in God's sure word will surely be,
Not one will God omit, and this all flesh shall see;
The blessings that are written there, the curses too,
Will surely come, in God's own time, His words are true.

The things to come are written plain, and very clear,
In God's sure Word, yet few believe and God revere;
Though things to come will startle men, and soon dismay,
Yet many think themselves all right, in their own way.

The things to come are planned by God in righteousness,
And, when they come, there will be wrath and great distress,
Trouble on every side, and yet lost ones refuse
To hearken to God's word, and sinful pleasures choose.

The things to come are terrible, and make one dread,
To think of what will be for sinners lost and dead;
For those who now despise the Lord, who will not heed
The mercy of the living God, nor Scripture read.

The things to come are written in the Word of God,
Days solemn like the days of Noah and that great flood;
Yet many are deceived by Satan, held, enslaved,
And few believe the truth, and by Christ's blood are saved.

The things to come were shown to one in days gone by,
The wrath of God was seen, and blessings were brought nigh;
Christ said the Holy Ghost would show unto His own,
The things which were to come, to them they should be known.

The things to come should cause concern, but men are dead,
But all will come to pass, as God the Lord hath said;
One word—it cannot fail, for God, He cannot lie,
Yet He in grace still waits to hear the sinner's cry!

THE LUXURY OR THE MISERY OF GIVING UP. WHICH IS YOURS? A WORD WITH YOUNG BELIEVERS AND OLDER ONES TOO.

THIS question is earnestly addressed to those who confess the precious name of Christ, and who, therefore, testify that they are "bought with a price," and are not their own. Beloved friends, it is a pleasure to remember this, and to recognise you are but "strangers and pilgrims" in a world which crucified the Lord of Glory! Can you say with rejoicing "Neither count I my life dear to myself," "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord!" Would you take joyfully the spoiling of your goods, and glory in tribulations also? Is your treasure where neither moth nor rust doth corrupt, so that Jas. i. 10-11 means much to you, however small your riches may be? Are you glad to give up anything to please the Lord? Are earthly possessions, comforts, pleasures—all as nothing compared with Christ? Oh, how definitely we feel the searching and humbling power of such a question. We *should* lay aside every weight. We *would* lay aside every weight. But do we thus honour our Lord, and show to the world that there is such a delight in seeking *first* the Kingdom of God and His righteousness? If our lives are far below our profession, can we wonder if the world criticises the testimony that Christ is worth more than all else, and worthy of all. We are often to blame for the world's very low estimate of Him, and for the world's belief that there is much hypocrisy among His real people as well as among those who verbally call him "Lord."

"Ye said, also, Behold what a weariness is it," "Ye have said . . . What profit is it . . . that we have walked mournfully before the Lord of Hosts" (Mal. i. 13, iii. 14): the whole of the verses may also be noticed in the context. As soon as the delight of giving up for the Lord becomes a bare duty, there is a grave *danger signal*. Hebrews x. 32-39 shows this clearly. As soon as that which was a joy becomes a burden, there is an evidence that "first love" is left. Do you say "Must I give up this?" Beware. The defect is deeper

than the words. There is a sad heart-disease. Christ is less realized, and His love is less enjoyed. Seek for His reviving with deep concern, lest there be a progress in the hardening, through the deceitfulness of sin. You cannot afford to leave this symptom of a dreaded spiritual complaint for one day (Heb. iii. 13.) You are on the high road to apostasy, even though God graciously restrains from such a goal. Do not turn grace into an excuse for carelessness. Return unto Him with all thy heart. Meditate on His unshrinking love that went through all for you. Seek with heart-anguish, for the removal of coldness and the renewal of affection to *Him*, that delight in *Him* may fill the heart, and that it may be a real luxury, in the enabling of the Holy Spirit, to give up all unto and for Him Who lovingly gave *Himself* for us. Surely He is worthy of *more than all*! Surely His *hundredfold* will more than compensate (Mark x. 30), and His good pleasure is infinitely better than all else. "Why tarryest thou?" dear believing reader? Why do we all tarry and hesitate? Oh, for a fuller love to *Him*.

SUGGESTIONS FOR PRAYER.

"I remembered the Lord: and my prayer came in unto Thee into Thine holy temple." Jonah ii. 7.

1. For the exaltation of the Name of the Lord in the hearts and lives of His people.
2. For the salvation of souls from all nations, on the line of the Lord's promises, and for spiritual labour among them.
3. For the gift of teachers enabled by the Lord, who will be able to feed His saints with His truth.
4. For a gracious deliverance from any reaction of spiritual indifference after years of strain.
5. For grace not to misuse grace (2 Cor. vi. 1, Jude 4).
6. For the work of God in all lands, and that He may lead His workers nearer to Himself that the work may be more fully His.*

"Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need." Heb. iv. 16.

* The fact that we cannot tell who are His, and that we cannot identify ourselves with the organizations of to-day which ignore the Lord's simple and definite arrangements, should not hinder us from prayer, inasmuch as the Lord knoweth them that are His, and He can sift the work, and accept what is by His grace. We cannot work contrary to His will, as graciously impressed, but prayer remembers His sovereignty.

TALKS ABOUT PRESENT-DAY NEEDS.—12.

A TONGUE WHICH IS A TREE OF LIFE.

WHAT humility, and humbleness of heart there should be, dear fellow believers, before God as we remember that we have "a little member" which is capable of working such ruin even to ourselves, as well as to others. Surely none can read James iii. without being, in some measure, self-condemned. It is solemn to know that we possess a tongue which cannot be tamed; except by God, for with Him all things are possible, and

nothing is too hard for Him. It is sad to think we have a tongue which is worse than a wild animal. This is, indeed, humbling. The tongue can defile the whole body, and can set on fire the course of nature, and its future is solemn—set on fire of hell. Oh that we, as those born from above may hate not only every evil word, but thoughts which are not in keeping with the mind and will of God, for out of the abundance of the heart the mouth speaketh. We are thankful that God can keep and hold back the tongue, even as thoughts can be brought into captivity to the obedience of Christ (2 Cor. x. 5): God has wonderful provisions in Christ for His blood-bought people. May our eyes be opened to see them, and our hearts prepared to receive all that we have in Him, our beloved Lord. I feel the need for myself as well as for others, to have James iii. graven upon the heart.

Should not the words of verse 8 cause us to feel our need of God's mighty power to keep that which is so terrible? Well might God's servant of old say "Set a watch, O Lord, before my mouth, keep the door of my lips" (Ps. cxli, 3). Then we shall be able to exclaim, knowing God's power to keep, "I will take heed to my ways, that I sin not with my tongue, I will keep my mouth with a bridle" (Ps. xxxix, 1). This brings to mind James i. 26, "If any man among you seem to be religious and bridleth not his tongue . . . this man's religion is vain." How we should seek for grace thus to live to God's glory. The words of James iii. 2 need to be remembered. "If any man offend not in word, the same is a perfect man and able also to bridle the whole body." The Lord Jesus was the only Perfect One Who ever walked this earth, of Whom it was rightly said "Never man spake like this Man" (John vii. 46). Again, "Grace is poured into Thy lips" (rather "In Thy lips" i.e. from within the heart, Ps. xlv, 2). Men wondered, when He spake, "At the gracious words which proceeded out of His mouth" (Luke iv. 22). Though He was God, and our Redeemer, yet He also left us an example, that we should follow His steps. And it is written, with reference to His speaking, "Who did no sin, neither was guile found in His mouth, Who when He was reviled, reviled not again" (1 Pet. ii. 21-23). How we should heed such exhortations, and seek for grace to be kept, and to have the tongue of the just, which is as choice silver (Prov. x. 20), and the tongue which is a tree of life (Prov. xv. 4).

"God can" thus work, and enable His people if only we see and feel our need of His keeping power, with regard to the tongue. Matt. xii. 36, 37 should be a solemn warning to us, for we are not humbled, as we should be, concerning the harm done by the tongue. We all know by sad experience how easy it is to say in a moment that which causes grief to others, and is harmful to oneself. If we would be helpful in the home, in business, and in the assembly, let us, by grace,

keep our mouth with a bridle, and our tongue, and we shall also keep our soul from troubles (Prov. xxi. 23).

It is said of the virtuous woman that she "openeth her mouth with wisdom, and in her tongue is the law of kindness" (Prov. xxxi. 26).

If we read in Prov. xv. 1 that "A soft answer turneth away wrath," we also have in Prov. xxv. 15 that "a soft tongue breaketh the bone." So mighty is wise speaking. The words of Song of Songs iv. 11 are suggestive "Honey and milk are under thy tongue." Surely the words of those who illustrate this will be alway with grace, and such a contrast with Prov. xii. 18. Oh that we may have the tongue of the wise which is health, and which useth knowledge aright (Prov. xv. 2). May we seek, in the enabling of the Holy Spirit, to keep our tongue from evil, and our lips from speaking guile, (Ps. xxxiv. 13). There was no guile found in His mouth. What an example for us! Have we not a deep heart-longing to be more like Him Whom we call "Lord and Master" and before Whom we shall have to give an account in that day? For our words are deeds, and will either bring loss or reward at the Judgment Seat of Christ. Have we not all been guilty of speaking idle words, and sometimes foolish words?

Let us take heed, for our gracious God hears, and knows every word in our tongue even before it is uttered (Ps. cxxxix. 4). May we use our tongue, which is our glory, in praising and speaking of Him (Pa. xxx. 12, xxxv. 28, Ps. li. 14). May we have grace never to use our tongue in backbiting and slander, but rather to check such talking by having the lips of the righteous which will feed many. Let us seek to have the tongue of the learned, i.e. the taught ones, that we may know how to speak a word in season to those who are weary (Isa. l. 4). Surely in these evil days when the tongue is so misused, we, if belonging to the one family of God should speak as becometh those so favoured, and scorn to dishonour Him by any idle and sinful words. Let us remember that "Death and life are in the power of the tongue" (Prov. xviii. 21), and unless controlled by God our "little member" will do so much evil. "He that refraineth his lips is wise": unless words which please the Lord flow forth.

A GOD THAT CANNOT SAVE.

WHEN the words of Isa. xlv. 20 "A god that cannot save" were read at a meeting they were deeply impressive, and suggesting such a solemn contrast with God, the Living and True God, "That cannot lie," and Who is able to save to the uttermost all that come unto Him, in His beloved Son (cf. Heb. vii. 25). Here is the only Hope. Christ Jesus came to seek and to save that which was lost (Luke xix. 10). "Salvation is of the Lord." He alone can save, and though there be many gods of

the heathen, and many idols even in this land, they cannot save, neither can they help in any way, for they are the works of men's hands. But God is a Just God and a Saviour, and there is none beside Him! In Isa. xlv where the words of the hounding of this message are found, we often read of God as the only God, and as the One Who can and does save helpless sinners.

All salvation is through the completed work of Christ on Calvary. He said on the cross "It is finished," and God welcomes all who come, trusting in this finished work. What a contrast there is between the mighty God and the idols which are made of silver and gold, and wood and stone; for though they have eyes, they cannot see, and their mouths cannot speak; yet multitudes trust in them, and multitudes more in their own heart-idols (Ezek. xiv. 3), and refuse to hearken to the voice of the Living God speaking through His word, by the Holy Spirit. One feels so praiseful, when reading of the gods that cannot save, to know that there is a God Who can and Who does save through the poured-out blood. We are thankful, dear reader, to be able to tell you of Him Who is the mighty God of all grace, with Whom nothing is impossible. How foolish to trust in wood and stone, and imagine idols made by men can help. This shews how terribly Satan deceives, and thereby myriads believe a lie, and despise the truth of the Living God. But if you trust to your own hearts and thoughts, this is just as foolish. There is only One God Who can hear the cry of ruined sinners. Oh that many may be brought by God the Holy Spirit to see and feel the need of God's salvation, and turn, as did some of old, to God from idols, to serve the living and true God (1 Thess. i. 9, 10). There is only one way of salvation through which sinners must be saved (Acts iv. 12). The Lord Jesus is the Way into God's presence (John xiv. 6). He is the only Saviour of sinners. When He came into this world to seek and to save the lost, the angel said "Thou shalt call His name Jesus (salvation) for He shall save His people from their sins." It is wondrous to be saved and to be in Christ for ever. How we long that others may be thus privileged, for "all have sinned," and since only God, the Living and true God, can and does in wondrous love and mercy save helpless sinners, we are concerned for those who do not know Him.

Listen to the words of God. "Look unto Me and be ye saved . . . for I am God and there is none else" (Isa. xlv. 22). Oh that those who read these messages may not all go on trusting in "a god that cannot save," but contrarily in God that cannot lie, and Who welcomes all who see the need of His salvation through the atonement of Christ, Who is "mighty to save." How solemn to be among those who will have to say, too late, "We are not saved" (Jer. viii. 20)—remaining in their sins, and under God's wrath for ever. Oh that many may be troubled about their sins and cry for mercy now (Luke xviii. 13).

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—December, 1919.

Day	Job.	2 John	Learning	Explain
1	ii. 1-13	1-6	Job. ix. 1-2	2 John 8
2	iii. 1-16	7-13	" 3-4	
3	iii. 17-26	3 John 1-7	" 5-6	
4	iv. 1-11	8-14	" 7-8	
5	iv. 12-21	Jude 1-9	" 9-10	
6	v. 1-14	10-16	" 11-12	
7	v. 15-27	17-25	" 13-14	Rev. ii. 26
8	vi. 1-14	Rev. i. 1-7	" 15	
9	vi. 15-30	i. 8-20	Job. xii. 9	
10	vii. 1-11	ii. 1-7	" 10	
11	vii. 12-21	ii. 8-17	" 11-12	
12	viii. 1-12	ii. 18-29	" 13	
13	viii. 13-22	iii. 1-6	" 14	
14	ix. 1-15	iii. 7-13	" 15	Rev. iii. 18
15	ix. 16-31	iii. 14-22	Rev. iii. 7	
16	ix. 32-x. 13	iv. 1-8	" 8	
17	x. 14-22	iv. 9-v. 5	" 9	
18	xi. 1-12	v. 6-14	" 10	
19	xi. 13-20	vi. 1-8	" 11	
20	xii. 1-12	vi. 9-17	" 12	
21	xii. 13-25	vii. 1-10	" 13	
22	xiii. 1-14	vii. 11-viii. 1	Job. xix. 23	Rev. viii. 1
23	xiii. 15-28	viii. 2-11	" 24	
24	xiv. 1-12	viii. 12-ix. 12	" 25	
25	xiv. 13-22	ix. 13-x. 4	" 26	
26	xv. 1-16	x. 5-11	" 27	
27	xv. 17-35	xi. 1-10	" 28	
28	xvi. 1-22	xi. 11-19	" 29	Rev. xiii. 7
29	xvii. 1-16	xii. 1-9	Rev. v. 8	
30	xviii. 1-21	xii. 10-17	" 9	
31	xix. 1-18	xiii. 1-10	" 10	

Enabled by the Grace of God, we would search into His truth. It is, indeed, a precious mine: may it be the rejoicing of His people's heart, and obediently loved.

NOTES ON SOME MEMORIZED VERSES.

A believer without a knowledge of the Scriptures: is it possible that one can be for ten years a child of God, and yet know little of His truth? It seems sadly possible. A baby of ten years old is a cause of grief in the natural world, and is not the case more serious in things that are spiritual? Is it possible to be unconcerned? There are professing children of God who have not read half their Bibles, yet they claim to have known the Lord for five, ten, fifteen years. Yea, there are those who preach, and never attempt to study through the Scriptures. Spiritual devotion linked with the knowledge of God's truth is more important than we realize. To misrepresent our Lord is a serious sin. Will you not seek to be exercised in heart concerning this, dear reader?

Job ix. 1-15.

Bildad uttered much truth in chapter viii., but said nothing to deal with Job's case. He rightly

assumed that Job was in need of cleansing (viii. 6), but wrongly imagined that there was a special judgment on him because he had sinned beyond others. Thus *self-righteousness* was illustrated. The answer begins with a question: man's unrighteousness is acknowledged, but how can there be righteousness? How can there be *justification*? We find the answer in the gospel, and precious is it beyond measure. "Justified freely by *His grace, through the redemption that is in Christ Jesus*." There a man is *just with God*, i.e., in happy nearness to God and fellowship with Him. Instead of contending with him (3), God is pleased to welcome and to delight in His people. It is remarkable that though Job felt he could not answer one question out of a thousand, yet he reasoned till *God Himself asked the questions*, and brought him back to a humble position. "Harden, ing" is dangerous (Ex. viii. 15, 2 Chron. xxxvi. 13-16, contrast 2 Chron. xxxiv. 27). God's *power in nature* has more spiritual teaching and encouragement than we realize; it is meant to make us lowly and to awaken our loving confidence (cf. Isa. xl. 26-31); hence Satan's attack on God's creative work is not only directly aimed against Him, but intended to weaken His people's firmness and restfulness of heart. 12. Dan. iv. 35. 13. Isa. xxxi. 2. 15. "Supplication for grace"; this verse may be suggested in 1 Cor. iv. 3, 4; 1 John iii. 20; contrast Pharisaism and the Pharisee's prayer.

Job. xii. 9-16.

Again we see that God is contrasted with all in His absolute glory. "The hand of the Lord" in creation is mighty also in providence (Ps. cxlv. 16), but how blessed is His hand in salvation (Acts xi. 21), and spiritual sustaining (Isa. xli. 10). 12. Men have wisdom from experience, but how suddenly Job turns from this to speak of God's wisdom and strength; man seems so small (Note 16 and 1 Cor. i. 24). Counsel and understanding (Prov. viii. 14). 14. What a mercy when our pride is broken down; there are striking contrasts in 2 Chron. xxiii. 3, Gal. ii. 18. 15. Famine and flood alike in God's control; the more one views His power, and that He is not restrained by any law of nature, the more one marvels at His forbearing mercy, and the regular meeting of physical needs (Matt. v. 45) for wayward men, God is under no obligation to men: His tender mercies are often taken as a matter of course. This is iniquity.

Rev. iii. 7-13.

A very definite personal message, but applying in its principles, to all saints. How holy is the Lord, and yet how gracious. The key of David is contrasted with the keys of Rev. i. 18, and suggests Isa. xxii. 22, and the precious food storehouse of the sure mercies of David for the redeemed. "An opened door"; spiritual supply of spiritual food

(Isa. liii. 3), and also opportunities for service. "For" the Lord definitely rewards a little strength, but may there not be a reproof as in the words "O ye of little faith!" "Hast kept" and "hast not denied": the tense used implies a loving encouragement to continuance. 10. Two keepings "out of the hour"—not a passing through, but complete separation. Carefully distinguish the hour from the great tribulation,* every word of God is pure. "Them that dwell on the earth": how precious is the contrasted position of saints "tabernacled in heaven" (xiii. 6), made to sit in heavenly places (Eph. ii. 4-6), even while pilgrims on earth. 11. Firmness, continuance, happy expectation. 12. Are we seeking to overcome? 13. Do we hear aright?

Job xix. 23-29.

Job's wish has been fulfilled; his words have been recorded—with their faith and their failure alike, and we see the weakness of the strongest man when assailed by Satan; only One has stood perfectly. 25, "I know that my Redeemer liveth" amid all the strain a living Redeemer was a glorious fact. Mark the personal note. (25). "Day" italics: one of Christ's names is the "Latter" or "Last one" (Rev. xxii. 13). He shall stand (lit. "arise") "Upon earth," i.e., "dust," Dan. xii. 2. "Shall I see God," 27. Ps. xvii. 15, Matt. v. 8. Rev. xxii. 4. 29. Here is the contrast: note two aspects in Jer. xxxi. 2. "That ye may know" after "I know" of 25. "One that judgeth" (Ps. ix. 20, lviii. 11).

Rev. v 8-10.

How much praise there is in heaven. Observe the entire unity. Note deep reverence (falling down), yet overflowing joy. "They keep on singing": happy continuance. "The seven seals": not one is outside Christ's authority. "For Thou wast slain": Christ's position as Judge is connected with His obedience unto death. "Thou didst redeem," i.e., buy: How can boasting be allowed? "In Thy blood"; "out of every tribe"; we must neither narrow nor universalize: our beliefs and our language alike should be according to the truth. Do we take an interest in those of all nations? If not, do we claim to believe this verse? "To God": this aspect is rightly first (cf. Isa. xliii. 21). Kingship and priesthood joined: primarily in Christ, then in a kingdom of priests (cf. 1 Pet. ii.). All glory results from Christ's redemptive work.

* Leaflets on this subject will be gladly sent. It is our earnest desire that brethren may be brought to oneness of mind. Apparently the "hour," unlike the tribulation, belongs to the Day of the Lord.

If the Lord Will—Gatherings to ponder the Words of God during the Holidays, Thursday and Friday, December 25th and 26th, 8 and 6.30 p.m. Meeting Rooms, 61, Upton Lane, Forest Gate, E. 7. Suggested Subjects will be gladly sent.

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