

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 enables, to encourage His people in the prayerful and obedient knowledge of His will, as in godly devotedness they wait for Him, and seek to bring before the unsaved the one way of escape from the real wrath to come, in the precious finished work of Christ.

EDITED BY
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"And the king said unto Araunah, Nay: but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." 2 Sam. xxiv. 24.

"And king David said to Ornan, Nay: but I will surely buy it for the full price: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost." 1 Chron. xxi. 24.

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"Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house." 1 Chron. xxix. 3.

"Every man according as he purposeth in his heart, not grudgingly or of necessity: for God loveth a cheerful giver." 2 Cor. ix. 7.

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

* "Hitherto hath the Lord Helped us": Free on Application.
Meeting Rooms, &c. All arrangements, "If the Lord Will," 61, Upton Lane, Forest Gate, London, E. 7.—The Lord's Day, 11, 6.15; Mon: 8; Thurs: 8; Sat: 7; 433 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," 182a Burnt Wood, Jarrow-on-Tyne.—The Lord's Day, 6.30. Correspondence welcome.

A WORD OF INTRODUCTION.

It is refreshing to know that God brings these pages before fresh readers to His glory. And such may rightly feel on their guard. Have they not seen deadly doctrines plausibly wrapped up with words of truth? Has not Satan sought to poison them by his evil teaching mingled with attractive language of seeming spirituality? Therefore we would welcome living caution for the Lord's sake, and gladly send leaflets on any subject (if, by grace, we have issued), or answer frankly any enquiries. We recognize no wish to glorify a man or man, or a system, but, according to the will of our Father, to glorify Christ, yet, conscious of the subtlety of sin, we dare not boast of our glorifying, but of Him Whom we glorify, and humbly seek grace to be kept from pride of unsectarianism as of every other "ism."

"Where is no Beauty that we should desire Him." Isa. liii. 2.

"He is altogether Lovely." Song of Songs v. 16.

By nature lost, we did not see the worth
Of Him Who for His people came to earth;
Our blinded eyes His beauty did not know,
And but for grace we had continued so.
But God was pleased, in condescending love,
To cause that many, quickened from above,
Should see the glory of the Glorious One,
And own the precious work that He hath done.
And now our heart's desire is Him to know,
And in His path, with gladsome praise, to go,
He now attracts:—can other objects hold
When He invites, with love and power untold?
The Altogether Lovely One is He,
And soon Himself, in glory, saints will see,
Then they will look on Him, and, face to face,
Will sing the glories of His glorious grace.
What is this Saviour, reader, unto you?
How does the Lord appear before your view?
Has He no beauty, or is faith's delight
To see Him—now, till faith is changed to sight?

WORDS OF ENCOURAGEMENT.

In Dan. ix. 24, 26, 27 this word "**Determined.**" comes three times, rendering two words of the Holy Spirit. It is so delightful when a believer realizes there are no mistakes or accidents with God, He has never failed, and never will. Things may be dark, but He is in the light, and He will not be discouraged, or disappointed. His counsel shall stand, and He will do all His pleasure. Unbelief criticizes, worries, and schemes. Faith is willing to abide in His will. God is never late. He is never at a loss. Whether we think of personal trials or the problems of a ruined world, we see herein the only true calm—the resting place of faith. But there is no excuse for indifference. This is *not* fatalism. God's revealed will is for the direction of His children. We are not to sit still "indifferently," but to stand or to run as *He pleases*. If He says, "stand still" (2 Chron. xx. 17) that is sufficient. If He commands running to be the means of fulfilling His determined will in our lives, we would not draw back. The "logic" of faith and of unbelief are entirely opposed: the power of the Lord's determining is used by faith to quell unbelief not godly activity, yet misused by unbelief to attack faith instead of laying low presumption and laziness. How precious it is to use God's truth in God's way.

SUGGESTIONS FOR PRAYER.

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

1. For the blessing of believers in the simple path of their Lord's will.
 2. For the glory of God in the earnest distribution of that which exalts His Name.
 3. For the raising up of homes in which the gospel is so definitely recognised that there may be power through all-round godliness.
 4. For men of all nations brought to this city, and needing Christ.
 5. For dear fellow believers, somewhat isolated for the Truth's sake in various parts; and also for some enabled to meet to God's own glory, at Peterswaldau.
 6. For the guidance of our gracious God as to all subjects in these pages.
- "And 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.

"SERVICE."

What is service? What is fruit? How often we misunderstand God's own use of such words. What a privilege it is to serve Him. We do desire to go forward in helping His own people, and in spreading His own gospel. Just now our Father seems to be graciously bringing before us the thought of (a) special meetings on "Mondays, Wednesdays or Fridays," if He will, in different parts of London, (b) much more definite witness to seamen temporarily in port, (c) correspondence with all lands concerning Christ, and sending forth of further literature in several languages, (text tracts etc.). We hope to say more at the holiday meetings, and in following issues, and value EARNEST remembrance, and will gladly welcome letters on these subjects.

SOME THOUGHTS FROM GIDEON'S VICTORY.

DEAR BRETHREN IN CHRIST JESUS,

God is pleased to do wondrous things (Ps. lxxii. 18): it is *nothing* with Him to help, whether with many or with them that have no power (2 Chron. xiv. 11). Whereas *we* have easy things and hard things, such words are quite inapplicable to Him. His power is infinite, and if He beholds the things of heaven, even this is a condescension (Ps. cxiii. 6), if He uses feeble ones to glorify Him on the earth herein is a marvellous display of His love. But how often God does thus work! He *can* omit means, and if He but speaks, that which He appoints is done. His counsel stands, and none can hinder Him. Yet, though all nations are before Him as nothing, He is willing to take individual saints, and, dwelling with them, to employ them in His own service. The gospel of the grace of God, sets forth such *infinite* condescension that, like to the music of *quickest* heavenly motion, it is *unheard* by the natural ear. Who can measure the grace whereby the Son of God Himself, took a course for guilty sinners less than nothing and vanity? Who can comprehend the love whereby He That sitteth in the in the heavens has declared, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word" (Isaiah. lxvi. 2)! Who can realize the patience wherewith the mighty God is pleased to give His people *opportunities of service*? And how much better could He do the work without them—incomparably better! But He condescends to use five barley loaves and empty vessels for His oil, humbles Himself to have "need" of redeemed ones, permits those whom He blesses to remove the stone though their faith is but weak, and to have the privilege of taking off grave clothes, or of giving something to eat to the ones to whom He has mightily said "Arise."

And so was it in the lives of such men as Moses and Elijah and Gideon. They were men of like passions (i. e. feelings*) as we are, but *God used them* and through faith they did valiantly, out of weakness were they made strong. How definitely Gideon felt his need, "My family is poor in Israel, and I am the least in my father's house" (Judges vi. 15). But the Lord was pleased to test his obedience in the very home, and though he "feared" (27), he obediently went forward. There are many who would like to do some great thing first. They would willingly go to Central Africa as missionaries but they are not so ready to be missionaries in the workshop where God has placed them awhile. They would stand on a platform seven times a week, but they are not so comfortable in living for Christ with regard to the removal of something in their

* The usual Version now suggests *impatience*, but this is only the change of English meaning.

home life which God hates. Gideon was not sent against Midian first. We often delay ourselves by our own methods and self-confidence which would reverse God's order.

Still humble and small in his own eyes, in vi. 34 Gideon blows a trumpet, and after a beautiful test and type,* he goes forth against the Midianites. "More men" is man's cry at such a time: but God hates all vaunting confidence in the flesh. Saints are called to a warfare, which in the *present* dispensation is contrastedly *spiritual* (Eph. vi. 12), but in this they need to banish self-trust. "Not by might nor by power, but by My Spirit, saith the Lord." Saints must cling to the words "As Thou hast said" (vi. 36). Yet there are other lessons. The Lord soon removes faint-hearted ones. A disunited assembly is a failure. Be prepared to expect from the Lord if you engage in His work. Enthusiasm for this is precious. "Who art thou, that thou shouldst be afraid?" But ten thousand dared to say they would not fear. And the Lord can use ten thousand, but there are two dangers—pride, and the inference afterwards that "We ought to wait *till* we have ten thousand." Hence the Lord was pleased to reduce the number *sovereignly*. "I shall say" (vii. 4). The "*reason*" for the arrangement was not made clear. But herein was the test. And so is it now. Moreover, those who remained must be marked out as *acting together*. Oneness in method is very precious and we need not be afraid of too much unity.

Thus the Lord prepared. Observe after the wondrous words, "As Thou hast said" of vi. 36 and "I shall say" of vii. 4: we have "what they say" in 11, and "Gideon worshipped . . . and said, Arise" (15). The order is very beautiful.

And so the Lord used a cake of barley bread. (vii. 13). Are you willing to be this? or do you want to be "something" and "somebody?" Barley bread was not the more expensive, but spoke of humility: John vi. 9 ("five barley loaves"), and the Passover firstfruits come to mind. Because of what Christ is and has done *we* have power. Indeed He is the Greater than Gideon, Who says "Look on Me and do likewise" (vii. 17; 1 Cor. xi. 1). Shall His "This do" be valueless in His people's esteem? How can it be?

If we go forth, let it be with the Greater than Gideon (vii. 19). Then, though we feel our need, we shall find His strength greater. Empty pitchers and lamps! What a strange equipment. But the Holy Spirit plainly alludes to these in 2 Cor. iv. 6.

* It has been mentioned to me that the dew on the fleece *only*, and the dryness of the ground may picture Christ in His life (Isaiah liii. 2) and the contrasted dryness upon the fleece in verse 39, with blessing around would then picture blessings through His *finished* work, when He gave all, under the sword (Zech. xiii. 7). I welcome the suggestion the more so, as the word "dry," is also "Horeb" and "a sword," and He met law and the sword of judgment. Herein is the basis of all *Victories* as chapter vii. shows.

"God . . . hath *shined* in our hearts, to give the *light* of the knowledge of the glory of God in the face of Jesus Christ, but we have this treasure in *earthen* vessels, that the excellency of the power may be of God, and not of us." We are empty pitchers: our power is the Lord, wondrous thought. Have we the spirit of faith to be willing for this (2 Cor. iv. 13)? How were the pitchers used in Jud. vii. They were *broken*: then the light shone. "Death worketh in us" (2 Cor. iv. 12). If we "thus" die daily, what "light" will be seen; what will be the witness as our outward man perishes in our loving Lord's loved service? "The light of the knowledge of the glory of God in the face of Jesus Christ." But we must *look* on Him (2 Cor. iii. 18 with Jud. vii. 17). And where is the trumpet in 2 Cor. iv.? "We *preach* not ourselves but *Christ Jesus the Lord*" (2 Cor. iv. 5). And so we faint not (2 Cor. iv. 1, Jud. viii. 4). There are real afflictions, but the Lord is grateful and delivereth. The glory is in view. Our mortal flesh is no stronger than an earthen vessel, but if we are first a sweet savour of the First fruits (2 Cor. ii. 15, barley harvest in Lev. xxiii. 9-14, see 1 Cor. xv. 20) how small are our trials, how real is His sufficiency. Oh dear brethen in Christ, let these thoughts speak to us, and let the words of truth, applied by the Holy Spirit, remove our comfortable laziness that devotedness to our loving Lord may be our living joy.

Yours in His greater love,

PERCY W. HEWARD.

"CANNOT"—Concerning Believers.

"He cannot sin because he is born of God" * (1 John iii. 9, Heb. iv. 15).

"A good tree cannot bring forth evil fruit" (Matt. vii. 18, 1 John iii. 6).

"Ye cannot serve God and Mammon" (Matt. vi. 24, 1 John ii. 16).

"Except a man be born again, he cannot see the Kingdom of God" (John iii. 3, 5, 2 Cor. v. 17).

* i.e. A state of sin evidences there is no union with Christ.

THE LORD'S AUTHORITY.

"He goeth—callest—*they* came" (Mark iii. 13) "He ordained" (Mark iii. 14); "He gave" (Eph. iv. 11). Does not the Lord strike at the root of human pride and systems? But does He cause individualism and selfish choosing? Nay. When the Lord works, there is deep humility, and the harmony of Acts xvi. 2 illustrated. The acknowledgment of the Lord's authority does not plead for irregularity, indefiniteness, or comparison. If His will is followed, there will be more unity than men are able to understand: the unity of a body is preferable to that of human manufacture.

THE CHILDREN'S COLUMNS.

A JUST GOD AND A SAVIOUR.

It is so wonderful that God has been pleased to make known so much about Himself and His marvellous love, to those who were His enemies. How often Scripture brings before us that God is *Just*: He is indeed righteous; we read in Isa. xlv. 21 "*A Just God*," but then at once come the words "*And a Saviour*." God is always so righteous, and all that is written in His precious book will surely be performed by Him in His own time and way. I like to dwell on the words "*A Just God*." Think of all this means. God cannot go from His word, He is righteous in all His ways, and all that He does is perfect. If He punishes He is just in so doing. If He forgives, and grants repentance, He is still righteous and keeps His word.

When the people of Nineveh believed God, and they turned away from their evil way, God saw, and He did not then bring upon them the evil which He had shown should come upon that great city (Jonah iii. 5-10).^{*} It was the same with Israel of old, when they cried unto God in their distress. He saved them out of their troubles (Ps. cxvii. verses 6. 13. 19). Oh how often God forgave them. He is still the merciful God, and He remembers His word. You will remember that the taxgatherer came to God saying, "God, be merciful to me, the sinner" (Luke xviii. 13). The very next verse tells us that he went down to his house justified. Why? Because of God's work in grace: and the man believed God, and saw his need of forgiveness, and God, Who is just, forgave him. How different was the proud Pharisee, he was not justified.

We may, in looking through the Bible, see many things which seem, and indeed *were* terrible. We remember the flood, and even before that how Adam and Eve were driven out of the garden of Eden. But God was just and righteous in this. He cannot be otherwise. If anyone imagines that God is unjust in any way the very thought is so sinful. I would warn my dear young readers, and others, to take heed lest they are tempted to think such a thing about God Who is so holy, and gloriously great. If we think about the present time, and all that is happening God is just in permitting all. We cannot understand all God's ways they are past finding out. But this we know, *He is just* and cannot be otherwise. I should like Deut. xxxii. 4 to be graven upon the heart. We read there that He is "*A God of truth, and without iniquity; just and right is He.*"

Oh how precious are such words to those who

^{*} The very number 40 implied a test, and set forth a door of escape! God is ever true.

love Him, because He first loved them, and gave His beloved Son to die for their sins. But they are not comforting to those who will not come to the Lord Jesus, for God will not fail in judgment (Zeph. iii. 5). He would not be just if He failed in any measure to keep His words! Now I want us to consider the words "*And a Saviour*." Ah, God is just, and for this His people praise Him. But He sent His beloved Son to be the Righteous Saviour of sinners. Read Zech. ix. 9 which was a prophecy of the Lord Jesus, "*He is just, and having salvation.*" His name was to be called Jesus which means salvation. Listen to the words "*For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God*" (1 Pet. iii. 18).

So I want those who read these messages not only to know that God is just, but that He is a Saviour. Christ, Who was God, became a man, that He might live and die for ruined sinners, who could never come to God by themselves. Only through the shed blood of Another, even the Lord Jesus, can we be saved. And all, whether in this land, or in other lands, who come to God, really trusting in the finished work of the Lord, are declared to be righteous, justified by faith (Rom. v. 1, see also Rom. iii. 26). In closing, let me lovingly bring before you the solemn fact that God is just as to all His future blessings and judgments, and that none can escape His all-seeing eye. There will be a *just* recompense of reward whether for the saved or the unsaved, and God will be known as a just God and a Saviour, in that Day.

A just God and a Saviour is God the Lord on high,
Though many doubt His goodness, and oft His truth deny,
Yet God is just and righteous, He saves from death and hell
Poor sinners lost and ruined, and this we love to tell.

A just God and a Saviour is God, in wondrous love,
Who sent His Well Beloved, His Son from heaven above,
To live and die for sinners, and He was crucified,
And by the world was hated:—"Away with Him" they cried.

A just God and a Saviour Who cannot—cannot lie,
Nor will He ever falter, nor His own words deny,
He is the Rock of Ages, He gave His only Son
To die for ruined sinners, redemption's work is done.

A just God and a Saviour, Who will not ever fail,
In blessing or in judgment, but over all prevail,
According to His mercy, a Ransom free He gave
When Christ came down from glory—came down to seek and save.

A just God and a Saviour reigning in perfect light,
A righteous God and Saviour, to those through blood made white,

A God Who freely pardons, Who makes all things anew,
Whose word for aye is settled, and perfect through and through.

A just God and a Saviour, Who will not overlook
One tiny word once written within His glorious book,
But all shall be remembered, performed in God's own way,
For those who love and trust Him, and those who disobey.

A just God and a Saviour, a gracious God is He,
Who found a Perfect Ransom, that sinners lost might be
Made nigh to Him for ever, through precious blood out-poured,
And such are freely welcomed to God, through Christ the Lord.

A TALK WITH YOUNG BELIEVERS AND OLDER ONES TOO.

"ORDERED BY THE LORD" PS. xxxvii 23.
"ORDER MY STEPS IN THY WORD,
AND LET NOT ANY INIQUITY HAVE
DOMINION OVER ME." Ps. cxix. 133.

These two verses, where the Holy Spirit uses the same expression, came to my heart with a measure of refreshment. It is delightful to have the Lord's own establishing and arranging, for "it is not in man that walketh to direct (or order) his steps" (Jer. x. 23). We need the Lord's arranging and His undertaking, else our life will remain so irregular and undecided, there will be an alternating of impulsive actions and lulls of laziness, and we shall accomplish very little for the Lord. We need spiritual determination to say with the psalmist "My heart is fixed, O God, my heart is fixed, I will sing and give praise, even with my glory" (Ps. lvii. 7, cviii. 1). The same word is found here also, and in Ps. cxii. 7. I am convinced that in all our lives there is much failure as to the buying up of these "opportunities" (Eph. v. 16). In the business world, many processes lead to by-products and these are earnestly used that they may not run to waste. But have we the same care in spiritual things? There are by-products of all parts of Scriptural devotedness. Do we *pray unto our Father*? There should be this precious by-product of true understanding and edification to others (1 Cor. xiv. 14-17). Do we water others with the Word of the Lord? Prov. xi. 25 indicates a further result: we shall be watered ourselves. Whenever we bring anything unto the Lord, He gives us so much. Even the burnt offering involved the gift of the skin to the priest, and the free heart was amply rewarded. So is it now and ever. If we give up unto Him there is the hundred-fold in our own experience (Matt. xix. 29) unless we shut it out from this enjoyment through pride and self-will, or complaining and bargaining.

The Lord will not be in debt to His people. Oh how wondrous is the *Grace of God*! But how often we do not think of the possibilities of an *arranged* life! We do not bring *everything* to Him for His appointment. We have not "time" and so alas, we "gain" a *still further* loss of time! We have not the moments to spare for God's regulating of the moments, and thus they become more and more full of confusion and the day is a blur instead of a beautiful pattern, a jargon instead of an epistle of Christ, in the power of the Holy Spirit. Do we not thus rob ourselves of many privileges, and rob Him of much glory through us? If our steps are not ordered in His word, *iniquity* will have dominion over us, and instead of walking in the Spirit, there will be failure to overcome as we should. An *ordered* life will accomplish so much

more. If we depend on our gracious God for His arrangement we shall be kept from the jerkiness which is *first* doing, *then* undoing, and which looks so strange and inconsistent before the world. We shall not then act with selfish independence, but in holy harmony which befits those who have been united with the Lord, and who seek to glorify Him in Scriptural fellowship and gathering, with the delightful realization that they are not their own.

"I live by the faith of the Son of God, Who loved me, and gave Himself for me" (Gal. ii. 20).

"He endured as seeing Him Who is invisible" (Heb. xi. 27).

"He that saith he abideth in Him ought himself also to walk, even as He walked" (1 John ii. 6).

May we live that none may doubt our salvation sure,
That we are in Jesus Christ, blest for evermore,
May we live that all may know we are born again,
That our labour in the Lord will for aye remain.

May we live as seeing Him, God the Lord on high,
Live above the sun, and know, God is ever nigh,
May we live by faith of Him, Jesus Christ our Lord,
Who for us was crucified, thus His love record.

May we walk as did our Lord, in this world of woe,
Separated unto Him, glad His love to shew,
May we live as seeing Him, let not faith be dim,
God is still the mighty God, trust alone in Him.

May we live and walk by faith, God will never fail,
Though our enemies annoy, and His truth assail,
We can trust, and restful be, look to Him alone,
Wait before our gracious God, humbly at His throne.

May we live and never doubt God and His sure word,
Live as seeing now, by faith, Jesus Christ our Lord,
Walking as He walked below, guided by His hand,
That we may in that great day, in His glory stand.

May we live as seeing Him—seeing Him alway,
Wanting just to know His will, and Himself obey,
That each may a witness be for our coming Lord,
And by sovereign grace alone have a full reward.

May we live as seeing Him, and in Him delight,
That we may in that glad day walk with Him in white,
Having now a foretaste too of that day of days,
When we shall be free from sin, perfectly to praise!

MY HEART.

"Thou hast put gladness in *my heart*" (Ps. iv. 7, xvi. 9).

"*My heart* shall not fear" (Ps. xxvii. 3, Rom. viii. 31).

"*My heart* trusted in Him" (Ps. xxviii. 7, cxxv. 1).

"*My heart* is fixed" (Ps. lvii. 7, Heb. xiii. 9).

"Let *my heart* be sound in Thy statutes" (Ps. cxix. 80, 2 Tim. i. 7).

"*My heart* waketh" (Song of Songs v. 2, Rom. xiii. 11).

"Unite *my heart* to fear Thy Name" (Ps. lxxxvi. 11, Mal. iii. 16).

"*My heart's* desire and prayer to God for Israel is that they might be saved" (Rom. x. 1, Ps. cxxii. 6).

TALKS ABOUT PRESENT-DAY NEEDS.—1.

A SATISFIED SOUL.

WHAT a privilege to be satisfied, and that with favour and full of the blessing of the Lord (Deut. xxxiii. 23), and all through the finished work of the Lord Jesus! God will with Him freely give us *all things* (Rom. viii. 32), and having all things, what more do we desire? In this sense we cannot be more than satisfied! Oh that we may experience more and more, the fulness that there is in Christ for those redeemed with His precious blood. The words of Ps. cvii. 9 are very precious. "*He satisfieth the longing soul, and filleth the hungry soul with goodness.*" May our souls, dear fellow believers, hunger and thirst after the fulness there is for those made nigh to God in the precious blood. If the soul is satisfied, what a life to God's glory there will be. "Earthly things" will have no attraction. Nay, there will be no room for worldliness! For if Christ is All in all, and His presence is real, how can we be taken up with the treasures of earth and the pleasures which are pleasures of sin and only for a season? If there is the realization of the Lord's presence, there will be a fulness of joy even now, but there will be a greater fulness when we shall see Him face to face. In the words of the psalmist we can say, if we are in Christ, "I shall be satisfied, when I awake with Thy likeness" (Ps. xvii. 15). Oh what satisfaction there will be then, for the Lord will "see of the travail of His soul and be satisfied," and we too shall be satisfied—what a prospect! Why are we not more occupied with the glories of that day?

There is not the separation from things of earth, there should be. There is such a clinging to that which is seen with the natural eyes. Let us be taken up with the unseen things, which are so real, and we shall be satisfied even now more than we have ever been. How much we lose, because we fail to have our affection set on things above, where Christ is (Col. iii. 1). Alas we grieve God by not availing ourselves of all that He has provided for us in His beloved Son. Why do we live as if Salvation was of little worth? And all the while there is such a fulness in Christ; and all that will satisfy even now. If we are satisfied we shall find no room for complaining. On the contrary, there will be such rejoicing and also such a witness for Him, our Soon-Coming Lord. 'Tis amazing with all that God has in wondrous love given us, that our lives are not overflowing with love unto Him Who so loved that He gave His beloved Son to die for us. Oh that we might be able to truthfully say, "*My Soul shall be satisfied as with marrow and fatness, and my mouth shall praise Thee with joyful lips*" (Ps. lxxiii. 5). If the soul is satisfied, what holy speaking there will be,

and praise unto God. So much depends on the condition of the soul. Let us take heed to the warning in Isa. lv. 2. 'Tis easy to spend our time and strength on things which do not satisfy. Only the things of God can really give satisfaction. Eccl. v. 10 contains another warning. Earthly things will never satisfy; they may please for a little while, but there is no real joy in anything here: 'Tis all from above.

"The meek shall eat and be satisfied" (Ps. xxii. 26). If we eat the Scriptures, they will bring joy and rejoicing, and there will be real satisfaction in the things of the Lord. And this promise shall be fulfilled in that day, but even now God so bountifully provides for His people. May we live on all His bounty. Those who really put their trust in God "shall be abundantly satisfied" (Ps. xxxvi. 8). No complaining when there is such an abundance, but all praise! Surely there is a great need in these perilous times for satisfied believers and especially for those who are abundantly satisfied, those who have the fear of the Lord shall *abide satisfied*. We do not want one day to be joyful, and the next to be downcast. We want to abide in a condition of being satisfied with the goodness of the Lord, and with all that we have in Christ. Otherwise we shall dishonour Him by murmuring (Prov. xix. 23). The words of Ps. xc. 14 might often be repeated, "O satisfy us early with Thy mercy, that we may rejoice and be glad all our days." If we are thus blest, what a witness there will be, and truly we shall be glad to meet with one another. For surely we shall speak of Him our glorious Lord, if we are thus favoured to enjoy Him. Now shall we turn to the verse which first brought before me this message:—Isa. lvi. 11. We see what leads up to this precious promise. There are many conditions of blessing. Salvation is absolutely free, but blessings which follow salvation are often conditional. There are very many "ifs" in the Scriptures. May we by grace seek to fulfil them, and thereby live to God's glory.

We could with spiritual profit spend much time in meditation over this one verse! so full is it. The Lord will guide by His Spirit through the Scripture. He will satisfy the soul even in drought (Ps. xxxvii. 19) and those who are thus privileged and blest will be "*like a watered garden and like a spring of water whose waters fail not*" i.e. fruitful, to His glory. Surely we see and feel the need in these days for such to be raised up, *fresh always*, and refreshing to others, that God in all may be glorified.

CANNOT.

God cannot lie (Titus i. 2, Num. xxiii. 19).

God cannot deny Himself (2 Tim. ii. 13, Heb. vi. 17, 18).

God cannot be tempted with evil (James i. 13, Hab. i. 13).

ETERNAL REALITIES

THOUGH some would wish us to be more silent, dear reader, as to all that is surely coming upon those who despise and reject the truth of God, we dare not hide from any, the righteous wrath of God against sin. For every word of God is true, and He will not fail—no not in judgment (Zeph. iii. 5). If you are at all concerned about the future (and it is solemn not to be), look at the solemn words in Mark ix. verses 44, 46, 48. God has emphasized the dreadfulness of the future for those who refuse to hearken to the truth of His word, which He has in mercy written, so that men are without excuse (Rom. i. 20). The Scriptures are plain as to sin and its fearful results.

It would be cruel to be silent about eternal realities: God has spoken and He cannot lie: every word will be remembered and performed in God's time and way. If only the righteous judgments were more proclaimed, there would not be the lightness that is now so manifest everywhere, and among all ages and races. Oh that God may cause some at least who read these lines to look into "the Scripture of truth" for themselves, for it will be a terrible thing to stand before the Judge of all the earth, Whose love, mercy and long-suffering have been so disregarded. It makes one tremble to think of those who will hear the righteous words "Depart from Me, ye cursed into everlasting fire. prepared for the Devil and his angels."

Are such words true, dear reader, and will they really come to pass? Yes, for God Who cannot lie hath spoken them. And there are many solemn warnings in the Scriptures, yet these are not heeded, for Satan hath blinded the minds of them that believe not (2 Cor. iv. 4). So many make light of the words of the Living God, and imagine that He will not punish the ungodly. But God is absolutely righteous, He cannot break His written word. It is settled for ever. Not one word shall fail, and knowing this, in God's mercy, we cannot be quiet as to all that will come, whatever may be said by those who know not the Lord and obey not His gospel.

'Tis not to frighten that we thus write, but to warn humbly and lovingly. Having been saved from sin, and wrath to come, we must tell of Him, Who came in love and mercy to seek and to save that which was lost (Luke xix. 10). In this brief message we can only write of a few out from the solemn warnings as to the terrible future of the ungodly, but will you see Rev. vi. 15-17, Heb. x. 27? And, oh, that God may cause some to rest on the finished work of the Lord Jesus (Matt. xx. 28).

Thankful for grace we would continue in prayerful and practical study. To know the Lord's will is precious if that will is humbly done, in the power of the Holy Spirit.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—January 1920.

Day	Job.	Revelation	Learning	Explain
1	xix. 19-29	xiii. 11-18	Job. xxvi. 1-2	
2	xx. 1-14	xiv. 1-8	" 3-4	
3	xx. 15-29	xiv. 9-20	" 5-6	
4	xxi. 1-16	xv. 1-8	" 7-8	Rev. xvii. 14
5	xxi. 17-34	xvi. 1-9	" 9-10	
6	xxii. 1-14	xvi. 10-21	" 11-12	
7	xxii. 15-30	xvii. 1-8	" 13-14	
8	xxiii. 1-17	xvii. 9-18	Job. xxviii. 1-2	
9	xxiv. 1-16	xviii. 1-8	" 3-4	
10	xxiv. 17-xxv. 6	xviii. 9-19	" 5-6	
11	xxvi. 1-14	xviii. 20- xix. 4	" 7-8	Rev. xxii. 7
12	xxvii. 1-17	xix. 5-16	" 9-10	
	xxvii. 18- xxviii. 11	xix. 17-xx. 3	" 11-12	
14	xxviii. 12-28	xx. 4-15	" 13-14	
15	xxix. 1-13	xxi. 1-8	" 15-16	
16	xxix. 14-25	xxi. 9-21	" 17-18	
17	xxx. 1-15	xxi. 22-xxii. 5	" 19-20	
18	xxx. 16-31	xxii. 6-15	" 21-22	Matt. ii. 6
19	xxxi. 1-15	xxii. 16-21	" 23-24	
20	xxxi. 16-28	Matt. i. 1-17	" 25-26	
21	xxxi. 29-40	i. 18-25	" 27-28	
22	xxxii. 1-15	ii. 1-10	Rev. xix. 5	
	xxxii. 16- xxxiii. 7	ii. 11-23	" 6	
24	xxxiii. 8-33	iii. 1-12	" 7	
25	xxxiv. 1-20	iii. 13-iv. 11	" 8	Matt. v. 3
26	xxxiv. 21-23	iv. 12-25	" 9	
27	xxxv. 1-16	v. 1-12	" 10	
28	xxxvi. 1-14	v. 13-26	" 11	
29	xxxvi. 15-33	v. 27-37	" 12-13	
30	xxxvii. 1-13	v. 38-48	" 14	
31	xxxvii. 14-24	vi. 1-13	" 15-16	

* Possibly Rev. xv. 1-8 could be learnt as well as Job. xxvi.

NOTES ON SOME MEMORIZED VERSES.

Concerning the holy city we read, "The glory of God did lighten it," and the same words may be applied to the Scriptures. God's book is a marvellous book, and yet we sometimes treat it as if there was nothing extraordinary. It is deeply important to value the revelation of God aright, that in His grace and power we may search and ponder and obey aright, if so be that we name the worthy Name of Christ. Carelessness as to God's doctrine is a sure sign that much is wrong. A neglected Bible means a life of failure. Mere mental study is not the remedy: spiritual acquaintance with the Author is a primary necessity, and this height of blessing is made the privilege of believers in Christ. How wondrous is the grace of God! Let us live up to it more and more.

Job xxvi. 1-14.

Bildad's words were true, but he applied them wrongly. Job needed one who could tell of mercy

and salvation, and power for the powerless. And his friends did not realise the deep meaning of the very arguments they themselves used: they emphasized the *failure* of man, to *attack Job*, but it attacked them *equally*, and proved by *contrast* the reality of grace. If man is such a wreck, so many of God's dealings amid His righteousness are inexplicable, unless we acknowledge a *covenant* of *mighty* grace with salvation for the arm that hath no strength (2, cf. Rom. v. 6). The depth of sin proves the height of grace. Every attempt to overlook the awful condition of man is a covering on the precious gospel. 5, "The Rephaim are being agitated under the waters" (Rephaim—giants, Deut. ii. 11, 20; iii. 11, 13; 1 Ch. xx. 4, 6, 8: the evil spirits wished to avoid the deep, and Matt. xii. 43 speaks of dry places: moreover, we have evil angels bound in a river, and the sea gives up the dead who are apparently distinct from those who have soul and body—in "death and Hades," Rev. xx. 13). 7, 8, Job felt God's might and wisdom, yet when God Himself used *such* holy arguments in xxxviii.-xli., to bring him to repentance, how different the effect: it is possible to know the truth, and yet not to feel its power *sufficiently*. 10, Evidently God's covenant with Noah (Gen. ix.) was well remembered. 12, Contrast with Jas. iv. 6). 14, A deeply suggestive verse: we hear but a "whisper": how marvellous must His thunder of Judgment be? We hear "what a hastening of a word" (how small a portion): when He speaks more manifestly, how wondrous it will be. In one sense He *did* thus speak to Job (38), and we know the result. God refers to this passage in xxxviii. 25. And He has spoken to us, if we are His. How precious is Heb. i. 1, 2, John v. 25.

Job xxxviii. 1-28.

A man is able to take iron and copper out of the earth: man sets an end to darkness (a mine is described, so in 5, 6 we have the place of gold between the bread on the surface, and the fire in the centre). Man blows up mountains (9), and makes canals (10), and builds embankments and dykes (11), and again we read how he brings up the minerals from the earth (11). No fowl of piercing eye can see so far, no lion discover these hidden treasures, but man, with all his triumphs, is unable to *find wisdom* (12). All his exploration is limited: cf. "Canst thou by searching find out God?"—and the book of Ecclesiastes. The diver may emulate the miner (14), but wisdom is still unattainable, yet the value thereof is beyond gold, silver, onyx, sapphire, crystal, coral, pearls, rubies, topaz: note varied words for gold—*four* are employed. Man is a disappointment with all his success. His highest attainment is soon translated into dissatisfaction. "Whence then cometh wisdom?" (20). Ah, "God understandeth the way thereof" (23): and in Christ are hid *all* the treasures of wisdom and knowledge (Col. ii. 3). Shall we envy the man

of this world? Shall we grudge the worldling his transitory pleasures? Nay, beyond all commercial gold is the gold of God's wisdom: let us lay aside earth's unsatisfying prosperity and enjoy Christ. 27, The repeated "it" is very impressive. Have *we* this fear of the Lord? Oh that it may increase. Without loving reverence how can there be true wisdom? Real wisdom leads to true hatred of sin. Christ was Wisdom altogether (1 Cor. i. 24, 30).

Rev. xix. 5-16.

A wondrous display of the glory to be revealed when the Lord *alone* shall be exalted in *that* day. How frequently is "Alleluia" ("Praise ye the Lord") in the psalms connected with the *manifestation* of God's might, and judgments as well. 7, "Let us rejoice and exult": cf. the *two* words in Ps. xxxii. 11: praise should be intensely happy. The glory belongs to *Him* for the wondrous results of salvation. "His wife hath made herself *ready*": an unprepared bride would be out of place: that saints in paradise will be ready is evident: but how blessed the prospect that those on earth *shall* be revived: cf. "They that were *ready* went in" (Matt. xxv. 10), yet "We shall *all* be changed in a moment" (1 Cor. xv. 51, 52).*

8, "The righteousness of the saints," or "of the most holy place": we call to mind the precious type: on the day of atonement Israel's high priest alone went into God's room with white clothing. The high priest's robe was the only one allowed in the holy of holies: and the righteousness of God by faith of Jesus Christ is the only robe recognized before Him. "Friend, how camest thou in hither, not having a wedding garment?" "And he was speechless" (Matt. xxii. 12). In the context we have a feast, the Lord's stress on the word "*ready*," and an allusion to a *call*, as in Rev. xix. Are we clothed in the merits of the Lord? Isa. lxi. 10, Jer. xxiii. 6, Phil. iii. 9.

9, Blessed—"happy." 10, This definite refusal of worship makes Christ's *invariable* acceptance of it the more evident. "I am a fellow servant of thee and of thy brethren that have the testimony of Jesus": this rendering is important: spiritualists have misused the words "of thy brethren" as if the angel was a departed saint, but the original Scripture contradicts them, even as it lays low all their abominable doctrines (1 Tim. iv. i.). 11, The heaven is again made manifest: observe how the blessings of the Lord's own, and judgments apart are alike emphasized: what a mercy to be "in Christ." The garment *here* suggests vengeance: the sword here belongs to the *outside* of God's paradise (Gen. iii. 24, Rev. ii. 7); so in Isa. i. 19, 20—the food or the sword. Wrath is connected with the day of the Lord: the rod and the thigh suggest Ps. xlv., where we see the *two* aspects, grace and wrath. What a mercy it is to be "*in*" Christ Jesus!

* A few thoughts on this precious, and solemn, subject will be gladly sent.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN. 17. 17

Vol. xx. No. 2.
Feb., 1920.
FREE.

A magazine, as God graciously gives strength, exalting CHRIST and not a system of men. He who earnestly points at anything therein which glorifies the creature rather than the Creator will render true help. The gospel is the only power of God unto salvation, and human ideas are vain. And that which is the cause of salvation—even God's will—should exercise His saints afterwards, that they may gladly fulfil his appointments.

EDITED BY
FRECY W. HEWARD.

"God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." John iii. 16.

"This (miracle) is the work of God (in order) that ye (may) believe on Him Whom He hath sent." John vi. 29.

"He that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe." John xix. 35.

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"These are written that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through His name." John xx. 31.

"He shall see of the travail of His soul, and shall be satisfied." Isa. liii. 11.

"He shall not fail nor be discouraged." Isa. xlii. 4.

"Go out into the highways and hedges, and compel them to come in that My house may be filled." Luke xiv. 23.

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

"Hitherto hath the Lord Helped us": Free on Application.
Meeting Rooms, &c. All arrangements, "If the Lord Will," 61, Upton Lane, Forest Gate, London, E. 7.—The Lord's Day, 11, 8.15; 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, 8.30. Correspondence welcome.

A WORD OF INTRODUCTION.

If you know the preciousness of Christ, and desire simply His will for His redeemed people, you are so welcome to these pages, and to correspondence concerning His Name. Thanks be unto God for the privilege of talking of salvation, and of walking in the way of salvation. Oh how rich are the blessings of poor lost sinners made nigh in the blood of Christ! Do you believe in the innate goodness of man, his inner light, and hidden "potentialities," and so forth? In vain will you search these pages. Christ is our only Resting Place. We have no hope for man in man. Man's highest is very low (Matt. xvi. 23). Man's climax of civilization will be war against the returning Lord Jesus. We have no confidence in the flesh, for that which is born of the flesh is flesh.

"I am the Lord: that is My Name: and My glory will I not give to another, neither My praise to graven images." Isa. xlii. 8.

God rightly claims the glory as His own,
The heavens and earth Himself hath caused—alone,*
No rival could He have, nor help require,
The First and Last—His saints His work admire!

The glory of His grace unshared remains,
Man wrought but sin, and ne'er to life attains,
God planned, God gave, God worked, and God applies,
Each helpless sinner on free grace relies.

Speak not of self it has a silenced grave,
It could but harm, could nothing do to save:
Speak not of man, for judgment is his goal,
'Tis God alone can save a guilty soul.

The work is His, the glory His must be,
Banish all pride—and praise eternally,
God loved with love, unloved, the loveless chose,
And had affection for His bitter foes.

* Isa. xlii. 24.

WORDS OF ENCOURAGEMENT.

"The Beginning of the Gospel."

Mark i. 1.

An intentional contrast with the aspect of John i. 1. In Mark we see our beloved Lord as the perfect Servant, in John as the mighty God. He was

Both, and Phil. ii. explains both thoughts. What a mercy it is to know something of His fulness!

Acts i. 1 gives another helpful thought. The work which He began goes on. As to *its basis*, the words rightly sound forth "It is finished" (John xix. 30), but as to its application how precious is Phil. i. 6. Because of His atonement He goes on saving, and is able to save unto the uttermost. Precious Saviour, precious salvation! Oh to exalt Him more.

And further, we must not overlook the context in Mark. The Lord elsewhere connects His work with the preparatory testimony of John; so is it in this passage. Thus we are reminded of the relation of John's testimony to the present unveiling of grace, and the true meaning of baptism shines forth. Moreover we see that realised wrath is a stepping stone to the enjoyment of the glorious gospel. And again, the gospel from its very beginning is, "as it has been written." There are no "afterthoughts" or "bare possibilities" or "contrivances" with the God of all grace and strength. He knew the end from the commencement. What a mercy it is that we have a gospel. If God had left us in our sins, how dire our condition would have been. Yet, in view of such a glorious lever, there are many who go their own way to work in the attempt to win souls, and who put aside God's power for schemes of human "wisdom" and energy. Let the redeemed of the Lord rejoice in His gospel.

Unbelief has never had one sum right in God's arithmetic.

Faith is confident because confiding; the Lord's word is like a rock, and unbelief is broken against it.

The faith, the presence and the pleasures of Ps. xvi. 11 are before the children of God in Christ.

A FREE GRACE PARABLE, TO DESTROY ALL HUMAN BOASTING.

DEAR BRETHREN IN CHRIST,

Our Heavenly Father hates all boasting in the flesh. He has definitely set forth one sphere of boasting, and only one (1 Cor. i. 31). "What hast thou that thou didst not receive?"—1 Cor. iv. 7. It is a wondrous mercy to know that we were plucked as brands from the burning (cf. Zech. iii.) and are now saved with an everlasting salvation, that no flesh should glory in His presence. If we had been left to our own way,

not one of us would be saved. We were "children of wrath, even as others" (Eph. ii. 3).

The precious instruction of the parables is often largely overlooked. Oh that our eyes may be anointed with eyesalve, that we may see our Lord's teaching more clearly. In Luke xiv. we have

The Parable of the Great Supper,

and the answer of Christ to one who seemed to suggest that men would gladly welcome the privilege of eating in the Kingdom of God. "The certain man," who made a great supper, represents to us the work of our gracious God. Undoubtedly the work is *His*. Observe that this parable is distinguished from that of Matthew xxii. 1-14 in several particulars, e.g. *there* we have a dinner, and servants, and one *thrust out*, i.e. the present blessings of the Gospel are portrayed: *here* we have the *eternal* security of those brought in by the Holy Spirit,* i.e. the future glories of the marriage supper of the Lamb are unveiled. To "many" the outward call comes (cf. Matt. xxii. 14): the gospel is preached as a witness, and the Holy Spirit enables the sent ones of Christ (1 Pet. i. 12). As such He is resisted (Acts vii. 51), i.e. the testifying work of God must be definitely distinguished from His creative work (John xv. 26). What was, and is the natural response of the natural man to the humbling gospel? He *invariably* refuses it. "They *all*, with one consent, began to make excuse." This is the definite declaration of Christ, and other Scriptures illustrate, "Ye will not come to Me that ye might have life" (John v. 40) "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him" (1 Cor. ii. 14). I do not mean that all are openly wicked. A certain politeness of some seems indicated by the language here used. But the "excuses" were sufficient to hinder everything. One was "occupied" with his ground, another with his oxen, a third with his home. Business and home: these are often real snares! But has not God given the earth, and is not ploughing appointed? Is not the home an intended picture of the fellowship of Christ and His people? Yes, but the very things of daily necessity may stand in the way of blessing. Satan seeks to use everything. Christ *must* be first, or He is nothing (26†). Beware of *right* things, beware of *ordinary*

* The likeness of the witnessing work of the Holy Spirit with that of Christ is seen in John xiv. 16; hence we are not surprised that in a parable showing covenant relationship, He appears as a *Servant*. The history (Gen. xxiv.) where the Servant finds a bride for the promised seed, is deeply suggestive.

† This added verse in the same chapter shows that the principle emphasized as to salvation must be equally emphasized as to the after-life. Thus we have a key to a difficulty. Eph. v. 29 is not contradictory, nor is Eph. v. 25. But if our own life come in the way of love's obedience it is no longer a physical relation, but must be hated in accord with the principle of Matt. xvi. 23 ("Get thee behind me, Satan").

arrangements in the wrong place. How solemn is the thought that the very marriage institution which was set forth to picture the union of Christ and His people, was used against the marriage supper of the Lamb; and thus, to this day, the home which should be full of Christ and of anticipations of the relationship of His own to Himself, is turned into an excuse for worldliness and neglected devotion. Oh, beloved brethren in Christ, let us be humbled!

Do you think when "all with one consent began to make excuse" that the Lord's purpose was defeated? Nay! Christ shall see of the travail of His soul. There will be no empty seats in glory. A mutilation of His work is derogative to His glory. Holy anger against sin is not the only thought in Luke xiv. 21.

Something Beyond an Invitation

is found there. "Bring in" is the precious word! None of those who were bidden came, none who have only been "bidden" shall taste (24). Could anything cut more definitely at the root of creature-merit. The Spirit of God withers the goodness of man (Isa. xl. 6, 7). Our very *righteousnesses* are filthy rags (Isa. lxiv. 6). But "bring in" is God's own word. And if *none* of those invited partake, it is equally clear that none are said to be brought in by *this* servant and then excluded; nor are any said to be brought halfway! The language of the Holy Spirit is more emphatic than the English. It seems to imply that those gathered are "poor—maimed—halt—blind" all at once*—worse than the typical Mephibosheth, they are not worth inviting, but the Greater than David shows love. 'Tis not for Jonathan's sake, but for Christ's sake, that we are saved!

Verse 22 is, literally, "Yet there is (a) place." "Them" in 23 is in italics. Apparently only one seat was unfilled, but this also was to be occupied. No incompleteness could be allowed. Therefore "Go out"—"Compel." We cannot compel, but free grace quickeningly compels! And so we have the two aspects; first the proclamation which is appointed, yet unless linked with *quickening power* rejected by all: and secondly, the Divine bringing in and compelling. The former shows the ruin of man, the latter the grace of God. We were "poor—maimed—halt—blind" all at once. We could not pay anything—we could not grasp *anything*—we could not walk. We could not see our way thither; we were *utterly* hopeless. But where sin abounded, *grace overflowed*. Shall we not magnify the Lord together? Is not *free* grace precious? Let us give over all boasting; and owning what we were, and that we constituted nothing, let us anticipate the song of heaven, and praise more

earnestly Him Who loved and loveth us, for He is worthy of *all* praise.

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

"Every Good Word and Work!"

2 Thess. ii. 17.

And "Work and Word," for even as the Lord's Word leads to the Lord's work, it is also true that the Lord's work makes His people feel their need for *His Word*! Furthermore, how can they sound forth His Word aright with their lips, unless they have the background of a *godly* walk. Hence "to do and to teach" is the order emphasised in the glorious Example (Acts i. 1), and in the faithful servant of Ezra (vii. 10). How precious is salvation of the *tongue*, that the lips may please God, and feed many! How precious is the salvation of the *feet* that the way of the Lord may be trodden!

NOT ASHAMED.

How precious are the words "He is *not* ashamed to call them brethren" (Heb. ii. 11, Luke viii. 21).

"God is *not* ashamed to be called their God" (Heb. xi. 16, John xx. 17).

"Let my heart be sound in thy statutes, that I be *not* ashamed" (Ps. cxix. 80, verses 6, 116).

"They shall *not* be ashamed that wait for Me" (Isa. xlix. 23, Prov. viii. 34, 1 Thess. i. 9, 10).

"A workman that needeth *not* to be ashamed" (2 Tim. ii. 15, 1 Cor. xv. 58).

"Not to be ashamed before Him at His coming" (1 John ii. 28, Matt. xxv. 21).

SUGGESTIONS FOR PRAYER.

"Blessed be God Which hath not turned away my prayer nor His mercy from me." Ps. lxi. 20.

1. For God's glorious enabling in daily life unto Him, and that details may be transfigured by His presence.

2. For wisdom in emergencies, that His people may know what they ought to do, and rejoice to please Him.

3. For victory over unguarded words (Ps. cxli. 3) among the saints that the lips of the righteous may feed many.

4. For those who halt between two opinions, that further determination to bring glory to God may be a key to many a problem, and that willingness to do, may result in a consciousness of His will (John vii. 17).

5. For the Lord's dear people in stricken lands and for the widow, the fatherless and the stranger, amid the devastations of a ruined world.

6. For children of God at Nieder Peterswaldau, and for rich blessing on the cyclostyled testimony for Him which they are privileged to bear.*

"When ye stand praying, forgive, if ye have ought against any." Mark xi. 25.

* We can enter into this fervently, since for over two years this magazine was cyclostyled and we know the strain, and how precious are the words "He knoweth thy walking through this great wilderness . . . thou hast lacked nothing." (Deut. ii. 7, 8, Luke xxii. 35, Phil. iv. 19).

* The terrible condition is more comprehensible if we think of one with four such disabilities physically.

THE CHILDREN'S COLUMNS.

HEARING, YET NOT FEARING.

MULTITUDES have heard about God, and His wonderful love, and how that the Lord Jesus, Who was God, came down to seek and to save that which was lost (Luke xix. 10). Yet, though so many in all lands, and all ages, have heard much about God and His terrible greatness, there is not the fear of Him which should be found. Not a few speak of God as though He was such an one as themselves. This is dreadful, and it is adding sin to sin. For God is so great, terribly great. He is also so holy. He is the "Holy One That inhabiteth eternity, Whose name is Holy" (Isa. lvii. 15). If only God was feared as He should be, there would not be the speaking of Him in terms which make those tremble who know Him, in His beloved Son, through His death on the cross. You have heard of His terrible acts in the past. Think of the terrible plagues which God sent upon Pharaoh when he refused to let Israel go out of Egypt. The words are fearful which were spoken by Pharaoh concerning God, for he said, "Who is the Lord, that I should obey His voice?" Then He added a sadly true statement:—"I know not the Lord" (Ex. v. 2). But he could not fulfil what he said next.

Oh it is terrible not to know the Lord. Those who are saved should not speak lightly of God. They know Him, and they fear Him, fear to grieve Him! One of God's servants of old said "My flesh trembleth for fear of Thee, and I am afraid of Thy judgments" (Ps. cxix. 120). One whom God permitted to be greatly tried said, when God spake to him, "I have heard of Thee, by the hearing of the ear, but now mine eye seeth Thee." And he added, "Wherefore I abhor myself" (Job xlii. 5, 6). But how few are like him. Myriads have heard much of God's truth, they have listened to it, they have heard of His mighty power in love as well as in wrath. Yet they are not afraid! Of how many it must still be said, "There is no fear of God before his (or her) eyes" (Ps. xxxvi. 1).

How terrible are the words in Matt. xiii. 14, "By hearing ye shall hear, and shall not understand"—see verse 19. How many are wayside hearers. If one hears rightly there will soon be a right *fearing* of God. Alas, this is so absent in these perilous times. Even the children do not fear God, though they have, it may be, heard about Him hundreds of times. I do hope that my dear young readers will be a contrast with so many, who speak so lightly about God. The absence of fearing God is seen in the irreverence so manifest everywhere, and among all classes. Children who attend meetings are not afraid to play even in prayer. This is sad. I do trust many who read

these messages will be afraid to trifle when God's word is being read, or in prayer. God sees, and He hears all that is said. What a contrast are the words concerning Levi in Mal. ii. 5; God says "My covenant was with him of life, and peace, and I gave them to him *for the fear wherewith he feared Me, and was afraid before My Name.*" I wish that many dear readers, whether young or old, were more like this. God does bless those who hear His truth and believe on Him, and fear Him.

And now turn to John v. 24. How precious are these words to those who truly *hear and fear God*. "He that heareth My word, and believeth on Him That sent Me hath everlasting life, and shall not come into condemnation but is passed from death unto life." Oh that God may cause many to *hear His truth*, and to believe on the Lord Jesus and be saved; and then to fear Him with true love, and to rejoice with trembling (Ps. ii. 11). God is so great, yet in wondrous mercy He still welcomes sinners into His presence, who see and feel their need of His salvation, through the precious blood. How terrible it will be for those who have heard so much about God, and yet do not fear Him, when His day of judgment arrives.

*Hearing, yet not fearing, God the Lord on high,
Though in love and mercy Christ came down to die,
In Him now for ever, saved, and kept for aye,
Through eternal ages are His own alway.*

*Hearing, yet not fearing, what the Lord hath said,
'Twas for ruined sinners Christ's own blood was shed;
He came down from glory and was crucified,
Now in Him for ever all His own abide.*

*Hearing, yet not fearing, what the Scripture saith,
There is surely judgment, judgment after death,
Yet in wondrous mercy God Himself has planned
Grace for ruined sinners, out of every land.*

*Hearing, yet not fearing, God Who is so great,
Who in tender mercy saves from sin's estate,
Brings into His presence rebels, lost and dead,
Saves in wondrous mercy through the blood once shed.*

*Hearing, yet not fearing, God's great day of gloom,
Heeding not His warnings of the sinner's doom,
Yet, in tenderest mercy, God still waits to bless
Those who plead Christ's merits, and their sins confess.*

*Hearing, yet not fearing, where the lost will be
Who despise God's mercy, and His majesty,
Yet, in tender pity, God still welcomes those
Who, His mercy seeking, are no more His foes.*

*Hearing, yet not fearing, God Who can destroy,
And in grace and mercy give eternal joy,
To all those who trust Him, and Christ's merits plead,
Hearing, fearing, seeing, 'tis His grace they need!*

*Hearing yet not fearing, God, and His great day,
When the earth and heaven—all shall pass away,
When in mighty power God will make anew
Heaven and earth, where dwelleth what is right and true.*

*Hearing, yet not fearing, God enthroned in light
Who in wondrous mercy saves from sin's dark night,
Gives eternal blessings, joy and peace and rest
To the heavy laden, and the sin oppressed.*

A FEW WORDS WITH YOUNG BELIEVERS AND OLDER ONES TOO.

"AND WHEN YE STAND PRAYING, FORGIVE, IF YE HAVE OUGHT AGAINST ANY." Mark xi. 25.

"LIFTING UP HOLY HANDS, WITHOUT WRATH, AND DOUBTING." 1 Tim. ii. 8.

"LOVE . . . PRAY FOR THEM WHICH DESPITEFULLY USE YOU." Luke vi. 27, 28.

THESE words of the Lord Jesus need to be sounded forth, for they give a key to the problem of *much* unanswered prayer. A thought of unkindness can paralyze a prayer meeting. A lack of love can weaken all intercession. It is easy to forgive certain ones, on certain occasions, and even to congratulate self on the victory. But the Lord's command is clear "*If ye have ought against any*": "exceptions" are the hindrance: forgiveness must be complete: irritation against those who show an irritating manner must be judged at its very roots. Excused sin is growing sin: excused sin is ruling sin. Shall sin have dominion over a child of God? Shall we deny awhile our birthright?

How can the ungodly pray on the line of the Lord's will? *They do not believe the Lord's commands!* It is impossible to secure a Christian nation: if it should become Christian it would cease to be a nation, it would be a gathering of "strangers," a persecuted people. The tension of years of tumult and strife hardened many hearts, and not a few bearing the name of Christ blurred their consciousness of His utterly humbling will. But His clear commands ring out in their definite testimony, and these clear commands *kill* the cruel, but forceful, complaint of an ungodly world: "If," men say, "those who hate and thrust down one another are alike Christians, how can both have their prayers answered?" But this is no argument against real supplication. The men of this age have unwittingly called the saints of God to account, that they may, with confession of sin, recognise their heavenly calling and its intense love, and therefore its true power in prayer. "When ye stand praying, forgive." "*Ought against any*" unforgiven will rob our requests of their value, and the high sounding words will fall to the earth as blunted arrows which are turned back at the appointed conflict with demon forces which precedes prayer (Eph. vi. 10-18). If "wrath" and "doubting" grasp the right hand and the left, how can these be lifted up holily? We can have religious ceremonies without love, but prayer in the Name of Christ without love is an impossibility.

We return to daily life, and its commercial

"worries,"—*unless* the sanctifying strength of the Lord is known, to deliver from the miserable aims and aspirations of this evil age! A man seeks to "best" you in business, or a fellow employee gains an advantage, and tramples you down, and raises himself thereby. Your concern is to adorn the doctrine of God, and to see in such conditions, the Lord's own lessons, and in such persons *those for whom the Lord would have you pray* the more. Instead of hating the man who hates you, you realize a love to Him, since happily conscious that *he reminds you of oft-forgotten prayer*, and gives you an *opportunity* to be more like Christ and to receive *reward* for faithful patience. . . One man's ugly action has the beauty of the Lord's chastening above it, and you really love the one whom God overrules so definitely, to give you scope for faith and love. Ah beloved friends, it *should* be so, but how we need to be humbled that we fall so short. Let us confess our sins, let us seek our Father's forgiveness, let us rejoice in the cleansing blood, let us live in the strength of our loving Lord! If we walk with God that which is an impossible effort alone, will become a joyous privilege in the enabling of the Holy Spirit.

"Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God, for I shall yet praise Him, Who is the health of my countenance, and my God" (Ps. xlii. 11).

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

How can we ever downcast be, saved from our sin?
The knowledge of God's wondrous love gives peace within,
How can we murmur or complain—made nigh to God,
We are redeemed, and blest for aye, through precious blood.

How can we wander from our God in thought or word,
When we are blest in Christ, and have a sure reward?
How can we doubt our Father's love 'mid trials here?
All things together work for good, why do we fear?

How can we fret, or be dismayed, when trials come?
Our God refines, and purifies for our blest "Home,"
How can we fail our pilgrim life on earth to shew,
To live, and talk as strangers should, while here below?

How can we turn away from God to worldly things?
For He will work, and none can stay what He begins,
How can we spend our precious time on things of earth,
When all of God is real and of eternal worth?

How can we hinder any saint by worldliness,
And cause a "little one" to fall by love of dress?
How can we, if in Christ the Lord, born from on high,
Live like to worldlings day by day, and Christ deny?

How can we God's own words neglect, and seek our ease,
And not delight to read His Book, our God to please?
How can we love what God doth hate, if called His sons,
And fail to live in daily life, as holy ones?

How can we fret, and be cast down, with "heaven" in view,
With all God's truth for ever fixed, so firm and true?
How can we fail to watch for Christ, and restful be,
'Mid all that God in grace permits?—His love we see!

TALKS ABOUT PRESENT-DAY NEEDS.—2.

HOLY MEN AND HOLY WOMEN.

GOD is holy, and those saved by free and sovereign grace, through the precious blood of Christ, should seek to fulfil the purpose for which they were chosen. We were "chosen . . . that we should be holy" (Eph. i. 4). Again the words are clear, "God hath not called us unto uncleanness, but unto holiness" (1 Thess. iv. 7). And the words of Heb. xii. 14 should deeply impress us. "And, holiness, without which no man shall see the Lord." "The pure in heart shall see God" (Matt. v. 8). Then we think of the words of exhortation in 1 Pet. i. 16, "Be ye holy, for I am holy." Oh that we may be more concerned about being holy, because God is holy. See 1 Pet. ii. 9, "An holy nation." What a witness there would be if all believers were holy:—and this is why they were chosen, and saved by grace. We must all admit that we have failed, but are we not determined, by God's enabling and power to fulfil the purpose for which He set His love upon us.

God is holy, His Name is Holy (Isa. lvii. 15). Yet His people seem often so unholy in thought, word and deed. May we be humble before God, and seek for grace to be holy. I like to meditate on the words "The Lord hath set apart him that is godly for Himself" (Ps. iv. 3). Also, "Be ye clean, that bear the vessels of the Lord" (Isa. lii. 11). We call to mind the words of Eph. v. 27 as to the future, and we praise God that in that day, we, with all saints, shall be holy, having *no spot or wrinkle, or any such thing*. Alas, how many spots there are, and these spoil the witness, and cause the world to blaspheme. Oh that we may be more concerned about God's honour lest His name and His doctrine be blasphemed (1 Tim. vi. 1). In Him, our beloved, Lord we are holy, but there should be a continual state of holiness. We should follow on to perfection, and anything short of this should humble us. We read in Luke about John the Baptist's parents, that they were *both righteous*. What a godly home (Luke i. 6)! Enoch walked with God, and this too was in the home. How we feel the need in these solemn times, for holy men and women. God can raise up such, His power is almighty and nothing is too hard for Him, neither can any stay His hand or hinder Him.

The words in 2 Pet. i. 21 have been deeply impressed on my heart, "*Holy men of God spake as they were moved by the Holy Ghost*." I know this refers to the Scriptures being God-breathed (2 Tim. iii. 16). But surely if men are holy they will speak, and speak the truth, and that in love (Eph. iv. 15). Then we have in 1 Pet. iii. 5—"Holy women

also who trusted in God, adorned themselves, being in subjection." The holy men spake, the holy women adorned themselves. How? see verses 3, 4. There is the same order and instruction in 1 Tim. ii. 8, "I will, therefore, that men pray everywhere, lifting up *holy hands* without wrath and doubting." Such would surely be holy men, what prayers, and what receiving of answers there would be if servants of God were like to this. Then come the words "In like manner also, that women *adorn themselves in modest apparel*." Is the apparel of Christian women modest in these perilous times? Then the verse continues "with shamefacedness and sobriety": women who are far from forward, willing to be in the background. These are the women that are needed in these times—modest and quiet, adorned with good works (verses 9, 10). What a witness there would then be, what changes in the home! How this attitude would tell in the every-day life! The believers would be marked men in all their speaking, and women in all their adornment. How many things would be put aside as unfit for saints. Even in the streets it would be known, and in the gatherings of God's dear people what solemnity there would be. We little realize how we can either hinder or help in the assembly. It is not only "how we live in a meeting" that tells, but how we live *always*. And more can be done by women being modest in their manner, as well as in their adornment than is at present understood. Oh that God would, in mercy, work and raise up holy men who can speak His truth faithfully, and who will lift up holy hands expectantly, and holy women who are in subjection, and whose adorning is that of the heart,—and then the "outward" will be definitely in keeping with the Scriptures. Surely it is time for Christian women to be a contrast from the world in its dress and changing fashions. A few years since, Christian women would never have thought of going about with short-clothing now worn, and bare necks, but "now" it is the fashion, and even those who bear the name of Christ have been led astray in this, and thereby women are exposing themselves to demon-power, as in the days of Noah (Gen. vi), and the manifest influence on young girls and those growing up is terrible. How can *holy men and women* be carried away with such things? May the solemn realities which are of such importance deeply impress parents and all concerned. It may be suggested that these are small matters. But are they? Look around, dear fellow believers. Where are the modest girls, and boys, who are in any measure concerned about sin? Something is wrong, to bring about such sad results. Let us take these things to heart, and by grace put aside the hindrances, and seek to be *holy* in daily life, and the results will be to God's glory, and all by His power.

THE GREATNESS OF GODS' LOVE, AND THE POWER OF HIS ANGER.

God's love is so wonderful, it passes all human idea of love. God's love is eternal and cannot be measured. If we look at His works in nature, God's love is seen amid all. If we think how bountifully He provides for His creatures, who are often so ungrateful, His love is marvellous. Yet beyond all this His love shines forth, in that He so loved sinners that He gave His beloved Son, Who willingly laid aside His glory, and came down to this earth, to live and die for those who hated Him. Was there ever such love? Can you think of any love at all like unto it, dear reader? From one end of the Bible to the other we see marked on all the pages God's marvellous love. Yet how many are not in any way affected by such a display of love. A parent's love to the helpless little one is great, but nothing can be compared with God's love. 'Tis indeed great. Oh that His creatures were more moved by His love! Yet, alas, Satan has so blinded them, that they do not see the wonderful love of God. But those whom God in grace has saved, see and feel the greatness of God's love, and desire to make manifest His love toward them, and *their* love to Him, Who so loved that He gave. Real love always gives! Oh that not a few who are still strangers to God's love, may be brought by the Holy Spirit to see what love,—what manner of love, God has shewn to those who were once far off, being dead in sins. And if God's love is so great (and it is), what about His righteous wrath which is equally great, and as real as His love?

The question was asked by one of old, "Who knoweth the power of Thine anger?" Then come the words "Even according to Thy fear, so is Thy wrath" (Ps. xc. 11). God *must* punish sin. He cannot go from His word (Isa. xxxi. 2), and this we dare not hide from any. While we rejoice to tell sinners of God's unchanging love, and how the Lord Jesus in wondrous love gave His life a Ransom for many, and that all, whether young or old, rich or poor, who trust in Him as the Saviour of sinners are welcomed by God and forgiven through the poured-out blood,—yet as to the power of His anger we dare not be silent. None can imagine the terrible power of God's wrath! Oh that many may have their eyes open to see His love, that such may be free from wrath (John iii. 36).

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. i. 15).

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

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—February 1920.

Day	Job	Matthew	Learning	Explain
1	xxxviii. 1-15	vi. 14-23	Job. xxxviii. 31	Matt. vii. 21
2	xxxviii. 16-30	vi. 24-34	" 32	
3	xxxviii. 31-41	vii. 1-11	" 33	
4	xxxix. 1-12	vii. 12-23	" 34	
5	xxxix. 13-30	vii. 24-viii. 4	" 35	
6	xl. 1-14	viii. 5-15	" 36	
7	xl. 15-24	viii. 16-27	Matt. x. 1	
8	xli. 1-17	viii. 28-34	" 2	Matt. x. 42
9	xli. 18-34	ix. 1-13	" 3, 4	
10	xlii. 1-8	ix. 14-26	" 5	
11	xlii. 9-17	ix. 27-38	" 6, 7	
12	Ps. i.	x. 1-15	" 8, 9	
13	ii.	x. 16-28	" 10, 11	
14	iii.	x. 29-42	" 12, 13	
15	iv.	xi. 1-8	" 14	Matt. xii. 43
16	v.	xi. 9-20	" 15	
17	vi.	xi. 21-30	" 16	
18	vii.	xii. 1-9	" 17	
19	viii.	xii. 10-21	" 18	
20	ix.	xii. 22-37	" 19, 20	
21	x.	xii. 38-50	" 21	
22	xi.	xiii. 1-9	" 22	Matt. xiii. 44
23	xii.	xiii. 10-17	" 23	
24	xlii.	xiii. 18-30	" 24	
25	xiv.	xiii. 31-46	" 25	
26	xv.	xiii. 47-58	" 26	
27	xvi.	xiv. 1-12	" 27	
28	xvii.	xiv. 13-21	" 28	
29	xviii. 1-24	xiv. 22-36	" 29-31	

Since we have God's own precious words, let us loyally and lovingly treat them as such. Love's prayerful study, love's obedience, love's making known—are very beautiful, in the power of the Holy Spirit. There is no laziness in love! There is no pride in love! There is no selfish independence in love!

NOTES ON SOME MEMORIZED VERSES.

Before saying "I cannot learn," or at least "I cannot learn so much," ponder the wondrous privilege of possessing God's truth, and a mind with certain powers graciously given. May it not be that God will increase those powers as they are humbly used for Him. Would you not rejoice to know more of the precious Scriptures and to experience the Holy Spirit's calling to remembrance in a fuller degree? Are you not willing to trust God for this privilege? If you rejoice that He has done the greater work of salvation, can you not expect His enabling in this? Is anything too hard for the Lord?

Job xxxviii. 31-36.

Concerning the Lord it is written, "He telleth the number of the stars, He calleth them all by

their names" (Ps. cxlvii. 4), and again "Lift up your eyes on high, and behold Who hath created these things, That bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth" (Isa. xl 26). When God was pleased to break the silence and lead Job into the fuller experience of His love, we find that God spoke of *His power*! We little realise the preciousness of God's work in *nature* (Ps. xix.). It has a humbling effect when rightly felt, and an encouragement against all anxiety. The mighty God, Who upholds all things by the word of His power, Who stretched out the heavens like a curtain, also holds His people with the right hand of His righteousness! The glory of the Lord is seen in that He not only has covered Himself with light as with a garment, but "Unto Adam and his wife did the Lord God make coats of skin, and He clothed them" (Gen. iii. 21), and it is written, "I will greatly rejoice in the Lord, my soul shall be joyful in my God, for He hath clothed me" (Isa. lxi. 10). "Though the Lord be high, yet hath He respect unto the lowly" (Ps. cxxxviii. 6). Job xxxviii. tells us some of the names God has given to the stars, and shows that they are fulfilling His word, and keeping to their appointed spheres in His working and binding together of the universe. Man resents such restraint and order, but shall believers refuse His loving control? Shall an assembly of God be marked by men's confusion or with a delight in the Lord's arrangement? Oh, that we may have the wisdom of verse 36.

Matt x. 1-31.

1. Not only after *His* own prayer (Luke vi. 12, 13), but after He had appointed prayer (Matt ix. 38): a prayerful people *alone* can expect to be thus used. "Authority" (see Matt. xxviii. 18, 19) observe the important Scriptural distinction between demon-possession and illnesses, yet how often are they mentioned together; many fail to see *one* of these two points. "First" see xix. 30 after Peter's semi-boast. 5, 6, Go not, go rather; observe Gentiles, Samaritans, Israel, and realise contrasted order in appointed ministry of Acts after the death of Christ (chaps. ii., viii., ix., xv., &c.): note also—*not* to the way or city, *but* to the sheep: *persons* emphasized beyond places: intense love of souls thus set forth: how we fail! "Going, herald"—these words imply (a) Continue; (b) Do not settle down; (c) Do not lose wayside opportunities; there was no need to wait till arrival in a city; (d) Proclaiming of brief Scriptures while walking along in the road, may be the privilege of some godly and studious brethren, called by the Lord to preach at the street corners. 8, A contrast with Gebazi's attitude: *the child of God is to be an entire contrast with commercialism*: see 3 John 7. 9-11, Israel were still acknowledged as God's nation, and

hospitality was expected, but see Luke xxii. 36 in relation to the *death* of Christ, and note the absence of hospitality in Acts xvi. for example, till the Lord had worked. 14, A warning (Acts xiii. 51). 16, *Not lost sheep* (6): a different aspect of the ministry is now brought before us, and particularly is it added to 14, 15, that we may remember God's dear people have no "rights" of judgment now. "Harmless"—lit. "Unmixed"—do not be contaminated: the Lord's warning *against* one use of the words "wise as serpents": moreover the word *may suggest* "without horns" sometimes the suggestions of words as well as their meanings are helpful. 17, 18, note Acts ix. 15 (a different order). 19, "Be not anxious," the word implies a *divided* mind: have *one object*, not physical release, but God's glory. 20, All that is "*your*" speaking is vain: how much dross we mix with God's gold. 22, Hated, not hating. 22, Note Matt. xxiv. 9-13. 23, *Not* "resist," *not* "seek governmental protection or retaliation": a missionary with a cannon behind him is a poor missionary: do not *stand up* for your earthly rights, and thus deny your heavenly citizenship: the apostle was as the off-scouring of all things, and what are you, dear reader—a borough councillor or a parliamentary elector? Do not exercise the rights which men give you of ruling now, but the rights your Lord has given you of a heavenly appeal now, and a crown, not a bare vote, in the day when He shall come. 24, *Learner, then servant*. 26, 28, 31, Fear not. Isa. li. 12, 13: notice Christ's "*therefore*." The *important* thing is to live pleasing the Lord and leaving results with Him. If we honour Him it is well, but if we succeed in the world, it is ill. His "*well done*" is worth more than a million earthly favours and honours: they are not worthy to be compared. Trust the Lord, nothing of His people's is too small for Him.

I KNOW.

How blessed to be able to say spiritually "One thing *I know* that whereas I was blind, now I see" (John ix. 25, Matt xiii. 16).

"*I know* that my Redeemer liveth" (Job. xix. 25, Rev. i. 18).

"That *I may know* Him" (Phil. iii. 10, John xvii. 3).

"*I know* Whom I have believed" (2 Tim. i. 12, 1 Thess. vi. 14).

The Lord Jesus said "*I know My sheep, and am known of Mine*" (John x. 14, 27, 1 John v. 20).

How solemn are the words in Matt. vii. 23 "*I never knew you*": xxv. 12 "*I know you not*."

Oh that it may be ours to *know Him*, and to make manifest that we are His.

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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, in the enabling of our gracious God, to testify the gospel of His grace, and His loving interest in His people, and their privilege of devoted obedience to the will of Him Who for their sakes died and rose again, since they are not their own, but bought with a price, and strengthened by the Holy Spirit to walk worthy of Him.

EDITED BY
PERCY W. HEWARD.

"I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." Jer. xxix. 11.

"Many, O Lord my God, are Thy wonderful works which Thou hast done, and Thy thoughts which are to usward: they cannot be reckoned up in order unto Thee: if I would declare and speak of them, they are more than can be numbered." Ps. xl. 5.

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"How precious also are Thy thoughts unto me, O God! How great is the sum of them! If I should count them they are more in number than the sand: when I awake, I am still with Thee." Ps. cxxxix. 18.

"My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways than your ways, and My thoughts than your thoughts." Isa. lv. 8, 9.

For Financial Arrangements see Leaflet.* The declaration 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.

This magazine comes before you without an apology for its object, viz. the glory of the Lord, but we would humbly own a falling short in the attainment of this object. It is with gratitude to our Heavenly Father that we can say we want to please Him, and that the authority of the Scriptures is very precious to us. If it were not for the blood of Christ, we should be heart-broken, and we would have no confidence in the flesh. The old-fashioned but ever new, doctrine of the powerful gospel (Rom. i. 16) is definitely believed. Man is ruined and fallen; the quickening of the Holy Spirit is necessary, or otherwise there will be an eternally realized doom! The privilege of God's people is to know His will, and walk therein, finding rest in the yoke of Christ (Matt. xi. 29, 30, Jer. vi. 16). Loving all persons who are His, we desire to be separate from organizations that are not His appointment.

"But God . . . hath quickened us." Eph. ii. 4, 5.
"BUT ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of Him Who hath called you out of darkness into His marvellous light." 1 Pet. ii. 9.

Rejoice, believers, in the grace of God,
And triumph gladly in atoning blood:
Ye were as others, dead, condemned and lost,
And your salvation was a priceless cost.
Ye were in darkness, far from God were ye,
And thus had stood, 'neath wrath eternally,
The case was hopeless, but our God stepped in,
And mightier proved than any mighty sin.

"But God!"—Who can these words of love exhaust?
Who can declare the all-prevailing cost,
Redeeming blood is more than we can tell,
Redeeming those who were deserving hell!
Live now, rejoicing in this heavenly "But,"
The door of praise is wide—of boasting shut:
Live out true gladness, walking in God's sight,
Shew forth His praises, with a full delight.

WORDS OF ENCOURAGEMENT.

"I will guide
thee with
Mine Eye."
Ps. xxxii. 8.

This passage is often omitted because it has been so misused. Thus Satan obtains a twofold victory. God's promise is definite, and His people should seek to walk with Him. "If we say" that we walk in the light, there is probably boasting: but if our "actions" do not "say" this, there is a serious departure from Him. God delights to direct His children. There are two methods of guidance brought before us within this psalm:—(1) with the eye; (2) with bit and bridle. The former is for those who are spiritually in harmony with Him, the latter for those who lack this fellowship. Observe many differences. "Eye"-guidance implies *our* wakeful, watchful eye upon His: the bit and bridle assume the reverse. "Eye"-instruction suggests a knowledge of God's hints: the bit and bridle bring before us the need for much chastisement. "Eye"-learning conveys the thought of glad willingness; the bit and bridle seem to indicate a measure of self-chastising allowed, and an uncontrolled tongue. In each case there is the Lord's use, but in the latter His "constraining." What a mercy it is to enjoy His "leading." Is this our delight? Oh that it may be so, in the power of the Holy Spirit? The more we are led of the Lord, the less shall we boast of this: humility always thrives in His presence.

THE PARABLE OF THE NEW WINE AND THE OLD WINESKINS.

Matt. ix. 16, 17, Mark ii. 21, 22, Luke v. 36-39.

DEAR BRETHREN IN CHRIST,

It is a joy to be able to write "concerning Him"; oh, that our lives may revolve around this glorious Centre, and that others may see the nearness and attraction and attachment which we experience with regard to "Himself."

"If any one is in Christ—a new Creation" (2 Cor. v. 17). This striking testimony sounds forth. Christ did not come to patch up Judaism, or to reform the natural man. His work is fundamental. The forerunner emphasized this. The axe was laid at the root, not at the branches of the tree. "Methods" of temperance and social reform only lop off branches. Something deeper is needed. We do not wonder that Satan has perverted baptism from immersion to sprinkling, since the appointed symbolism sets forth the ruin of the whole man, and the burial of the flesh (Rom. vi. 4). Note Gen. vi. 13 with 1 Pet. iii. 20, 21.

In accord with this, the Lord Jesus refused to "patch up" the old garment of man's attempted obedience to the old covenant (Luke v. 36 with Heb. viii. 13). It is worthy of notice that these words were uttered in connexion with the Pharisees, who enlarged the borders of their garments (Matt. xxiii. 5), and in connexion with a feast (Luke v. 29,

34), so that we may ponder Matt. xxii. 11, 12, and likewise the words immediately added *after* Matt. xxiii. 5: The Lord will not arrange a compromise. Man's "righteousness" is beyond repair (Isa. lxiv. 6).*

But beyond the need for righteousness which is upon the ungodly, there is a need for a work within. Man is likened to an old wine skin. The Eastern bottle is not of glass; it *cannot* be thoroughly cleaned. You may wash it out, but traces of ferment remain (cf. Jer. ii. 2). The house may be "empty, swept and garnished" (Matt. xii. 44), but the unclean spirit still has the key. With such a solemn warning does Christ destroy all hopes of human development and improvement. The believer who tries to deal with man in any man-made way is attempting the impossible!

Let the new wine of the gospel be put within the old wine skins and it will burst them. Why? The traces of ferment *change its character*. Let the doctrine of God be given to the unsaved soul. He ferments it. Compare the action of the woman of worldly Christendom in Matt. xiii. She leavens the fine meal,—and "leavened" and "fermented" may be expressed by one Hebrew word. God's doctrine is likened to fine flour and new wine. Observe that the Lord Himself answers the "scientific" argument of some. *He declares that wine CAN exist before fermentation.*† To return, the doctrine of Christ is unsuited to the natural man: he first perverts it and then it is poured out, and destruction follows. This parable contains, in order, the history of the present dispensation:—

First: A false taking of Christ's truth, and an application of it to the world (nominal Christianity).

Secondly: The denial thereof under Antichrist.

Thirdly: Destruction from the Lord's presence (cf. order in Matt. xii. 44-45).

Many of the parables are dispensational and have historical (i.e., prophetic) teaching.

* The word for "new" in Matthew and Mark is *not* the ordinary one. It denotes "uncarded," i.e., an "*unfinished*" work: the opposite of the "righteousness of God." But in Luke the ordinary rendering implies that a real piece of cloth from a new garment would make a rent. Is this so? Not necessarily in the garment patched, but in the one whence it was taken. A simpler translation is "No one patcheth a patch from a new garment on to an old: but if otherwise, both the new he will rend, and with the old there will not harmonize, the patch that is from the new." That is—two actions are before us, and a third in Matthew. (Part of the discourse is given in each gospel). In Luke the man would tear up the new, *finished* work and leave it spoiled, and yet have no advantage to his utter rags. If I have an altogether ragged garment and a new one, shall I blend them, or throw away the one, and wear the other? There is no question. Away with the fig-leaf apron; rejoice in the coats of skin!

† Another word in Isa. lxv. 8 bears a similar witness. Every denial of this is not only erroneous in its results as to belief concerning the Lord's Supper, but perilous in its attack on the perfect wording of Scripture. Advocates of ferment at the Lord's supper nearly always show a disregard for the Holy Spirit's wisdom in leaving out the word "wine," since its meaning is two-fold, and His use of "the fruit of the vine." They often persist in the word "wine."

Graciously the Lord has provided a new skin for His own precious teaching: the "honest and good heart" of "the new creation" will receive His word. "If a man love Me, he will keep My word." The term "preserved" in this parable contains the very same verb as John xiv. 23! It is not for us to "change" (Rom. i. 25, Isa. xxiv. 5, Prov. xxiv. 21). The words ring out, "I give thee charge in the sight of God . . . that thou keep this commandment without spot (1 Tim. vi. 13, 14). Nor will the Lord fail to "keep" His own (John xvii. 11, 12, 15, Jude 1). "Both are preserved"—the new wine, and the new wineskins. This precious instruction illustrates Matt. vii. 6, and shows how responsible the Lord's dear people are to be responsive to His voice. "A stranger they will not follow." It is indeed solemn if a believer alters any part of the Lord's will. The new life will not ferment the sound doctrine. Leaven and ferment are corruption, and if there is this perverting, the flesh has found its way to the truth. Hence Tit. ii. 7, "In doctrine showing uncorruptness," and again we remember 1 Tim. vi. 14, "That thou keep this commandment without spot" together with Jude 23 "Hating even the garment spotted by the flesh." We cannot trust even a part of truth to the flesh. In the power of the Holy Spirit we can use knowledge, even God's sound doctrine aright (Prov. xv. 2).

It is important, since the driving out from Eden was through a seemingly small act of disobedience,

(a) in the matter of food;

(b) as to a type,

that we should not be deterred from a loving witness against the error which has perverted the Lord's supper. Why should we hold back because of the cry of "Judaism." This is actually a scheme of evil, (unwittingly and sincerely embraced by many), to keep from prayerful pondering. The believer is warned away from the truth by a false fear. *Actually the Judaism is found in the action which has made the simple word of Christ, "This do" of none effect by the human traditions of leavened bread which He did not use, nor mention, nor command, which is entirely and altogether as much the result of tradition, as Israel's passover egg instead of the lamb, and sprinkling instead of immersion.* Earnestly and affectionately we plead with children of God against the Judaism of leavened bread and wine, so sadly illustrating the solemn parable of Luke v. 37 as well as Matt. xiii. 33. It is so remarkable that Christ should allude to both actions in distinct parables, showing the spiritual parallel, and that the symbol crystallizes sound doctrine. The alteration is not unmeaning, but is Satan's attempt to crystallize unsound doctrine, and thus secure its "leavening" influence among children of God. And the effect of this is more than we realize, for errors in action hinder clear perception of God's holy word and will.

It is, indeed, a privilege to see God's adequate provision in the gift of a new mind to be the receptacle of the new wine of His truth. "Both are preserved"; yea, with an eternal preservation; both are preserved in their first condition, and we have the encouraging thought that the believer exactly fits the truth, and the truth exactly fits the believer, for are not both from the Spirit of God?

Alas, the natural man receiveth not the things of the Spirit of God—he desires the old wine of man's religion and says "It is better," or "kindly" and "agreeable," as the word signifies. God's truth has nothing to pander to the flesh, but He Who has granted the precious doctrine of the Gospel grants also a desire that heaven may be peopled and every seat filled with those who say "Worthy is the Lamb That was slain," "He is altogether Lovely." Shall we not, too, by grace, be among such?

Yours in the Lord Jesus by His grace,

PERCY W. HEWARD.

"FROM INDIA EVEN UNTO ETHIOPIA." Est. i. 1.

EVERY sentence in Scripture is precious, and profitable. May we be encouraged thereby. These words come as a message of blessing to the writer, now that the Lord has deigned to lay Indians and Africans on the heart, and to open doors for reaching them in this great (yet neglected) city, with the one gospel of grace. We do need the prayer of God's praying people as to this labour of love.* Not all can take part before men, but taking part before Him is primary. The problems are real. Some are willing to converse; others are argumentative, and there seems no impression. Moreover, the indifference of man is evident, even in sallow-town. And those who think they are saved, and who know the words of Scripture and criticize others, are common. Street corner, restaurant, dormitory and meeting room talks are all precious.

SUGGESTIONS FOR PRAYER.

"The eyes of the Lord are upon the righteous, and His ears are open unto their cry." Ps. xxxiv. 15.

1. For the glory of God in the quiet perseverance of His people in the way of His commandments.
2. For gospel testimony to men of all nations, concerning Christ, and that His people may, without undue outlay of time, be able to humbly use any necessary languages.
3. For wisdom as to the sphere of service when doors stand open, and for grace to know when to stop, as well as when to commence.
4. For beloved children of God at Nieder Peterswaldau, exercised as to spreading His truth in the great lands of Central Europe, so often forgotten in prayer, and that their patient waiting for His opportunity, and His gathering of others, may be owned unto His glory.
5. For the salvation of children in the families of God's people, and that believing parents may realize the joy of consistency.

* Further particulars and a little record in THOUGHTS FROM THE WORD OF GOD, Vol. xix. No. 1, will be gladly sent.

THE CHILDREN'S COLUMNS.

WRITTEN.

IN Ex. xxiv. 12 we read that God said unto Moses, "Come up to Me into the mount, and I will give tables of stone and a law, and commandments *which I have written*," and in xxxi. 18 we are told *they were "written by the finger of God."* But how quickly God's law was broken by Israel. In Dan. v. 5 there is recorded a terrible writing which made Belshazzar and those that were with him frightened, yet they did not repent of their evil doings. Then in Jer. xvii. 1 we read "*The sin of Judah is written with a pen of iron and with the point of a diamond: it is graven upon the table of their heart.*" How terribly Judah had sinned against God.

In the days of Esther there was that found written concerning Mordecai, which, in God's overruling, changed the evil plotting of Haman; and all which he had planned for Mordecai came upon himself. God sees and knows and remembers everything, and at the right time He works wonderfully for His people.

We could continue about many other things which are written in the Bible, but I want now specially to consider the fact that the names of God's people are written in Heaven. The Lord Jesus spoke of this to some of His people whom He had sent forth, and who when they returned, were so glad that they had been enabled to do great things. His reply was "*Rather rejoice because your names are written in heaven*" (Luke x. 17-20). We have these words in Heb. xii. 23, also "*Written in heaven.*" How wonderful that God's people should have their *names* written there. Then we read in Phil. iv. 3 "*Whose names are in the book of Life.*" This must be a wonderful book, and the names are written in it by God. I wonder if your name is there. I am so thankful my name is written. Do you wonder how I know this? God has saved me by His grace through the shed blood of His beloved Son; and how I long for others to *know* that their names are written in the book of Life. We are told that God chose His people in Christ before the foundation of the world (Eph. i. 4), and Rev. xvii. 8 illustrates the same thought, that nothing of the world can change God's beautiful plan of mercy. It all seems so wonderful, and God's love is so great. Yet very few are troubled about their sins. Most are not concerned to know if their names are written in the book of life. Yet God has plainly said in His sure word what the solemn end and future will be for those whose names are *not written* in the book of life (Rev. xx. 12-15). These verses are dreadful. Can you imagine the eldest son being careless, on the night when God was sending the destroying angel throughout the land

of Egypt, as to the blood on the door-post? Yet how indifferent are many about the knowledge of Christ, and whether their names are written in the book of life. I want my dear young readers, as well as others, to remember that we are plainly told of some whose names are *not written* in the book of life. How terrible it will be for such to know, when under judgment, that they were careless about this. Oh that God may work by His Spirit, and cause many who read these messages to be troubled if they cannot say their names are written in the book of life.

There are numberless blessings promised to God's people who are faithful on earth by God's grace. In Rev. iii. 5 we read, The Lord Jesus speaks of some thus "*The same shall be clothed in white raiment, and I will not blot out his name out of the book of life.*" But in Deut. xxix. 20 God speaks of some on whom all the curses *written* will abide heavily and their names shall be blotted out from under heaven. Surely such words should bring many to be concerned. I do ask God that many may not be able to rest till they know that their names are written in God's book of life, written in heaven. I feel there are solemn verses in Scripture, yet they should be brought even before the younger ones, as well as those who are older. "*And whosoever was not found written in the book of life was cast into the Lake of Fire*" (Rev. xx. 15). Shall we read in this connexion John iii. 16, "*Whosoever believeth in Him should not perish but have everlasting life.*" Oh that many may be among the "*whosoever.*"

*Written in God's wondrous book, ere the world began,
Those whom God would freely save, in redemption's plan,
All their names are writ for aye, not to be erased,
God in lovingkindness thus hath His people placed.*

*Written in God's wondrous book, written there in love,
Oh what lives His own should live, quickened from above
Yes, much gratitude should fill every saved one's heart,
And the Holy Scriptures be their continual chart.*

*Written in God's wondrous book, all by sovereign grace,
God Himself redemption planned, nought can e'er efface
Those whose names are written there are for ever blest,
Though they once were far from God, and by sin oppressed.*

*Written in God's wondrous book, written there for aye—
Oh what joy should fill the heart of His own alway:
What obedience there should be, and much gratitude,
Naught of boasting has a place, pride should not intrude.*

*Written in God's wondrous book, written by our God,
Saved by Him, in wondrous grace, through the poured out
blood,
Oh what joy to know, if saved, that our names are written,—
'Twas for sinners dead, and lost, Christ Himself was smitten.*

*Written in God's wondrous book, in His book of life,
Saved from sin and hell's dark gloom, from eternal strife,
Oh what love is manifest in God's only Son,
Who for sinners came to die, Christ, the Spotless One.*

*Written in God's wondrous book, written there by Him,
Who in lovingkindness died, sinners to redeem!
Written, or not written there, which is true of you?
Do not doubt God's gracious plan: all His words are true*

A FEW WORDS WITH YOUNG BELIEVERS AND OLDER ONES TOO.

"THEY HATED ME WITHOUT A CAUSE."

John xv. 25, Ps. lxi. 4.

THE Lord Jesus was despised and rejected of men, and the disciple is *not* above his Lord. If you are brought to Him, and own His Name, your earthly path will not be a bed of comfort. God does not wish you to settle down in a world which crucified His beloved Son. Thank Him for *trials* which remind you of Christ, and lead you to Him. Man's iniquity is very manifest in the words before us. The Holy One was the Hated One. Hatred was man's "grace," as the Hebrew word implies; man's "gift" as the Greek expression means. Contrast God's gift: God so loved that He gave His only Begotten Son. Truly the words of Ps. xxxv. 12 were illustrated "They rewarded Me evil for good," and Ps. cix. 3, 4, "They compassed Me about also with words of hatred; and fought against Me without a cause. For My love they are My adversaries." How great was the mercy of God towards such sinners. Man's "gift" is black indeed; but it makes a foil to display the lustre of God's gift, and each believing heart can say "Thanks be unto God for His unspeakable Gift" (2 Cor. ix. 15).

Other thoughts may help our prayerful wishes to please Him. Christ was hated *without a cause*. Sometimes we suffer because of our eccentricity, because of our selfishness. It is so important to have Daniel's spiritual faithfulness so that men could find "none occasion nor fault" except "against him concerning the law of his God" (Dan. vi. 4, 5). If men can say something evil against us *truthfully*, we do not enjoy the blessing of Matt. v. 11. "Without a cause":—these words should ring in our ears, and we should prayerfully seek to commend ourselves to every man's conscience in the sight of God, to walk in wisdom toward them that are without, and to adorn the doctrine of God in all things. Whether men accept our testimony, or not, they should at least be compelled to see our good works. Oh that we may not dishonour the name of the Lord.

"Without a cause." In this expression we see the bias of the human heart. Though there is no "reason," there will be opposition. Hence we must be willing to be reproached, willing to be misrepresented and scorned, willing to bear all for the sake of Christ. Nor must we stand up for our rights or our reputation. Can we not safely entrust all to the Lord?

What a mercy to turn from this aspect, and to rejoice in Him Who loved us without a cause. He set His love upon us because He would. There was no reason outside Himself (Deut. xxxiii. 19). Infinite mercy has been bestowed on the utterly worthless. Thus the grace of God shines out in contrast. The Glorious One was hated,

and the useless ones are loved! The men who ought to have loved showed malice, and the One Who might well have condemned has manifested lovingkindness beyond parallel, beyond comprehension, beyond measure. As the Holy Spirit brings to the hearts of those who have tasted that the Lord is gracious, the fulness of this love, through the precious blood of the Lord Jesus Christ, what manner of persons ought such to be, in all holy conversation and godliness. Oh that this may be so!

TALKS ABOUT PRESENT-DAY NEEDS.—3.

THE APPREHENDING OF THAT FOR WHICH WE HAVE BEEN APPREHENDED OF GOD (Phil. iii. 13).

HOW slow we are, dear fellow believers, to grasp the purpose for which we were apprehended. Oh for a clearer view of all God's purpose in laying hold of those whom He, with wondrous mercy, chose, in His beloved Son, before the foundation of the world (Eph. i. 1-4). We can never fathom the depth of God's mercy, and His love, in rescuing us from eternal gloom, and when we meditate on such condescending love, surely we feel concerned that we fall short of making manifest in our daily life the object for which we were taken hold of by Him, and brought into such a wonderful relationship with Himself through His beloved Son. Christ so willingly suffered, the Just for the unjust, that He might bring us to God. Such love is, indeed, marvellous, and should call forth much gratitude of heart and life.

When we look into the Scriptures, we see the high standard to which God has called His redeemed, but when we look at ourselves, and at the Lord's dear people, we see how we have, as it were, lowered the high position to which we have been exalted. This should bring us to our knees, and we should confess our failures and seek to rise above the things of earth, in the enabling of the Holy Spirit, to our raised up position in Christ, Eph. ii. 4-8. Let us seek to live above the sun, on resurrection ground, in Christ, our Risen Head.

What a change there would be if we had the zeal of God's servant Paul. We read in Phil. iii. somewhat of his heart-longings to be more and more conformed to the image of God's beloved Son. He counted nothing too costly to give up, if only he might apprehend that for which God had apprehended him. There was in him a heart burning with love, and an intense desire to realize and fulfil the purpose for which God had saved him. We often lose sight of God's purpose and think first of our enjoyment of the spiritual blessings which we have in Christ. We should seek to enjoy God's presence, but ought we to fail to have ever before us the *object* for which we have been brought to know the Lord, through the shed

blood! This should ever be in front of us, and thus we shall seek to follow on to know the Lord (Hosea vi. 3). 'Tis indeed a privilege to know the Lord Jesus as the Saviour of sinners. But when God's servant said "That I may know Him" he meant far more than the assurance of salvation. We read in Heb. v. of those who did not press forward. Such were *dull of hearing*, they could not hear the deep things of God's precious truth. Such were said to be babes, and as such they were unskilful in the word of righteousness (Heb. v. 11-14). This condition is serious. Believers should grow in grace, and be useful in God's service.

Oh that we may seek to be more like God's servant Paul who counted all things as "refuse" that he might go on to know the Lord, and be found in Him! He *knew* he had not apprehended that for which Christ had in wondrous mercy laid hold of him. He said "I count not myself to have apprehended," or reached the goal, but he added, with intense zeal, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 13-14). If we are not pressing on, there is something wrong with us spiritually. The believers to whom Heb. vi. was written were exhorted to leave the principles of the doctrine of Christ, and build up on these a building for God. How can the redeemed people of God be unmindful of God's gracious grace and truth? Leaving is not forgetting, but there must be going on unto perfection (Heb. vi. 1). It may be that some think such a high standard is not possible! It is impossible *without God*. But if God has called us to this position, nothing is too hard for Him. We have failed so often because we have excused our failures, when we should have been ashamed of them and bowed before God. There is not the shame there should be. We had better be ashamed and humbled now, than shamed away from our Lord in that day (1 John ii. 28). Ezra, and those in his day were ashamed of their sins (Ezra ix. 6). We are not like such in these "perilous times" yet surely we have cause to be ashamed. If only we were earnest like God's servant Paul we should shed many tears, and blush to lift up our face to God. We have lost sight of the high calling. We have not dealt with our sins firmly. We have not emphasized the one object of seeking to fulfil the purpose for which God has saved us. Oh that we may see how we have failed, for failure there must be, when the children are growing up so careless, even those in the homes of God's people. This should cause us deep humility of heart, and an earnest longing, in God's mercy to press forward, in the power of the Holy Spirit, forgetting the things of earth, that we may, unhindered, apprehend that for which we have been apprehended.

UNCHANGABLE.

We can well imagine someone saying it would be a delight to find those who were always the same, and not variable. But, alas, all that is of this world has *this* failure stamped upon it—"*changeable*." But, dear reader, there is One, and only One, Who said "I am the Lord, *I change not*" (Mal. iii. 6). What a joy to know that God *never changes*,—at least it is a joy to those whose sins are forgiven, and who have been made near to God, in the precious blood of the One of Whom it is written, "*Jesus Christ the Same yesterday, and to-day, and for ever*" (Heb. xiii. 8). The Lord Jesus, though he came down to be a Man, to live and die for sinners, *was God*! Further, all God's works abide: those in grace are unchangeable, and even those in nature *have* partial types of this. We think of the shining of the sun by day, and the moon and stars by night, the seasons, and how there is order in all. "The Word of the Lord came unto Jeremiah, saying, If ye can break My covenant of the day, and My covenant of the night . . . then may also My covenant be broken with David" (Jer. xxxiii. 19-21, cf. Gen. viii. 22).

God's ordinances of heaven cannot be broken—neither can God's words, which are for ever settled in heaven (Ps. cxix. 89) be set aside. God is not a Man that He should lie, neither the Son of Man that He should repent (change His mind) hath He said and shall He not do it, or hath He spoken and shall He not make it good? Num. xxiii. 19.

Ah, God is terribly great; and He will do *all* that is written. The blessings are sure for those who are saved, and those who despise Him will find His judgments are real. Oh that many may know His grace. Listen to the words "I am the Lord, *I change not*, therefore ye sons of Jacob are not consumed." God's covenant with Abraham could not be broken, and we read in James i. 17 "Every good gift and every perfect gift is from above, and cometh down from the Father of Lights with *Whom is no variableness*."

How precious are such words to those who have been brought to trust in the finished work of the Lord Jesus. But how solemn to those who are far from God, being dead in sins. When God brought desolation to Zion because Israel had so sinned against Him, God's servant said, "Thou, O Lord, *remainest for ever*" (Lam. v. 18, 19). When one wrote of heaven and earth passing away, he said with reference to God, that though His works should perish at His bidding, "*But Thou art the Same, and Thy years shall have no end*" (Ps. cii. 26, 27, see also Heb. i. 11, 12).

God's judgments are unchanging, for *He* has declared this. "*He faileth not*" we read with reference to His work of punishing those who hate and despise Him, and His works, and the precious

work of Christ and His shed blood. Oh that God may speak to some even through the changing things of earth, and cause such to be concerned as to their sins, and the need of His everlasting salvation.

For if any die unsaved, it will be a fearful thing to fall into the hands of the Living God, and to find too late that He is the same God of truth with reference to judgments in the past, and in the present time, and in the eternal future (Hob. ix. 27).

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—March, 1920.

Day	Psalms	Matthew	Learning	Explain
1	xxviii. 25-50	xv. 1-9	Ps. xx. 1	Ps. xxii.
2	xix.	xv. 10-20	" 2	
3	xx.	xv. 21-31	" 3, 4	
4	xxi.	xv. 32-39	" 5	
5	xxii.	xvi. 1-12	" 6	
6	xxiii.	xvi. 13-23	" 7	
7	xxiv.	xvi. 24-xvii. 4	" 8, 9	Ps. xxiii.
8	xxv.	xvii. 5-21	Matt. xvii. 22	
9	xxvi.	xvii. 22- xviii. 6	" 23	
10	xxvii.	xviii. 7-20	" 24	
11	xxviii.	xviii. 21-35	" 25	
12	xxix.	xix. 1-12	" 26	
13	xxx.	xix. 13-26	" 27	
14	xxxi.	xix. 27-xx. 8	Matt. xix. 16	Ps. xxiv.
15	xxxii.	xx. 9-19	" 17	
16	xxxiii.	xx. 20-29	" 18	
17	xxxiv.	xx. 30-xxi. 3	" 19	
18	xxxv.	xxi. 4-16	" 20	
19	xxxvi.	xxi. 17-32	" 21	
20	xxxvii. 1-20	xxi. 33-46	" 22	
21	xxxvii. 21-40	xxii. 1-14	Ps. xxxvi. 1	Matt. xxiii. 8
22	xxxviii.	xxii. 15-33	" 2	
23	xxxix.	xxii. 34-46	" 3	
24	xl.	xxiii. 1-12	" 4	
25	xli.	xxiii. 13-23	" 5	
26	xlii.	xxiii. 24-33	" 6	
27	xliii.	xxiii. 34- xxiv. 3	" 7	
28	xliv.	xxiv. 4-21	" 8	
29	xlv.	xxiv. 22-31	" 9	
30	xlvi.	xxiv. 32-44	" 10	
31	xlvii.	xxiv. 45- xxv. 5	" 11 12	

NOTES ON SOME MEMORIZED VERSES.

Psalm xx.

This brief portion leads on to xxi. "The day of trouble" is real, but Ps. xci. 15 is not a dead letter. "That day" is near. The Lord's hearing (and answering) and His lifting up—as this word means—are very real. "Thine help," lit. "Thy help," i.e., which is graciously appointed and labelled, as it were, *for thee*. "From the Sanctuary" in Ezek. xlvii. the waters come out from the throne;

every blessing to a believer is from the throne. Rev. viii. 5 suggests a solemn, *deeply* solemn contrast. "Remember all"; God is not unrighteous to forget (Hob. vi. 10). Note the sad words: "They consider not in their hearts that I remember all their wickedness" (Hos. vii. 2). "Accept," the whole of the margin of this psalm is helpful: there can be no acceptance apart from the fire of wrath on the Spotless Substitute. In Him and by Him alone are we gloriously accepted. On the basis of welcome in the Beloved, believers can pray. "Grant thee according to *thine own heart*"; the reference of the next psalm to the King helps to enforce 2 Chron. i. 11. "Because this was in *thine heart*": note 2 Sam. vii. 27 (after vii. 3.) The joy of verse 5 aptly follows answered prayer. Observe the further "all," and the reality of continued prayer. So Ps. cxvi. 13. 6.—"Now," emphatic: how slow we are to learn this; how important it is to have a present, "continuous enjoyment" of what the Lord is. "The strengths of salvation" a precious thought, see xxviii. 8 the thought of weakness or indefiniteness cannot be linked with salvation (Rom. i. 16). Some remember chariots, but we will remember the Lord's name, and make mention of this, and confide in it; these thoughts are linked. He remembers (3), do we? Note Ps. cv. 5 leading to 8. 8.—They; we: emphatic. "The King"; note Ps. 24: the Lord Jesus seems wondrously before us in Psalms xx-xxiv. His hearing is precious, but there must be our calling.

Matt. xvii. 22-27.

The Lord repeats the opposed message of xvi. 21, 22, and the misunderstood words of xvii. 9. He did not please men, but ever pleased the Father. Unpalatable truth is needed: ah, it becomes palatable when we walk with God (Psalm cxix. 103). At Capernaum, those who collected the didrachma of the temple, sought Simon. He "naturally" wished to avoid the suspicion that His Master did not attend to the temple, and answered *without asking* (Jos. ix. 14). The Lord was very tender, but overruled to instruct him *and us*. He showed that the temple was *His Father's House*, and then (as the temple was *not yet set aside*) indicated His loving willingness to pay—1 Cor. x. 32—but Peter had the strain of fetching the coin (a reminder of his hurried action). The "stater" (margin) was the "standard" coin, a shekel, telling of *redemption* silver, and thus Christ showed that while He did not need redemption. He would pay for Jews and Gentiles (*two* half shekels, Ex. xxxviii. 26), and thus make them "free." The "hook" and the bringing up the silver from *beneath the water*, emphasize salvation through wrath borne by another, even the precious Lord Jesus Christ.

Matt. xix. 16-22.

A request of concern, yet with self-confidence. Observe how the undervaluing of Christ and the

Thoughts from the Word of God

overvaluing of self appear *together*. So was it with Nicodemus; and Christ answered in exactly the same way, showing His own Deity (John. iii. 13), and the sinner's need for a new birth and a new power (John iii. 7). The young man thought he could raise himself to the goodness of the Lord Jesus, but salvation is the Lord's condescension to the sinner, and His raising up. Apart from atonement the gulf would be unpassable. If any feel they can make themselves good, these verses are an axe at the root. God demands *complete* obedience. 'Tis not "Keep some commandment." The young man asks "Of which *kind*?"—verse 18. The Lord tests by the "easier" and by that which can be *seen*—note 1 John iv. 20, *cf.* the principle of Mark ii. 10. The reply of Matt. xix. 20 is discouraging; the salvation of the Lord is for those who feel they lack everything, and have nothing but lack (Rom. iii. 23). The claim that neighbours have been loved *as oneself* is weighed. Love to oneself is natural, instinctive, continuous: if a stone is cast, the eyelid closes; if a blow is aimed the hand at once darts forward, and so forth. How we have failed! What a mercy to have an unfailing Saviour. The young man wanted to be obedient; he was genuinely grieved; *he went away*. How important to heed Christ's word, *whatever it is*. To this man, it meant the abandonment of a selfish love quite undetected. The bare selling would have been as sounding brass: note the *added* words, "*Come, follow Me.*" Oh, that we ever combine the *following of Christ*, with our kindness to the needy, else in our philanthropy we shall be spotted by the world (Jas. i. 27).

Ps. xxxvi.

The first verse is difficult, but it emphasizes the *defiance* of sin. We might read the words, "Transgression spake to the wicked one, in the midst of my heart there is not a dread of God, before His (God's) eyes," *i.e.*, "I will face Him in presumptuous composure." But the rhythm may suggest "Transgression spake to a wicked one in my heart; there is not a dread of God before his (the wicked one's) eyes," *i.e.*, sin is being used in my heart to hinder my praise. Probably the other punctuation is correct: the word "saith" is that which is employed for God's oracle; thus we have *exactly* the idiom of Ps. cx. 1, and the solemn contrast instead of the Lord speaking to my Lord. *Here* is the oracle of the evil one: here is the conversation which is against God, 2.—Man boasts, and flatters himself in *his own* eyes (Prov. xxx. 12), imagining all will be successful before God's eyes. "To be hateful," not *hated*, alas: the thought is his iniquity shall be *found*, and God will sum it up as "hatred" (oix. 3). 3.—Man's words are yet again before us; since Adam sinned there is the leaving off of good, and

the word may refer to the giving up of the morning-cloud good, of which Hos. vi. speaks. It is a mercy to change the theme: where sin abounded, grace overflowed. God's mercy and thoughts are higher than man's (Isa. lv. 6-9). Why do we read of His faithfulness *unto* the clouds? Is there not the unveiling of Christ's meritorious work wrought on earth (John xvii. 4). 6.—Margin these mountains will not fall. 7.—Amid all God's greatness and wrath, we behold His loving kindness and His people can draw near, under the very shadow of His wings. Such an expression not only suggests Ps. xci. 1-4, but reminds of the holiest of all—"made nigh in the blood of Christ." Observe the right condition ("trust"), as well as position. Then we have beyond *safety* a complete *satisfaction* (8): Ezek. xlvii. 1, 12, Rev. xxii. 1, 9, Life, Light, John i. 4. "In Thy light we shall *see* light," contrast Lev. xvi. 13. "Draw out at length"—the wandering believer is mercifully drawn back (Jer. li. 50, with 2 Chron. vi. 37), and the everlasting continuance of grace is also set forth. 11.—Temptations are near: deliver us, from the evil." 12.—"There": contrast the precious drawing nigh of God's saints: but how solemn are the words, "*There* shall be weeping and gnashing of teeth."

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we **LOOK NOT** at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, **BUT THE THINGS WHICH ARE NOT SEEN** are eternal" (2 Cor. iv. 17-18).

*Looking not on things of earth, but on things above,
In the light of that great day as our Lord we love:
Looking not on things now seen, things of this poor earth,
But beholding more and more heaven's eternal worth.*
*Looking not on trials here, but their real reward,
When we shall in that glad day be with Christ our Lord:
Looking not on pleasures here, but toward things on high,
Knowing that Christ's coming now draweth very nigh.*
*Looking not around, but up to our gracious God,
Knowing that we are made nigh in the precious blood:
Looking on the things not seen, looking up for Him,
Christ our Saviour and our Lord, faith should n'er be dim.*
*Thus our light affliction here will, in grace, refine,
Just remove the dross and tin, make the gold to shine:
While we look not on this world, but on things unseen,
Look on God's almighty power, on His promise lean.*
*Thus our light afflictions work an eternal weight,
Yea, a weight of glory bright, as for Christ we wait:
Causing now our hearts to burn, 'mid our trials here,
With a deep and ardent love, knowing He is near.*
*Looking not on earthly fame, and its empty gain,
But on things that please the Lord, which are not in vain:
Thus we more and more shall see, how God works in grace
For His own, with wondrous love, in the holy place.*
*Looking not on things of earth—things that cause to fret,
But on things where Christ is now, with affection set:
That we may not murmur hence, but rejoice always,
Live to please our glorious Lord, through our pilgrim-days.*

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, testifying the gospel of the grace of God, and that those who are bought with the precious blood of the Lord Jesus Christ and quickened by the Holy Spirit, should show that they are not their own, and simply walk in the line of His Will, with glad earnestness, seeking the fellowship of like-minded believers, and looking for His coming again.

EDITED BY
PERCY W. HEWARD.

"He is thy Praise." Douc.
x. 21.

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

"But of Him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption: that, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. i. 30, 31.

"To the praise of the glory

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of His grace, wherein He hath made us accepted in the Beloved." Eph. i. 6.

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him Who hath called you out of darkness into His marvellous light." 1 Peter ii. 9.

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

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

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

A WORD OF INTRODUCTION.

REDEEMED, in God's own precious plan of salvation, His people have a wondrous blessing and limited responsibilities. They are not of the world even as Christ was (and is) not of the world (John xvii. 16). They have been chosen out from it (John xv. 19, 1 John iv. 5) and their new relationship is to be shown in every part of daily life. The natural tendency to regard "Christianity" as if one of other religions is a grave mistake. The work of God's grace has brought His people into a totally distinct sphere, and a line is drawn between them, and all who do not know the Lord Jesus as their Saviour, and between their own past life and the present. Any attempt to bridge over this gulf, and to blot out the demarcation is a daring attack on atonement. Atonement is not only a belief of the mind, but a work with a mighty effect. Salvation is a separating power, and those who are "in Christ Jesus" are a new creation (2 Cor. v. 17).

"For My Name's Sake"—John xv. 21.

To bear His Name—how great the honour shown
In sovereign love to those no more their own:
To bear His Name—and in a ruined world,
To hold His truth, and keep His will unfurled.

Believing into Him, we are the Lord's—
How great is grace, far more than earth's reward!
All that earth offers cannot e'en compare
With present blessings which believers share.

And then how bright the heavenly prospect stands,
Well may we praise with glad uplifted hands!
The things of earth are small, the glory great,
Our Lord's delight is ours, and sin we hate!

Then let us for His Name bear suffering here
His coming is so sure, so very near.
If He was scorned, can we earth's honour claim?
Nay, let us suffer gladly for His Name.

Reproach of Christ—this treasure is so real,
And we abounding love to Him would feel,
And, in His Name, His Name declare and own,
Until in glory more His Name is known.

WORDS OF ENCOURAGEMENT.

"A Huge Host." God delights to be trusted. When we realize His glorious might we must also realize that there is no difference with Him between a small thing and a large. Asa grasped this when he walked with God. "Lord, it is nothing with Thee to help, whether with many, or with them that have no power" (2 Chron. xiv. 11). The great mountain becomes a plain before a Zerubabel who does not rely on self but on God, and who knows the continual supply of the oil for devotion and worship (Zech. iv. 1-7). The "very great" stone may be rolled away even when we believe not (Mark xvi. 3, 4), for our Father does more than we ask or think, but there are blessings specially to those that have faith (1 Tim. iv. 10). If unbelief makes trials, faith leads to their removal. Matt. xvii. 20 plainly echoes Zechariah iv. "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and *nothing shall be impossible unto you.*" Faith does not choose what self wants, it depends on God's word and will. But in the line of His will it is mighty beyond measure, because God is almighty. Troubles and problems are real. But though they are "a huge host," God is not defeated, not disappointed, not deterred, not doubtful as to what should be done. Children of God, your Heavenly Father is worthy of faith; trust Him with your little things; trust Him with your large things; trust Him with everything.

SUGGESTIONS FOR PRAYER.

"After this manner therefore pray ye; Our Father, which art in heaven, Hallowed be Thy Name."

1. For the glory of God in the enjoyment of His word.
2. For the guidance of the Lord as to the preparation of tracts, in various languages, unto His honour.
3. For a definite concern with regard to consistency in little things, and godly proportion, that believers may not be one-sided.
4. For blessing on saved ones in a measure of special strain through a measure of isolation for (not from) the Lord.
5. For those who own His name at Peterswaldau.
6. For the salvation of seamen laid on our heart: Indian and Chinese often before us definitely.

"Rejoice in the Lord ye righteous; and give thanks at the remembrance of His holiness." Ps. xcvii. 12.

"If the Lord will" special Bible Meetings during the "holidays"—Friday 2nd and Monday 5th, 3 and 6.30, also Saturday 7.—61 Upton Lane, Forest Gate (easily reached from all parts).

Suggested Subjects include—"The Offence of the Cross"; God's Teaching in little things—"The hairs of your head"; God's Lessons from the Wind; "Even so, come Lord Jesus."

Notices of these gatherings gladly sent. The prayer of God's praying people in these solemn times is deeply important.

**"MY WAYS WHICH BE IN CHRIST,
AS I TEACH EVERYWHERE IN
EVERY CHURCH."** 1 Cor. iv. 17.

DEAR BRETHREN IN CHRIST,

How gratefully our hearts can rejoice, resting upon God's salvation. It is a wondrous thing to be "accepted in the Beloved," "made to sit together in heavenly places in Christ Jesus," "delivered from the wrath to come," and "blessed with all spiritual blessings, in heavenly places, in Christ Jesus." The height of God's thoughts is glorious (Isa. iv. 8, 9), and the height of His people's privileges can be realized, in measure, as we ponder the excellencies of Christ, since their exaltation is in Him, and the exceeding great and precious promises, which they have received, are all yea, and amen, in Him (2 Cor. i. 20).

But the spiritual bringing together of privilege and responsibility is one of the greatest needs. Christian proportion is a great blessing: onesidedness does not please God: the altar was foursquare. Oh what mercy has been bestowed on the unworthy! What obedience should now be manifest in their lives! We do not serve to secure salvation, but in thankfulness of heart to Him Who has secured it. The lives of God's dear people should be "epistles" of Christ, revealing so much of what *He is*. As we behold His glory, by faith, and as we are changed into the same image (2 Cor. iii. 18), we shall be able to represent Him more faithfully amid a sinful world. Our path will not be easy. Children of God must not expect, nor desire, the world's friendship, but they should so manifest communion with their Lord that others may see He is a Reality to them, and that the family likeness of saints may be evident. Many are afraid lest they should be "too peculiar," and afraid lest there should be too much similarity among believers. The contrary fear ought rather to be felt:—lest those who own Christ should *lack* similarity, and continue the disunity which is so proud, and a selfish manifestation of the flesh.

There were many who, in various ways, attacked God's servant Paul, but perils in the world were quite secondary to those which were linked with false brethren, and others carried away and bewitched by them. Attempts were made to prove inconsistency on the part of the apostle:—some said he used "lightness" in changing his intention to visit certain assemblies. They forgot that he had carefully pondered God's will, and throughout said "If God permit." Some dared to maintain that he taught circumcision in some places, though repudiating it elsewhere. With reference to these cruel and untrue charges he spoke earnestly, and definitely, and humbly, for the Lord's honour. Many were interfering with the Corinthians (1 Cor. iv. 15) and teaching them contrarily. He

was jealous over such with *godly jealousy* (2 Cor. xi. 2). He longed that the sheep might simply hear the Shepherd's voice, and thus he wrote "with many tears" (2 Cor. ii. 4)—tears of love—the epistle which we often read so carelessly. Oh to feel more the intensity of the love of Christ (2 Cor. v. 14). In accord with this love Paul sent Timothy to Corinth to make known his ways that were in Christ (1 Cor. iv. 17), and how he taught. Happy the man whose *ways* correspond with his *teaching*, when Christ is their Centre and Glory. "Ways" would imply more than actions. God made known *His ways* to Moses, and His acts to the children of Israel (Ps. ciii. 7). "Ways" would suggest characteristics, and bring before us the whole attitude. How important to know "ways" that are "in Christ." It is not enough to be acquainted with a few commanded actions, and to do them in a somewhat mechanical routine. We need a holy grasp of Divine principles, that we may *live* accordingly, in the power of the Holy Spirit. Is not this possible?

Moreover, the ways that are in Christ apply to believers generally, and there can be no spiritual contradiction therein. One brother may be called to one part of service, and another to another (alas, how often self-will misunderstands the Lord's guidance), but there must be a harmony between those who are in Christ Jesus. One brother is not called to a form of doctrine differing from that to which others are called: nor are saved ones called to meet differently and contrastedly. Gatherings of believers should be on the simple lines of His holy will. He only has a right to command, and it is a mercy to own His authority with joy, and to see the "pattern" which has been shown us, that individually, and as united children of God, we may set forth something of the oneness for which Christ so lovingly prayed.

There are some who imagine that assembly appointments are left to local circumstances, or personal decision. This is a grave mistake. "In every church" God's servant declared the same arrangements, and we would not introduce that which the Lord commanded us not (Lev. x. 1). It is a serious thing to make light of His instruction, and to disfigure the temple of God by the hay and stubble of human plans. Our true exaltation is our humility: our real deliverance from slavery is our emancipation from self-will. Again and again should we ponder the ways in Christ which Scripture makes known, and dread man's development or substitution.

"In every church" Paul sought the same conformity to the will of God. He desired the believers in Corinth, and in less educated Galatia, to have the same standard. An assembly was to be a pillar and ground of the Truth, as 1 Tim. iii. 15 makes clear, wherever found; and the standard of elders, if God granted these, could not be

lowered from God's "must's" in that chapter because some were "less competent." It was, and is, well to wait for God's preparation, not to "assume" and rush forward with a human imitation. Ways *in Christ*, and such only, could, and can, be acceptable to the Father. Inconsistency could not be excused nor regarded as well pleasing, nor can it be overlooked to-day. The glory of the Lord was, and is, too solemn a trust to allow of human lowering, and adaptability to human wishes and changeableness. The Holy Spirit is the Same everywhere.

These thoughts are both refreshing and solemnizing. If, in God's mercy we desire to be acceptable to Him in our daily life and walk, we cannot plead for the various organisations and arrangements of this dark day, but would seek to go back, simply and earnestly to the revealed will of God. But we do not go back for His strengthening grace. He is the Same to-day, and though He has a sovereign right to withhold whatever He pleases when there is so much disunity, if we own the "weakness" He will grant much enjoyment of His help, and, in loving power, use us to His own glory. It is a mercy to realize that our Heavenly Father has promised to be a Little Sanctuary to His people, and has condescended to bless remnants in remnant times.

Yours in the Lord Jesus, all by grace,

PERCY W. HEWARD.

"According as He hath *chosen* us in Him . . . that we should be holy" (Eph. i. 4).

"That we should show forth the praises of Him Who hath *called* us out of darkness into His marvellous light." (1 Pet. ii. 9).

"By grace ye are *saved*" (Eph. ii. 5).

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

Chosen, called and saved by grace, through the blood outpoured,
That we should live unto Him, Christ our Risen Lord,
Walk in fellowship with God, in the Holy Place,
Where we shall more fully know, and His purpose trace.
Chosen, called and saved for aye, though far off and lost,
God so loved, and Christ hath paid sin's tremendous cost;
Now in Him we have access unto God on high,
Since by precious blood outpoured, we have been made nigh.
Chosen, called and blest for aye, glorious life is this,
And we have a foretaste too of eternal bliss;
As we walk the narrow way, by God's grace Divine,
We behold His wondrous love, and His great design.
Chosen, called and kept by God—kept in perfect peace,
As our mind on Him is stayed blessings still increase;
Trials come, but God gives grace—marvellous is such love!
May we daily seek His grace, look on things above.
Chosen, called, by blood made near—near to God in Christ,
Who came down to seek and save, and Whose blood sufficed;
Oh what love to loveless ones God the Lord hath shown,
Making sinners, dead and lost, *all His very own*!
Chosen, called, redeemed by blood, by God set apart
That we should be godly ones, being pure in heart;
Living for Him in this world, mid its noise and din,
Kept by His Almighty power, with His joy within.
Chosen, called and set apart, just to be for Him,
Christ our Saviour and our Lord, and His Words esteem,
Day by day to "grow in grace," and all evil hate
As we seek to please our God, and for Christ to wait!

THE CHILDREN'S COLUMNS.

"NO WANT"—"IN WANT."

I WONDER how many have been taught from their earliest days the first verse of Psalm xxiii. It is indeed beautiful, and its simplicity has doubtless attracted many. But though it can be repeated, and the words can be "liked," yet few can really truthfully say them from the heart. For the Lord is not the Shepherd of every one, but only of His sheep. For He plainly said "I am the Good Shepherd, the Good Shepherd giveth His life for the sheep" (John x. 11). In these chapters there is so much both about the Shepherd, and the sheep. We all know that sheep cannot look after themselves. They need watching and keeping.

The Lord Jesus, Who died for the sheep cares for every one of His sheep. So those who are His can say, "The Lord is my Shepherd, *I shall not want.*" Then the Psalm goes on to say what He does for those whom He calls His sheep. I know it is often learnt, for it is one of the first portions of God's truth taught to the children, and many who have learnt almost in babyhood still remember its words when very old. But I long that many may say it truthfully, and really know what God means. How wonderful to be able to say "The Lord is my Shepherd," and then to add "I shall not want." In another Psalm we read "There is *no want* to them that fear Him" (xxiv 9, see verse 10). In this connection we are told that "even the young lions do lack and suffer hunger," then the words stand out—"But they that seek the Lord shall not want any good thing." For God satisfies the longing soul, and He fills the hungry soul with goodness (Ps. cvii. 9). How I wish that many of my dear young readers, as well as those who are older, were "satisfied," because of sins forgiven, covered by the precious blood, and remembered no more at all (Ps. xxxii. 1). The rightly *happy* ones are those who are saved. These are thankful and have *no want*, because God says in Rom viii. 32 that He will (with the Lord Jesus) freely give His redeemed people *all things*. Now what more can any redeemed one need?

When I think of all that saved ones have in Christ, it seems so wonderful that there should be any desire for the things of earth which are so quickly passing away. For eternal things are real, even as faith is said to be "the substance of things hoped for" (Heb xi. 1). Turning again to Psalm xiii. we see how its beginning, (*The Lord is my Shepherd, I shall not want*), leads up to the last verse, which says that goodness and mercy will follow God's people all the days of their life. But how few, when we remember the many there are in the world, can really say *anything* of this Psalm and mean it. God alone can work and bring poor sinners, whether young or old, into this blessed

relationship with His beloved Son, through His death on the cross.

If we are among those who have *no want*, in God's mercy, we should indeed be grateful. But I fear there are multitudes in all parts of the world, who are "*in want*" and many do not know their sad condition, for Satan has blinded them so that they neither see nor feel their want. But those whom God has saved know they were *in want* and that there is nothing in this world which can really satisfy. For if one pleasure comes, it is soon over, and another is sought.

I often think of the younger son of whom we read in Luke xv. In the far country when he had spent all, and there was a famine in the land, he began to be *in want* (the opposite of Ps. xxiii. 1) and he sought to earn money, but he only became worse, then he began to think about the meeting of his need. You know the story: how he returned and received such a welcome. It is the same with a poor lost sinner:—all are *in want*, in want of God's mercy. But when God begins to work then do they see their need, and cry to God. And all who trust in the finished work of Christ, and come to God trusting in Him are welcomed by God and forgiven, and to such God's gift of life eternal is given, and all blessings in Christ. Oh how terrible to be *in want*. It must be dreadful to be *in want* of food, but to be *in want* of blessings eternal and to continue without them must mean a sending away from God for ever. I wonder if *you* are among those who can *truthfully* say "The Lord is my Shepherd I shall not want." Or are you still in want and without God in the world?

No want have they who fear and trust
In Jesus Christ, righteous and just,
Who came from heaven to live and die,
That sinners lost might be made nigh.

In want are they who do not fear,
Nor trust in God, nor truth revere,
But scorn the blood and Christ deny,
And heed not judgment drawing nigh.

No want have they who look above
While praising God for His great love,
Whose minds alone on Him are stayed,
Since all their sins on Christ were laid.

In want are they who still are dead,
Dead in their sins, by Satan led,
Far off, and without hope and God,
In darkness, and destruction's road.

No want have they who are in Christ,
All things are theirs, His death sufficed,
God will their every need supply,
As they look up to Him on high.

In want are they who do not know
Salvation now, from endless woe,
In want, with sins not cleansed away,
Lost even now, and lost for aye!

No want while here, and endless bliss,
Is this your joy, which thousands miss,
Or are you still in want and strife,
Without God's gift, *Eternal Life*?

Young people are asked to send an answer to the following question
—How can we know if Ps. xxiii. 1 applies to us?

A WORD WITH YOUNG BELIEVERS AND OLDER ONES TOO.

GIVING UNTO THE LORD.

It is a glorious fact that when we were without strength Christ died for the ungodly (Rom. v. 6). Far from being able to give *anything*, or even to give, as many unwisely say, our hearts to God, we were altogether in need of *His* gift. But now that we have received all things in Christ—now that we are *His* and *in Him*—we can, and should, and must, and would, and will give unto Him, in the daily enabling of the Holy Spirit.

But *what* shall we give? Of the Macedonians it is recorded that "They first gave *their own selves* to the Lord" (2 Cor. viii. 5). There are many applications of Prov. xxiii. 26 after we have become God's children. "*My son, give Me thine heart.*" Doubtless we feel how weak and small and insignificant we are, but have you ever thought that God said even a little flour and oil and frankincense could be a *sweet savour* because a picture of Christ (Lev. vi. 15), and however small we are, if we are in Christ, we are privileged to be a *sweet savour* (2 Cor. ii. 15)! 'Tis not what we are in earthly greatness. In fact, before God the difference between the greatest and least of earth is hardly anything compared with the difference between the greatest and Himself.

Hence even those who feel themselves "little ones" may be encouraged (Matt. xviii. 6), and though it seems, at first, easier to understand Ps. xxix. 1, we come to see the meaning of Matt. xxi. 16, "Out of the mouths of babes and sucklings Thou hast perfected praise." Hence in all giving, whether of time, or strength, or money, "It is accepted according to that a man hath, and not according to that he hath not" (2 Cor. viii. 12), but there must be "*first a willing mind.*" And thus Luke xxi. 3 shines out, "Of a truth, I say unto you, that this poor widow hath cast in more than they all."

And now I want to ask you, "Do you seek to render again for the benefits received?" 2 Chron. xxxii. 25 is very solemn. But we would also remember Ps. cxvi. 12, "What shall I render unto the Lord for all His benefits towards me?" It is well to take the cup of salvation (13), it is well to offer the sacrifice of praise to God continually (Heb. xiii. 15, Ps. l. 23), but do not forget the added words "To *do good*, and to *communicate* forget not: for with *such* sacrifices God is well pleased" (Heb. xiii. 16).

Let us remember that the Holy Spirit after speaking of heights of blessing in 1 Cor. xv. 50-58 added "Now concerning the *collection*." Let us also come to "details," with spiritual concern. If you are connected with a gathering that seeks to please God can you give a mere shilling to the spread of His truth? If you are earning three pounds a week can you "devote" a bare three

shillings to various spiritual responsibilities. One twentieth when Israel had *two* tithes! Does grace make us more stingy than law? In like manner, it may be you are using your time wrongly. Possibly you have too many hours, and are *engrossed* with getting-on in business. Whatever you do, wherever you are rightly employed, do it heartily as to the Lord, but beware of occupation with success in the world which crucified your Lord. Probably you often have too long a time in bed. And do you not waste time in *ordinary* conversation? Even the newspaper is a thief of your spirituality. You are not giving unto the Lord.

If the heart is awakened as to these things there will be a changed life, and you will find the luxury of giving up, and yet will humbly say "Of Thine own have we given Thee" (1 Chron. xxix. 14), for what hast thou that thou didst not receive?"—1 Cor. iv. 7. While in this condition joyfully, before the Lord, you will understand the meaning of the words "Cast *thy* bread upon the waters." Do not take some one else's time for the Lord. Do not rob an employer. *God hates robbery for burnt-offering.* He directs a work in *righteousness* (Isa. lxi. 8). Do not be "selfish" in the home, though *refusing* to engage in idle talk and similar evils. Matthew xv. 5, 6 may be applied. You cannot give unto the Lord in *your own way*, what you should give unto Him in connexion with those to whom He has given you a responsibility. Let me repeat, you cannot use an employer's time to preach to others. You cannot be careless about parents to the glory of God, though Luke ix. 57-62 with xiv. 25-27 would keep from lack of balance. Let me explain this thought further. The principle includes money, but is not confined to it. You cannot to the glory of God selfishly make "work" for others in the home, and then run out to your meetings saying, as it were, "Corban" or "A gift"—a drawing near to God—instead of profiting those at home.* You must be honest. But if you allow home ties to keep you from study and gatherings, you have the other extreme. The Lord Jesus showed the balance which needs true spiritual discernment, "Render therefore unto Caesar the things which are Caesar's, and unto God the things which are God's" (Matt. xxii. 21). If you were to omit paying debts, and give the money unto the Lord, you would be a thief. But if you were to make debts and then excuse yourself from rendering unto the Lord, you would rob Him (cf. Mal. iii. 8). If you are *concerned* to please God (John vii. 17), expect His will to become clearer: do not lull your conscience, and profess to meet necessary claims while all the while indulging self. It is a privilege to humbly know God's will!

* Parents are specially mentioned. It is dangerous to widen the aspect, and make friendships with unsaved relatives.

TALKS ABOUT PRESENT-DAY NEEDS.—4.

A FORETASTE OF THE PLEASURES WHICH ARE FOR EVERMORE.

HOW often dear children of God repeat to themselves and to others the precious words of Ps. xvi. 11, "In Thy presence is fulness of joy, at Thy right hand there are pleasures for evermore." Oh that, being saved by grace, we may enter more fully into what the pleasures of the Lord are, and how they can be enjoyed now, though the fulness will be realised in that day, when believers will see their Lord face to face, and be like Him, and with Him, for ever (1 John iii. 1-2). Let us, as we watch and wait for our beloved Lord seek to purify ourselves even as That One is pure (1 John iii. 3). God will never fail to enable, as we consciously walk near to Him, in His beloved Son, The presence of the Lord is very real. How can we, if in His presence, where there is fulness of joy, be occupied with the fleeting things of earth? Oh that we may *delight* to be in His presence, and we shall realize the joy His presence brings to us.

Hence we shall be satisfied and free from any grasping desire for the pleasures of earth, which are described as *pleasures of sin*, and even these are only for a season (Heb. xi. 25). What a contrast to the pleasures which are for evermore. What are *these* pleasures? Surely the presence of the Lord is in itself a delightful pleasure to His redeemed people. It is sometimes said by the world, when we refuse the pleasures of sin, "Ah, you have no pleasure." 'Tis well to be able to shew by life, as well as by lips, that we have more than men can understand, in Christ, in Whom we were chosen. In Him are *all spiritual blessings* (Eph. i. 4). Let us show that there is lasting joy in Him, and pleasures for evermore. Oh that our life may be a witness that we are satisfied in Christ, though we own our incomplete realization of Him, and we shall be fully satisfied in that day (Ps. xvii. 15). Then there will be the fulness of His presence, and full enjoyment of the pleasures which are for evermore. But what pleasure there should be now in the words of the Living God! We read in Ps. cxlix. 4 "The Lord taketh pleasure in His people." So should we, by His grace, take pleasure in other saved ones. If His people do His work according to His will He will take pleasure in it (Hag. i. 8). The Lord is said to take pleasure in them that fear Him (Ps. cxlvii. 11). We see this in Mal. iii. 16, and in many other portions of God's revealed truth. If only we seek to love what God loves, and hate what He hates (Rev. ii. 6), we shall find His joy to be very real, and there will be no doubt as to our enjoyment of a foretaste of the pleasures which are for evermore. The "Lovers of pleasures more than lovers of

God" (2 Tim. iii. 4), make *manifest* their unsatisfying delight in the things of earth. If only we, who know the Lord, were as evidently zealous for the pleasure we have, or should have in Christ, the world would not understand our joys, but would at least feel there was a reality about that which we profess. If only the joy of the Lord was our strength (Neh. viii. 10), what lives ours would be, and others would be influenced; and there would be more interest even among the children, if we entered more fully into the joys of the Lord, and all that He has, in love, given to us. I fear we often appear as though we walked mournfully before the Lord, instead of solemnly and yet joyfully. Oh for more fervent delight in the presence of the Lord, and in the pleasures which are for evermore. How can we be so dull spiritually when we are so blest in Christ, with all that God gives us in Him? Rom. viii. 32 is true, and the glorious prospect of really seeing Him and being like Him is real. Oh that we may have stirred hearts and lives overflowing with love and zeal for God, in the power of the Holy Spirit. Let us gladly lay aside all that hinders our enjoyment of heavenly pleasures.

If we *walk* with God we shall be joyful, and yet *serious* in our whole behaviour. What we need, dear fellow believers, is to know the Lord more fully and to count all things here as nothing, and to have the mind stayed on the Lord, and our affection set on things above (Isa. xxvi. 3, 4, Col. iii. 1-4). We have often lived under the sun, instead of above the sun, hence we have failed to enjoy the Lord's presence, and the pleasures which are for evermore. The word of God has not been our delight, the gatherings of the Lord's people have not been appreciated with intense love, prayer has not been fervent (James v. 16). There has been worldliness, but this does not satisfy, it dulls the spiritual life; hence there has become a deadness and coldness, which is marring the witness, and causing the world to blaspheme. Oh that we may awake, and seek forgiveness, and grace henceforth to be more taken up with eternal realities. The children and young people are affected by the indifference of God's dear people, and their absence of joy in Him, and in all that He appoints for those saved by grace through the shed blood. If only we have a fuller joy in the pleasures which are for evermore, how different will our lives be.

Again would we record the *good* hand of our God in making us to read His words of truth. How important that *all* knowledge should be spiritually turned into grace and obedience.

"Let us draw near with a true heart" (Heb. x. 19-22, 1 John iii. 21, 24).

UNPROFITABLE.

THOUGH multitudes, in these days, are seeking things which *appear* profitable there is *really* "no profit under the sun." Riches do not profit, they cannot deliver in the day of God's wrath (Prov. xi. 4), and though in this life there may be "prosperity" (Ps. lxxiii. 3), yet, compared with eternity this life is but of few days. The words of Scripture are clear and plain:—"What shall it profit a man if he gain the whole world and lose his own soul?" Can you answer this question, dear reader? How dreadful to seek only the things which are for a time, and to forget the future life, with all its solemn realities!

Moreover, concerning all born into this world we read, "They are *all* gone out of the way, they are altogether become *unprofitable*" (Rom. iii. 12). God, we read, in the beginning made man in His Own image (Gen. i. 26, 27), but man soon fell, and so we are told in Gen. v. 3 that Adam begat a son in *his own likeness*. Thus sinners are unprofitable through sin; until saved by God's grace, through the shed blood of the Lord Jesus. All they do brings no profit, for, before God, their best works are as filthy rags (Isa. lxiv. 6, lvi. 12). But it is said in the word of God, concerning one, that he was in time past *unprofitable*, even to his earthly master, but when saved, *profitable* to him, and also to God's dear servant Paul (Philemon 11). What a wonderful change salvation makes! In Job xxii. 2, the question is asked "Can a man be profitable to God, as he that is wise may be profitable to himself?"

God is pleased to use sinners when saved, but they cannot bring Him "profit," for all things are His, and all service is by grace. We read in Jer. xiii. 7, of that which was "*profitable for nothing*." God was shewing Israel their unprofitableness. God can humble, and He will, in His time and way, bring low all who exalt themselves (Isa. ii. 12-22). Again, He has said that graven images shall not profit—they are *profitable for nothing* (Isa. xlv. 10). And every work of men's hands is the same. These things are written that we may know there is "no profit under the sun" (Eccl. ii. 11). But, concerning those who are saved, we read, "*Godliness is profitable unto all things having promise of the life that now is, and of that which is to come*" (1 Tim. iv. 8). Are you among this company, or still unprofitable, and still without hope for the future?

DRAWING NEAR.

"It is good for me to draw near to God" (Ps. lxxiii. 28, John xiv. 6).

"Draw nigh to God, and He will draw nigh to you" (James iv. 8, 1 Tim. vi. 16).

"By the which we draw nigh to God" (Heb. vii. 19, Eph. ii. 18).

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—April, 1920.

Day	Psalms	Matthew	Learning	Explain
1	xlvi.	xxv. 6-30	Matt. xxvii. 12	Ps. i. 23
2	xlvi.	xxv. 31-46	" 13	
3	l.	xxvi. 1-13	" 14	
4	li.	xxvi. 14-25	" 15, 16	
5	lii.	xxvi. 26-35	" 17, 18	
6	liii.	xxvi. 36-46	" 19	
7	liv.	xxvi. 47-56	" 20	
8	lv.	xxvi. 57-68	" 21	
9	lvi.	xxvi. 69— xxvii. 2	" 22	
10	lvii.	xxvii. 3-18	" 23	
11	lviii.	xxvii. 19-33	Mark v. 1	Ps. li. 19
12	lix.	xxvii. 34-49	" 2	
13	lx.	xxvii. 50-66	" 3	
14	lxi.	xxviii. 1-11	" 4	
15	lxii.	xxviii. 12-20	" 5, 6	
16	lxiii.	Mark i. 1-13	" 7, 8	
17	lxiv.	i. 14-26	" 9	
18	lxv.	i. 27-39	" 10	Ps. lvi. 4
19	lxvi.	i. 40—ii. 12	" 11	
20	lxvii.	ii. 13-22	" 12	
21	lxviii. 1-19	ii. 23—iii. 6	" 13	
22	lxviii. 20-35	iii. 7-21	" 14	
23	lxix. 1-19	iii. 22-35	" 15	
24	lxix. 20-36	iv. 1-19	" 16	
25	lxx.	iv. 14-25	" 17, 18	Ps. lxxiii.
26	lxxi.	iv. 26-41	" 19	22, 23
27	lxxii.	v. 1-17	" 20	
28	lxxiii.	v. 18-35	Ps. lxxvii. 1-3	
29	lxxiv.	v. 36—vi. 6	" 4, 5	
30	lxxv.	vi. 7-20	" 6, 7	

Thankfulness to God for His Word ever befits His people. He delights to honour obedient study. May we be thus characterized, and may He be thus glorified.

NOTES ON SOME MEMORIZED VERSES.

The grace of God has been revealed in Scripture. How wondrous is grace. It has no equal, no rival. It cannot be compared with anything of man. "Nature" reveals providence and mercy, but grace is altogether beyond nature (Rom. iv. 6, 24). And the Scripture sets forth GRACE. How definitely believers should rejoice in God's Word, as those who find great spoil, and should seek to become acquainted with God's own utterances. There is no emptiness in what He has caused to be written but precious fulness, even as there is fulness in Christ the Living Word.

Matt. xxvii. 12-23.

The wondrous silence of the Lord Jesus fulfilled prophecy (Isa. liii. 7), illustrates the principle of Matt. xii. 18-21, and afforded an example for His trustful, restful people (1 Pet. ii. 22, 23—iv. 19). The privilege of quiet patience is very great: it is so easy to take things into one's own hands: we

need the Lord's lesson. 15, The Roman custom was made a background for the display of man's will ("whom they would"), and for the setting forth of truth—guilty sinners are released because of the Passover (Luke xxiii. 17). 17, Their gathering: how contrasted is that of Matt. xviii. 20. "Barabbas (son of a father, John viii. 44) or Jesus Which is called Christ"—the tremendous alternative: not both, only one! Quickly and unitedly their decision was made (21, Luke xxiii. 18): nor is the world changed, except in outward appearance and profession! Men misrepresent Christ, and then profess to believe in Him! "Envy": they were jealous of His influence (Matt. xxvi. 8-12): contrast the attitude of heaven: there we see delight that He should bear the glory. "That Just Man"—Act iii. 14. But did Pilate's wife know a *more wondrous suffering*—for sinners?

"Persuaded": the opposite of "faith" into Him (words from same root). "Destroy": observe the contrasts of 2 Thess. ii. 8: but how terrible man's hatred then. 22, 23, Unity in evil: unwillingness to listen. They said "Crucify" because the Jews could not legally put Him to death: hence this mode of killing suggested the Roman power, and the Pharisees thus owned the 'very yoke they hated: there is also the suggestion 'Let Him be utterly rejected': moreover, the curse, suggested by the "tree" was thus emphasized.

Mark v. 1-20.

Everything arranged, and timed, with a view to blessing (cf. John iv. 4). The man's position and condition were alike bad: among the tombs, and untamed, he pictures one in whom Satan is working! By nature we were all children of wrath (Eph. ii. 2) and had the root of this, even if in measure restrained. Fetters for the feet, chains for the hand, *nothing* for the heart, and hence failure.

So religion says "walk thus," "act thus," but there is *no power*. Contrastedly "if any one is in Christ, there is a new creation" (2 Cor. v. 17). 5, Sin is cruel to oneself. 6, A work of grace for the man: compelled acknowledgement by the evil spirits (Phil. ii. 10). 8, No compromise. 9, How terrible is Satan's power: how many evil spirits there are: how earnestly will Satan use his forces to attack Christ. 11, 12, Real history, but also a type: the ungodly are thus pictured (2 Pet. ii. 2). 13, The goal—choked: the end of man's own way thus set forth, with the devil and his angels (Matt. xxv. 41). 15, Contrast with the attempts of men in 4: when any are saved by grace they are brought to a resting place (Deut. xxxiii. 3, note Eph. ii. 6), they are clothed with the righteousness of God (Isa. lxi. 10, Phil. iii. 9), they are in their right mind (the very word "repentance" implies this, and see 1 John v. 20). 16, "And concerning the swine": this was to them a matter of great importance: soon they decided—"better have a

man in Satan's clutches, than lose business": a terrible thought echoed by Acts xvi. 19, and not only so, but by all who are engrossed with labour for the meat which perishes to the neglect of spiritual things. Are we concerned about the swine, or glad to lose for Christ? 19, The man had been *with* Him, and now was sent forth: yet not exactly as in iii. 14. He was simply commissioned to tell how "great things" the Lord had done for him (Ps. xxii. 31, lxi. 16, cxlvi. 3).

He was not a trained preacher, but he could bear a simple record of personally experienced mercy. How important not to "assume" anything beyond that which the Lord tells us to do. To speak of the Lord's *great things* is well (Ps. cvi. 2), to boast of self is ill: humble trophies of grace have a precious privilege. How often we read of the Lord's great things (cf. Ps. lxxii. 18, Joel ii. 21, contrast 20).

Ps. lxxvii. 1-7.

God be merciful unto us, and *bless us*, and cause His face to shine upon us: Selah.

That Thy way may be known upon earth, Thy saving health among all nations.

Let the peoples praise Thee, O God; let all the peoples praise Thee.

O let the nations be glad and sing for joy: for Thou shalt judge the peoples righteously, and govern the nations upon earth. Selah.

Let the peoples praise Thee, O God; let all the peoples praise Thee.

Then shall the earth yield her increase; and God, our own God, shall bless us.

God shall bless us; and all the ends of the earth shall fear Him.

This simple arrangement of the Psalm, with its six-fold stress on God, and the blessing to Israel ("us"), and *through them* to the peoples, and the earth, may set forth God's beautiful plan in Scripture (showing inspiration and order: helping interpretation and memory) and His frequent stress on the millennial day. The italicised words in lines underneath one another may impress the parallels more fully. And in the central verse we have a *twofold* reason for a *twofold* praise: the verse before and the verse after are exactly the same (3 and 5).

How happily should the Lord's redeemed people look for "that day," but note Amos v. 18-20. Earth does not now yield its *increase*. Sin has brought vanity (Rom. viii. 20, note Gen. iv. 12). But yet God's mercies are over His works, and Gen. viii. 22 is illustrated, cf. Ps. civ. 14, "He causeth the grass to grow for the cattle, and herb for the service of man, that He may bring forth food out of the earth." Are we sufficiently mindful of His mercies, and thankful? Every good gift is from above (Jas. i. 17). Nothing is too small for praise.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN 17:17

Vol. xx. No. 5.
May, 1920.
FREE.

A magazine, the Lord enabling, sent forth to His praise and honour, and that His precious words may be acknowledged. Every child of God should be deeply concerned to show a holy contrast with the world lying in the wicked one (1 John v. 19).

EDITED BY
PERCY W. HEWARD.

"As far as the east is from the west, so far hath He removed our transgressions from us." Ps. ciii. 12.

"He will turn again, He will have compassion upon us; He will subdue our iniquities, and Thou wilt cast all their sins into the depths of the sea." Mic. vii. 19.

"Their sins and iniquities will I remember no more." Heb. x. 17.

"Thou hast cast all my

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sins behind Thy back." Isa. xxxviii. 17.

"We are sanctified through the offering of the body of Jesus Christ once for all." Heb. x. 10.

"By one offering He hath perfected for ever them that are sanctified." Heb. x. 14.

"I give unto them eternal life; and they shall never perish; neither shall any man pluck them out of My hand." John x. 28.

For Financial Arrangements see Leaflet. The declaration 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.

A WORD OF INTRODUCTION.

Thankful to our gracious God for His sustaining grace, we send forth another issue. Many who receive are already acquainted with our desires that He alone may be glorified. But others may see for the first time, and may be concerned lest the pages are issued to cover up some "doctrines" of man. Therefore we would delight at the outset to say that the old and fixed teaching of God as to His perfectly inspired word, as to the death of the Lord Jesus, as to the ruin of men by nature, as to sovereign grace, as to redemption by His precious blood, as to the coming again of the Lord Jesus, as to the eternal and conscious punishment of those outside Him—these parts of God's one truth are earnestly acknowledged. If any reader desires to know further, it will be a joy to correspond, that frankness may lead to the drawing together in the power of the Holy Spirit, of those in one family, being born from above.

Lest any Hurt.—Isa. xxvii. 3.

Lest a ...: such care our God makes known,
How precious is His daily strengthening shown.
Lest any hurt: His people He will hold,
And who can His untiring grasp unfold?

Lest any hurt: what comfort thus shines out,
Who can His constant loving kindness doubt?
Lest any hurt: which many oft would do,
But God is mighty, and for ever true!

Lest any hurt: who, who will do us harm?
Amid unrest we have a holy calm:
Lest any hurt: we bury every fear,
The Lord is gracious and so very near.

Lest any hurt: our praise sounds forth with joy,
None can the peace of God's own saints destroy!
Lest any hurt: we ever would declare
Our Heavenly Father's loving, tender care.

Lest any hurt: these words of Israel's race
Will yet be true, in God's abounding grace.
His Vine are we: His vineyard, soon restored,
With us, His own, shall own our coming Lord!

WORDS OF ENCOURAGEMENT.

Think, dear believing reader, "How Great is of what you *were*, and yet the His Goodness." Lord of glory deigned to die Zech. ix. 17. for you. How great is His goodness! Realize how you have failed even since you have known His Name. Can you commend yourself? Surely your answer is at once "I cannot, it is of the Lord's mercies I am not consumed." How great is His goodness! Remember, moreover, that God has no need of you or your services. He can work without you, and yet deigns to use you. How great is His goodness! As each day arrives let this thought prevail over despondency and worry:—How great is His goodness! Will He forsake the work of His own hands? Surely not! Is He not worthy of trust? How great is His goodness! And as you look on to That Blessed Hope, and the Coming again of the Lord Jesus, does not the same thought shine out in its freshness and power? How great is His goodness! And what shall we say concerning Israel, and their prospect? It is of this that Zechariah ix. definitely tells. How great is His goodness to the people whom He chose for Himself. Banished, then, be all thoughts of self esteem on the one hand, and of fear on the other. His goodness and His beauty shine out beyond their display in nature, with its regularity of earthly blessings and the providential gift of God. Children of God behold, and enjoy, His goodness and His beauty in the covenant of grace, wherein He loves them, as if He had none other to love, so *personal* is the grace of God!

SUGGESTIONS FOR PRAYER.

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

1. For the glory of God in the practical daily godliness of His people.
2. That Christ, and His doctrine, may be exalted in the homes of His people, and the children early brought by grace, through faith, to Him.
3. That there may be a spiritual distinguishing between things that differ, between happiness in the Lord and lightness, between earnestness and emotionalism, among those who bear His Name.
4. For the testimony of His truth among all nations, and for grace as to printing in Hindustani, French, German, Italian, &c., as He shall enable, and that souls may be saved.
5. For His dear people at Peterswaldau, and not only so, but for His own wherever they are, especially thinking of those, in measure, isolated, and wanting to please Him.

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

If the Lord will, Bible Gatherings, with humiliation before God, May 24th, 3 and 6.30. Meeting Room of Believers, 61; Upton Lane, Forest Gate, E. 7. Any concerned earnestly welcome: will such make known to His glory?

THE LORD'S PEOPLE IN DISTANT LANDS, AND THE TRANSLATION OF THE SCRIPTURES.

It is a great joy to us that many who own Christ's Name in distant lands are now receiving this magazine. It will always be a pleasure to hear from them "concerning Himself." The thought is on our mind that some among them may feel responsibilities as to translation, and it may be we can help such when their minds are somewhat troubled as to the exact meaning of certain verses, and the exact force of this Hebrew or that Greek word used by the Holy Spirit. If so, this will *not* be a burden but a delight, and we welcome such, especially as we may thus share in bringing the Lord's precious testimony before men of all languages we cannot otherwise reach:—correspondence—FOR HIS SAKE.

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

"Praise is comely for the upright" (Ps. xxxiii. 1).

"My lips shall utter praise, when Thou hast taught Me" (Ps. cxix. 171).

"I will praise Thee with uprightness of heart, when I shall have learned Thy righteous judgments" (Ps. cxix. 7).

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

"Whoso offereth praise"—may these words awake Music in our hearts, for His own name's sake, So that life and lip—both make manifest That we are in Christ, and for ever blest.

"Whoso offereth praise," with a godly zeal, God will shew to him His salvation real, And unveil as well, in the Spirit's might, Future bliss and joy, as he walks aright.

"Whoso offereth praise," God hath plainly said, Glorifieth Him, through the blood once shed, Oh that all our life may to Him be praise, While we journey on, 'mid this world's dark maze.

"Whoso offereth praise," God doth glorify, In the daily life, as we look on high, Seek in all His will, Him alone to please, Wait on Him always, off on bended knees.

"Whoso offereth praise," glorifieth God, Walking in His ways, in the heavenly road, With an upright heart, doing what is well,— God to such an one will His secrets tell.

"Whoso offereth praise," 'mid earth's sin and strife, Will behold yet more of the future life; Thus God's way and will, all that He hath planned Will become more clear, in His guiding hand.

"Whoso offereth praise," till our Lord shall come, Glorifieth God! how can we be dumb? Thus we wait on Him, for our Lord on high, He will quickly come, His return is nigh.

WHAT IS SPIRITUALISM?

THE above questions are solemn. Spiritualism is forced in front of us, and a right answer is urgent. Shall we reject the whole claim as fraudulent? or shall we say it is partly fraudulent, and partly true? or shall we acknowledge the fact of supernatural dealing with spirits, but proclaim the iniquity of such communications? or shall we accept

this new religion,

which is actually not new, but a development of that which has been encouraged in all ages throughout heathendom, with its many "spirits," and which was also illustrated by mysticism and Swedenborgianism in the 17th and 18th centuries?

• We have no hesitation in the light of an open Bible in declaring that

the path of complete separation

is the only God-honouring path, and in view of the natural tendency of the human heart to pry into that which is unseen, we would earnestly beseech any who own the name of Christ to beware of curiosity.

It is so natural to want to know, and to be ashamed of looking ignorant. Oh that we were ashamed of "looking ignorant" and of being ignorant as to the Scriptures on this and other subjects! See Matt. 22. 29. There is a blessing in *not* knowing the depths of Satan (Rev. 2. 24), and if *Spiritualism is included therein*, why should a young believer, through fear of man, lose this blessing? The reader may feel inclined to say, "How may we know unless we investigate?" This common question is based on a misunderstanding. If its principle was true we should

not have any time

except for investigation of doubtful beliefs. We do not act thus in the physical world. Who would eat *everything* to find out what is good? If God has caused us to know the truth of Scripture we cannot accept *anything against this*. A heart conviction by the work of the Holy Spirit is conclusive. We may be scorned and told "you only believe," but when we have

thoroughly trustworthy testimony,

to do aught else but simply believe is altogether foolish and wrong.

It is primarily for those who own the Name of Christ that we write. The changing world ever wants something new, and

we cannot reform the age.

But there may be some who, though they do not know the glorious gospel of Christ in their hearts, are even now being held back by God from many iniquities, and who will yet see how He watched over them before He brought them to the joy of Salvation—and, doubtless, there are some who have sufficient respect for the Bible to dread anything against its precious revelation from God.

The Holy Scriptures imply in Lev. 20. 27 the reality of familiar spirits and their communications. A wizard had dealings with the unseen! Deut. 18. 10, 11, would confirm this.

A witch was not a mere pretender

(Ex. 22. 18). Canaan was honeycombed with necromancy, or seeking to the dead. This religion is *not* new. But God's WARNING is so plain that none can mistake it.

Now God's testimony as to Saul is most striking: "So Saul died for his transgression which he committed against the Lord, against the word of the Lord, which he kept not, and also

• for asking a familiar spirit

(1 Chron. 10. 13). On that occasion God entirely surprised the *witch* of Endor (1 Sam. 28. 12, 13), and instead of allowing her familiar spirit to personate Samuel, sent Samuel himself to witness against the rebellious king. The definite statement of Scripture shows—

(a) That there was *usually* a familiar spirit *personating* the dead;

(b) That the woman was quite alarmed when God showed His severity by exceptionally sending Samuel;

(c) That God abhors the whole principle of Spiritualism.

"Personation"

is thus emphasized, with all its awful lying, and as this seeking to the dead is so hateful to God (Isa. 8. 19), any attempt to compromise with it is *deadly*. Saul was promising at first, but he ended by committing suicide. What if your end be the same through tampering with spiritism, dear religious, but unsaved, reader? You may put aside the thought, but there is

a spiritual suicide

Beware *before* you are carried away by the tide, and the influence of others.

Nor is there a word in Scripture to favour association with the dead. Those who *profess* to be your relatives are not God's children, for such are waiting in paradise (Phil. 1. 23). They are

not God's truthful angels:

then they must be evil spirits pretending to be your dear ones. Will you listen to such? Obviously their great knowledge enables them to act their part skilfully, and to infer many things as to the future, but will you seek their help? We would repeat the startling negative witness. There is not *one* syllable in Scripture to support association with the dead. Nor was the proposal to encourage faith thereby at all approved by Abraham or the Lord Jesus Christ (Luke 16. 27-31). Spiritualism makes a profession of recalling men from scepticism. The Holy Spirit, as frequently, answers such a deluding claim *in advance*. He foreknew its deadly attractiveness.

The positive witness of

the New Testament is equally decisive

against the evil.—"Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons; speaking lies in personation; having their conscience seared with a hot iron." (1 Tim. 4. 1, 2). How can a child of God tamper with such a substitute for the gospel? We have said "a substitute for the gospel," and this it most presumptuously is, for the tendency of "Spiritualistic" doctrines is abundantly evident, and at once condemnatory. Do they acknowledge the authority of Scripture? Do they recognise Christ as over all, God blessed for ever, or do they degrade Him to the level of a medium? Do they

emphasize salvation by the blood of Christ

or not? If Spiritualism denies the doctrine of Christ—and it does—do not receive its advocates into your house, do not encourage it at all (2 John 9. 10).

The only safe path is the keeping of the Lord's word (Rev. 3. 8), and the firm denial of all else. And in the name of this precious Saviour we can, and would, still declare more than a bare argument, even a glorious and present salvation, with

a knowledge of Him,

altogether outside and beyond the range of Spiritualism, and a realisation of the future as God Himself has revealed it, with its solemn alternatives of everlasting life and everlasting punishment. Ah, dear reader, the issue is momentous, is the Lord Jesus Christ your Saviour, or is He not?

Further literature concerning the Word of God and against deadly counterfeits will be freely sent. We rejoice to believe in the Deity of Christ and His perfect salvation, and shall be glad to welcome any concerned, if the Lord will, on the Lord's Day; 11, 3, 7-15, Monday and Thursday 8, and Saturday 7, at the Meeting Room, 61, Upton Lane, Forest Gate. Any enquiries, from those who are cautious, will not be resented. Frankness between those who are jealous for the honour of their Lord should be encouraged.

THE CHILDREN'S COLUMNS.

NOT KNOWN.

SOMETIMES we have the magazines which have been sent out "returned," and on the envelope the words are "not known." The wrong address may have been put, or the one addressed may have moved. Then, again, it is common to enquire for one who has gone to another neighbourhood and to be told that he (or she) is "not known." This may be of little importance. But I want to bring before you that which is of the utmost importance with regard to "not being known." Let us think about those to whom the Lord Jesus will, in the future, say some very sad and solemn words. He will declare that many are not known to Him! What does this mean? We are sure that, in another sense, God *knows every one born into this world*, and He knows not only what all say and do, but also what they will say. God also knows every thought, and indeed nothing is hidden from Him. It is wonderful to think about God's greatness, and also the greatness of His love! Yet His care extends even to little things. We read that not even a sparrow falls to the ground, each one is known to God (Matt. x. 29). God knows all that is said against Him; and the precious work of His beloved Son on Calvary for hell-deserving sinners, whether young or old, rich or poor. We cannot imagine anything otherwise. All is known to God. Yet in John x. 14 the Lord Jesus said "I am the Good Shepherd, and *know My sheep, and am known of Mine*." Again in verse 27 "*I know them*." So there are those who are saved through His precious blood whom *He knows* and recognizes as His very own. And whom He thus knows, He loves and cares, even as an eastern shepherd cares for His sheep, and *much more tenderly*. In this sense Christ knows everyone He saves, He calls all by their names and they are very precious to Him. It is with respect to such knowledge that He will say to many, "*I never knew you*."

How I long for many of my dear young readers to be among those known by Christ as His sheep. Will you read all the verses about the shepherd and sheep in John x.? Not only does *He know* His sheep, but they know Him, and they know His voice, and they will not listen to those who say evil things about God and His truth, *because they know Him*. Oh how delightful to be one of such a privileged company. But there are those who are unsaved, and though God knows all about them, and He sees all they do and hears what they say, yet they are *not known* in the way that Christ knows His own sheep. And so we come to the words that have been so much impressed in Matt. xxv. 12. This parable tells of the ten virgins: five were wise, five were foolish. The wise are a picture of those who will be ready when the Lord

Jesus comes again. He came the first time to live and die for sinners. He is coming the second time for those whom He calls His own and who are known to Him. But the foolish virgins are a picture of those who will be shut out from His presence, and to whom He *will say* (for every word of God is true) "*I know you not*." Oh how sad not to be known of Him, not known as His redeemed people.

Then in Matt. vii. 21-23 we have the record of many who imagine they are all right, and that they are workers for God. They will say what they have done, and then the Lord Jesus will say unto them "*I never knew you*." Painful indeed are such words and those that follow:—"Depart from Me ye that work iniquity." The Lord knew all about them, and knew what they would say. But He did not, and does not, know such as His chosen people, who love and please Him, and whom He, in wondrous love, has saved. The words "*I know you not*," and "*I never knew you*" keep in one's mind. I trust in God's mercy by His Holy Spirit's inworking, that many who read these messages may be really concerned to find out whether they are among those who are known to the Lord Jesus now, so that they will be with Him in the day when He will come for His own. We are plainly told how we may know if we are among the redeemed people of God in John x. For those who have passed out of death into life *hear His voice and they follow Him*. Thus they know Him as their own precious Saviour and Shepherd. Again let us remember how real the contrast will be for those who hear the heart-piercing words, "*I know you not*," "*I never knew you*."

*Not known to God the Lord, nor saved in sovereign grace,
But still far off and dead, outside the Holy Place,
Living for self and sin, without a ray of hope,
Without the Spirit's power; in darkness left to grope.*

*Not known to Him Who died, Who shed His precious blood
His people to redeem, to bring them nigh to God,
Without His peace and rest, by sin and Satan tossed,
Although Christ came to seek, and died to save the lost.*

*Not known to Him in grace, as one to God made nigh,
But still beneath God's wrath, forgetting His reply
Which He will say to those who have His truth forgot,
"Depart from Me" for aye:—for aye, "*I know you not*."*

*Not known as one redeemed, through precious blood outpoured,
But seeking things of earth which bring a sad reward,
Without a thought of Him Whom angel hosts revere,
Still in destruction's road, and seeking pleasures here.*

*Not known as one made near, and saved for aye and blest,
But still far off and lost, yet not by sin distressed,
Living without a thought of what will surely come,—
God's day of righteous wrath, when sinners will be dumb.*

*Not known as one forgiven, and saved in Christ for aye,
But living without God, unmindful of that day—
The day of God's great wrath, when those from every land
Who have despised the blood, condemned before Him stand.*

*"Not known"—the words are clear, will they be said to you,
"Depart from Me" for aye, since "*you I never knew*!"
While some will hear by grace, through precious blood
outpoured,*

His welcome to His joy—His presence their reward

A WORD TO YOUNG BELIEVERS AND OLDER ONES TOO.

AN APPARENT DISCREPANCY AND THE LORD'S ANSWER TO UNBELIEF.

MANY search for errors in Scripture, and think they find them, but the unprejudiced humble heart finds the errors in self. If I look at a beautiful field through a bad piece of glass, I cannot expect to see all its beauty, but shall I blame the field?

Differences between 2 Samuel xxiv. and 1 Chronicles xxi. have been pointed out, yet they are not contradictions, but rather illustrations of *Divine accuracy*, for the wording is so wondrously worded to *avoid* misrepresenting. And thus, moreover, we see there are not *bare* repetitions in parallel books: on the contrary we find a call to spiritual thoughtfulness, and exactness, and true logic, by comparing. Our Heavenly Father thus educates His children, and checks their jerkiness, and hastiness in drawing inferences.

The well-known contrast between 2 Samuel xxiv. 24 and 1 Chron. xxi. 25 has helped many. Fifty shekels of silver were for the limited "threshing floor," and speak of "redemption" (silver) by the finished work of Him Who, as the Bread Corn, was indeed bruised (Isa. xxviii. 28). But the six hundred shekels of gold were for "the place," even the place which God had emphasized in Deuteronomy again and again, and the stress as to a finished work (six) leading to glory (gold), in the united temple of God's people is evident. So David in 1 Chron. xxii. 1 speaks of the two aspects:—(a) *This is the house of the Lord God*, and (b) *this is the altar of the burnt offering for Israel* (see xxi. 26: the altar was much smaller than the house).

But the alleged discrepancy as to the census numbers is equally full of instruction from the Lord. In 2 Samuel xxiv. 9 we read "And there were in Israel 800,000 valiant men that drew sword: and the men of Judah were 500,000." In 1 Chron. xxi. 5 it is written:—"And all they of Israel were 1,100,000 men that drew sword; and Judah was 470,000 men that drew sword." Observe that the larger numbers are not in one book but varied, and Judah is less in Chronicles. Human theories might rather suggest that this book would rather add to Judah. Moreover, the descriptions in each case are clear and distinct. There were (a) "men": (b) "men that drew sword": (c) "valiant men that drew sword." Different categories are thus before us, and we learn that 30,000 men of Judah did not draw sword. But the proportionate diminution is far greater when we think of valiant men: nearly 30%, though they drew sword, were thus removed. The word "valiant" is very humbling. We call to mind Deut. xx. 3, and the many who left Gideon. There is a vast difference between 1,100,000 and 800,000.

May we not ask ourselves "Are we able to draw the spiritual sword of Eph. 6, or are we infirm?" If, in mercy, we are able, are we also valiant, and determined, or have we failed to hear the words "Let not your heart be troubled, neither let it be cowardly!" One of the most repeated commands of Scripture, if not the most repeated, is "FEAR NOT."

When the Sadducees came to Christ with their clever reasoning, they thought they would confuse Him. He answered them from the very books of Scripture they acknowledged, and showed how their captious question was based on a complete misunderstanding. Thus was their wisdom made foolish (1 Cor. i. 20). And the striking instruction guides us both as to the resurrection, and as to the interpretation of other such precious passages as Exodus iii. 6 (Matt. xxii. 32). And the solemn words still ring out, "Ye do err, not knowing the Scriptures, nor the power of God." "Criticism" is based on this ignorance. There are many who must be described as "not knowing the Scriptures," and, therefore, they quibble, and many others, alas, are disturbed by their seeming agreements, because they, too, know not the Scriptures, but try to "answer" in their own way and strength. Oh that it may be our determination to be more definite and exact in our prayerful study, that, in the Holy Spirit's guidance, we may realize the hidden wonders of the Word of Truth, and, enjoying the resultfulness of faith, may show that quiet confidence which befits those who are in Christ Jesus.

Bible notes are not intended instead of Bible study, but as an encouragement thereto and therein. Many children of God waste years of their lives through uncrystallized thoughts. Present-day education does not teach meditation. It is a putting on, rather than a training within. What a mercy it is to have God's educating work in a life for Him. One feels specially for those who are, in measure, isolated because they cannot bow to the idol of tradition, or compromise Christ's words, even to please dear ones. It is hoped that all notes will aid such, including also those who suffer on beds of pain, and from both we shall be glad to hear, if so be God will comfort and bless through any definite remembrance in prayer sought, and any correspondence concerning the Glorious One, unto His glory.

TO OUR YOUNG FRIENDS:—

Will you send an answer to the following questions?—

1. Write out from memory passages in which the Lord speaks of knowing and recognizing His people.
2. Where do we read of those who know God?

TALKS ABOUT PRESENT-DAY NEEDS.—5.

CONSISTENCY IN DAILY LIFE.

DO we not all feel how we should be consistent in the little things of daily life? We profess to belong to the Lord through His work on Calvary. But do we make this manifest, as we might, in the home, at business, or wherever we are called to be? It is so easy to say we are in Christ, blest with all spiritual blessings in Him. But to show forth our privileges, and His praise among all classes, we find difficult. Yet God is able, and He does make all grace abound when there is the earnest looking to Him, and a holy fervency of life. In view of all God has done for His people, and what He is doing, and the future glories, what consistent lives ours should be. Unless we practise what we profess, our life is a failure and we lead unsaved ones to blaspheme our gracious Heavenly Father. May we take heed lest we cause any (whether Jews, Gentiles, or the children of God) to stumble (1 Cor. x. 31-32). If only by grace we did all to God's glory, what a witness there would be for Him, Who, though He was rich, for our sakes became poor, that we might be rich in Him, and blest in Him, even now and for evermore.

If we seek to put into practice the separation which God has marked out for His people, we shall not be popular, but we shall not hinder others in the Christian life. If only God's dear children had been consistent to their belief, and to what God in wondrous love and mercy has been pleased to reveal, what results there would have been to His praise, and what progress in the narrow way. But, alas, we have failed, and unbelievers have seen our failures, and this has dishonoured God, and made worldlings to speak evil of Him and His people. We should be lights in the world. Why are we not? Yet there is forgiveness with Him. But mark the words—"That Thou mayest be feared." Now if we simply confess our sins, and still continue inconsistent, we fail to fear Him aright. We may not be conscious of it, yet there is much hypocrisy in us. Oh that there may be deep heart-sorrow for failure, and true repentance. Our inconsistencies are copied by others. The children in the home are quick to detect failure, and the failures are imitated and increased: hence the sad departure from the simplicity of the Christian life is sadly resultful. We profess to hate evil speaking, and then forget and speak against others. Whereas if we kept to the truth of God's word we should refrain our lips (Prov. x. 19, 20), and seek to have the lips of the righteous which feed (build up) many.

We need to live constantly in 1 Corinthians xiii.: love will refrain from speaking evil, for love "thinketh no evil." We have not adhered to this,

dear fellow believers, have we? Yet "God can" enable, and He will if we seek Him, and His glory in all. What holy lives there will be, if we hate all evil, and seek to love the Lord with all our heart, soul, mind and strength. We shall detect evil in its beginnings, and seek to keep it under, in God's enabling. We speak of having victory in the Christian life and we repeat the words of Rom. viii. 37 "More than conquerors through Him That loved us." But are we? Are we not more often ashamed and blush to lift up our faces unto God because of our falling short? (Ezra ix. 6). But shall we continue in this condition when God has made such a wonderful provision whereby His redeemed people may have the victory, and live to His glory? Let us lay aside all that hinders, and that causes others to stumble, and let us be consistent in the Holy Spirit's enabling, to what we profess, and God will thereby be exalted. He sees all, and He knows our heart-longing and desires simply to live unto Him, and all by His grace and for His glory. What lives ours will be if we have hearts that do not condemn us (1 John iii. 20-22), and God can, and will enable, if He is first in all our life.

May it be our one desire thus to live to God's glory, and all by the gracious inworking of His Holy Spirit. We profess to hate worldliness, but it is so easy to conform to this age, and to cling to things of earth. Let us beware of being attracted, and being in any degree like the world which crucified the Lord of Glory, our precious Redeemer. Doubtless we all have in our homes (and still cling to) more than is necessary. Let us seek to put aside all that hinders, and seek earnestly our heavenly possessions which are eternal, and which will draw us away from earthly possessions. May we seek in all to make manifest our pilgrim life more than we have done in the past. God does satisfy, and if only we walk with Him in His light we shall see the vanity of all here, and the reality of eternal blessings. Oh that we may long to live consistently with what we, by grace, confess, that God may be glorified, that others may be helped and not hindered, and that the world may not blaspheme and call God's dear people "hypocrites," but rather despise their loving, burning zeal. Inconsistency in the daily life of believers has wrought much evil among unbelievers. Shall there not be a contrast now? Let us, for all falling short, humble ourselves before God, and seek henceforth by His grace to walk with Him!

"We exhorted and comforted and charged every one of you . . . that ye would walk WORTHY OF GOD, Who hath called you into His kingdom and glory." 1 Thess. ii. 11, 12,

"To the praise of the Glory of His Grace," Eph. i. 6.

BEFORE GOD.

HAVE you ever had it brought before you, dear reader, that the time will surely come when all who have despised God, and the work of Christ for hell-deserving sinners will be compelled to stand before God! Rev. xx. 12 is clear as to this. Though it is a solemn verse we dare not hide any of God's truth, for God is so righteous and all men will have to give an account to Him! God gave His only begotten Son, that through His death sinners out from all nations might be saved. But all not saved must be punished. We see from Rev. xx. 12 that those who stand at the Great White Throne before God, will be "judged out of those things written in the books, according to their works." If any imagine that God will overlook sin they are mistaken. For God is righteous, and He must punish sin, wherever it is found, whether on an individual or in a city.

Hence we read in Rev. xvi. 19 that "Great Babylon came in remembrance *before God* to give unto her the cup of the wine of the fierceness of His wrath." What a contrast there is in Mal. iii. 16 concerning those who fear the Lord. A book of remembrance is written *before Him* and such will have a great reward, while those who speak lightly of Him, and despise the precious blood of Christ, will receive the reward of their evil doings. God remembers, and the time is coming when those who boast in themselves will tremble before a righteous God. And though men may talk much now, before Him they will be speechless (Matt. xxii. 13, Rom. iii. 19). The future is, indeed, solemn, and we cannot be silent as to all that is surely coming. We must witness, especially since it would seem that all is hastening on to the end of this age.

Yet few are concerned about their sins or the life hereafter. We read how that the kings of the earth, and the great men, and rich men, and many others, will soon say to mountains and rocks, "Fall on us, and hide us from the face of Him That sitteth on the throne." Then the great day of God's wrath will have come (Rev. vi. 15-17). God has in mercy saved many, and all such being in Christ are safe for ever, and He is still saving. How can saved ones be indifferent as to those who are still far-off, "having no hope and without God in the world" (Eph. ii. 12)? We read further in Matt. xxv. 31-32 that when Christ comes He will sit upon the Throne of His glory, and before Him shall be gathered all nations and He will divide His spared people on earth from those who are not His own. Those who are "His" will inherit the kingdom with Him, the others will be sent away. Will you be sent away, and that for ever? How clear is God's own witness that many will experience this doom! Will you be amongst them? or are you saved, and, in Christ, blest for ever? God in mercy still waits, and welcomes poor lost sinners, even to-day!

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—May, 1920.

Day	Psalms	Mark	Learning	Explain
1	lxxvi.	vi. 21-32	Ps. lxxxi. 1-2	
2	lxxvii.	vi. 33-44	" 3, 4	Ps. lxxviii.
3	lxxviii. 1-25	vi. 45-56	" 5	36, 37
4	lxxviii. 26-51	vii. 1-13	" 6	
5	lxxviii. 52-72	vii. 14-30	" 7	
6	lxxix.	vii. 31-viii. 9	" 8	
7	lxxx.	viii. 10-21	" 9	
8	lxxxi.	viii. 22-33	" 10	
9	lxxxii.	viii. 34-ix. 1	" 11, 12	Ps. lxxxv. 9
10	lxxxiii.	ix. 2-18	" 13, 14	
11	lxxxiv.	ix. 19-32	" 15	
12	lxxxv.	ix. 33-41	" 16	
13	lxxxvi.	ix. 42-50	Ps. lxxxiv. 1-2	
14	lxxxvii.	x. 1-16	" 3	
15	lxxxviii.	x. 17-31	" 4	
16	lxxxix. 1-28	x. 32-45	" 5	Ps. xcj. 1, 2
17	lxxxix. 29-52	x. 46-xi.	" 6, 7	
18	xc.	xi. 7-19	" 8	
19	xcj.	xi. 20-33	" 9	
20	xcii.	xii. 1-12	" 10	
21	xciii.	xii. 13-27	" 11, 12	
22	xciv.	xii. 28-37	Mark xi. 1	
23	xcv.	xii. 38-xiii. 4	" 2	Ps. xcv. 7, 8
24	xcvi.	xiii. 5-13	" 3	
25	xcvii.	xiii. 14-24	" 4	
26	xcviii.	xiii. 25-37	" 5, 6	
27	xcix.	xiv. 1-11	" 7	
28	c.	xiv. 12-25	" 8	
29	ci.	xiv. 26-42	" 9	
30	cii.	xiv. 43-52	" 10	
31	ciij.	xiv. 53-65	" 11	

The Love of Christ urges onward His grateful people. What majesty of grace has been freely displayed to the utterly unworthy and condemned. Such are made to sit together in heavenly places in Christ Jesus. How such should seek to adorn unchanging grace by *knowing and doing* their Father's revealed will. How can they disgrace His love?

NOTES ON SOME MEMORIZED VERSES.

Ps. lxxxi. 1-16.

1, A definite encouragement to praise: as God is realized to be His people's strength there will be praise (Isa. xii. 2). Note "The God of Jacob": grace to unworthy ones. 2, The appointed music of the temple dispensation has its spiritual parallel (Eph. v. 19, 20), as it is with *spiritual sacrifices* (Heb. xiii. 15, 1 Pet. ii. 5). 3, We do not now observe new moons (Col. ii. 16, 17): verses 4, 5 show the *dispensational aspect*; but the *principle* of obedience to God's *new dispensational* appointments is very important. 6, What mercy has been shown to us: "we were bondmen" (Ezra ix. 9. John viii. 34); but we have been made free (John. viii. 36); shall not our shoulder welcome Christ's yoke?—Matt. xi. 29. Shall not the hands, free from the pots, be lifted up in His Name? 7, I delivered, I answered, I proved: continued grace and

training. 8, Hear, note verses 11, 13. Ps. i. 7. Another aspect in Isa. xlv. 1: Matt. xvii. 5 speaks to us. 10, Open wide, I will fill; can we say "all my desire is before Thee?"—Ps. xxxviii. 9. God delights in great spiritual expectations! If we do not open wide, can we anticipate much? 12, Given up, not for ever, see Hos. xi. 8, Isa. xiv. 1, Jer. xxxi. 10: a solemn contrast to Rom. i. 24, 26, 28. "They walked in their own counsels": contrast the Lord Jesus, Ps. i. 1. 13, 14, The blessings of obedience; "Me," "My ways": do not attempt to separate. 16, "Them" in the past; "thee" in the present; continuance "I am satisfying thee": "He satisfieth the longing soul" (Ps. cvii. 9), "My people shall be satisfied with My goodness" (Jer. xxxi. 14, cf. Ps. lxxv. 4), and in the future "The meek shall eat and be satisfied" (Ps. xxii. 26). God delights to satisfy, and the word is so frequently linked with the thought of food:—who can estimate the preciousness of spiritual food?

Ps. lxxxiv. 1-12.

1, "How lovable"; "Lord, I have loved the habitation of Thy house" (Ps. xxvi. 8); there is a spiritual house: have we a parallel joy with that of verse 2, Ps. xxvii. 4, cxlxi. 4, 5? "Heart and flesh," cf. lxxiii. 26, lxxiii. 1; intensity. "The Living God": a deeply important study is linked with the use of this title, e.g. 1 Thess. i. 9, 10. 4, 5, 12, Blessed. "Still praising Thee," i.e. they will keep on praising (Ps. xxx. 12): there is no room for murmuring *where God is!* Compare Rev. xiv., contrast Ps. cvi. 12, 13. Spasmodic thanksgiving is not satisfactory. "The ways," note Lam. i. 4, Jer. i. 5; have we at heart "the ways" i.e. "the giving up" of saints, the gathering of saints around their one Lord? The varied experiences: we must expect the valley of Baca: but even there, God will grant water of another kind as well (Ps. lxxviii. 9). Thus He grants continued strength, and each righteous one shall hold on his way, and many sons shall be brought to glory. 7, Confidence. 8, Prayer that God will complete His sure purpose. God of hosts and also of Jacob. 10, The delight of the psalmist in the presence of the Lord: His very "threshold" (margin) is blessed beyond all the comforts of earth. Sun to enlighten: shield to protect. "Grace and glory," see John i. 14, Prov. iii. 34, 35, 1 Pet. v. 10, Heb. ii. 9, 10, Eph. i. 6, Eph. ii. 7 with iii. 16. It is our privilege to walk uprightly: He will supply the good things! Let us seek Him: He will give them. The Lord of hosts—how mighty; blessings—how many; then we come to the one man, and the thought is that even an individual saint is thus rightly blest. The Lord's personal care as to His own is as if He had none others, but yet through the very others (instead of caring for each less on this account), He helps

every one the more. "Oh how precious is the personal interest of our God! We cannot do many things at once; we divide our attention, but He is unlimited.

Mark xi. 1-11.

1, He sent. 4, They went; so let it ever be. "Two," even for this journey to bring the colt!—What a remarkable stress on fellowship; likewise two were commissioned to get ready the Passover. 2, Definite instruction: how much time is wasted in daily life and christian work, through indefiniteness and lack of godly arrangement. 3, Do, say: they did, they said (4-6): Matt. viii. 9 is suggestive, yet there are found many who plead for lack of exactness as a proof of love: why, why is this? Observe also "ye shall find": "they found": many Scriptures could be gone through in the same way, and some verses would show, by the repetition, exact fulfilment of prophecy ("as He said" Luke xxii. 13), others would emphasize the privilege of exact obedience ("as He had said"). Luke xix. 32, Ex. xxv. 10 with xxxvii. 1, and so forth, especially Ex. xl. with the oft written words, "As the Lord commanded Moses" may help the impressed believer in this connexion. 5, A natural question. "They let them go." Let us leave results with the Lord! The colt was brought to Christ. Why? Because He appointed. Is there any other reason? To fulfil Scripture! What else is before us? A precious type. The colt reminds of Ex. xiii. 13. Have we not here the picture of an unclean one redeemed (the words of Ex. xiii, and Mark xi. are both associated with passover), who is therefore one of whom the Lord deigns to have need, and whom the Lord appoints to be unbound ("Loose him," cf. John xi. 44), and used by Himself! "Whereon never man sat" is forceful in this connexion. We were as the colt: we should have had our necks broken. But if in mercy we have been redeemed, we should rejoice to be unbound from where we were, and brought unto the Lord, to be used by and for Him! Observe the ass is not the horse: believers are not being used by Christ in judgment and wrath: they are to be meek and gentle: dispensational teaching is evident. You cannot redeem, but can you not help to loose, at His bidding, one of His redeemed? Shall the ties of natural wishes, and of the old ownership, or the graveclothes, remain when one is quickened? Shall a believer look like the unsaved? 9, Ps. cxviii. quoted, the kingdom anticipated:—10, Even as the Transfiguration was prophetic, so is it here. The link of this claiming of the colt with the first day of the week is remarkable, in the light of the typical teaching suggested above, and in the light of Ps. cxviii. 24. The Lord's Day prefigures the Day of the Lord.

Correspondence from any exercised as to the salvation and will of God is 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

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FREE.

A magazine, as God gives grace, setting forth His gracious provision for guilty sinners in the merits of His Beloved Son, and the great results of a new birth from above, in a life of love's dutiful obedience, with delight and promptness, in the Holy Spirit, and therefore in accord with the revealed will of the Lord, as His people, separated from a world hurrying to judgment, look for Him Who delivered them from the wrath to come.

EDITED BY
PERCY W. HEWARD.

"But now is Christ risen from the dead, and become the Firstfruits of them that slept." 1 Cor. xv. 20.

"Why seek ye the Living among the dead? He is not here, but is risen: remember how He spake unto you when He was yet in Galilee." Luke xxiv. 5, 6.

"Jesus said unto her, I am the Resurrection and the Life." John xi. 25.

"Thou wilt not leave My soul in sheol; neither wilt Thou

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suffer Thine Holy One to see corruption. Ps. xvi. 10.

"If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Rom. vi. 5.

"I count all things but loss . . . that I may know Him and the power of His resurrection." Phil. iii. 8, 10.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Col. iii. 1.

For Financial Arrangements see Leaflet.* The declaration 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.

A WORD OF INTRODUCTION.

AGAIN the passing along of the solemn trusteeship of time gives an opportunity to tell forth that "Hitherto hath the Lord helped us," and to sound forth an encouragement to His people that they may walk worthily of the high calling. These pages are a simple testimony for Him. "Two" objects are not well pleasing. The attracting aim must ever be the power of the Lord. "Religion" without Christ is a poor thing. The glory of a denomination, the spread of outward acceptance of His Name, the success of a man-arranged society—these things are not worthy of the loving efforts of His blood-bought people, but the exaltation of their beloved Lord in the midst of a crooked and perverse generation is a privilege of surpassing value. Oh, that we may be kept to this in the power of the Holy Spirit.

"Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." —Col. iv. 6.

"Thou art fairer than the children of men: grace is poured forth in Thy lips."—Ps. xlv. 2.

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

In all His wondrous life of love,
Christ showed He came from Heaven above,
Beyond all men, the Perfect Man,
Worked out, with joy, the Father's plan.

Each word was gracious and complete,
Not one with lying and deceit,
Each word a suited message bore—
We look on Him, and we adore!

But then what shame our hearts must feel,
Our words oft wound when they should heal,
Complain when they should utter praise,
And choose our own, and not His ways.

Yet, with forgiveness, strength He grants,
Th' engrafted word He still implants,
That we, enabled, hence may be
Those who would speak more graciously.

WORDS OF ENCOURAGEMENT.

Isaiah xxv. 1 illustrates an important Scriptural principle. The words "O Lord Thou art God's servants are inspired but they my God." are also deeply personal, and expressive of a real experience. Hereby we see that inspiration did not destroy *personal* enjoyment: and the same may be said as to grace. Grace does not make a man into a bare machine: when God has quickened He deigns to use the will. "Whosoever will, let him take the water of life freely." How precious is this encouragement. And we do well to lay a stress on an individual relationship to God. It is a poor thing to be "a professing Christian." Many who are thus characterized are dead in sins. And all their profession is worthless and vain. If we can say from our hearts, "O Lord, Thou art *my God*," a great privilege has been made ours. But if the heartfelt exclamation of Thomas—"My Lord and my God," John xx. 28—is not ours as well, though we may be religious, and emotional, and active in Christian work, we are not born from above. Alas, how many there are who are *not* in Christ Jesus, who are not conscious of a quickening, and yet they can say prayers, and sing hymns, and make a fair show in the flesh. Ah, dear reader, if you have a *personal* relationship to, and a *personal* acquaintance with, the Lord, you cannot be too grateful. Let every chord of praise sound forth. It is a marvellous blessing to know God as *our God*, and to hear Him say that our heart may rejoice, "I have called Thee by Thy Name: Thou art mine."

"THINGS THAT DIFFER."

(Phil. i. 10, margin).

If we would approve things that are excellent, and glorify God in the use of language, we must prayerfully distinguish things that differ, and pray for grace to be kept from adding to God's words lest He reprove us and we be found liars (Prov. xxx 6). This solemn statement should surely awaken our loving concern lest we misrepresent Him. The carelessness of those who own Christ's Name to-day is often connected with a *low regard* for Scripture. Let verbal inspiration be *realized* in the life, and there will not be the standpoint which hates literality, to give scope to the flesh under the guise of spirituality, but a holy trembling at the words of God (Ezra. ix. 4, cf. Isa. lxvi. 2), and an enjoyment of blessing thereby, for He has said, "Do not My words do good to him that walketh uprightly?" (Mic. ii. 7, cf. Jer. xv. 16). Let it be continually remembered that faith as to inspiration is a practical power, and this will strengthen against spiritual slovenliness. How careful must those be who declare the gospel of the grace of God, lest they unwittingly speak lies in His Name.

We know, from the infidel misquotation of Genesis iv., how much error can be spread through the misplacing of a word. Yet are we always on our guard? Do we use even the many precious names of the Lord Jesus wisely? The critic's hatred of Genesis i.-iv., and his vain objection that we have the names "God," "Lord God" and "Lord," as if to suggest different documents, can only awaken praise (Ps. lxxvi. 10) in the thoughtful believer, for he sees each name used perfectly by *one* Author, to emphasize creation, a covenant-keeping, and redemption. In like manner, is there not a reason why Christ is *not* called *our King*? He is Zion's King, but in nearer relation to His heavenly people. "He is *thy Lord*, and worship thou Him" (Ps. xlv. 11), and observe, in the same verse, "the King," not "thy King," as in Zech. ix. 9. This may illustrate, what Eph. v. definitely proves, that the bride is the body, not "Jewish." The added command, "Worship thou Him," prevents irreverent misuse of nearness. So full is one verse through what it says and what it says not.

Gal. iii. 16 reminds us of the vast difference between a singular and a plural:—"He saith not, And to seeds, as of many: but as of one, and to thy Seed, Which is Christ"—and the example is the *more forceful*, because a *collective* noun is used which would "naturally" be in the singular, but God shows He could easily have made a plural even of this, and therefore, how definitely other singulars sound forth. "God so loved the world that He gave His *only begotten* Son," "Thou art the Christ, the Son of the Living God." Now we can see the importance of the fact that *italics* are used in Luke iii. 38, and now Heb. i. 5 bears its testimony, for the angels are called "sons of God" (Job. xxxviii. 7), and believers are now sons of God (Gal. iii. 26). And this suggests another distinction, viz. "Son" and "child." A substitution of terms in John iii. 16 is impossible. Sonship stresses dignity.* Our translators have been irregular in their rendering, but God has shown perfect wisdom. The omission of words may veil the whole meaning: to apply this verse to "humanity" would be ruinous—it is "*ye all*" and "through faith." Satan delights to add or omit (Luke iv. 10, 11, with Ps. xci. 11, 12).†

And the order of words in Scripture is not accidental, yet many reverse. Possibly the reader has heard Ezek. xxiv. 31 distorted to defend universalism as if it said "Men are My flock." In 1 Cor. xiv. 3 we are reminded how "He that prophesieth speaketh unto men to edification." But the serious lowering of prophecy by turning round of the sentence is sad. 'Tis not, "He that speaketh unto men to edification prophesieth."

* A leaflet on this subject will be gladly sent.

† You are welcome to a booklet on the power of "In all thy ways."

The next clause will shew the importance of keeping to God's order.* Does he that edifieth himself speak in a tongue? Yet children of God are not always *fair* in their use of words. It has been well pointed out that fairness is less common than courtesy. May we be kept to both.

The Jew, with seeming triumph argues, "You say Christ died, and thus you worship One Who is dead." We reply, "No, He died, but *is not dead*." Yet our translation, though precious, sometimes misses this distinction—see Rom. vi. 7. Col. ii. 20 is suggestive. Believers are not characterized as *dead* with Christ: they *died* but have now been raised with Christ (Col. iii. 1), and experience this further blessing. The English words "Ye are dead" in Col. iii. 3 may be misused to argue a perfectionism in the flesh. In this connexion, let us observe how "They that are Christ's have crucified the flesh" (Gal. v. 24), and hence they are not told to be crucifying it, but to "mortify" the deeds of the body (Rom. viii. 13, Col. iii. 5). The distinction is precious. The crucified flesh cannot act as previously, hence the believer cannot continue in sin, but crucifixion is not removal of existence, it is *legal* death, and with a view to *practical* death: but the crucified flesh is still active in its measure, and *must* be spiritually mortified.†

In preaching the gospel, how careful should sent ones be. The thought of universalism lulls many to sleep, and the term "gospel offer" linked with such expressions as "*your day of grace*" should be prayerfully removed. The Gospel is wondrously wide with its loving invitations:—"Ho every one that thirsteth come ye to the waters, and he that hath no money"—"Come unto Me, all ye that labour and are heavy laden." Any attempt to broaden beyond "As many as ye shall find, *bid* to the marriage" (Matt. xxii. 9) will not only contradict truth, and make indiscriminate the promises to the heart-broken, but by exalting man's free will against John i. 13, v. 40, actually turn the free gospel into that which is too expensive for any, although God in electing love may use the very messenger who fails to realize that love, and may save, by the free gospel, the very ones who deny the freeness, and make it *cheap*,‡ and therefore rob it of power (Rom. i. 16), transforming into a modified law. How gloriously Romans xi. 6 shines out to show that grace is grace. "Thanks be unto God for His unspeakable Gift" (2 Cor. ix. 15).

Grateful for the loyalty to Scripture which some have shown regarding Genesis i. we fear that there

are those who have lost its fulness by *identifying* distinct words of the Holy Spirit. There seems a wondrous force in the second verse, "The earth *became* without form and void," whenever we are reading Isa. xlv. 18 "He *created* it not in vain" (the same word, "without form"). We do not *wish* to wound unkindly one heart that loves the precious name of Christ, but would simply quote Scripture, and ask, Is there not a difference between the wording "In six days the Lord *made* heaven and earth and the sea and all that in them is" (Ex. xx. 11) and "In the beginning God *created* the heaven and the earth" (Gen. i. 1), and should we not reverently acknowledge this? The humble student should have no doubt as to the *making* in six literal days, for the command as to the sabbath prevents any theory of periods, and the Holy Spirit's testimony in 1 Cor. xv. 45 *cuts at the root* of pre-Adamic man. Any yielding to nominal science, in fear, is so sad. But mis-statement otherwise dishonours the Lord: we must not confuse the words "earth" and "world" (Rev. xxi. 1, 2 Pet. iii. 6).§ Let us spiritually distinguish things that differ. Much gospel teaching is contained in God's wondrous arrangements in Genesis i., and in the literal history we have an unveiling of mercy to those who are, as the result of sin, truly without form and void.

How often have we heard believers say "If the Lord tarry," but is this expression a wise alteration from Jas. iv. 15 in the light of Heb. x. 37 with Matt. xxiv. 48? Intentionally an emphasis on Christ's coming, it actually hinders perception of His truth, and is often crystallizing errors as to "that Blessed Hope."

It is sad to see believers persisting in the expression "The bread and wine" at the Lord's Supper. Does not the Holy Spirit leave out the class word "wine" *for a purpose* and use "the fruit of the vine," and shall not we gladly accord? Christ the unleavened, unfermented One is beautifully typified in front of His redeemed.

We have already referred to the wondrous fulness of the singulars and plurals of Scripture. May we remind God's dear children that "doctrine" is always singular when it refers to that which is His, for all truth is *one*. There are "doctrines and commandments of men," "doctrines of demons," "divers and strange doctrines," but we should not speak of the doctrines of grace—all His teaching is united || How glorious is the doctrine of grace. May we, guided by the Holy Spirit, enjoy His instruction, and use words to the praise of the glory of His grace, until we see Him Whom our soul loveth, and speak and act in perfectness before Him.

* A different aspect of order may be noted in "Paul an apostle," not "The apostle Paul." Christ is the only "*titled* One." Expressions such as "Pastor So-and-so" are without His authority. Two leaflets on "The Use of Titles" readily forwarded to the Lord's dear people.

† God graciously enabled a booklet on this precious theme. We should welcome applications by any who have not seen it.

‡ Again a leaflet, on this subject, may be mentioned.

§ "By one man sin entered into the world" (Rom. v. 12).

|| A leaflet "Doctrine or Doctrines" may help believers in this prayerful study.

THE CHILDREN'S COLUMNS.

"NONE OTHER NAME."

IT is frequently said, when one wants to seek a favour, from another who is able to help, "You may mention my name." Why? Because the one who offers his name has more influence, and is glad thus to introduce and join himself with the needy one! God is so great, greater far than any on earth, for He is from everlasting, and created all, and He has made everything, and by His almighty power all things go on their course. If only God's greatness was realized by His creatures, how many would tremble; but, alas, Satan has so blinded them, that they neither see God's mightiness nor their own nothingness, and so few feel their own need of His wonderful gift of salvation, through the shed blood of the Lord Jesus.

But, though God is so great; that *no man can* approach unto Him (1 Tim. vi. 16), yet He has, in wonderful love and mercy, made a way into His very presence. This is indeed good news for poor, hell-deserving sinners. Oh that many, very many, who read these messages, both young and old, may be brought by God the Holy Spirit not only to tremble at God's greatness, but also to see the only way whereby they can come to God, which is in the name of *Another*, the Son of God Himself who gave His life a Ransom for many (Matt xx. 28.). The way into God's presence is by the blood (Heb x. 19. 20.). You may remember that in John xiv. 6, the Lord Jesus said "*I am the Way.*" Are we thankful there is a way whereby sinners can come and be saved? This cannot be except in God's way. Some, like Cain, imagine they can come to God *their own way*, and in their own name. But they are wrong, for God's word is true, and we clearly read in Acts iv. 12, "*Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we (poor ruined sinners) must be saved.*" Oh how precious to know that there is *one way of salvation*, and that those who are "heavy laden" with their sins are welcomed by God, when they come *in the name* of His beloved Son. There is none other name, God's words are clear, so that those who despise this name will be sent away from God for ever, to be with the devil and his angels. How serious this is, yet how few believe it to be true, and that God will punish those who are heedless to His messages of grace, and the precious work of the Lord Jesus. The Name of the Lord Jesus is said to be "*as ointment poured forth*" (S. of S. 1. 3). Then Isa. ix. 6 referring to Christ, declares that "*His Name shall be called Wonderful.*" Even those who are saved and blest in Him Whose name is Wonderful, fail to appreciate His great love in making a way into God's presence for those who would never have loved Him, had He not loved them first (i. John 4. 19). How fearful it will be in God's day of righteous wrath for those who

refused to harken to His words of grace and warning.

The words in the prayer which Christ taught His disciples, and which are frequently repeated so lightly, should rather cause trembling. I refer to "*Hallowed be Thy Name*" (Matt vi. 9). This has reference to the name of God, and in Ps. xcix. 3 it is said, "*Let them praise Thy great and terrible name, for it is holy*" (see Ps. cxlviii. 13). God, Who is so holy, should be revered, and the Lord Jesus, was God manifest in the flesh, and it is only in *His* name that any can come to God, pleading *His* merits: for all, in themselves are lost and only evil continually. "*All have sinned*" (Rom iii. 23.) yes, without exception, Christ was the only perfect One, Who walked this earth and then died for *others*, and in His name alone can sinners come to God.

May many of our dear young readers be brought in God's mercy, by the Holy Spirit, to see their great need—the need of God's eternal salvation, and to come to God in the only way, in the all-prevailing name of the Lord Jesus, pleading His worthiness! They will then be safe in Him for ever: thus we read, "*The name of the Lord is a strong tower, the righteous runneth into it, and is safe*" (Prov. xviii. 10). We could continue writing about the name whereby alone sinners can come to God and be saved, but our last mention of His name in Ps. ix. 10, may lead you to think more of the many passages "*They that know Thy name will put their trust in Thee.*" There is no safety outside His name. Are you sheltered in Him to-day?

There IS none other name whereby we must be saved,
For sinners, dead and lost, are all by sin depraved;
But through the precious blood God saves from sin and shame,
And now ungodly ones God welcomes in Christ's name.
There IS none other name, whereby we come to God;
But in His precious name, and through the poured-out blood,
Poor ruined sinners may in mercy look on high,
And God still pardons such, and to Himself makes nigh.
There IS none other name—the name of Jesus Christ,
Who came from Heaven above, His death for us sufficed—
Sufficed for "laden ones" who trust in Him alone,
He bore the wrath for them, He would for such atone!
There IS none other name whereby free grace is given,
No name apart from His, for those by Satan driven;
But all who trust in Him are saved, and blest for aye,
And such will dwell with Christ, and ne'er be sent away.
There IS none other name—the one prevailing name—
Of Him Who came on earth, and bore sin's curse and shame,
That hell-deserving ones, no longer sin oppressed,
Saved by His precious blood, might be for ever blest!
There IS none other name, in God's own book we read,
Whereby we must be saved—Christ met the "sinner's" need?
And now in Him alone the helpless ones shall seek
The mercy of the Lord, may with Him humbly speak.
There IS none other name, whereby both young and old
May come to God on high—the Lamb of God behold!
Precious His name alone, whereby we saved must be,
If not, we all must stand condemned eternally!

Questions.

1. Collect passages which refer to the Name of the Lord in Psalms and Proverbs.
2. What does Col. iii. 17 mean?

A WORD TO YOUNG BELIEVERS AND OLDER ONES TOO.

"HE SAITH UNTO HIM, SEE THOU SAY NOTHING TO ANY MAN BUT HE WENT OUT AND BEGAN TO PUBLISH IT MUCH." Mark i. 44, 45.

THIS striking narrative is before us in Matthew viii. and Luke v. as well, and we also recollect Mark vii. 36, "And He charged them that they should tell no man: but the more He charged them, so much the more a great deal they published it." Thus we have God's gracious warning against our opinion. How often we think "I know best," or act as if we thus thought, and *we spoil everything*. We are not to decide what seems reasonable. What is the revealed will of God? Here is a clear witness against mere impulses. Very possibly the healed men felt they *must* speak. Such a feeling was natural. There are many to-day who think that if they have a joyous inclination to do something for the Lord, they must be right, and that such an attitude should not be checked. But it is so important that wishes and conscience should be guided by the Lord. We must not imagine the leading of the Lord *against* the word of the Lord. It is so easy to be misled by "feelings." We find that the Holy Spirit warned the Corinthians in a similar matter: even *when* the gift of prophecy was manifest at Corinth, there was the striking reminder—"The spirits of the prophets are subject to the prophets" (xiv. 32). How concerned, therefore, should we be, we, who are not prophets, lest, governed by feelings, we do what we think instead of that which the Lord has said. His appointments may not seem the best, they may seem to "close doors," but His way is perfect, and our methods are a failure in *His* sight. Sometimes a child of God may advise another and there may be a tendency to resentment: there may be the thought "You are holding me back, I feel the Lord's leading." And yet the holding back may be His will. Oh that our hearts may be in such definite and humble fellowship with Himself that we may not choose for ourselves!

I need hardly say that if the human heart tries to justify silence about Christ, and an unwillingness to confess Him before men, this is very wrong. Mark viii. 38 is definite, and we would have the realization of salvation in accord with Rom. x. 9. "The fear of man bringeth a snare," and the Lord is not pleased with cowardice. But as Satan is seeking to attract to fleshly boldness or fleshly timidity, what a need we have to walk with God, that we may know when to speak and when to be silent, and learn the preciousness of *living* ever "unto the Lord."

"Be ye steadfast, unmoveable, 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). "He had respect unto the recompense of the reward" (Heb. xi. 26). "God is not unrighteous to forget your work and labour of love (Heb. vi. 10).

No labour in the Lord, the words are clear and plain—
Our God will e'er forget, such labour is not vain,
All service in the Lord will bring a sure reward,
And so we work and wait for Christ our risen Lord.

No labour in the Lord—God's written words are true,
He sees our inmost thoughts, and weighs our actions, too:
No labour can be vain, if done for God alone,
He will reward and bless, our labours crown and own.

Then let us labour on, looking beyond the sky,
Knowing that Christ will come: His coming is so nigh;
Then we shall see the fruit of all true labour here,
And hear Him say "Well done!" That day is drawing near.

No labour is in vain, if in His name 'tis done,
While walking in His ways, as in His path we run.
Then let us labour on, and keep that day in view,
Our time on earth is short, our pilgrim's days are few.

No labour in the Lord, however small or great,
Can ever be in vain, as for our Lord we wait—
As we draw near to God, that we may know His will,
And then go forth by grace, or *serve by being still*.

No labour is in vain! For this we humbly praise
Our gracious Lord on high, and seek His perfect ways.
There, labouring by His power, and unto Him as well,
We gladly meet the strain, and in His presence dwell.

No labour is in vain, if in the Lord and real,
Our faithful God will bless all done with godly zeal.
Then let us labour on, and never weary be,
And, in that day of days, fruit to God's glory see.

YOU DO NOT ENJOY THIS ISSUE AS MUCH AS ONE READ "SIX MONTHS AGO."

BUT another thought, and request, may be added. We do not claim infallibility, and value *much* the prayer of God's praying people that the issues may go on from strength to strength, and that there may not be even a temporary set back. Humbly would we welcome criticism, and lay all before the Lord. In the above heading we do not refer to any letter received. Indeed, at time of writing, God has so graciously encouraged through letters telling of blessing through the publication that we feel our need to be kept more and more consciously close to Him: we have no confidence in self. Oh for His powerful working!

But to return, "What is the reason?" if you find less interest in these pages! If God was pleased to bring before you "six months ago," the path of *fuller obedience*, and more definite devotedness, through these pages—if He showed you that some of your associations were not His—and that some of your "Christian work" was not His—can you be surprised, dear reader, if slowness to follow His will is resultful in a measure of estrangement from the pages which were used, in His condescending love, to bring your privileges of separation unto Him before you?

TALKS ABOUT PRESENT-DAY NEEDS.—6.

MEEKNESS.

MEEKNESS is not, as some imagine, weakness. For we read that the Lord Jesus was *meek and lowly* (Matt. xi. 29, 30), and we are exhorted to learn of Him, that we may be more like Him—Mark the words of Matt. xxi. 5, "Thy King cometh unto thee, *meek*." God's servant saith to the saints at Corinth, "I, Paul, myself, beseech you, by the *meekness* and gentleness of Christ" (2 Cor. x. 1). Surely we see the meekness of Christ when He was before Pilate, and was accused of the chief priests and elders. He answered nothing (Matt. xxvii. 12); again in verse 14 we read "He answered to never a word." Oh, how wonderfully the Scripture was fulfilled which saith: "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb so He openeth not His mouth" (Isa. liii. 7). Do we not marvel at the manifest meekness of Him, Who was the mighty God? And He left us an example that we should follow His steps, Who, when He was reviled, reviled not again (1 Pet. ii. 21-23). Surely we long to be more like unto Him. We all know, by experience, how hard it is to be patient and gentle when falsely accused, and how difficult not to defend ourselves. But the meek will God guide and teach in judgment, and in His way (Ps. xlv. 9). A meek and quiet spirit is, in God's sight, of great price (1 Pet. iii. 4). And the fruit of the Spirit is gentleness, meekness (Gal. v. 22, 23). We read that Moses, God's servant, was *very meek* (Num. xii. 3), and it is recorded rarely that he spake inadviseably with his lips, where we read "They provoked his spirit." But, though thus provoked, he was wrong, and was kept out of the land. Thus we see how easy it is to grieve God, and to lose privileges by speaking when we should manifest a quiet spirit. Some imagine the meek will be crushed, but God will, in His time, bless the meek, and He will lift them up (Ps. cxlviii. 6). whereas the wicked shall be cast down to the ground. How full is Zeph. ii. 3, "Seek the Lord, all ye meek of the earth . . . seek meekness." If only we were meek, dear fellow believers, the world would be surprised, but they would see the power of God with His own. This is not manifest as it would be, if only we were more humble and lowly in heart. Even the children, in these sad times, are being taught to "take their own part," and to assert themselves. This is always very harmful, and is so evidently out of place for children. We long to see the young people more gentle and quiet; if believers seek to have the meek and quiet spirit, this will be helpful in the training of children. Oh, that God may impress His people with the need and the

great need for meekness in the home and in the gatherings, and wherever he places them. Such are to receive with meekness the engrafted word (James i. 21). They are always to be ready to answer, if asked of the hope that is within them, with meekness and fear (1 Pet. iii. 15). There is to be the "shewing" of all meekness unto men (Tit. iii. 2). Again there is to be the "shewing," out of a good conversation, works with meekness of wisdom (James iii. 13). We need to remember the exhortation of 2 Tim. ii. 24, 25. "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves." The guidance is the same in Gal. vi. 1. If one is overtaken in a fault, the command is given, "Ye which are spiritual restore such an one, in the spirit of meekness." Oh, that we may take these things to heart, and seek for meekness, that our lives may be more to God's glory, and thereby make manifest that we are the Lord's, and that He by His Spirit dwells in us. How precious are the words of Ps. cxlix. 4, "The Lord taketh pleasure in His people, He will beautify the meek with salvation." See Ps. xc. 17. "The meek shall eat and be satisfied" (Ps. xxii. 26, see Ps. cvii. 9). Oh, how much we lose by not being meek and lowly, more like the Lord in Whom the world, in reality, still see no beauty and majesty, but He was, and is, well pleasing unto the Father.

Let us not be led astray by imagining that the meek will be forgotten. For God Himself will defend those who seek to follow His truth, and to be more like His beloved Son, like unto Him Who was the truly meek One (note Ps. lxxvi. 9). The meek are the blessed ones of Matt. v. 5, "the meek shall increase their joy in the Lord" (Isa. xxix. 19). May God in wondrous mercy work, and cause His own to see the failures because of the absence of meekness, gentleness, temperance (self-control), which are the fruit of the Spirit, and should be more manifest in those born of the Spirit, and in Whom He condescends to dwell. Thus shall we live to God's own glory in these perilous times.

"THEY ALL WITH ONE CONSENT BEGAN TO MAKE EXCUSE."

It is easy now to make excuse, and to say that one has not time for reading the words of the living God, or for hearing the truth concerning God's great gift of salvation. The portion in the Scripture of truth from which we have taken the heading of this message is *very solemn*. Many were bidden to a great supper and the servants were sent forth to say that all things were ready and that it was time to come. Then it is that we read the painful words, "THEY

ALL with one consent began to make excuse." One said he had land and he must needs go and see it, and he wished to be excused. Another had bought a yoke of oxen and he must go and prove them, so he wanted to be excused. The third said he had married a wife and therefore he could not come (Luke xiv. 16-24.) This whole passage should be read through, for though excuses may be made now, the time is surely coming when all excuses will be vain. Mark, dear reader, verse 24:—"I say unto you, that none of those men which were *bidden* shall taste of my supper." How solemn not to heed the truth of God and His many warnings.

If the things of earth are chosen, and time and strength are spent on such, men will reap the sad reward. Some may "imagine" they will get to heaven by their own righteousness. But, to their sorrow, all such will find, when too late, that if any turn away from the warnings of God and choose their own way, there must be judgment! In God's day of wrath they will find themselves "without excuse" (Rom. i. 20). Such will be like the man of whom we read in Matt. xxii. 11, 12. He was without a wedding garment, and when asked how he came in thus, he was *speechless*. No excuses then! How foolish to make them now, and to choose the passing things of earth, when eternity is so real, and all God's words are enduring. The teaching of Proverbs i. is the same. God saith, "*I have called and ye refused.*" Then, "They shall call upon Me, but I will not answer, they shall seek me early (even earnestly), but they shall not find Me" (verses 24-28). When the Lord Jesus walked this earth, and when He commanded the unclean spirits to come out of the man possessed with demons, there was such a wonderful change. Here we have a picture of a sinner saved by grace. The people came to see what had taken place. But they had also lost their swine, and we are told that they were afraid but not sorry for sin and they prayed Him to depart out of their coasts (Mark v.) This narrative might be read through more than once. The swine of business and profit were preferred to the Lord Jesus! Then we read in Job xxi. 14 of those who say to God "Depart from us, for we desire not the knowledge of Thy ways." The words are repeated in Job. xxii. 17. And the day is surely coming when the Lord Jesus will say to *many* who even professed to do works in His name "Depart from Me, ye that work iniquity" (Matt. vii. 23). If excuses are made now, and the things of this life are chosen, then there will be a sad reaping. Oh that He may, in His wondrous love and mercy, open the eyes of many to see their folly, and by the working of the Holy Spirit be brought to see their need, and to trust in the precious blood of Christ, shed for helpless sinners.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—June, 1920.

Day	Psalms	Mark	Learning	Explain
1	civ. 1-18	xiv. 66-72	Ps. civ. 1-2	Mark xvi. 4
2	civ. 19-35	xv. 1-14	" 3, 4	
3	cv. 1-22	xv. 15-30	" 5, 6	
4	cv. 23-45	xv. 31-38	" 7, 8	
5	cvi. 1-23	xv. 39-47	" 9, 10	
6	cvi. 24-48	xvi. 1-11	" 11, 12	Luke i. 20
7	cvii. 1-22	xvi. 12-20	" 13, 14	
8	cvii. 23-43	Luke i. 1-11	" 15, 16	
9	cviii.	i. 12-22	" 17, 18	
10	cix.	i. 23-33	" 19, 20	
11	cx.	i. 34-45	" 21, 22	
12	cxi.	i. 46-55	" 23, 24	
13	cxii.	i. 56-66	" 25, 26	Luke i. 77
14	cxiii.	i. 67-80	" 27, 28	
15	cxiv.	ii. 1-13	" 29, 30	
16	cxv.	ii. 13-24	" 31, 32	
17	cxvi.	ii. 25-35	" 33, 34	
18	cxvii.	ii. 36-52	" 35	
19	cxviii.	iii. 1-9	Luke ii. 25	
20	cxix. 1-24	iii. 10-20	" 26	Luke iv. 27
21	cxix. 25-48	iii. 21-38	" 27	
22	cxix. 49-72	iv. 1-13	" 28, 29	
23	cxix. 73-96	iv. 14-32	" 30, 31	
24	cxix. 97-120	iv. 33-44	" 32, 33	
25	cxix. 121-144	v. 1-11	" 34	
26	cxix. 145-172	v. 12-26	" 35	
27	cxx.	v. 27-39	" 36	
28	cxxi.	vi. 1-16	" 37	
29	cxxii.	vi. 17-31	" 38	
30	cxxiii.	vi. 32-45	" 39	

SUGGESTIONS FOR PRAYER.

"He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. xxviii. 9.

"The prayer of the upright is His delight." Prov. xv. 8.

1. For the glory of God in the *lives* of His trustful people.
2. For blessing on these publications, that they may be kept faithful to Him and sent where He pleases.

3. For testimony to men of all nations, including Israel, in this great city, that it may be simple and spiritual, and that our Heavenly Father may provide language-needs and all necessary premises to His glory.

4. For many in different parts of the world, who are now receiving this magazine, and writing to us encouragingly, and sending their requests for prayer, which are earnestly welcomed. Details are not small to Him. May we be faithful. A loving memory in prayer is precious.

5. For believers seeking to please Him, Whose Name they thankfully own, in Peterswaldau.

6. For the Lord's gracious work in arranging opportunities for humble and concerned believers to meet together that, in prayerful simplicity, they may be drawn to love Him more with unworldly devotedness, while they realize the precious climax prayer of Scripture, "Come, Lord Jesus."

"In nothing be anxious, but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. iv. 6, 7.

NOTES ON SOME MEMORIZED VERSES.

Ps. civ. 1-35.

Ps. ciii. seems introductory, and then civ. speaks of nature, and next cv. and cvl. of the history of Israel; in all psalms God's glory shines out, that praise may overflow. Chapters like Job xxxviii. are full of humbling and encouraging power, if *rightly* realized. The *greatness* of God is a wondrous background for grace. There seems to be an historical order here, and we may again compare Job xxxviii: (a) Who stretched out the heavens—The morning stars sang—In the beginning God created the heavens. (b) Who maketh His angels spirits—All the sons of God shouted for joy. (c) Who laid the foundation of the earth—When I laid the foundations of the earth—"and the earth" (Gen. i. 1).

Then "Thou coveredst it with the deep," cf. Gen. i. 2.

Next the waters fled, cf. Gen. i. 9.

But again, "They go up by the mountains," as in Gen. vii. Then, no further flood is permitted, "Thou hast set a bound that they may not pass over," cf. Gen. viii. 21. After this we read appropriately regarding God's daily providence: "He sendeth the springs into the valleys," and verse after verse would emphasize that "The Lord is good to all, and His tender mercies are over all His works" (Ps. cxlv. 9). The night is mentioned first in 19, thus we have the evening and the morning, then the *next* night is reached (23). The exclamation of praise sounds forth, "O Lord, how manifold are Thy works!" In another aspect we have a similar outburst of praise, Rom. xi. 33-36, cf. 2 Cor. ix. 15. The passing away of this age seems pictured in verse 29, cf. Rev. viii. 9, xvi. 3. But a future parallel with Gen. i. 3 is seen in verse 30: here we have the renewing of the face of the earth, in the millennial day. The glory of the Lord shines forth, and He will rejoice in "His Works," when that Sabbatical day (Heb. iv. 9) of His earth-appointed week (Ps. xc. 4) is reached. But at last the *end* of the thousand years will be reached, and 2 Pet. iii. 12 will be illustrated by "He looketh on the earth, and it trembleth: He toucheth the hills and they smoke" (32). But His people will remain *for ever* (33): sinners will be consumed *out of* the earth, when death and Hades, which are *in* the earth, give up the dead (35, Rev. xx. 13), and *in* the new heavens and new earth, there will dwell righteousness, and the wicked, from God's standpoint, will be destroyed.* Well may the psalm end, as it begins, with personal praise unto God, and, linked therewith, a fervent call unto others to praise Him *in like manner*. How gracious is our God, and how

glorious; let us seek a fulness of praise.

Luke ii. 25-39.

Two *aged* saints are specially mentioned as looking for Christ: were young Israelites mainly careless? There are many solemn thoughts in Scripture, but we would rejoice in the stress on one man and one woman, and on the *unnamed ones* of verse 38. The Lord ever *has* His people, including the elect whom He *will* claim (cf. the 7,000 who had not bowed the knee to Baal). Christ is the *Consolation* of those who are His, a beautiful name suggesting *encouragement* as well; discouragement is elsewhere. "Seeing death": contrast the wording of John iii. 36 and Luke ix. 27: what a mercy to "see life" even if physical death comes; therefore another kind of contrast in John viii. 51: Heb. xi. 5 gives a *picture* of this, which will also be illustrated for believers when Christ comes back; the taking up of saints to meet their Lord being a wonderful evidence of the finished work which He has so graciously wrought. 29.—"According to Thy word": the truthfulness of God is the resting place of His people. Another aspect of "at Thy word" in Luke v. 5. "Mine eyes have seen Thy salvation." Note Job xix. 27: "We shall see Him as He is." Christ is not only Saviour, not only Giver of Salvation, He *is* Salvation: thus we realize how He gave *Himself* for us, and put His whole heart into the work, and realize also how sure our salvation is—as sure as *Christ Himself*! 32.—Observe order, and Christ will yet be the "Glory of His people Israel" (Isa. lx. 1, 19). 34.—"Fall and rising again": so God hath said, "I kill and I make alive": those who are brought to feel their ruin *now* are lifted up; but they must be wounded first; "many" saved; "many sons," "many made righteous," "shed for many": a "Ransom for many": it is joyous to know how many of Israel will be found in the Lord Jesus: but there is the other aspect: "A sign which shall be spoken against." 35.—"That the thoughts," read on from 34; man's *thoughts* are revealed in his attitude as to Christ. 36, 37.—What holy continuance: she had known earthly home life, but, in contrast with those of 1 Tim. v. 11-13, she had remained, year after year, still devoted to the Lord; it is so easy to become tired of such spiritual fellowship (activity before man is much easier); it is so "natural" to seek earthly resting places, and to find delight in companionships, and, therefore, to become discouraged if left "alone." But Anna is an encouragement to a definite life. 38.—"Coming in at that instant": how graciously God times everything. "Looked for redemption" read with 25: what a mercy to be waiting (unweariedly) for Christ. Are we waiting in accord with 1 Thess. i. 10 (cf. Gen. xlix. 18), and looking upward, for the Lord will appear for His own in the air. 38, 39.—Jerusalem, Nazareth: everything was strikingly arranged to fulfil prophecy: Christ lived in one of the most despised cities of despised Galilee; shall we exalt ourselves?

* Not annihilation, but "everlasting destruction from the presence of the Lord," 2 Thess. i. 9, i.e., an entire separation, cf. Ps. lix. 11-13; these verses are very striking. The word "lost" or "destroyed" in Matt. xv. 24 is a solemn witness against other interpretations of destruction.

Thoughts from . . . The WORD of GOD.

The LORD JESUS prayed:

"Sanctify them through Thy Truth: **THY WORD** is Truth"

Vol. xx. No. 7.
July 1920.
FREE.

"Blessed are they that hear the Word of God and keep it." Luke xi. 28.

"Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Rev. i. 3.

"I have given them Thy Word, and the world hath hated them, because they are not of the world, even as I am not of the world." John xvii. 14.

A magazine setting forth the love of God to undeserving sinners, and the eternal salvation of such through the precious merits of the Lord Jesus, and also showing the path in which those quickened from above should humbly walk, as they wait for His coming again. Nor would we omit to warn the unsaved of the real terrors of an eternal, righteous, and felt judgment.

EDITED BY
PERCY W. HEWARD.
Correspondence concerning the Will of God welcome.

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

"Order my steps in Thy Word; and let not any iniquity have dominion over me." Ps. cxix. 133.

"Thy Word was unto me the joy and rejoicing of mine heart." Jer. xv. 16.

"Because thou hast kept the Word of My patience, I also will keep thee from the hour of temptation." Rev. iii. 10.

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The declaration of God's gracious Will is a priceless privilege. If we realize something of His love to us how gladly should we give up our time, strength, abilities, success, honours, money, reputation, comforts, opinions, everything for Him. But how every believer falls short!

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness, and interest, we would just mention two leaflets "Hitherto Hath the Lord Helped Us" and "The Faithfulness of God," which explain more fully how we believe He has guided, and is enabling, and will graciously enable. These will be gladly sent.

An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

Meeting Rooms of Believers, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 8 and 6. 15, Mon: 8, Thurs: 8, Sat: 7: 43a, The Broadway, Walham Green, S.W.8, The Lord's Day, 11, 6. 30, Thurs: 8. Also "Rosemond," Bede Burn Rd, Jarrow-on-Tyne, The Lord's Day, 6. 30, Wed: 8.

East London Testimony: Adjoining 35, Cambridge Rd, E.1. Bible Meetings in Deptford, Camberwell, Willesden &c. some Wednesdays. Correspondence welcome.

A WORD OF INTRODUCTION.

YOU welcome a little testimony for Christ. There are many voices in the world, but the voice of strangers is not the voice you desire. Having heard the voice of the SON of GOD (John v. 25), you long to obey the command "Hear Him," and whatsoever He saith unto you, it is! your heart's desire to do!

IS this so, by mercy? Then may we not together feel exercised, for He is truthful and cannot

deny Himself. There are different positions for His people, but there is one life of those in Christ Jesus, and different "doctrines," and contradictory actions cannot please Him.

These pages are sent forth that, drawn by love His redeemed may be simply occupied with His will, walking well-pleasingly, and glorifying their Father Who is in heaven, as their daily experience is in the joy of Christ and His will, through the mighty working of the Holy Spirit.

WORDS OF ENCOURAGEMENT.

Mark viii. 35 gives a wondrous reason for willingness to suffer. "For My Sake and the Gospel's." Surely we should and would exalt our beloved Lord, if we are His, and gladly put everything second. "His Name" is precious, and if we bear this, we may well, for His sake, bear reproach. Moreover, let us learn that the fullest "giving up," if it be not for *His sake*, is worthless. Intention cannot make a wrong action right, but it can empty an appointed action of all value. Unless we do everything unto the Lord, how can He reward it? This principle shows the position of the unsaved: they cannot be said to be meritorious when kind etc., since they have omitted the great *object*. And, furthermore, we should remember 1 Cor. xiii. 3, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." How important that we should seek, in the Lord's enabling, to do *His* work in *His* way. Observe the personal note. 'Tis not the glory of "an idea," but "for My sake." One need hardly say that Christ's continual emphasis on Himself sets forth His consciousness of His own Deity. No other interpretation is compatible with His humility. Here is the true object in life—the believer is called to do all in the Name of the Lord Jesus and for His sake. The Holy Spirit Who glorifies Him will ever lead to this, and nothing else can be called spiritual.

"WHOM HE WOULD."

Dear Brethren in Christ,

It is delightful to exalt the Name of the Lord Jesus. We are bidden to do this at *all* times, and He, the Humble One, said that the privilege of His own was to give up for His own sake (Mark viii. 36 &c). This was His *constant* standpoint. He called upon those concerned to *follow Him*, and, in this connexion, asserted His *unique* position as the Shepherd of the sheep (John x). He claimed the sheep as *His own*. For a humble *man*, who was a *created* being, thus to speak would have been the overturning of humility, and thus we see He was *not* created, and the Deity of Christ is again set forth with no uncertainty. That which is throughout assumed is surely stated most definitely, and the innumerable *indirect* witnesses to Christ's Deity are quite as remarkable as the assertions in such passages as John i. 1, Rom. ix. 5. And His declaration of sinlessness is most important (John viii. 46), the more so as He called on all His disciples to pray, "Forgive us our sins," and gave the striking statement, "Ye also ought to wash one another's

feet" (John xiii. 14), showing, in the parabolic teaching of His action (verses 7-12) that HE did *not* need this. He was separate from sinners throughout His earthly life, though amid sinners. When we look at the Holy Spirit's testimony as to Aaron and his *needs*, the One Glorious High Priest shines out in *His* incomparable grandeur. To return—Christ rightly centred everything round Himself and His work. His references to *humiliation and limitation* sometimes imply the very same glory, for He shows therein the *perfection* of His knowledge of the Father, and absolute *obedience* in the humiliation He had taken (John v. 20, viii. 29, 42, 55, xvii. 1-5). He does not imply that the humiliation was essential, but associates it with His position as the *Sent One*. Thus the glory of the Lord Jesus is seen in His voluntary but *exact* undertaking of the position of the "Righteous Servant" which, in covenant love, was so graciously made manifest.

The *disciples* were viewed as such: but He was not a disciple! "Ye call Me Master and Lord." To every one else He refused a spiritual *title* (Matt. xxiii. 8-12). His attitude was quite consistent in this. The redeemed were His, and He was the Redeemer, and, as Owner and Lord He is seen in parable and statement alike. The love and devotion He demands would trespass on devotion to God, if He were not God (Luke xiv. 26-33). He centres all round Himself, and sets forth the very angels as belonging to Him, and the exaltation in heaven as His own!

Hence we are not surprised that when He was pleased to arrange special training for His helpers, He called unto Him "Whom *He would*," and thus we rejoice in *His* condescending love. Matthew the publican and Thomas, were as much "Whom He would" as Peter and John. And thus our hearts are comforted. He Who was willing to use five barley loaves, and Who had need of a colt, deigns to employ unworthy ones to-day. Can we doubt His love? The exceptional case of Judas does not affect the point—He *knew* whom He had chosen, and there was a Scripture to be fulfilled (John xiii. 18), and the security of all the others as His blood-bought ones is thus more definitely marked out in John xvii. 12.*

But not only so. Christ is *still* in authority. And it is delightful to recognize His position to-day. His people are *not* in charge of His work. He is exalted. Their privilege is humility; and their glory is happy submission and thankful willingness to *fulfil His will*. Jealousy, pride, self-esteem—these are excluded. He marks out according to His will. As in the parable the owner did not give equal talents to all, so is it

* The comma and semicolon after "lost" and "perdition" are evidently misplaced. Human punctuation does not alter, but obscures Christ's testimony as to the salvation of His own.

now. In 1 Cor. xii we are reminded that God set in the church those who had different positions. Does this seem strange? Do the words "first" and "secondarily" grate on our ears? They are a trouble if we are self-assertive, but if we have learnt that preaching is not to be glorified as if that were the only service, if our delight is to serve the Lord in background details as much as in publicity, the words will be precious, because they set forth the principle of verse 11, "As He will." Alas, we all know how easy it is to forget this lesson, and to grieve God by resisting it. There is more lurking pride than we are ready to acknowledge. But if, by grace, we confess this sin, our gracious God is ready to forgive, and mighty to enable, that there may be spiritual blessing to the praise of His glory in the joyful fitting together of His people. "Whom He would" should be a precious thought to a *saint*, and *then* there is, with the exaltation of Christ, and the willingness for His will, the earnest *concern*, "Oh that I may be faithful to *Him* that, as a clean vessel, I may be meet for *His* use even now, and looking forward to *His* further appointment in that Day. We would not sit idly unconcerned as to His use or non-use: rather, though content for *anything* which is His will, we are not *content* to be unclean and unprepared, but would know exercise of heart, that in the Holy Spirit's power, we may glorify Him Whose precious Name we bear,

Yours in the Lord Jesus all by grace,
Percy W. Heward.

WHAT WILL YOU DO IN THE END THEREOF?

THERE are many questions in God's Word dear reader, which it would be well for multitudes in these days of forgetfulness of God to ponder. For example, there is the question in James iv. 14 which speaks of the brevity of this life. It reads thus:—"What is your life?" And the answer is given, "It is even a vapour, that appeareth for a little time, and then vanisheth away." Yet how few, though this life is so short, —and said to be "of few days," are concerned as to what will be *hereafter*.

There *will* be an end, and also an end of the *delusion* of "hoping all will be well"—even with those who forget God, and despise the precious blood of the Lord Jesus. For the day of God's terrible wrath will surely come, and then those who have refused to hearken to the truth of God, will begin to know somewhat of their dreadful future, *without God*. Oh that many, by God's gracious working, may be awakened from their fearful *delusion* to see that the end of those who know not the Lord, and obey not His gospel

(2 Thess. i. 8) will be for ever terrible.

Some Scripture questions are unanswerable. How can we know the extent of what the end will involve for those who despise God, and His precious truth? Yet many of God's creatures are not afraid to speak evil of Him, and of His Beloved Son, Who, in love and pity, came to seek and to save that which was lost! Ah, dear reader, Satan has so blinded the minds of them that believe not, that they believe the lie instead of the truth—and many go on without asking themselves what the end will be, and where they will spend eternity? Surely the words of the rich man in Luke xvi should stand out as a solemn warning! Can any listen to them without being concerned as to their future? It is written, "In hell he lifted up his eyes being in torment," *then* in verse 24 we have his request, and the reply in verses 25, 26, and his desire for his brethren follows, but everything is too late. Oh how fearful is *his* end! Can such solemn words be read without a feeling of sorrow for sin, because of what the end of sinners will be, if such continue in their sins? Alas, they are often read by many quite unmoved, for sin hardens. But God in mercy does hear the cry of the penitent ones who see their need of His salvation, and who simply trust in the precious once-shed-blood for ungodly ones. God has, in mercy, saved not a few, and by His Holy Spirit He still works.

But, alas, how few, are troubled as to the end of this life, though the words are clear. "It is appointed unto men once to die, but after this the judgment" (Heb. ix. 27).

There is one more question that should impress, and yet it seems to have little or no weight with the pleasure-seeking ones of this age:—"What shall it profit a man, if he shall gain the whole world and lose his own soul?" Can you answer this question? Oh that God may bring not a few, who read these messages, to see, ere it is too late, how dreadful the end will be for all who continue in their lost condition.

Suggestions for Prayer.

"We have a Great High Priest . . . let us therefore come"
Heb. iv. 14, 16.

"Let him ask in faith"—Jas. i. 6.

1. For grace to praise amid all trials, and yet to mourn for all sin.

2. For God's work among those of all nations, that many may be drawn to Christ. Indians and Chinese and Japanese in this great city may be specially mentioned.

3. For wisdom in business, that God's dear people may avoid whatsoever tries a humble conscience, and also be careful as to any aims, methods, and overtime which would interfere with seeking the Kingdom of God first.

4. For the joy of giving up for Christ in His people's *daily* life, and joy shining forth from their faces.

5. For those recently brought to the Lord, that they may be brought away from Christendom's snares, *because of* and unto Christ.

"Have the faith of God" Mark 11. 22.

THE CHILDREN'S COLUMNS. BOUGHT, BROUGHT.

WE all know that money is useful in this life, though it is very often wrongly used. There are many things which are so needful that cannot be purchased with silver or gold. There are some who would give much of their wealth if they could thereby procure health. But *this* cannot be bought. Again, there are the sunshine, and the rain which are alike so precious, and which cause food to grow out of the earth. How wonderfully God works for His creatures in this, and many others of His mercies, yet so many are ungrateful, and do not thank God for His tender mercies which are over all His works. We cannot imagine how dreadful it would be if God withheld the rain, and did not make His sun to shine (Matt. v. 45), which He continues to give though many show no gratitude. We know that many are suffering in some countries for want of necessary food. Alas, sin has brought such trouble into this world. But not many are troubled about their sins, and there is so much ingratitude to God even where there are plentiful food supplies. This is, indeed, sad. But I want us to think most about God's wondrous salvation for those who have deserved nothing. We see, right through the Scriptures, that *all* have sinned, and *cannot* save themselves—salvation must be through the blood of Another—even the precious blood of Christ (1 Pet. i. 18, 19). All, to begin with, are sold to Satan through sin.—God said of Israel, "Ye have sold yourselves for naught," and then He graciously added "Ye shall be redeemed (bought) without money" (Isa. lii. 3). We read in Matt. xiii. (44-46) a parable which refers to the Lord Jesus giving all that He had to buy the field (the earth), where His people were. Also they are viewed by Him as the PEARL OF GREAT PRICE. This is what they are, and will be, in His sight. What love! The Lord Jesus gave His life for His people, who "were dead in trespasses and sins." We read in Acts xx. 28 "THE CHURCH OF GOD WHICH HE PURCHASED WITH HIS OWN BLOOD." So the children of God, those saved through the precious blood, are a BOUGHT PEOPLE. 1 Cor. vi. 19, 20 says concerning such: "Ye are not your own, for YE ARE BOUGHT WITH A PRICE"—the price was the precious blood of Christ. How this should be remembered by those who are so privileged know Christ as the One Who gave Himself for them. I wonder if many of my dear young readers, and others as well, enjoy this favour.

Some may imagine they have not sold themselves to Satan, but the Scriptures are clear. All have sinned—and all ARE servants to Satan. How dreadful to serve him, and to despise God's truth, and the Lord Jesus, Who bought His people with His own blood. Those who are saved know that they have also been BROUGHT:—first to see their need of God's salvation, and then BROUGHT by the Spirit, to trust in the shed blood of the Lord Jesus,—and such are BROUGHT out of darkness into God's marvellous light (1 Pet. ii. 9), FROM DEATH INTO LIFE (John v. 24). What a wonderful change even as from DARKNESS to light. And we read in Eph. ii. 13, "Ye who sometimes were far off are made nigh," and they are brought into such nearness to God. We are told in Ex. xix. 4 that God said concerning Israel, "I bare you on eagles' wings and BROUGHT YOU TO MYSELF," and they are called a people near to Him.

God brings His people so very near to Himself, in His Beloved Son.

In Song of Songs i. 4, referring to God's people, the words come "The King hath BROUGHT ME INTO HIS CHAMBERS," again in ii. 4, "HE BROUGHT ME TO THE BANQUETING HOUSE, AND HIS BANNER OVER ME WAS LOVE." How can those who are BOUGHT with the precious blood, and BROUGHT into such blessings, be unconcerned about those, whether young or old, who are still in their *lost* condition away from God, servants to sin, and under the power of Satan? Oh that God may work by His Spirit, causing many in His loving will, as they read these messages, to see their only hope is in the precious blood of Him Who gave His life to save helpless and hell-deserving sinners. The Lord has BOUGHT a great multitude, whom no man can number (Rev. vii. 9), out from all nations, and the price was His poured-out blood, and all such will be brought to Him—and to be near to Him, and led into His very presence in that day! And Israel too, redeemed without money (Isa. lii. 3), will be brought into marvellous blessings—while those who are lost, and far off, in the future will be BROUGHT to stand at the Great White Throne before a Righteous God, and their works will condemn them! Where are you now, and where will you be then? Will you be among the BOUGHT and BROUGHT ones, or for ever be sent away? God still waits in mercy,—and welcomes SINNERS.

BOUGHT with the precious blood! Thus sinners dead and lost

Are now redeemed from sin by Christ, Who paid the cost: BROUGHT into God's own light, from darkness, death, and shame

To trust in Him alone, and to confess His Name.

BOUGHT not with earthly gold, but with the blood of Christ,

Whose death on Calvary for ruined ones sufficed: BROUGHT near to God on high, to know their sins forgiven, And by the precious blood rejoice as heirs of heaven.

BOUGHT with the price of blood, ah, who the cost can count?

Hence those redeemed by grace can now to God upmount: BROUGHT to the heavenly road, to walk the narrow way With God the Lord in grace, His precepts to obey.

BOUGHT with the blood of Christ, the spotless Lamb of God, Who came on earth and died, and freely shed His blood; BROUGHT into fellowship, and by the Spirit taught, Well may His own exclaim, "What wonders God hath wrought!"

BOUGHT with the precious blood, to live for God alone, His mercy now to prove, and all His goodness own: BROUGHT down to see their need, of God's salvation great, And for their sins to mourn, and every evil hate.

BOUGHT when to Satan sold, and from His power set free, Are those now saved by grace, saved for eternity: BROUGHT out, and into bliss, by precious blood out-poured, The gift of God is life, through Jesus Christ our Lord.

"BOUGHT with the precious blood,"—is this your joy to-day? Are you redeemed by blood, or still from God away? NOT BROUGHT to see your need, and judgment drawing nigh?

While God in mercy waits to hear the sinner's cry!

A QUESTION FOR OUR YOUNG FRIENDS.

Collect Verses which speak of debts and payment, to show the precious work of CHRIST.

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

"THOSE FEW SHEEP."

1 Sam. xvii. 28.

ELIAB affords a sad study. He was so proud: he thought he knew the heart of David, but only judged by his *own feelings*, and attributed to his brother the attitude which would have been *his own*. Contrast GOD'S view of the hearts of both—"And it came to pass when they were come, that he (Samuel) looked on Eliab, and said, Surely the Lord's anointed is before Him: but the Lord said unto Samuel, *Look not on his countenance, or on the height of his stature: because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart*" (1 Sam. xvi. 6, 7). Is it possible that Samuel's unguarded words, were *used* by Satan to feed Eliab's pride, and jealousy of David? Let us beware *as to every word*. GOD saw the heart: Eliab *wrongly* said "I know thy pride, and the naughtiness of *thine heart*." The disparaging question was cruelly uttered, "With whom hast thou left those few sheep?" But God teaches us much thereby. Let us not undervalue *one sheep*. The precious command of the Lord Jesus to Peter shines forth "Feed MY sheep," yea, "MY lambs." Few sheep and "little sheep" are not despised by Him *Who gave His life for the sheep*. How wondrously HE is the Greater David, Who has a "little flock" (Luke xii. 32) even to-day, and will soon manifest the great number which no man can number, when He returns to slay the mightier foe than Goliath.

Another thought is deeply precious. It concerns daily life and business. If we are not able to "come down" to this, in godly sincerity, our exaltation is *not spiritual*. Never let us despise the "few sheep" of tiny duties where God has placed us. Let us not seek great things for ourselves (Jer. xlv. 5). A tiny act for the Lord is "of great price," and we would not undervalue the details *which He deigns to behold*. The book of Proverbs shows a very wonderful view of spirituality in business. It is amazing to see the mighty GOD of heaven *delighting* in the "weighing" of His people when they are serving behind a counter (Prov. xi. 1). Nor does He omit to delight in the workshop routine, where a conscience belonging to Him is earnestly guarded. Let redeemed ones do all in the Name of the Lord Jesus.

Thus a new standpoint is found. The complaining spirit of a 20th century workman finds no echo in the heart of one blood-bought! Redeemed by Christ we would rejoice in the privilege of pleasing Him in every possible way. It is a great joy to be lifted above the thought of menial duties, and mere routine, and to see in all

things an opportunity for glorifying the Lord. Herein is the dignity of a believer. Herein is the happiness of a life unto Him Who for our sakes died and rose again. What does it matter if men disparage our "few sheep" and urge us to get on in the world? We do not desire "success" from the human standpoint, though whatever we do should be done faithfully. The world's feverish excitement finds no allowed response in a believing life, and therefore we are able to do "ordinary" things with less distraction, but this spirituality of ordinary occupation does not involve a readiness to work overtime, and neglect the words of truth, and the gathering of saints. The Lord's Name is so wondrous, His Word so real, His Coming so near. Therefore while daily work is done unto His glory the believer is content to be as David, and not taking Eliab's standpoint, *until the Lord lifts up*. And how beautifully David tended the few sheep: he was the reverse of a hireling (1 Sam. xvii. 34, 35 with John x. 12). There is a singular pathos in the words "Thy servant kept *his father's sheep*." Oh that we may not be mere hirelings, but receive all our "ordinary" arrangements from our Heavenly Father. Thus shall we glorify His Name.

RESERVED. PRESERVED.

WHAT a privilege to be among those whom God has *reserved to Himself* (Rom. xi. 4, 1 Kings xix. 18). God pardons all whom He *reserves* (Jer. l. 20), and such are PRESERVED in Jesus Christ (Jude 1). There is RESERVED in heaven for those who are kept by the power of God AN INHERITANCE THAT FADETH NOT AWAY (1 Pet. i. 4, 5). Oh that our whole spirit and soul and body may be PRESERVED blameless unto the Coming of our Lord Jesus Christ (1 Thess. v. 23). In Job xxxviii. 22, 23 we read *what God has reserved for the day of wrath*, (see also Rev. xvi. 21, 2 Pet. iii. 7, and in 2 Pet. ii. 9 WHOM God has *reserved for the day of judgment*, see verse 17, also Jude 6, 13. How solemn we should be, in view of God's righteous wrath which will come upon the ungodly.

When the Lord encourages He commits a solemn trust: if we consume blessings on our own pleasures we make a grave mistake. We cannot ask in our own name nor barely for ourselves, but in Christ's Name, and for His glory, then shall we pay His people our devoted love since they collect this spiritual due on His behalf.

"STAND IN AWE, AND SIN NOT." Ps. iv. 4,
Ps. lxxxix. 7.
"MY HEART STANDETH IN AWE OF THY
WORD." Ps. cxix. 161, 120.

TALKS ABOUT PRESENT-DAY NEEDS.—7.

A GRACIOUS QUICKENING.

HAVE we not all felt the subtle power of the things which seek to hold us back from going forward in the Christian life? And, like one of old, have we not with intensity of feeling cried unto God saying, "My soul cleaveth unto the dust, QUICKEN THOU ME, ACCORDING TO THY WORD" (Ps. cxix. 25, 107, 154). If only we were quickened according to God's Word, what an awakening there would be, and what laying aside of things which hinder the spiritual going forward in the ways of the Lord. Ah, dear fellow believers, there is a great need in these perilous times to be *quicken*ed. God quickened us when dead in trespasses and sins (Eph. ii. 1). He has said, "LIVE" (Ezek. xvi. 6), and we know that we have passed out of death into life (John v. 24). This "quickening" is the work of the Holy Spirit: "It is the Spirit That quickeneth . . . the words that I speak unto you they are spirit, and they are life" (John vi. 63). We need to realize the continual working of God the Holy Spirit, and His keeping of us in a *state* of quickening. It is so easy to fail in manifesting the spiritual life. We need to ask that God will, in wondrous love and might, so work that His quickening may be both felt, and seen. How often we repeat the words of Heb. iv. 12, and yet fail to appreciate them as we should. There is much in this world that will hinder our spiritual energy, and we have a tendency to cleave to the dust. Oh that we may be deeply concerned about this, and rise above the things of earth. "The Word of God is quick (living and life giving)." Hence the psalmist said, "Thy word hath quickened me" (Ps. cxix. 50), and he could add, "I will never forget Thy precepts, for with them Thou hast quickened me" (verse 93). If only we remembered more of God's gracious working, we should be quickened, and there would be, in our daily life, the manifestation of God's gracious inworking. Oh that we may cry mightily unto God to awaken His people, for there is an increasing deadness among those who profess the Name of the Lord, and this should humble us. Why do we cling to the things that hinder, and dishonour God in these last days? Let us be *aroused* and *concerned* about our own deadness, and pray for God's quickening now, and constantly. Well may we pray for a reviving, that God may be magnified, and that He may work graciously among those who are still, as we were once, dead in sins. God quickened us—He caused us to live. He is still the Mighty God. Let us call upon Him, and leave the things of earth. May we desire all this *simply* for God's glory, and

He *will* work. Let us pray "Quicken Me, O Lord, for Thy Name's sake" (Ps. cxliii. 11). It is only as we feel the deadness and darkness that we shall seek for God's gracious reviving in these days of pleasure-seeking and worldliness, which is causing such dulness, both in hearing, and in the shewing forth of His praises and power. Worldliness is hindering more than may be imagined. Oh that we may pray with deep heart-sorrow for the indifference, "TURN AWAY MINE EYES FROM BEHOLDING VANITY, AND QUICKEN THOU ME IN THY WAY" (Ps. cxix. 37). Every word needs to be emphasized. For all under the sun is vanity, and if quickened by God the Holy Spirit, we should seek to live above the sun—above the things of earth. How can we, if quickened and raised up together and made to sit together in heavenly places in Christ Jesus (Eph. ii. 1, 6), be, or look, like those who are dead? If only there was a contrast between saved and unsaved ones, God would honour faith and work marvellously. We know, according to the Scriptures, that there will be a deadness in these last days, but how concerned every child of God should be, and seek earnestly to be kept from spiritual slumbering. "They all slumbered and slept":—these things are written for our warning. May we take heed. If God quickens in mercy, there will be a calling upon His Name (Ps. lxxx. 18). There are other verses which are helpful on this subject, e.g. Ps. cxix. 40, "Quicken me according to Thy righteousness." Again "Quickme after Thy lovingkindness" (verse 88). Also, "Quicken me according to Thy Judgment." May it be ours to enjoy God's quickening in these solemn times, and by grace to live as those made alive by the power of the Holy Spirit. If the spirit of Jacob revived when he saw what Joseph his son had sent, wherewith to carry him to Egypt (Gen. xlv. 27), surely our hearts should be quickened, as we behold all that a Greater than Joseph has, in wondrous love, provided whereby His redeemed people may press forward, ever watching and waiting for Him, Whose Coming draweth nigh (Jas. v. 8). Well may we say, in these days of deadness, "Wilt Thou not revive us again; that Thy people may rejoice in Thee"? (Ps. lxxxv. 6). In this connexion how encouraging are the words of Isaiah lvii. 15, "To revive the spirit of the humble, and to revive the heart of the contrite ones." May the Lord grant in answer to humble waiting upon Him, "A little reviving" (Ezra ix. 8), that He may be exalted.

"Let all the inhabitants of the world **STAND IN AWE OF HIM**—for He spake and it was done: He commanded and it stood fast." Ps. xxxiii. 8, 9, (Isa. xiv. 24).

"IF THE LORD WILL"—July, 1920.

Day	Psalms	Luke	Learning	Explain
1	cxxiv.	vi. 46-vii. 10	Ps. cxxxviii. 1	
2	cxxv.	vii. 11-23	" 2	
3	cxxvi.	vii. 24-35	" 3	
4	cxxvii.	vii. 36-50	" 4	
5	cxxviii.	viii. 1-10	" 5	Luke vii. 42
6	cxxix.	viii. 11-21	" 6	
7	cxxx.	viii. 22-31	" 7	
8	cxxxi.	viii. 32-40	" 8	
9	cxxxii.	viii. 41-56	Luke ix. 57	
10	cxxxiii.	ix. 1-11	" 58	
11	cxxxiv.	ix. 12-22	" 59	
12	cxxxv.	ix. 23-36	" 60	Luke ix. 62
13	cxxxvi.	ix. 37-50	" 61	
14	cxxxvii.	ix. 51-62	" 62	
15	cxxxviii.	x. 1-12	Luke x. 21	
16	cxxxix.	x. 13-22	" 22	
17	cxli.	x. 23-37	" 23	
18	cxli.	x. 38-xi. 8	Ps. cxlv. 1, 2	
19	cxlii.	xi. 9-20	" 3, 4	Luke xi. 50
20	cxliii.	xi. 21-36	" 5, 6	
21	cxliv.	xi. 37-48	" 7, 8	
22	cxlv.	xi. 49-xii. 12	" 9, 10	
23	cxlvi.	xii. 13-30	" 11, 12	
24	cxlvii.	xii. 31-44	" 13, 14	
25	cxlviii.	xii. 45-59	" 15, 16	
26	cxlix.	xiii. 1-10	" 17, 18	Luke xiv. 24
27	cl.	xiii. 11-23	" 19, 20	
28	Prov. i. 1-19	xiii. 24-35	" 21	
29	" i. 20-33	xiv. 1-14	Luke xiii. 33	
30	" ii. 1-13	xiv. 15-24	" 34	
31	" ii. 14-22	xiv. 25-33	" 35	

In the grace of God believers can expect much understanding of His precious truth. Let there be prayerful study and obedience to His perfect will. So will there be true and rich, and lasting encouragement and blessing.

Psalm cxxxviii. 1-8.

PRAISE is *much* emphasized in the Scriptures.

Why is this? Rather we would say "How could it be otherwise?" God is the Centre of Scripture: self is the centre of self. A *half*-heart is either indifference or deceitful (Ps. xii. 2). Note Psalm cxix. 2, 10, 34, 58, 69, 145. "Before the gods":—in holy hatred of all iniquity: moreover, in the light of 1 Cor. x. 20, we see an illustration of Eph. iii. 10. *Thy* holy temple, *Thy* Name, *Thy* lovingkindness, *Thy* truth, *Thy* Word, *Thy* Name.

Praise honours God's Word. 3.—Gracious promptness, Isaiah lxxv. 24, Daniel ix. 21. Soul-strength is precious: the verb here used may imply "emboldening": amid the need the Lord caused holy confidence. 4, In that Day, Ps. lxxii: thus we have the two Days—*this* Day of upholding, and *that* Day of glory: God is gloriously sufficient for both. 5, Singing in the ways of the Lord is the only precious singing: note the repetition of the name "Lord." 6, High, lowly,

proud. "Afar off," Luke xvi. 23, Num. xxiv. 17, Matt. xxv. 41, 2 Thess. i. 9. 7, "In the midst of trouble," Ps. xxxiv. 19; cxix. 157. The hand "against," but also the hand "for"; and observe in this second case the *stress* on the *right* hand (Rev. i. 16, 17). 8, Phil. i. 6 is the well-known parallel: there is a wondrous plea in "Forsake not the works of Thine own hands" *cf.* Eph. ii. 10, Heb. ii. 10. God does not put aside His purpose: "I am Thine, save me" (Ps. cxix. 94). Ps. xvii. 15 tells of a happy certainty: thus 1 John iii. 1, 2 will encourage.

Luke ix. 57-62.

THERE are different temperaments, and the Lord deals with each suitably. Some are impulsive: they mean well, but have not counted the cost. The Lord does not invite stony-ground hearers. Salvation is free, but obedience means giving up, *yet gladly*: the present "hundredfold" and the "recompense of the reward" are such that "the sufferings of this present time are not worthy to be compared," and, moreover, gratitude is a strong reason: free grace calls for devotedness, and singleheartedness. Thus the Lord brought before the candidate for service the trials of the path: "the Son of Man hath not where to lay His head." But another was of quite another calibre: and the Lord said to him—"Follow Me." This man was hesitating, and the precious and powerful command sounded in his ears. Then his difficulty was quickly stated, "Suffer me *first* to go and bury my father." The whole principle of obedience was involved. Christ did not, and does not, set aside home affection: He laid stress on honouring of parents, but when the command was given "Follow Me," to *interpose* anything, as if *that* could be first, was to attack the authority of Christ, and the whole attitude of love. Hence the firm reply. Some, moreover, make excuses as to future difficulties, and hold back for years on this account. Abraham learnt the lesson of implicit obedience: when he was told to offer Isaac he obeyed: but at the outset he had gone forward gradually—"And dwelt in Charran: and from thence, *when his father was dead* He removed him into this land" (Acts vii. 4). Does not the Lord Jesus refer to this? Luke xiv. 26 can be understood in the light of such a passage. Christ allows no rival: to allow any to share His glorious authority would be to excuse sin, and a divided heart. All love must be wrapped up in the love to our God with all the heart. Another comes before us, and he, too, utters the word "Let me *first* go" (61). The reply of 62 is heart-searching. If we put our hand to the plough, we must expect rough soil, our eyes must look straight before us (Prov. iv. 25): we would solemnly remember Lot's wife.

Luke x. 21-23.

IN *this very hour* the Lord Jesus exulted in grace;—it is fitting to *rejoice* in free grace: the hour when some thought of their service was His hour for *His* emphasis on the grace which makes service possible. Boasting of natural intelligence is quite shut out by this verse. "Babes" cannot boast, but such—even those born again—receive a *revelation of Christ* which is beyond all mental argument. How forcible are the words, "Even so, Father; for so it seemed good in Thy sight." The reason for grace is grace: we cannot go back further. God's love is uninfluenced. 22, In the *parallel* chapter, (though these words seem to illustrate Christ's use of similar statements on *different* occasions), we have a revelation of *Christ's* teaching as to the *things* which concern Him, and an unveiling of the glory of the Father's will. How rich are the blessings of saints!

Psalm cxlv. 1-21.

PRAISE is ever emphasized in Scripture: observe its personal and united notes. 4,—Praise leads to witness, Isa. xii. 4: this seems a normal arrangement, Ps. cv. 2: is not gospel preaching much weakened if it has not this holy background? 5-7 "I" and "they" alternately: the precious effect. 8, 9, Two spheres seem before us; the one of grace and the other of providence: in both the Lord's glory shines out. So in verse 10 "Thy works," "Thy saints," note 14, 15 in like manner. 11, The kingdom and the power and the glory: Matt. vi. 13 comes to mind. 12, 13, "Thy," "His": again we see *praise* leading to *witness*. 17, Ps. ciii. 7. 18, Two more "all's": how many in this psalm: though righteous, He is nigh! 19, Desire should be expressed in a cry: intensity in prayer is precious. 20, The solemn contrast: none of the wicked really *love* Him. "The praise of the Lord": is not this subject enough for the mouth?—Ah, why is complaining allowed? This (mainly) acrostic psalm begins with praise and ends with it: let us be concerned that others should glorify the Lord through *OUR* stress on honouring Him. So shall we be twice blessed.

Luke xiii. 33-35.

MARK the continuance of the Lord Jesus: He loved unto the end, and set His face steadfastly to go unto Jerusalem, and walked the appointed path. How solemn are the words as to the favoured city—Matt. xxiii. 35 comes to mind. The Lord's willingness to gather even *children* is beautiful, and His *protecting* care shines out toward the seed that shall serve Him, "accounted to the Lord for a generation." "And ye would

not": observe two thoughts, (a) The sad fact of man's evil will: (b) the distinction between "Thy children" and "ye would not": the grown up ones of Israel hindered God's testimony to others. Likewise many of the leaders would not let the common people hear. 35, "Your house": no worship is possible unless the Lord and His Word are honoured.

"UNTO GOD A SWEET SAVOUR OF CHRIST" (2 Cor. ii. 15).

"Walk in love, as CHRIST also hath loved us, and hath given HIMSELF FOR US, AN OFFERING, AND A SACRIFICE TO GOD FOR A SWEET SMELLING SAVOUR" (Eph. v. 2).

UNTO GOD may we now be, by His cov'nant grace, Since we are raised up on high, in the Holy Place, PRECIOUS SAVOUR OF HIS SON, just reflecting Him, Who in wondrous love came down, sinners to redeem.

UNTO GOD, through poured-out blood, may we daily be—PRECIOUS SAVOUR OF HIS SON, living constantly, Just to please our gracious God, in this sinful world, Seeking more to know His will, with His truth unfurled.

UNTO GOD, since saved and blest:—this should be our aim Just to shew forth all His praise, magnify His Name, UNTO HIM well-pleasing, in our daily life, Hating every form of sin—envy—malice—strife!

UNTO GOD Who loved, and gave, Christ the righteous One That we might be UNTO HIM precious in His Son, Making clear our pilgrimage by our life and dress, Shewing forth in every way "other-worldliness."

UNTO GOD, O wondrous love! through the blood once shed

For the guilty, dead, and lost,—now in Christ, our Head We may be, by grace Divine, UNTO God on high, PRECIOUS SAVOUR OF HIS SON—since by blood made nigh

UNTO GOD the Lord on high, in His mighty love, May we live and walk away, with our mind above, Just reflecting Him, our Lord, mid reproach and scorn, Such a contrast to the world, till that day shall dawn.

UNTO GOD, Who chose in Christ, ere time had begun Those whom, He would fully save, in the Perfect One, That they might be UNTO HIM through the blood out-poured,

PRECIOUS SAVOUR OF HIS SON—their Sooa Coming Lord.

THE reality of the Lord's love is more marvellous than the reality of problems. If a believer meets them without Him, despondency must result, but *this* is as unwise as doing work without food, and as full of failure. The believer is invited to cast all his care on the Lord, and to go forth in His Name! When His Name is *known*, and His path is *taken*, great mountains become a plain, crooked things are made straight, Goliaths are merely uncircumcised Philistines, and dying daily is only a light affliction. If we do not weigh in the balances of the Sanctuary, let us not be surprised that all our estimates are wrong.

Correspondence from any exercised before God is welcome.—Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.7.

Thoughts from The WORD of GOD.

The LORD JESUS prayed :

"Sanctify them through Thy Truth : **THY WORD** is Truth."

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FREE.

"Men of the world which have their portion in this life." Ps. xvii. 14.

"God is the Strength of my heart, and my Portion for ever" Ps. lxxiii. 26.

"Thou art my Portion, O Lord, I have said that I would keep Thy Words." Ps. cxix. 57.

"The Lord is my Portion, saith my soul; therefore will I hope in Him." Lam. iii. 24.

A magazine to declare the grace of God to worthless sinners, and to glorify Him in emphasizing the privilege of believers to walk lovingly in the ways of the Lord WITHOUT suggesting this is "Legalism" or "Bondage." Only LACK of love says, "What a weariness is it."

EDITED BY
PERCY W. HEWARD.
Correspondence concerning the Will of God welcome.

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"The Lord is the Portion of mine inheritance, and of my cup: Thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." Ps. xvi. 5, 6.

"Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings, in heavenly places in Christ Jesus." Eph. i. 3, 4.

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention two leaflets "Hitherto Hath the Lord Helped Us" and "The Faithfulness of God," which explain more fully how we believe He has guided, and is enabling, and will graciously enable. These will be gladly sent.

An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

Meeting Rooms of Believers, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 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. Also "Rosemond," Bede Burn Rd, Jarrow-on-Tyne, The Lord's Day, 6. 30, Wed: 8.

Bible Meetings in Deptford, Camberwell, Willesden &c., some Wednesdays. Correspondence welcome.

A WORD OF INTRODUCTION.

"REDEEMED . . . WITH THE PRECIOUS BLOOD OF CHRIST." 1 Pet. i. 18, 19.

IF you can say, dear reader, that these words, in God's mercy, describe you, your privilege is to walk worthily. Redemption separates (Rev. xiv. 3, 4), The Lord "put a difference" (Ex. xi. 7) when He redeemed Israel from Egypt. So is it today. Therefore we would earnestly emphasize this aspect upon all who bear the Name of Christ. Love is a reason for separation. If we have been chosen and brought out of the world, we are not to live as men of the world, but unto the Lord. These pages are sent forth with this desire, and that God may be exalted, as His people, walking in the Holy Spirit, have the joy of their Lord's will, while they wait for His Coming.

"Heal my soul"—Ps. xli. 4.
"I will heal their backslidings"

Hos. xiv. 4, cf. Jer. iii. 22.

'Tis mercy that we love the Lord,
And can His mighty grace record,
We on the path of ill were found;
But sovereign mercy would abound;
And we were drawn with cords of love,
In mercy quickened from above.
Our soul-diseases meant our death,
But God hath healed, as Scripture saith,
And we the witness have within,
For He laid low the rule of sin:
The Stronger One in love hath claimed,
And now of sin we are ashamed.
Redeemed by blood, and His for aye,
We hence would choose His narrow way,
Each illness of the soul deplore,
And learn to trust Him more and more,
Snatched out from death, in life would be
Healed ones, to praise continually.

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

WORDS OF ENCOURAGEMENT.

The glory of the Lord Jesus shines out again and again in Scripture. "This He did once." How wondrous is His glory. How great is His salvation. In the epistle to the Hebrews we behold Him beyond angels and men alike, and especially seen as the High Priest infinitely beyond Aaron. In Heb: vii. 27 we behold the failure of Aaron, since two actions are mentioned:—Sacrifice (i) *first* for his own sins, and (ii) *then* for the people's. Immediately the Holy Spirit adds concerning Christ "This He did once." Observe it is not, "These things He did once." Nay, "This thing," only one thing, "this" points out that which is *nearer*. Which of the two actions is the "this?" The *nearer* one, i.e. the offering of sacrifice *for the people's sins*: thus He is marked out as *without sin*. Hence we are not surprised that the word "once" is also before us. If there is a perfect sacrifice there is the *imputation* of righteousness, and this cannot be undone. The merits of the sacrifice are given to the sinner. Hence no bullock or goat or sheep could save. A map of Palestine is not Palestine itself, and the types of Christ's work are only of value as *types*. But since Christ died, and His work was accepted, it *cannot* be changed, it cannot be undone. Is not this a word of encouragement?

SOME ASPECTS OF INSPIRED QUOTATIONS.

Dear Brethren in Christ Jesus,

Those who are saved by grace have a very wondrous privilege. They can expect further light from the Word, and the beholding of wondrous things (Ps. cxix. 18). They can anticipate the perception of that which is hidden from the wise and prudent, and revealed unto babes! God is faithful to all His promises, and we would rejoice in His so great love. Sometimes we meet "difficulties," yet these are *with a purpose*, and through them He shows more fully the hidden treasures of the book of truth. Nor dare we undervalue the precious importance of tests of faith thereby.

Sometimes we meet with quotations which are very "literal": at other times there *seems* a variation. It is not usually realized that a quotation in a *different* language must be an interpretation, and thus the Holy Spirit is pleased to explain hidden thoughts which we should not always perceive, to emphasize the aspect of truth which it is His will to emphasize primarily in *each* context.

An *application* of a passage, or a fulfilment of the first part may alike be illustrated by an

appointed suddenness in quoting, just as the Lord Jesus, in Nazareth's synagogue, suddenly stopped in Isaiah lxi. 1, 2. And why? "The day of vengeance of our God" is future. The present privilege of God's dear people, namely, the declaration of the acceptable year of the Lord (cf. 2 Cor. vi. 2), is precious continued. Christ did not come to execute judgment, but He will soon thus be manifested. Romans x. 15 shows His mode of quotation. In the future there will be a fuller application, with the added words "That saith unto Zion, Thy God reigneth" (Isa. lii. 7). And the promise "Whosoever shall call on the Name of the Lord shall be saved" (Rom. x. 13), reminds of Acts ii. 20, 21, and 39 where the apostle leaves out "For in mount Zion and in Jerusalem shall be deliverance," not because of a desire to omit these altogether, but to show the further fulfilment belongs to "that Day."

Another thought is before us in Hebrews x. 5. The suggestion that the Holy Spirit accommodated the Septuagint, and adopted a mistranslation is quite untenable, and quite irreverent. It ignores the fact that God, Who caused Caiaphas to speak concerning Christ's vicarious death, had power to work upon the Septuagint translators, *wherever* it was intended to quote their version years afterward. His plans are all known to Him. And the idea of "opened" ears MUST suggest the body of a perfect Servant: the very word "obedience" is hearing with subjection, but does this word imply the *ear alone*? Nay. Thus incarnation is declared in Psalm xl, and the need for Christ's perfect obedience, to lead up to His perfect sacrifice, is beautifully unveiled. Oh to rejoice in Him more.*

Again, how impressive is the reading of John xii. 15 with Zech: ix. 9. If we "fear not" we "rejoice greatly." The presence of "fear" (which hath torment) is the removal of fulness of joy. If we have the fear of man which bringeth a snare, we lose something of the joy of the Lord which is our Strength. But if, in mercy, we obey the command, "Rejoice in the Lord alway," we are helped forward in the understanding of the linked command, "Be anxious for nothing." Thus the Lord associates *positive* and *negative* obedience, to the praise of His glory. May it be our joy to realize both, and to realize them increasingly in the power of the Holy Spirit.

Another beautiful example of God's *further* teaching by altered words is found in Romans xi. 26, 27. "There shall come out of Zion the Deliverer." It is true the words may signify "because of Zion" (Ps. cii. 13, Isa. lxii. 1), but may there not be the further thought that the

* Thus there seems an appointed contrast with Israel, when they put *hearing* in a secondary place, and vainly said "All that the Lord hath spoken will we do, and we will hear" (Ex. xxiv. 7).

Redeemer, Who *belongs* to Zion and comes *to* Zion, is viewed as the One Who will thence have all power—for out of Zion shall go forth the law! In other words, the glory of which Rom: xi. 26 speaks, is implied in Isa: lix. 20, and, secondly, "it is *written*," not only in one passage, but in various linked passages—all in the mind of the Holy Spirit. (This is important: God *often* omits a reference as to *where* certain words are written, because, as 1 Peter ii most definitely illustrates, various passages are entwined, since all Scripture is one writing: this fact removes many difficulties). But what shall we say to the added words?—"And shall turn away ungodliness from Jacob." We can render in Isaiah lix, "And unto a captivity of ungodliness in Jacob," i.e. to drive ungodliness into exile, and *not* the people. But there is a precious *link* of the two passages in our version, implying, by the inclusion of other passages, that those who mourn (Zech. xii. 10), and hate their sins shall have the *happy* assurance that those sins are righteously put away. "To comfort all that mourn" is the refreshing declaration of Isaiah lxi. 2. We call to mind how the Holy Spirit shows, in Romans iv. 6 and 8, that those to whom the Lord does *not* impute sin are those to whom He wondrously imputes righteousness. The *negative* involves the *positive*. This is a precious thought, and this is part of the key to some of the appointed variations of words. But let us not think that we can vary them as we please. A great reverence in dealing with the exact words of God must ever befit those who are His children.

Thus we see that if God uses the same words, we have instruction: if He uses different words, and gives special views of hidden thoughts, or turns His searchlight on one aspect, we have instruction. Whatever He does, we are learners, and oh that our learning may be in the *heart*, and not in the mind only, but affecting all our life, to the praise of His glory.

Yours in the Lord Jesus by free grace,
Percy W. Heward.

"Lifting Up Holy Hands."

1 Tim. ii. 8.

"How Beautiful upon the Mountains are the Feet of Him That Bringeth Good Tidings." Isa. lli. 7.

WITH regard to prayer and preaching alike, the *mouth* is not primarily before us. Surely God has a deeply important lesson for *all* His people in the above verses. It is so easy to be disproportionately occupied with the thought of suitable words so that heart-condition becomes

secondary. I am not suggesting a carelessness of voice: one who prays in a gathering should *remember* the Holy Spirit's emphasis on the intelligent fellowship of others (1 Cor. xiv. 16, 17). If he speaks indistinctly because of thoughtlessness, there is lack of love. How very often a child of God buries his face in his hands, or speaks toward the back of a seat, and *hinders* others from hearing, and thus from saying "Amen." In like manner, carelessness in open-air preaching is wrong. The voice must be *exerted* for the Lord (Isa. lviii. 1)*: we must be willing to *spend* our strength, if God has called us to this privilege. Nor am I suggesting a disregard of *grammar*. Eloquence is *not* the aim, but there is no advantage in incorrect speaking, if God has enabled us to learn more exactly *how* to *speak* and express helpful thoughts helpfully. The believer who *thoroughly* studies his Bible, and who *welcomes* loving advice, will be delivered from many grammatical errors.

But the great and primary need for one who would bring before God the requests of gathered believers in prayer is a holiness of life. Because one is a child of God, he is *not*, because of that, equipped. There must be a godly behaviour. If the hands are idle, or engaged in business which is not honouring the Lord, it is very sad to see an *attempt* to help others in supplication. Yet the extreme in the other direction, is not the Lord's solution of this problem. Some dear sensitive believers feel their own failures *so much* that they become occupied with these, and forget the forgiveness and power—in Christ. They think themselves *never* able to help others by prayer. Our Heavenly Father does not forbid our speaking *until* we are perfect, but we must not *excuse* one sin. If we have *unholy actions* we shut our mouths, though when the *hands* are holy *before others*, we feel most keenly the *inner fallings* short, which grieve the tender heart of a growing believer.

Seeking grace to be preserved from both "extremes," and to please God by a spiritual balance, we would ask ourselves, "Can I lift up holy hands?" The physical action—though suggestive of much, and a blessing—is vain if it is a mere form, vain unless there is holiness. The feet may be very active in walking to an open air meeting, but if they are not the "beautiful" feet, in the way of the Lord's commandments, the most accurate address, with apparent intensity, is a sad failure. A life of walking with God is needed, and thus, and thus only, can there be power in the individual experience, and in any assemblies which God is pleased to raise up unto His glory.

* But let there be the melody and definiteness of a trumpet, not the cracked sound of mere shouting.

THE CHILDREN'S COLUMNS.

TIME—ETERNITY.

TIME soon passes, this we all know,—the days, weeks, months, and years pass away, and everything now seems to be hurrying on to a fearful climax. Yet God, in and over all, is working out His purpose. His counsel **MUST** stand, and that for ever. Though evil men wax worse and worse, and iniquity abounds, God is in the heavens, and "the heavens do rule." God has His appointed time for all. It was in the fulness of time that Christ came from heaven to be a man, and to live and die for sinners (Gal. iv. 4). At the **APPOINTED** time the Lord Jesus **WILL** come to receive His people and to take them to be for ever with Him (John xiv. 3). And though God has fixed **ALL** the different times for working out His purpose, time to Him is as nothing, so great is our God. It is said that a thousand years with Him are as one day (2 Pet. iii. 8). But a thousand years are a very long time to us; yet we can understand hundreds and even thousands of years. But millions of years are beyond our comprehension. What then about eternity? Can any, whether young or old, understand what it will be when time shall be no more, and eternity will go on for ever and ever! Our life is said to be "even as a vapour that appeareth for a **LITTLE TIME**, and then vanisheth away" (Jas. iv. 14). Yet, though their life is so very brief, and some live only a few years, very, very many are forgetful that **TIME** will soon be over, and then eternity will begin. I know there will be a thousand years of blessing for this poor sin-stained earth, when Israel shall be gathered and dwell safely in their land, and the wolf and the lamb shall feed together (Isa. lxv. 25), and all nature will be glad and rejoice (Isa. lv. 12, 13), and Christ will reign over all lands, and His people will reign with Him. Many, too, will live all through the thousand years. This will, indeed, be a glorious time. Yet, after this, Satan, who will be bound and in the bottomless pit during the thousand years, will be loosed for a little time, and multitudes even then will follow him. If we look back, we see from the days of Adam how sin has spoiled everything, and all time is marked by failure, and all through sin. Yet so many are careless as to their sins, and they forget about eternity. After Satan is loosed, and the final judgments of God have come, then eternity will follow. Those saved through the shed blood, will dwell for ever with the Lord Jesus, and be eternally blest, while **MANY**, we read, will be sent away for ever. We think of those who say, "Lord, Lord, have we not prophesied in Thy Name . . . and in Thy Name done many wonderful works," but He will say

unto them "I NEVER KNEW you, depart from Me" (Matt. vii. 22, 23). How many are being deceived now, both young and old, and in all lands. The present time is terrible before God: there are "troubles" everywhere, because of sin, and yet people are more hardened, and more indifferent day by day for Satan is very active: he knows that his time is short, and the end of this age is drawing near. And though some may imagine they will live many years, yet the end will come, and the end of all things—and eternity will also come, and all that is written in God's Word He will fulfil. Time is so short. This should be impressed upon all, by those who have been in God's mercy brought out of death into life, through the merits of the Lord Jesus, and who will have an eternity of bliss. I do long that many dear young readers, as well as others, may have the joy of looking forward to seeing the Lord Jesus and being for ever with Him. I tremble for those who now, in this acceptable time, scorn the work of Christ on Calvary (2 Cor. vi. 2). What an eternity theirs will be. I wonder where **YOU** will spend your eternity:—with Christ, or for ever sent away?—**WHICH?**

THE TIME IS PASSING QUICKLY, the age will soon be past,

And solemn is the future, which will for ever last,
Yet few believe God's warning, and know the lost will be

Sent from God's very presence, *THROUGHOUT ETERNITY*.

THE TIME IS PASSING QUICKLY, God's day of wrath is near,

When He will in His judgment cause sinners lost to fear,

Though now, 'mid all earth's sorrows, so few believe and see

That all the lost will suffer, *THROUGH ALL ETERNITY*.

THE TIME IS PASSING QUICKLY, the days and moments fly,

And oh, the solemn future is drawing very nigh,
When God, in righteous judgment, will cause His foes to be

Sent from His very presence *THROUGH ALL ETERNITY*.

THE TIME IS PASSING QUICKLY, but God is waiting still

In love and tender mercy, to save from death and ill,

To welcome guilty sinners, by blood to set them free,

To dwell with Him for ever, *THROUGH ALL ETERNITY*.

THE TIME IS PASSING QUICKLY, for nought on earth will last,

The days and weeks soon vanish, the years are going fast,

But when time shall be over, saved ones from sin set free

With Christ will be for ever, *THROUGH ALL ETERNITY*.

THE TIME IS PASSING QUICKLY, so many live and die—

Without the hope of glory, and God they dare deny!

Though Christ has died, in mercy, how many there will be

Sent from God's very presence *THROUGH ALL ETERNITY*.

THE TIME IS PASSING QUICKLY, are you, dear reader,

sure

That you are now forgiven, and will by grace endure?

That you will be in glory, with Christ, Himself to see!

Or sent from God's own presence, *THROUGH ALL ETERNITY?*

A WORD WITH YOUNG BELIEVERS AND OLDERS ONE TOO.

"LEAD US NOT INTO TEMP- TATION." Matt. vi. 13.

MANY children of God have been troubled by this *appointed* but oft forgotten prayer; for they know God's grace, and hesitate to suggest that He could lead into temptation. Probably these difficulties have four roots:—

First, some misunderstand the word "temptation." Prov. xxvi. 4, 5 shows how important it is to explain each word in its context. "God cannot be tempted with evil, *neither tempteth He any man:*" James 1 shows, in the context, that these words are spoken of temptation that draws aside and entices to sin (i. 14). Genesis xxii is not opposed: God graciously tested Abraham, and that faithful servant was not drawn aside, but led forward.

Secondly, that which God permits is in perfect wisdom, and if we are unprayerful He may allow us some difficult circumstances that we, as Hezekiah, may learn our weakness (2 Chron. xxxii. 3).

Thirdly, Scripture "Not's" have many precious fulnesses. "I am not ashamed of the gospel," i.e. "I am the reverse of ashamed." "Lead us not into temptation" implies the further thought, "we need Divine guidance and control: oh that we may be borne along *another* path from that in which we shall fall."

Fourthly, in Matthew iv, we behold the Lord Jesus led (a different word, but suggestive of a similar thought) by the Spirit into *the wilderness to be tempted* of the devil. Hereby we have the contrast with Israel's "provoking"—"in the day of temptation in the wilderness" (Ps. xcv. 8, Heb. iii. 8). He stood firmly. And another contrast is manifest through Matt. xxvi. 41. The prince of this world, as he *then* was (John xiv. 30), came just before Christ's triumph (John xii. 31†), and sought to tempt Christ aside. But in the *garden* He was the contrast with Adam, even as in the wilderness the contrast with Israel. Now observe the force. Christ stood the tests, but Satan is mightier than we are in ourselves. Therefore, we pray, "Lead us not into temptation, but deliver us from *the evil one*."† We own our weakness, and rejoice in the Lord's all sufficiency, and in 1 Cor. x. 13. And let us remember that if

* Cf. "Fear not," and the distinct fear, namely "the fear of the Lord."

† Its fruit (Rev. xx. 2) is not yet manifest, but the work has been done. Even so many have been "bought" who are still unclaimed, but whom He is claiming from day to day.

‡ The Lord Jesus alludes more than once in the address of Matt. v-vii to the solemn events of Matt. iv, e.g. vii. 9 is His answer to the wicked insinuation of iv. 3; and v. 3 refers to iv. 8, and vi. 24 to iv. 10.

we pray *thus*, we must not *walk* into temptation. To be asking that we may not be *led* thither, and yet to take *steps* to danger, is not the will of the Lord. Some believers "play with fire" and are surprised if they are burned. Some are "curious" as to "errors," and read unwisely, and then cannot understand why they miss the strength and joy of the Lord: "Watch and *pray* that ye *enter not* into temptation," shows our responsibility, and Luke xxii. 28 with John xviii. 9 reminds of one aspect of that mighty preserving love which will not fail. Let us neither overvalue our immunity and resisting power, nor undervalue His grace. Let us seek, in the Holy Spirit, to be very humble. We are *not greater* than "he that is in the world," BUT "Greater is *He That is in you,*" Thanks be unto God.

TALK ABOUT PRESENT-DAY NEEDS,—8.

CONFIDENCE IN GOD.

HOW precious to know that "GOD IS!"—Heb. xi. 6. This should encourage every redeemed one. For the true knowledge that "GOD IS" must cause heart-trust in Him. Some people have a vague idea ABOUT God, and speak of Him as "the Supreme Being"—and "the Almighty." But they fail to realize that HE IS, AND WAS AND EVER WILL BE. Surely the words of Ps. xc. 2 should bring, to the heart of God's dear people, strong confidence;—"From everlasting to everlasting, Thou art God." Also the first few words of Gen. i. 1 speak of Him in a way that calls forth praise:—"IN THE BEGINNING GOD." Well may our hearts trust in Him, the Living God—"Who only hath immortality, dwelling in the Light which no man can approach unto, Whom no man hath seen, nor can see, to Whom be honour and power everlasting" (1 Tim. vi. 16). Yet He Who is so great and so holy condescends to dwell with those who are of a contrite and humble spirit (Isa. lvii. 15). SUCH is the wonderful love of God manifest to us in His Beloved Son! Though no man hath seen God nor can see Him, yet He has been pleased to reveal Himself in His well-beloved Son, to those chosen in Him before the foundation of the world (Eph. i. 4). The Lord Jesus said "HE THAT HATH SEEN ME, HATH SEEN THE FATHER" (John xiv. 9). When we remember that GOD IS, and that He never fails, and never changes, can those whom He has redeemed with the poured-out blood of the Lord Jesus, fail to have confidence in Him under all circumstances? It is easy to trust when all around seems well, but we should trust in Him AT ALL TIMES, and know that all IS well. He is altogether wise and gracious. God's servant Asaph failed to understand the prosperity of the wicked, until he went into the sanctuary (Ps. lxxiii). We need a sanctuary view, and then

we shall have confidence in our gracious and never failing God. If we put our trust in men, or in things, THESE will fail, but the one who trusts in God will have a Place of Refuge (Psalm cxviii. 8, 9). Do we long to be "stedfast immovable"?—1 Cor: xv. 58. The words of Ps: cxxv. 1 are very encouraging. If only we rested more on the sure Words of God—our faith would be stronger in Him, and our lives more to His glory. When we meditate on such words as "THEY THAT TRUST IN THE LORD SHALL BE AS MOUNT ZION, WHICH CANNOT BE REMOVED, but abideth for ever," can we be otherwise than trustful? What a glorious life of confidence in Him, God brings before His people. Yet we fail to trust Him as we should. If only we followed Him wholly, like His servants Caleb and Joshua, what steadfastness there would be, where now there is much wavering. God in His love has given us so much to encourage confidence in Himself, through His Beloved Son. WHY should we be fearful, or downcast? GOD IS, AND HE IS A REWARDER OF THEM THAT DILIGENTLY SEEK HIM" (Heb. xi. 6). Recently we heard of a father who was teaching his infant to repeat the words "GOD IS LOVE" and she stayed at the words, "GOD IS." One felt if only the little ones knew this glorious fact that HE IS, there would be more reverence, and His greatness would cause even the tiny ones to rightly fear Him. Oh that all believing parents would early teach their little ones that GOD IS. And when we KNOW Him, the Mighty God, as our Father, what confidence there must be in Him, and such restfulness in all He permits. We need to emphasize, even to ourselves, the greatness and holiness of God. There are many encouragements to faith in the Scriptures. Hebrews xi is full of such refreshment. May we trust, and confidently leave all with Him, Who never has failed, and Who never will. If we are slow to trust Him when tried, we dishonour Him, and cause others to doubt God's goodness, at all times. In Prov: xiv. 26 we read "IN THE FEAR OF THE LORD IS STRONG CONFIDENCE, AND HIS CHILDREN SHALL HAVE A PLACE OF REFUGE." How we fail because we do not truly fear the Lord as we should, and thus we become worried in difficulties. Proverbs xxiv. 10 needs remembering, "If thou faint in the day of adversity, thy strength is small." We are to be strong in the Lord and in the power of His might, whatever happens (Eph. vi. 10). God is our God, and His grace is always sufficient. The words of Isa: xxx. 15 have often brought comfort and encouragement to God's dear people, "IN QUIETNESS AND IN CONFIDENCE SHALL BE YOUR STRENGTH." Again in Isa: xii. 2, we read, "I will trust and not be afraid," for in the Lord Jehovah is everlasting strength. If our minds are stayed upon the Lord, we shall be kept

in peace, peace, and what trust there should be in Him amid all the turmoil and strain of these last days. May we heed the exhortation of Heb: xi. 34-37. How stimulating are the words:—"Cast not away therefore your confidence, which hath great recompence of reward." (See Heb. iii. 6-14).

If we would have confidence before Him at His Coming in "that Day" (1 John ii. 28), we must have confidence in Him now, and show our faith and trust in Him. 1 John iii. 20-22 is heart-searching, and yet very precious.—A heart that condemns us will fail to fully trust in God. How blessed TO HAVE A HEART THAT DOES NOT CONDEMN US,—thus, and thus only shall we have real confidence in God. What a contrast Ps: lxvi. 18 is with the promise in 1 John iii—"Whatsoever we ask, we receive of Him, because we keep His commandments and do those things that are pleasing in His sight." See also v. 14, 15. So much depends on godly living and *continuance* in the things of God. Growing in grace should be the daily experience of those saved by grace. Then there will be manifest the inward working of God the Holy Spirit. Let us heed James i. 6, 7, "He that wavereth is like a wave of the sea." Confidence in God, will lead to consistency of daily life. He says "Them that honour Me I WILL HONOUR" and faith in God at all times will bring glory to Him, and magnify His glorious Name.

Suggestions for Prayer.

"First of all, Supplications, Prayers, Intercessions, Giving of Thanks."

1. That the above exhortation (1 Tim. ii. 1) may not be forgotten in meetings of children of God.

2. That *grace* may be emphasized in its wondrous setting and that children of God may be kept from dishonouring Him by unguarded words in the open air (a merely "offered" salvation, and an unintended "universalism," are alike, hindrances to the clear setting forth of His powerful gospel of Romans i. 16).

3. For men of all nations brought temporarily to this land, that many may be reached in witness for Christ.

4. For Italian, German and Welsh gospel tracts just issued, and that God will use all, preserving those sent abroad, and leading souls to Himself, and that, if He will, Hindustani and other tracts may soon go forth in the Name of Christ.

5. For dear children of God who are in business entanglements, that they may rather lose for Christ than lose the joy of Christ.

6. For believers at Peterswaldau seeking to please Him Who is worthy of all.

7. For the guidance and overruling of translations of the Scripture, that truth may be clearly expressed."

"He prayed the third time." Matt. xxvi. 44.

"He prayed again." Jas. v. 18.

Correspondence from any exercised before God is welcome.—Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.7.

"Whoso Harkeneth unto Me Shall Dwell Safely." Prov. i. 33.

"They Have Not Hearkened Unto My Words." Jer. vi. 19.

hearkened to God? Or are you among those of whom it can be said, "they hearkened not!"

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—August, 1920.

Day	Proverbs.	Luke	Learning	Explain
1	iii. 1-10	xv. 1-10	Luke xvii. 11	
2	iii. 11-20	xv. 11-21	" 12	
3	iii. 21-35	xv. 22-32	" 13	
4	iv. 1-13	xvi. 1-12	" 14	
5	iv. 14-27	xvi. 13-24	" 15	Luke xv. 32
6	v. 1-14	xvi. 25-xvii.	" 16	
7	v. 15-23	xvii. 3-10 [2	" 17	
8	vi. 1-11	xvii. 11-21	" 18	
9	vi. 12-22	xvii. 22-33	" 19	
10	vi. 23-35	xvii. 34-xviii.	Prov. xv. 1	
11	vii. 1-15	xviii. 9-21 [8	" 2	Luke xviii. 25
12	vii. 16-27	xviii. 22-34	" 3	
13	viii. 1-16	xviii. 35-43	" 4	
14	viii. 17-36	xix. 1-11	" 5	
15	ix. 1-9	xix. 12-21	Luke x. 6	
16	ix. 10-18	xix. 22-32	" 7	
17	x. 1-12	xix. 33-48	" 8	
18	x. 13-25	xx. 1-12	" 9	Luke xx. 37, 38
19	x. 26-xi. 4	xx. 13-26	" 10	
20	xi. 5-15	xx. 27-38	" 11	
21	xi. 16-27	xx. 39-47	Luke xix. 41	
22	xi. 28-xii. 13	xxi. 1-11	" 42	
23	xii. 14-28	xxi. 12-24	" 43	
24	xiii. 1-10	xxi. 25-38	" 44	
25	xiii. 11-25	xxii. 1-10	" 45	Luke xxii. 29
26	xiv. 1-11	xxii. 11-20	" 46	
27	xiv. 12-27	xxii. 21-30	" 47	
28	xiv. 28-xv. 7	xxii. 31-40	" 48	
29	xv. 8-20	xxii. 41-53	Luke xxi. 1, 2	
30	xv. 21-33	xxii. 54-62	" 3	
31	xvi. 1-11	xxii. 63-71	" 4	

It is a good thing to know the words of the Living God. If study is heart-study, if knowledge is heart-knowledge, there is, indeed, a precious possession. But if one KNOWS mentally, yet DOES NOT, yea, on the contrary, casts God's Words behind his back, how dreadful is this sin. Let God's dear people pray for deliverance from any approximation thereto.

You are glad to learn the Scriptures. This is well. Sometimes the strain of remembering each word seems great, but you are glad, since your glad object is God's glory in accurate acquaintance with what He has said. Ever seek to be definite, and persistent, and keep before your heart that prayer should accompany each action, and a prayerful attitude each PART of each action. To LOVE God with ALL THE MIND is important; and, therefore, let us recollect that if we are HIS people it is our privilege to LOVE and DO, as well as learn and speak, and to know the entwining of all unto His glory.

HOW blessed to be among the company of those who have hearkened, and who dwell in safety. But, alas, there are multitudes of whom it must be said "they hearken not." Listen, dear reader, to the solemn words of Prov. i. 24-26. God says, "Because I have called and ye refused, I have stretched out My hand, and no man regarded, but ye have set at nought all My counsel . . . I also will laugh at your calamity. I will mock when your fear cometh." Then the warning goes on, "When distress and anguish cometh upon you, *then* shall they call upon Me, but I will not answer, they shall seek Me early (earnestly), but they shall not find Me . . . for they did not choose the fear of the Lord." Can such words be read without trembling? Alas, they are often read carelessly, for Satan hardens. Oh that God may work, by His Spirit, and cause more dread of rejecting His written Words. It is so easy to be hardened and to harden ourselves. But the question is asked in Job ix. 4, "Who hath hardened himself against Him (God) and hath prospered?" We think of Pharaoh king of Egypt, when he said, in his pride, "Who is the Lord that I should obey His voice?" (Ex. v. 2) and thus he hardened himself against God, we read several times that he hardened his heart, and it is recorded that the Lord hardened Pharaoh's heart, so that he hearkened not unto God's servants (Ex. xi. 9). The sun that melts the wax hardens the clay. Of Israel it is said "they hearkened not . . . but walked in the counsels . . . of the imagination of their evil heart" (Jer. vii. 24). Again, in verse 26, "They HEARKENED NOT unto Me . . . but hardened their necks." If sinners do not hearken, they will find their hearts are hardened. How terrible to be so hardened that there is the rejecting of God's truth, and heedlessness as to the solemn future, when God will, in righteous judgment, render to all according to their works. You say, dear reader, that God is not just. But He IS, and He cannot be otherwise! If you have despised Him and turn a deaf ear to His truth, He will turn away from you. If those who hearken to God are blest, and dwell safely, those who HEARKEN NOT will find no place of refuge when God's day of wrath shall come. Ah, dear reader, "It is a fearful thing to fall into the hands of the Living God," if one is unsaved! And yet multitudes go on without a thought of all that is so soon coming, yet in wondrous mercy God still receives and pardons those who come to Him, through the precious blood of His beloved Son. Have you

LUKE xvii. 11-19.

11. To Jerusalem, but *via* Samaria, cf. John iv: many crossed over Jordan to journey *thither*, but Christ's love to outcasts was never cast out. 12, "Leper" and "Samaria": how sad was the position of these men: twice despised, and, in their dejection, Jews and a Samaritan were *together*. We think of 2 Kings vii. 1, 3: "the gate of Samaria, four leprous men," but we do not read that they were healed: rather we are told *the contrary* (Luke iv. 27). 13, All sought for mercy and all were dealt with in the same way. As they followed the LORD's word, they had the sought blessing: this principle applies to a believer. In the *experience* of the unsaved there is something similar; though *afterwards* such learn that grace precedes the power to obey, for the sinner is not a leper unable to walk, but dead in his separation from God. 15, Though ten asked, only one returned to praise: how common is this forgetfulness even among those who have long been children of God. 18, When they were cleansed, the nine, who may have been Jews, parted from the Samaritan: *pride* often comes in after a deliverance. 19, The realization of faith follows gratitude.

PROVERBS xv. 1-11.

1, Beware of the use of the tongue—or rather its misuse, Jas: iii. 2, Another solemn contrast: "knowledge" is not everything as Gen: iii shows clearly: but note John xvii. 3. 3, Do we *realize* this?—evidently another allusion to Gen: iii, so is it with verse 4 ("a tree of life"): how often are the *early* chapters of Genesis emphasized by God. 6, Treasure or trouble: have YOU the treasure of Matt: vi. 20? 8, Note verse 29: true prayer is a *delight* to God: how wonderful to please Him. 10, Discipline is irksome when the will is wrong: then the word "bondage" is uttered,† but the commandments of Christ are not grievous to *love*. (1 John v. 3). 11, How solemn to feel His knowledge of all. Does this affect our daily life?

LUKE xix. 41-48.

41, Christ's love is shining out, John xi. 35, 46. 42, "If": how solemn. "This day," "the days shall come." "daily" (47). How strikingly fulfilled through the Romans, Matt: xxii. 7. 44, Thy children, note Matt: xxiii. 37. "Thou knewest not": blindness happened to Israel—ah, but it is

* The command to the Samaritan to take the witness to the priest of Israel was remarkable. Thereby "Samaritan worship" was denied, and, secondly, Christ indicated that the temple was then *still* regarded as His Father's house.

† The guide-rope up a ladder is a *precious* bondage: the rail of a gangway is a helpful restraint. The rope that binds the mountain climber is a delivering chain.

"in part" and "until"—Jerusalem shall be a praise in the earth. 45, "Began": His work will be completed when He comes, Isa: lxvi. 6. 46, Prayer is the opposite of stealing: it is a true obtaining. Commercialism and robbery are more often linked than we realize: do not seek to get on in the world (Prov. xxviii. 22). 47, Man's hatred, but God's restraining *until* an appointed time. 48, very attentive; yet how shallow was the work with many: let not this encourage lack of encouragement, but lead us to look beyond circumstances to the Lord.

LUKE xxi. 1-4.

"But having looked up": a beautiful contrast—a sad contrast, of another character, is seen in verse 5. 3, "He saw a certain poor widow"—only one! Again we see the importance of looking at everything, and of using words, from Christ's standpoint. If we give what we do not feel, if we do not first give ourselves (2 Cor. viii) we must not think the Lord is well-pleased. Note the "how," of Mark xii. 41.

"WE ARE."—

IN HIM (1 John ii. 5, 6, v. 19, 20, 2 Cor. v. 17).
SAVED BY GRACE (Eph. ii. 8, Rom. viii. 24, 25, 1 Cor. i. 18).

CHILDREN OF GOD (Rom. viii. 16, Gal. iii. 26).
HIS WORKMANSHIP (Eph. ii. 10, 1 Cor. iii. 9).
MEMBERS OF HIS BODY (Eph. v. 30, iv. 13, 16).
MEMBERS ONE OF ANOTHER (Eph. iv. 25, 1 Cor. xii. 25, 26).

UNTO GOD A SWEET SAVOUR OF CHRIST
(2 Cor. ii. 15-17, Eph. v. 1, 2).

The Saving of Time to His Glory.

Any who want gospel literature quickly, or particulars as to meetings and conversation concerning God's truth, or who have urgent requests for prayer, are now able to telephone at any time (but *not* on the Lord's Day):—**2196 BROADWAY.** We believe that God has enabled this to His glory, and humbly long that He may use it to prevent waste of time, and also to enable the carrying on of His work more thoroughly.

If the Lord will, Gatherings to the glory of God, and that His will may be known and loved and done—Bank Holiday, Aug: 2nd, 3 and 6. 30, 61, Upton Lane, Forest Gate. Will you not come? Further Particulars gladly sent.

Thoughts from . . . The WORD of GOD.

The LORD JESUS prayed :

“ Sanctify them through Thy Truth : **THY WORD** is Truth.”

EDITED BY
PERCY W. HEWARD.
Correspondence con-
cerning the Will of God
welcome.

A magazine emphasizing the mercy of God displayed in the finished work of the Lord Jesus, so that undeserving sinners are saved, and made the righteousness of God in Him, and are able to please Him, in the power of the Holy Spirit, as they wait for His Coming, with love's devotion and obedience. Oh that this may be our privilege and joy.

Vol. xx. No. 9.
Sept: 1920.
FREE.

“Ah Lord God! Behold, Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee. Behold, I am the Lord, the God of all flesh : is there anything too hard for Me?” Jer. xxxii. 17, 27.

“O Lord, Thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, Thou under-

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standest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether” Ps. cxxxix. 1-4.

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

The declaration of God's gracious Will is a priceless privilege. If we realize something of His love to us how gladly we should give up our time, strength, abilities, success, honours, money, reputation, comforts, opinions, everything for Him. But how every believer falls short!

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention two leaflets “Hitherto Hath the Lord Helped Us” and “The Faithfulness of God,” which explain more fully how we believe He has guided, and is enabling, and will graciously enable. These will be gladly sent.

An earnest invitation to gatherings to the glory of God. “If the Lord will,”—

Meeting Rooms of Believers, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 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. Also “Rosemond,” Bede Burn Rd, Jarrow-on-Tyne, The Lord's Day, 6. 30.

Bible Meetings in Deptford, Camberwell, Willesden &c., some Wednesdays. Correspondence welcome.

A WORD OF INTRODUCTION.

WE are thankful to God for grace in sending forth another issue. If His dear people are attracted to His will thereby, how great is our reward. We dare not boast in self. We WOULD boast in the Lord and our hearts can say, “O the depth of the riches both of the wisdom and knowledge of God” (Rom. xi. 33). It is a joy to declare the glorious gospel. It is a joy to urge one another if we bear the Name of Christ, to walk worthily. This magazine is not issued to please men (Gal. i. 10) nor in the interests of a human organization, but that God may be glorified, and His people refreshed, and seeking souls drawn to see the beauty of the Lord Jesus and to know the wondrous sureness of salvation with its effect,—a pilgrim life in the power of the Holy Spirit.

“Other Foundation Can No Man Lay”

1 Cor. iii. 11.

None other foundation can ever be laid,
In Christ is salvation, our debt has been paid ;
On Him firmly resting our hearts would delight,
His mercy attesting, His care and His might.

None other foundation can ever be found,
Throughout every nation one gospel must sound :
All theories must falter, God's gospel must stand,
He never will alter, nor weaken His hand.

None other foundation, most precious this thought !
With glad adoration we tell how He bought,
Free mercy proclaiming, we joy in such love,
Our pride ever blaming, our praise mounts above.

None other foundation, the work must be His,
A established salvation, how glorious this is !
To Him we are grateful, our praise gladly bring
All boasting seems hateful, of Christ would we sing.

WORDS OF ENCOURAGEMENT.

"As to the Lord and Not to Men." These words do not only affect what men call "Christian work": rather they are emphasized by the Holy Spirit in connexion with daily duties of a very ordinary kind. But *such* may be in the Name of the Lord Jesus, even as eating and drinking may be to the glory of God (1 Cor. x. 31). The words of the Lord Jesus in Matthew lay great stress on reward for background service, and it is noteworthy that here we have a special encouragement to employees—among whom "slaves," apparently, were specially prominent in the days of Paul. Even menial tasks may become spiritual if done unto the Lord. Many want to do something ELSE for the Lord: they would like to do what they call "the Lord's work altogether," but how precious to know that *the Lord's work* is *whatever* He appoints, however tiny it may seem. Let *present* duties be faithfully done unto the Lord!

Welcome unto the Glory of God.

Not only do we welcome correspondence "concerning the Lord" from all lands, and all nations, but we should be thankful to see any booklets or leaflets, or records of labour, in various languages, circulated by those who receive this magazine. Thus shall we be helped to *know* more about our friends, and prayer will be stimulated. By the mercy of God, a week-day morning prayer meeting at 6.55 has been possible for several years, and we trust our Heavenly Father may make it more fervent and definite, and grant other morning prayer meetings elsewhere

Suggestions for Prayer.

"Epaphras . . . a servant of Christ . . . always labouring fervently for you in prayers" Col. iv. 12.

1. For God's gracious refreshment of His people that they may delight in His will with increasing joy.
2. For guidance as to making known His truth in various languages, that there may be simple, earnest dependence, on Him and much humility.
3. For saved families, to the praise of the glory of His grace.
4. For His work at Peterswaldau, that there may be a continual realization "He faileth not," and that anxious souls may be reached, and concerned believers made willing to follow the Lord more fervently.
5. For the circulation of literature concerning the Lord in India.

"While they are yet speaking, I will hear" Isa. lxv. 24.

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SOME OF GOD'S "MUST'S."

HOW many believers rejoice in the "must" of John iii. 14, "And as Moses lifted up the serpent in the wilderness, even so **MUST** the Son of Man be lifted up." Because of His *finished* work we can understand the linked "must" of verse 7 "Marvel not that I said unto thee, ye **MUST** be born again (from above)." And how graciously there is the Divine provision to secure the salvation of those in the book of life: cf., for example, "He *must needs* go through Samaria," (John iv. 4). In wonderful love, the precious Saviour of sinners ever finds those who are brought to trust in Him.

But there are other "must's," and *these* are deeply practical as to the believer's daily life of pleasing God: "He that cometh to God **must** believe that He is, and that He becomes Rewarder of them that diligently seek Him" (Heb. xi. 6), and again, "The servant of the Lord **MUST** not strive, but be gentle" (2 Tim. ii. 24). Surely we shall not undervalue these "*must's*." Grace can never be set against responsibility, nor responsibility against grace.

And it is remarkable that the chapters in the epistles which have "**MUST**" most frequently in the whole of the Later Scriptures within the compass of a dozen verses, (except Mark xiii. 7, 10, 14 and Acts xxvii. 21, 24, 26)* are 1 Timothy iii and Titus i. Yet these passages deal with assembly arrangements, as to which many would urge *indefiniteness*. But when the Holy Spirit puts "**must**" let us not say "This does not matter." The "**must**" of 1 Tim. iii. 2 is clear: why should it be modified to make an overseer of human appointment? Nor can we forget the "**MUST**" of verse 7, "He **must** have a good report of them that are without": although this report may often be a testimony of opposition because of his holy faithfulness! And so we reach 1 Tim: iii. 15, "How thou **OUGHTEST** TO (**MUST**) behave thyself in a house of God." "Ah," some will say, "An overseer *need not* have believing children"; but the Holy Spirit says "**MUST**." Shall we lower God's standard, and arrange for our *approximations*, or shall we be humbled before God, and keep very definitely and *simply* to HIS will? We would not change God's "**MUST**": but rather own our weakness, and if we lack those who can fulfil certain conditions, let us not patch our own way upon His will. Cling to God's **MUST**: this is the only safe path. May it be ours, in the power of the Holy Spirit, to the praise of the glory of God's grace.

Grace is not dependent: grace is not grudging: God does not half-give in Christ: His love delights in the word "abundantly," and He never uses a word beyond the truth.

* In the original: rendered "must," "should" "ought."

**“Added Yet This Above All, that
He Shut Up John In Prison.”**

Luke iii. 20.

THIS verse shows how *necessary* it is to pray for “kings and all that are in authority ; that we may lead a quiet and peaceable life in all godliness and honesty” (1 Tim. ii. 2). How solemn are the responsibilities of great men : how easily may they commit aggravated sins against God's dear people. We are unkind to those in authority if we do not pray for them.

Further, we see how God views any attack on the liberty of His people. It is an added climax sin. We are not suggesting the profession of Christianity by a *state* : that must be out of place, for the Lord has linked His principles with a minority, refusing worldly success, and expecting persecution. Such principles would be suicidal to an earthly kingdom. But every state should acknowledge God as God in creation. Surely this thought makes us grateful for all liberty, which we have, to serve the Lord. Dear unto Him is everything that concerns His saints. Thus our privileges shine out. What *trustful* children of God we should be !

Not only so, we notice that it is possible for the unsaved to *add* to their sins. There are *degrees* of evil, and there will be degrees of punishment. Do we not feel a heart-solemnity, lest by our manner, or our actions, we encourage the unsaved to paths which will bring heavier judgment ?

Are we like John, ready for any strain which our Heavenly Father permits, or do we feel resentful against any ? Are we unwilling to be the offscouring of all things ? Oh that if we are the Lord's people, we may shrink from nothing, except *disobedience*.

**Believe ye that I am able to do this ?
What will ye that I shall do unto you ?**

Matt. ix. 28, Matt. xx. 32.

THESE beautiful questions not only show the Lord's lovings methods in past time but His delight in definiteness. Indefinite prayer is often not prayer at all. It is deeply important that, although we are kept from all irreverent familiarity we should have definite intensity, and know what we need, and seek this.

A simple definite trust in the Power and Word of God is very precious. As we feel our need, and realize His grace which is sufficient for us, amid all the stress, we shall become restful. But uncertainty is always a great hindrance. A quiet confidence in God, a faith put in practice, and realized amid all that would disappoint or cause alarm—oh, how precious is this. It is one thing to say we believe, and another thing to believe amid the toil and strain of life in this poor ruined world.

“SPEAK THE WORD ONLY, and my servant shall be healed” . . . When Jesus heard it He marvelled, and said to them that followed . . . ‘I have not found so great faith, no, not in Israel’ . . . and Jesus said unto the centurion, ‘Go thy way, AND AS THOU HAST BELIEVED, SO BE IT done UNTO THEE,’ And, his servant was healed in the self-same hour” (Matt. viii 8).

“IF THOU CANST BELIEVE, ALL THINGS ARE POSSIBLE TO HIM THAT BELIEVETH” (Mark ix. 23).

SPEAK THE WORD ONLY, in mercy, Lord, speak, Raise up the fallen, and strengthen the weak, Say to the weary, Look up, and believe, Grant a reviving, cause dead ones to live.

SPEAK THE WORD ONLY, all power is Thine, Work in Thy mercy, Thy purpose Divine, Thou canst do all things, Thy saints deign to bless, Make us more ready Thy Name to confess.

SPEAK THE WORD ONLY, and speak, Lord, alone, Grant a reviving, Thy power make known, Quicken Thy people, TO RUN IN THY WAYS, Give grace abundant, in these evil days.

SPEAK THE WORD ONLY, and it shall be done, Faith would now trust Thee, would trust in Thy Son, Know that Thou hearest, and workest alway That which Thou wilt for those who obey.

SPEAK THE WORD ONLY, and heal in Thy grace, Those who in mercy seek humbly Thy face, Strengthen the feeble, and guide, Lord, the meek, Give a reviving, Thy glory to seek.

SPEAK THE WORD ONLY, for Thou art the Same, Great is Thy goodness, and great is Thy Name, Evil is working, but Thou canst cast out, Faith would now trust Thee, and nevermore doubt.

SPEAK THE WORD only, and speak, Lord, to-day, All are Thy servants, to serve and obey— Whether in nature, in sickness or grace, None can, Lord, ever Thy purpose displace,

SPEAK THE WORD ONLY, Thy people revive, That, all together in prayer we may strive Live to Thy glory and witness for Thee, Till in Thy glory our Saviour we see.

The Words of God are not like the words of man. You may misinterpret them, but you cannot find unintended beauties in them. There are no accidental ambiguities. Every possible thought was before Him with Whom there is no mere after-thought. How precious to have such words as our very own, for God's truth is given to His blood-bought people.

It is well to trust the promises of God against appearances and probabilities. Past experience, and general opinions weigh nothing against His words. If He promises, believe : if He commands, do : If He is silent, wait, and leave all with Him—He will explain the problems in that Day.

THE CHILDREN'S COLUMNS.

NO ONE.

GOD is so wonderful. He is terribly great. Yet how many of His creatures speak lightly of Him, and even dare to think that He is such an one as themselves. But He hears all that is said, and knows every thought of the heart. To Israel, through His servant, Ezekiel, God said "I know the things that come into your mind, EVERY ONE OF THEM" (xi. 5). God is just the Same now, He never changes, and He knows all about every one. He not only knows what men do and say, but what they *will* say and do. If only this was realized how many would tremble, whereas now they are boastful. God is so holy, so great: hence, we read that *no one* can approach unto Him. He dwells in such marvellous light. 1 Tim: vi. 16 might be read very thoughtfully. Not only can NO ONE draw near to God, but this verse says NO ONE HATH SEEN GOD, NOR CAN SEE HIM, i.e. in fulness of glory. But notice what the Lord Jesus said to one of His disciples, "He that hath seen Me hath seen the Father" (John xiv. 9). Look, too, at what is written in John i. 18, 1 John iv. 12. Now shall we turn to another passage about not knowing God until He is revealed in the Lord Jesus? Till there is this, the working of the Holy Spirit, "NO ONE KNOWETH WHO THE SON IS, BUT THE FATHER, NEITHER KNOWETH ANY MAN THE FATHER, SAVE THE SON." But the verse does not finish thus: I am glad to say, it goes on, "AND HE TO WHOMSOEVER THE SON WILL REVEAL HIM" (Matt. xi. 27). I do hope many among my dear young readers, as well as those grown up, are among the "whomsoever" of this passage. What a privilege it is to know God, the Creator of all things, in the Lord Jesus (2 Cor. iv. 6). It seems so wondrous, almost too wonderful to be true, nevertheless it is a glorious fact, that sinners saved by grace really KNOW God as their Father, even now, although NO ONE can come to Him, except in Christ. See John xiv. 6. The words of the Lord Jesus are clear, "I am THE WAY, and THE TRUTH, and THE LIFE, NO MAN (no one) cometh unto the Father but by Me." What a precious verse this is. In Psalm cxlii. 4 the psalmist said that "NO MAN cared for his soul." But how blessed to know that Christ cared for poor ruined sinners, and He, though He was rich, became poor, that through His death and precious blood, sinners might be saved.

All, by nature, are lost, and far off from God, and there is only one way whereby ANY can come to God. Cain thought he could come in his own way, like many now, but God did not accept his offering, though it may have been the BEST fruit of the ground (Gen. iv. 3). "For all our righteousnesses (the best we can do before salvation) are as filthy rags" before God, since He is so holy. Eccl. iii. 11 shows God's greatness, and NO ONE can find out the work of God, in grace as in nature, till born again. This is why so many say concerning different things that happen, "I cannot understand why this should be." NO ONE can know God apart from the gracious working of the Holy Spirit. Oh that He may work in many who read these messages in all lands, and bring such to see their helplessness, and their need of salvation. How very

wonderful are the words spoken by Christ (Who was God, and Who, in wondrous love, came down to seek and to save that which was lost), in John x. 18, "I lay down My life . . . no man taketh it from Me, but I lay it down of Myself, I have power to lay it down, and I have power to take it again." Yes, the Lord really died, and He rose again, and now He is in heaven, and He ever lives to intercede for those whom He saves. How precious are the words of verses 28, 29. NO ONE is able to pluck His people out of His, and His Father's, hand. So safe are they in His almighty power. We see in John vi. 44, how that God alone works to bring sinners to Himself. "NO MAN can come to Me, (the Lord Jesus said), except the Father Which hath sent Me DRAW HIM." Again in verse 65, "NO MAN can come unto Me except it were given unto him of My Father." Such words *were* not liked: so many professing disciples turned away from Him: and they are not wanted now. Nevertheless they are true, and we dare not hold back, even from young people, any of God's truth, however solemn. Sometimes sinners are told to give God their heart, and that by so doing they are saved. But God is the great GIVER (Rom. vi. 23). He cannot accept a sinful heart. It is a new life that is needed, and then all should be His. Though NO ONE can come to God in his or her own way, I am thankful there is the One Way into God's presence. This is still open. May many be brought to see the Only Way, and come to God by poured-out blood, for He still welcomes lost sinners, whether young or old, who humbly trust in the finished work of His beloved Son.

NO ONE can come to God till He His work begins,
'Tis through the precious blood He pardons, blots out sins;
NO ONE can come to Me, the Lord of glory said,
Except the Father draw; 'tis all through blood once shed.

NO ONE is justified, by nature, in God's sight, [light;
Nor can they Him approach, Who dwells in marvellous
NO ONE can come to God as he may please and choose,
Though such religious be, from Gentiles and from Jews,

NO ONE is ever saved, except through blood out-poured,
The gift of God is life, through Jesus Christ the Lord,
NO ONE has "peace with God" except in Jesus Christ,
Whose death on Calvary for all His own sufficed.

NO ONE can find out God by any human skill,
Nor will men come to Him, till He has changed their will,
NO ONE regards God's laws while in a state of sin,
But, in His marvellous love, God's Spirit works within,

NO ONE can know the Lord until He is revealed,
And they are saved by grace, and by the Spirit sealed.
NO ONE has ever seen God's majesty on high,
Except in Jesus Christ in Whom they are made nigh.

NO ONE can hinder God, nor stay His mighty hand,
He works in sovereign grace, and saves from every land,
NO ONE can understand the Scriptures, though so plain,
Till God the Spirit works, and they are born again.

NO ONE can enter in the city without night:—
Saved ones, and only such, walk in its glorious light.
NO ONE can ever shut what God has opened wide,
Nor open when God shuts, and when He shuts outside!

A QUESTION FOR BOYS AND GIRLS.

Collect passages which show that God has done what no man is able to do.

A WORD WITH YOUNG BELIEVERS AND OLDER ONES TOO.

"FOR ONE MORSEL OF MEAT."

ESAU was not a man with whom the world would feel disgusted. He was a skilful hunter (Gen. xxv. 27), and many esteem such ability. His impulsive character suited this occupation, and more than once shines forth—impulsively he could weep (xxvii. 38), and could embrace with apparently earnest affection the very brother he had thought to slay (xxxiii. 4). One sees no reason to doubt the reality of Genesis xxxiii. 9 or 15. There is an evident truthfulness. Rebekah seems to sum up one part of his character in xxvii. 44, 45: Esau would take things "lightly" after the sudden outburst: the immediate present was very real to him—but he forgot the past—and *forgot the future*. A sudden anguish as to loss ("he sought it earnestly with tears," Heb. xii. 17) was like to a morning cloud (Hos. vi. 4). The world often likes a man of this condition. "Generosity" may be prominent at times: and such an one may choose to be very kind: every trouble is carried along quite lightly, and the men of this age esteem this absence of anxiety.

But many attractive actions have a very unsatisfactory root. The man who carelessly meets death, it may be with seeming fearlessness, is often the man who forgets eternity! Esau's "good nature," in human esteem, was the expression of a heart which did not trouble itself with the things of God; and their solemn meaning. The world has its colloquialism for this: the "happy-go-lucky" man is not at true rest, but he seems so merry at times, and others are glad to be in his presence. He is not oppressed with any burden of sin. He has a measure of affection, as Esau in Genesis xxviii. 8, 9, but expresses it without any *sense* of past iniquity, and, indeed, only adds *his own idea of love* to the previous evil. Many think this is well, and they forget that the levity and laughter of which Ecclesiastes vii. 6 speaks are not to be commended. The "thorn" is for the fire!

In accord with his temperament, Esau was a slave to food (Gen. xxv. 30). If he felt weary, he would do anything to be refreshed. If he was worn out, he would use an exaggerated expression (Gen. xxv. 32). And so he sold the birthright to Jacob for one morsel of meat!* The Holy Spirit's declaration is clear, "Thus Esau despised the birthright" (Gen. xxv. 34). Of the children of God it is written, "These all died in faith, not having received the promises but having seen them

afar off" (Heb. xi. 13). Esau did not want a resurrection-promise. If he was at the point of death, he could not look any further. He would barter a seemingly doubtful future for a present advantage.

What a miserable exchange! Yet many are making it to-day. They are occupied with earthly things (Phil. iii. 18, 19), and they take their "chance." 'Tis a sad "chance"—a sad certainty of judgment.

Oh that we could rouse some of the unsaved from their awful position. But oh that believers, too, might know the Lord's own arousing work, in wondrous grace. A little success in this world often blinds the eyes. And many who own Christ's Name are so engaged with the things of earth, that their business rules out many of the things of God. They have no time for anything except a short prayer. Their newspaper is more read than their Bible. Parents, moreover, are deliberately training their children for the world. Afraid to be "too narrow," they are sowing the seeds of friction against the will of God, and suggesting the pleasures of this passing age. The attempt to compromise is *the very thing* to make the children dissatisfied.

The call comes to a believer—"Lose your situation rather than have fellowship with the world's schemes and unions." Is there hesitation? Does the devil's compromise win its way? Is there a holding back, and is a troubled mind lulled to rest. Do not we oftentimes, beloved friends, have *some* likeness to Esau? Does not the fear of man in many *other* actions bring a snare, and we are afraid to lose in this world, although the Lord gave up all for His people! How small are morsels of meat in view of heavenly food: how small is earthly gain in the light of the Coming Kingdom! The selling of the birthright was a terrible evidence of a heart which did *not* value God's gifts. But, dear friends, have not we *some* parallel with the sin when we fall in with the customs of the world as to which we are doubtful? The Holy Spirit's description is clear, "a profane person": oh that we might be holy persons to the praise of the glory of God's grace.

FOLLOWERS OF GOD ("Imitators" Eph. v. 1, Matt. v. 44-48, 1 Pet. ii. 21).—

DOERS OF THE WORD (Jas. i. 22, John xiii. 17, 1 Cor. x. 31).—

TRANSFORMED (Rom. xii. 1, 2, 2 Cor. iii. 18).—

THANKFUL (Col. iii. 15, Phil. iv. 6, 7).—

KIND (Eph. iv. 32, Prov. xxxi. 26, 2 Pet. i. 7).—

HOLY (1 Pet. i. 16, Eph. i. 4, Heb. xii. 14).

* But what about Rom: ix. 12? God's plan is clear, but our actions are viewed from the standpoint of their intention, or logical direction, Rom: xiv. 20, Jas. v. 20.

Correspondence from any exercised before God is welcome.—Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.7.

TALK ABOUT PRESENT-DAY NEEDS,—9. A JOYOUS, YET SOLEMN, VIEW OF THE JUDGMENT SEAT OF CHRIST.

WHILE salvation is *absolutely free*, through the merits of the Lord Jesus, and His death on Calvary, rewards are for faithfulness. Hence we are called to heed the solemn warnings of Scripture, which have often been "left" as if for the Jew, and for ungodly Gentiles. But surely such a passage as Gal: vi. 7, 8 is *for believers*, though unbelievers too will receive the reward of their doings. How can one who is still dead in sins, sow to the Spirit, and reap life everlasting? It is impossible. Therefore will it not be well to consider this solemn portion of God's truth more often, and that in the light of the Judgment Seat of Christ? How terrible it seems that one who is brought into living union with Christ can sow *to the flesh*, and so reap corruption. It would seem impossible, were it not that the Scripture gives the warning.

We have all, more or less, thought of these words in connexion with the ungodly, and thereby we have not been so deeply exercised by them as we should otherwise have been. Let us not be ignorant of Satan's devices; he is still subtle, and will turn away from the truth unless we are watchful, and see the solemnity of every part of God's truth. May we, dear fellow believers, take these warnings to heart, and be more humble, for the future is *not as many have imagined*. If only there was more trembling at God's Word, and reverence for Him, and His truth, what results there would be to His glory (Isa. lxvi. 2, Ps. cxix. 120, 161). It would seem that the old-time saints had more reverence for God's majesty than there is in these perilous times, when He is *not* being exalted, even by those who profess the Name of the Lord Jesus. May we be humbled as we meditate on God's *greatness*, and see how we have failed to honour Him in the home, the business, and the assembly. What losses there will be in that day for such forgetfulness to exalt Him, Who has magnified His Name above all His Word (Ps. cxxxviii. 2). God is terribly great: and we have *not* felt and realized this as we should. He is so righteous, He will not forget even the tiny things, done in His Name, and for His glory. The Lord Jesus saw the widow's two mites, and they were, He said, *more than* all that the rich ones had put into the treasury (Luke xxi. 1-4). He sees the motive, He looks at *the heart*, and also "by His actions are weighed" (1 Sam. ii. 3). A cup of cold water given in *His* Name to one of *His* own, will be remembered in *that* day (Matt: x. 42). This should encourage us to be watchful in little things. It has

been said by some, when the solemnity of the Judgment Seat of Christ has been, lovingly I trust, brought before them:—"Oh but we must not do *this* and *that* because of rewards, but *for* God." True, and on that account, if God has been pleased to bring rewards before us, this is important. God's servant Moses was willing to lose and to suffer the reproach of Christ and count it a real joy, because he had respect unto the *recompence of the reward*, (Heb: xi. 25, 26). Shall we be less earnest? The joy of reward is the LORD'S joy and should be sought for His sake (Matt. xxv. 21). Let us remember, and always have it in view, that if we fail to bear *much* fruit we shall not glorify God in that Day. To lose and to have all ones works burnt up will be terrible (1 Cor. iii. 3-15). Unfaithfulness, even in little things, will bring sad losses, and such dishonour to God, and hinder a witness now. What exhortations we find concerning the Coming of the Lord, and rewards! How the words of the Lord in Rev: iii. 11 should urge us on to faithfulness: "Hold fast that which thou hast, that no man take thy crown," Again in 2 John 8—"Look to yourselves, that we (or ye) lose not those things which we (or ye) have wrought, but that we (or ye) receive a full reward." What a contrast to a heap of corruption and all being burnt up! May these things bring us low before God, so that we may be *humble* enough to see the solemnity of that Day. There will be, in the future, those who are near the Lord, while others will be in the *background* (1 John ii. 28, see Luke xiv. 9). All the redeemed will live *with Christ*. All are saved in the same way, but all will not receive the same rewards. It seems that if we seek, in the Holy Spirit, for grace to live near to the Lord now, we shall be near Him in that Day. "If we suffer, we shall also reign with Him" (2 Tim. ii. 11, 12, Rom. viii. 17). We also read in 2 Tim. ii. 20 of "vessels of gold and of silver, but also of wood and of earth, and some to honour and some to dishonour." Then comes the exhortation to watchfulness in verse 21, that we may be vessels unto honour. There is the parallel teaching for the nation of Israel on earth during the thousand years of Christ's reign. Ezekiel xlv. 10-16, mark the words, in verse 10 "THAT WENT ASTRAY," in verse 11, "THEY SHALL STAND BEFORE THEM TO MINISTER UNTO THEM" (see 13). What a contrast is verse 15: "But the priests, the sons of Zadok THAT KEPT THE CHARGE OF MY SANCTUARY, THEY SHALL COME NEAR TO ME TO MINISTER UNTO ME." How blessed to be *near in that Day*, that God may be exalted by the faithfulness of His redeemed people. Thus we see there should be a joyous anticipation of the Judgment Seat of Christ, and also a solemnity lest we fail now, and suffer loss then. Even an unkind or angry word

will bring loss, while the soft answer will be well-pleasing unto our God, and bring results to His glory. May we take heed, and live, by grace, simply to please Him, our quickly Coming Lord (Rev. xxii. 7, 12, 20).

**"IT IS APPOINTED UNTO MEN
ONCE TO DIE" (Heb. ix. 27).
"AND HE DIED."**

HAVE you ever looked *through* Gen: v dear reader, and noticed how frequently three words occur?—"And he died." Though Adam lived over nine hundred years, it is written at the end—"AND HE DIED!" Of another it is said, even though he lived longer than Adam, "AND HE DIED." Eight times do these words occur in this chapter. But of one it is said that he walked with GOD, and "God took him," without dying. We have the record of another of God's servants, who was taken up without dying. I refer to Elijah the prophet, about whom most have heard, at least in their childhood days. Yet throughout Scripture we see death marked everywhere, and this is through *sin*. Hence we read in Rom: 5. 12 "And so death passed upon all, for that all have sinned." But how few are in any way *troubled* about their sins, or stop to think about the future life, and the solemn words about the judgment of God after death. There is NO uncertainty as to the words, which should impress many. "It is appointed unto men once to die." None can deny such words, for we are reminded of them daily since both young and old die, and this we see to be a solemn fact. But how blessed to read of One Who died instead of sinners, so that they might live! I wonder how many who read these messages can truthfully say, "CHRIST DIED FOR OUR SINS ACCORDING TO THE SCRIPTURES. It is a glorious fact that the Lord Jesus died, and *died for ungodly ones*. But how few can say "The Son of God, Who . . . gave Himself for me" (Gal. ii. 20). Multitudes know *about* John iii. 16, and can repeat the words, "God so loved the world that He gave His Only Begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." Yet few *believe* on Him and are saved, although He shed His precious blood on Calvary for sinners. There are two contrasted verses in Hebrews which I should like to bring before you, wondering which will be true of you. Heb: x. 28, "He that despised Moses' law DIED WITHOUT MERCY." How terrible was such an end. But the next verse tells of a more dreadful punishment for those who dare to despise the Lord Jesus, and His work on Calvary for hell-deserving sinners. Vengeance belongs to God: He says that He will recompense! As men have despised Him, So

He will turn away from them, even in their day of calamity, which will surely come. The words in Deut: xxxii. 35 are solemn: "*The things that shall come upon them MAKE HASTE.*" Yes, God's judgments *are* coming:—yet many are "lovers of pleasures more than lovers of God." But the other verse is in Heb: xi. 13—"THESE ALL DIED IN FAITH." The future of all such will be bright, but those who "DIE WITHOUT MERCY" will indeed have a sad eternity. In Luke xvi. 19-31 we have examples of these two classes. Lazarus was blest—the rich man, he also died and was buried, and in hell he lifted up his eyes, and cried for mercy when too late. Oh that God by His Spirit may work, and bring many unto Himself, out from all nations, who will be saved, and blest for ever in His beloved Son.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—September, 1920.

Day	Proverbs.	Luke	Learning	Explain
1	xvi. 12-25	xxiii. 1-12	Luke xxiii. 8	
2	xvi. 26-33	xxiii. 13-26	" 9	
3	xvii. 1-14	xxiii. 27-38	" 10	
4	xvii. 15-28	xxiii. 39-49	" 11	
5	xviii. 1-13	xxiii. 50-xxiv	" 12	
6	xviii. 14-24	xxiv. 8-18 [7	" 39	
7	xix. 1-15	xxiv. 19-35	" 40	
8	xix. 16-29	xxiv. 36-53	" 41	Luke xxiv.
9	xx. 1-11	John i. 1-14	" 42	52
10	xx. 12-24	i. 15-28	" 43	
11	xx. 25-xxi. 6	i. 29-42	" 44	
12	xxi. 7-19	i. 43-51	" 45	
13	xxi. 20-31	ii. 1-12	xxiv. 13, 14	
14	xxii. 1-11	ii. 13-25	" 15, 16	
15	xxii. 12-23	iii. 1-13	" 17	John ii. 11
16	xxii. 24-xxiii	iii. 14-21	" 18	
17	xxiii. 9-23 [8	iii. 22-36	" 19	
18	xxiii. 24-35	iv. 1-14	" 20	
19	xxiv. 1-12	iv. 15-26	" 21	
20	xxiv. 13-23	iv. 27-38	" 22	
21	xxiv. 24-34	iv. 39-54	" 23	John iv. 10
22	xxv. 1-14	v. 1-16	" 24	
23	xxv. 15-28	v. 17-31	" 25, 26	
24	xxvi. 1-13	v. 32-47	" 27	
25	xxvi. 14-28	vi. 1-14	" 32	
26	xxvii. 1-12	vi. 15-29	Prov. xxii. 17	
27	xxvii. 13-27	vi. 30-42	" 18	John vi. 43,
28	xxviii. 1-13	vi. 43-59	" 19	44
29	xxviii. 14-28	vi. 60-71	" 20	
30	xxix. 1-12	vii. 1-13	" 21	

By the grace of God we would prayerfully search the Scriptures, and rejoice to know His will. If we know His will, we would, by grace, do it. The mental, unpractical, unspiritual study of Scripture pages, which is so easy, is *not* to God's glory. We must receive with meekness the engrafted Word, and find food therein, if we would glorify God.

You like to read and learn Scripture, but . . ! Ah how many "buts" there are in many lives. You are very busy, you have so much to do, and you cannot learn as you would. A neglected Bible will mean a weak and invalid Christian life. If you starve, do not be surprised if you waste much time, and fail to glorify God.

Though we would specially think of those who are isolated, these notes are for all saints, and we long to know that our Heavenly Father may encourage many thereby to a fuller, and more definite, knowledge of His precious will !

LUKE xxiii. 8-12.

1, Herod's goal is very sad. His history is but briefly told, but how *much* is contained in it, and the name of *this* Herod (Antipas) occurs over twenty five times. Luke iii. 19, 20 searches us : it is easy to *add* sin to sin. Slighted warnings (Mark vi. 20) led to a boldness in sin. It is not enough to be troubled *awhile* : a deep work of God is needed, and this involves a changed life. Now we see Herod *glad* to satisfy his curiosity as to the Lord Jesus, owning His innocence (15), yet together with his men of war* mocking the glorious Saviour, Whom the same Herod must meet in that Day as Judge. His wish for a miracle was ungratified (Matt. xvi. 4). The Lord Jesus would not thus amuse the curiosity of one who was hurrying to judgment. 12, Friendship against Christ : even so we have found Pharisees and Sadducees together against Him. How precious-ly contrasted is the *new* friendship in, and because of Him ! Enmity is twice removed by the finished work (Eph. ii. 15, 16).

LUKE xxiii. 39-45.

39, Punishment and pain do not of themselves bring man to repentance. 40, Yet grace can; and a malefactor can be saved : but let none presume on grace at the last. 41, Mark the true confession of guilt, *AND* the acknowledgment of Christ's perfection : these are ever linked. "This One did nothing *out of place*" : beautiful thought : all His life was before the Father : every action was in its appointed place : not one deed was missing, or out of order. 42, "Remember me," Ps. xxv. 7, Ps. cvi. 4, cf. Nehemiah's prayers. The Lord will not forget. But "the dying thief" emphasized the future, the Lord Jesus answered, "I SAY" : that very day the Lord spoke words of certainty and encouragement ! In His humiliation He emphasized *His right to speak* : He Who was silent before Pilate and Herod, was quick to reply to this heart-troubled man. But the precious "I say" is followed by a future tense "Thou shalt be." And 'tis not only "I will remember" but to the "me" of the one praying to the Lord, He responds in love "with Me." Before the Kingdom arrives—Paradise (2 Cor. xii. 4), and *also*

* The way in which the tetrarch degraded himself is marked by the word "with."

when the Lord comes (Rev. ii. 7). After such words how definitely verse 44 shines out. The darkness pictured wrath on Christ, *for* sinners, and verse 43 anticipates Acts ii. 20, a picture of the bringing in of "that Day." Because of wrath *fully* borne the veil was *fully* rent, and the believing soul has humble *boldness*.

LUKE xxiv. 13-27, 32.

A wondrous unveiling of the Lord's *interest* in His people even when only two are together. In resurrection He began with one, then we have two, then a fairly large number, and later on, "above five hundred brethren at once." Is this suggestive of the work of grace, and of the way in which the "great congregation" of That Day will be reached ? Note the order : (a) individual salvation, (b) the beginning of fellowship, (c) appointed assemblies now, (d) the assembly of all when the Lord comes again.

Furthermore, this narrative, reminding of Deut. vi. 7, Prov. iii. 23, calls for spirituality even in *walking* along the street. How helpful may conversations become. The Lord drew out the heart-feelings of these dear men by *questions* (17, 19). Their faces showed they were sad, and He would make them glad. 19, 20, As Jacob, they thought all things were *against* them : "we were hoping" (mark tense in 21) : ah, how much greater is the intelligent hope which GOD gives : yet their "hope" was, *in one sense*, true : thus we see the danger of *half-knowledge*, with *human* inferences. 24, 25, "*Him* they saw not : and *He Himself* said to them" : how beautiful is the contrast : note also 27 : "the things concerning Himself." 25, Slow to believe : rather let us be swift to hear (Jas. i. 19), and, therefore, to acknowledge the Words of God. 26, a wondrous necessity in wondrous love. Do we find in all the Scriptures something concerning Him, and is this our joy ? 32, The true heart is graciously impressed with the truth.

PROVERBS xxii. 17-21.

A proud ear will not hear aright. Let us "incline" more. The "heart" and "ear" are linked. 18, If the truth enters into our whole being, we can speak of it aright : oh for "fitted" words. Why is it we are often at a loss for a word, OR speak with an unfitted "glibness" ?—Is it not because of failure to hear, and to enjoy the application of truth to the whole life ? 19, "I have made known to thee this day" : how often is the word "to-day" suggestive of the Lord's *present* speaking. We cannot be stepping forward to the *future* aright unless we are hearing God in the *present* ! 20, 21, "The certainty" : this is deeply important : if we are uncertain, we shall not be able to answer aright : a holy steadfastness is precious. If any send to us, or if we are sent (see margin and Isa. vi. 8), how important that we should have, and make known, the TRUTH.

Thoughts from . . . The WORD of GOD.

The LORD JESUS prayed :

"Sanctify them through Thy Truth : **THY WORD** is Truth."

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FREE.

"I will go in the strength of the Lord God : I will make mention of Thy righteousness, even of Thine only"
"Thy righteousness also, O God, is very high, Who hast done great things : O God, who is like unto Thee!"
Ps. lxxi. 16, 19.

"Surely, shall one say, In the Lord have I righteousness and strength" Isa. xlv. 24.

"No weapon that is formed against thee shall prosper ; and every tongue that shall rise against thee in judgment

A magazine sent forth, in the Lord's enabling, to encourage His people to ENJOY their heavenly possessions, in the hope of their Lord's Coming, and to live "as strangers and pilgrims," in simple and definite obedience to His loved will : and to testify the gospel of the grace of God to those "without Christ."

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EDITED BY
PERCY W. HEWARD.
Correspondence concerning the Will of God welcome.

thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord" Isa. liv. 17.

"And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death" Phil. iii. 9, 10.

The declaration of God's gracious Will is a priceless privilege. If we realize something of His love to us how gladly we should give up our time, strength, abilities, success, honours, money, reputation, comforts, opinions, everything for Him. But how every believer falls short!

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention two leaflets "Hitherto Hath the Lord Helped Us" and "The Faithfulness of God," which explain more fully how we believe He has guided, and is enabling, and will graciously enable. These will be gladly sent.

An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

Meeting Rooms of Believers, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 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. Also "Rosemond," Bede Burn Rd, Jarrow-on-Tyne, The Lord's Day, 6. 30.

Bible Meetings in Deptford, Camberwell, Willesden &c., some Wednesdays. Correspondence welcome.

A WORD OF INTRODUCTION.

Again we are thankfully able to send forth a messenger of God's grace. So many are too busy for the Words of God. So many, even professing the Name of the Lord for years, have not yet read their Bible through, and they hurry forth to their daily toil with the Scriptures forgotten. The Words of God are in the second place, or lower still. It is our prayerful desire that our Heavenly Father may deign to use these pages to the awakening of His blood-bought people, that there may be an *enthusiasm* for His truth, and love's devoted obedience in the power of the Holy Spirit ; for knowledge without obedience is empty, and worse than empty.

The Will of God.

If we dare to choose our way
We shall choose to go astray :
If the will of God we own,
Then His pathway will be shown.
If we dare ourselves to please,
We may find earth's empty ease :
If the will of God is sought,
We His purpose shall be taught.
If we dare to wander still,
We shall never learn God's will ;
"In that Day" shall reap a loss
Since we now refuse a cross !
Is it wise to risk so much ?
Is it right to wander thus ?
God's redeeming love invites
Love which in His will delights !

WORDS OF ENCOURAGEMENT.

The believer needs grace to be kept from a natural standpoint. It is so easy to become "worldly-wise." It is so natural to under-estimate what God has done, and to attempt human makeweights. In like manner, we often overlook our wealth by a man-made "favouritism." The Corinthians boasted of certain men, and of their own works. The apostle reminded them that those in Christ possessed all others, and all things. Paul, Apollos, Cephas: ah, how sadly some said "I am of Paul": nay, he replied, "I am yours," and other saints are yours: you possess all your fellow-believers in Christ—value them aright! Sectarianism misses this. It seems to erect a human tower. It limits believers. The true Scriptural position claims every child of God, and hates sectarian barriers. God's alternative to sects is not a federation which perpetuates differences, nor is it a compromise which overlooks diversities, but a love which sweeps away human doctrines. Why should you, if a child of God, shut yourself off from another by becoming a member of a society which alters God's terms of communion? Why should you, if one of His family, narrow yourself from a position in which true believers *could* all happily meet.—Yes, why narrow yourself by accepting ecclesiastical arrangements which are in the traditions of men and not according to Christ? Why should you, if redeemed with precious blood, rob yourself of the appointed fellowship where all His people *could* gather, by breaking bread in a manner which is different from His example? Sectarianism is dangerous narrowness: if a few are together in the Lord's will, and you are erecting a human hedge against them, you are the excluding one, beloved reader, even though fifty times their number should be found with you! The path where all true believers *could* be together, without injuring a healthy *Scriptural* conscience is the large place, however few seek it. Numbers do not make a *Scriptural* position. How often we all shut ourselves off from God's will, and then say to others, "You are excluding us."

Suggestions for Prayer.

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

1. For the humbling of God's dear people, and that they may take no share in the world's parties, or agitation.
2. For the salvation of children in believing homes, through the godly intensity of their parents.
3. For God's work among all nations, and that lonely believers in all parts may be drawn to simple trust and obedience.
4. For those who own the Name of Christ at Peterswaldau, and for the spreading of God's truth in that neighbourhood.

"Eias . . . prayed earnestly . . . he prayed again"

Jas. v. 17, 18.

A LETTER TO AN ASSEMBLY OF SAVED ONES, AND OTHERS, WHO WOULD PLEASE GOD.

INSINUATIONS.

Dear Brethren and Sisters in Christ,

SALVATION affects the *whole* life; hence, desiring to exalt Christ, we would make no apology for practical subjects. We long that each word may be with grace, and that in speaking to others we may speak to ourselves also. If we are willing to make insinuations we shall soon become ingenious in making them. But it is an unholy aptitude. Many slanders, which have sown discord among brethren, have sprung from an unspiritual condition in which "surmises" are possible. Then the uncontrolled mind, which "imagines," shows itself by the uncontrolled tongue, and evil is quickly spread. "Behold, how great a matter a little fire kindleth." "The fruit of the Spirit is self control." "If we would judge ourselves" in this matter, it would be well. The more so, as our "positive inferences" are often quite without foundation. We need "the peace of GOD" to keep our mind, and the Lord's "watch" to keep the door of our lips (Ps. cxli. 3).

An untrue insinuation is cruel. It worketh *ill* to a neighbour, and is *lawlessness*. But not only so, truth itself may often be *wrongly* said. Were not Israel "rebels," for they spoke against God? Yet Moses spake unadvisedly when he declared this. *Do you wish to lose reward by giving vent to your feelings?* If we would refrain from speaking of saints *until* we had deep Christian love to them it would be well. A parent who punishes *when* angry, and a believer who speaks of another when ruffled and annoyed, are sadly disgracing their privileged positions.

Sometimes insinuations were made against the Lord of glory Himself. The questions of those who tempted Him implied more than they said. For instance, when any asked as to the first commandment, Satan's insinuation was that CHRIST made Himself God, contradicting Deut: vi. 4,—a terrible contrast with the reality that the Glorious Lord Jesus, Who was over all, God blessed for ever, in the wondrous tri-unity of the God-head, took upon Him the form of a servant. And such verses as John vii. 4, viii. 41 show the wicked insinuations, inflicted on Him Who so graciously came to save sinners.

But we expect better things from the disciples, and there *are* real encouragements, but their failures, when irritated, are recorded, that we may be humbled. A storm is raging, and "they awake Him and say unto Him, Master, carest Thou not that we perish?" And His love to them was, all the while, so beautiful. "Carest Thou not?"—could the disciples venture to speak thus unto Him? The attitude is very painful. Never let us

doubt the Lord's love. He is so patient and tender. If He allows chastening, it is to draw our hearts from evil. The trial is *not* too heavy. The wind may be boisterous, but the Lord is more than equal to the need! Shall we not trust Him? Shall we not thank Him for the waves which remind us to trust Him more?

Again Martha, when busied with things, said to Him, "Lord, dost Thou not care that my sister hath left me to serve alone?" Here was a *double* insinuation:—Against Christ, against Mary. *But He would not listen to evil speaking.* If YOU attend when A speaks against B, are you like your Lord? But notice the words used. *Did not the Lord care?* This comes remarkably after Luke x. 34, 35. We have *no* evidence that Mary was lazy. Some Marthas do many unnecessary things, and, further, they *waste time* by their unspirituality, whereas others get through more in much less time. The talkative worker is a slow worker, and if we get into a temper it is impossible for us to work well, or to speak of others aright. The insinuation was unkind, and the sad state of heart, which prompted it, seems evident from the added "*command.*" To command the Lord of Glory is, indeed, a terrible sin. Martha, dared to say "*Bid her, therefore.*" But the Lord *would not* subject Himself to an excited Martha, nor rob Mary of the good part which was chosen. He answered tenderly, yet plainly and firmly, "*Which shall not be taken away from her.*"

Do you ever harbour insinuations against the Lord AND, as a natural result, against the Lord's people? Beware of this sin, *in view of the Judgment Seat of Christ.* "Judge not, *that ye be not judged.*" It is dangerous to "speak your mind": and it is dangerous to have "a mind" which is of such a character. *Doubt yourself.* Remember the Lord Himself "*APPEARED*" to be unkindly forgetful of His people, but this WAS not so. Then do not judge that others who "*seem*" unkind *are necessarily* so. You feel it may be, that one who lovingly rebukes is "harsh," though such an one fails, even as the holiest saint owns shortcomings *in all*, possibly the very part which seems to you unkind is the richest in *real love.* Beware of insinuations. They will spoil your peace of mind, and will soon discover a ready listener, who will scatter your seeds of grumbling. But remember that the Lord remembers such words, and there IS a harvest. Walk in the Spirit, speak in the Spirit. "Be not deceived, God is not mocked: for whatsoever a man soweth that shall He also reap" was addressed to believers. Oh that our hearts may be exercised and that we may judge this sin, knowing a heavenly concern to walk worthily of Him unto all pleasing.

Yours in the Lord Jesus, all by grace,
Percy W. Heward.

"What Hath God Wrought!"

"YE WERE the servants of sin" (Rom. vi. 17).

"BUT NOW in Christ Jesus, ye who sometimes were far off are made nigh in the blood of Christ" (Eph. ii. 13).

"YE WALKED according to the course of this world" (Eph. ii. 2).

"He that saith he abideth in Him ought . . . to walk, even as He walked" (1 John ii. 6).

ONCE IN DARKNESS loving ill, on the path to hell,
NOW IN GOD'S BELOVED SON, ALL for aye is well
What a life of praise is ours, in the Spirit's might,
Now we seek the things above, walking in the light.

ONCE BY SATAN HELD ENSLAVED, seeking things
of earth,

NOW IN CHRIST FREED FROM HIS POWER, by our heavenly birth,

Oh what wonders God hath wrought, He hath wrought
the change,

And He will in covenant grace, all our life arrange.

ONCE WE WERE FROM GOD AFAR, by our sins oppressed,

NOW WE ARE MADE NEAR TO HIM, and completely blest,
In His Well-Beloved Son now we walk with Him

And Himself we love, revere,—all His words esteem.

ONCE WE LOVED THE THINGS OF EARTH, sought
its pleasures too,

NOW WE LOVE THE THINGS ABOVE, being made anew,
Our affection too is set where our Saviour is,

And we long Himself to see in that land of bliss.

ONCE WE KNEW NOT CHRIST THE LORD, Christ
the crucified

NOW WE KNOW HIM AS THE ONE Who has satisfied
All the righteous law of God! Now, in Him, His own

Are set free from sin and death, by His work alone.

ONCE WE WALKED AS OTHERS HERE, when we
knew not God,

NOW WE WANT TO WALK BY GRACE, through the precious
Blood,

As our Saviour walked on earth—when He came to die
For His people's many sins, and to bring them nigh.

ONCE THE SCRIPTURES WERE NOT LOVED; praise,
alas, was dumb,

NOW WE WANT THEM TO BE FIRST in our heart and
home,

God has wrought the wondrous change, filled our heart
with joy;

Now we love to do His will, praise is our employ.

The Study and learning of the Scriptures will often become more definite if in loving co-operation with others. Therefore we would invite those who love the Name of Christ to have a fixed arrangement. But let not study be limited thereto. It is well to go through the whole Bible, but topical study and concordance study to compare Scripture with Scripture are very helpful. And many more verses can be learnt. Further suggestions and encouragement will gladly be given on this subject, if any desire to write.

"Thy Word is a lamp unto my feet, and a light unto my path" Ps. cxix. 105.

THE CHILDREN'S COLUMNS.

NO COVERING.

HOW many are thankful for a place of shelter when there is a heavy storm, with its down-pour of rain. And in the recent sad war, when the raids were over us, not a few were eager to remain under a covering, believing they were safer there than outside.

But a much more terrible time is coming when God's great day of wrath shall begin. We read in Rev: xvi. 21 how that God will send, in judgment upon sinners, a fearful hail storm, the stones being about a hundred pounds in weight. This is not imaginary but real, for every Word of God is true. Yet, few take heed to such warnings, though many, in all lands, and of all ages like to think about John iii. 16. But remember the solemn words about coming judgment are equally true, and will as surely come to pass in God's own time and way.

How dreadful it will be to stand WITHOUT A COVERING, when God's great day of wrath shall arrive. Noah and his family, who were inside the ark were perfectly safe when the flood came, while all without were drowned. What a contrast! The ark had a COVERING. This was a picture of the work of Christ for hell-deserving sinners. Yes, saved by His blood and sheltered in Him, the true Ark of safety, His people are as secure as Noah was in the ark. See Isa: xxxii 2. Christ is the Covert from the tempest of God's righteous wrath, since He bore this for such.

The words of Job xxvi. 6 are, indeed, solemn: this verse led to the subject we are considering. "Hell is naked before Him (God) and DESTRUCTION HATH NO COVERING." Thus we read that God's day of wrath will be so terrible that many will say to the mountains and rocks, "Fall on us, and hide us from the face of Him That sitteth on the throne" (Rev. vi. 16, see Hos. x. 8). Yet none can hide from God, for ALL THINGS are naked and open unto Him (Heb. iv. 13). God is so terribly great, His majesty should cause trembling, but, alas, few are afraid of God, though He is so holy, since Satan has blinded the mind and hardened the hearts of them that believe not.

If we go back to Genesis iii we see how sin brought the need for TWO COVERINGS, the one for the body, the other for the soul. Adam and Eve tried to cover themselves by sewing fig leaves together, but this was a failure. They had lost so much by disobeying God. It may be they were covered with a brightness before they fell. How God's mercy shines forth even to the disobedient ones. For God alone could clothe them, and we read in verse 21, "The Lord God made coats of skin and clothed them." This affords a picture of the death of the Lord Jesus. Now those who trust in Him can say joyfully, "He hath CLOTHED

me with the garments of salvation, He hath COVERED me with the robe of righteousness" (Isa. lxi. 10).

How wonderful to have *such* clothing. What a contrast are His saved ones with the man who was cast out because he had not on a wedding garment (Matt. xxii. 11-13). God made clear the two aspects of clothing in covering Adam and Eve with coats of a *skin*—God has provided a *beautiful* COVERING. And those who know that their sins are covered through precious poured-out blood on the cross of Calvary—ought to show their beautiful garments—and not to adorn the poor body in worldly and gay clothing.

But how many are always thinking about the covering that is needed for the body, and forget there is a far more important covering needed, that is, the covering for the soul. As to clothing for the body even unsaved ones need to be reminded that such covering is because of *sin*, and therefore should humble us each time it is put on. I do want my dear young readers to be convinced of sin while young, and to see that there is NO COVERING FOR THE SOUL EXCEPT BY THE BLOOD OF THE LORD JESUS, Who gave His life a Ransom for many.

Surely those who are among the many of this verse, Will think less about the clothing for the body, and be so earnest about the blessing of having their sins covered, and remembered no more—put quite away. I want to close with two verses:—"He that covereth his sins shall not prosper" (Prov. xxviii. 13), but "Blessed is he whose transgression is forgiven, whose sin is covered" (Ps. xxxii. 1). I wonder in which verse you are found to day?

NO COVERING—from God's great wrath,—
(The Holy Scriptures this set forth)—
Except by precious blood once shed,
For guilty sinners lost and dead.

NO COVERING—for sinners lost,
Except through blood, how great the cost!
Christ came to seek and save, we read,
Yet few believe, few see their need.

NO COVERING—can any find,
Except through blood, as God designed:
But those who trust in Christ are glad,
And in Salvation's garments clad.

NO COVERING—but in God's Son,
Who shed His blood, the Righteous One:
In Him alone 'tis well with those
Who are redeemed—from endless woes.

NO COVERING—how sad to think
That sinners lost, on hell's dark brink,
Are unconcerned about their state,
Their sinful ways they do not hate.

NO COVERING—but by God's grace,
In Christ, the Sure and Hiding Place:
For those whose sins on Him were laid
'A Robe of Righteousness is made.

NO COVERING—but God can give
What Adam lost, and cause to live!
With righteousness our God doth clothe.
Those saved by grace,—and sin they loathe.

NO COVERING—from God's great wrath!
This should impress, and be set forth,
That sinners now their state may see,
And cry "Be merciful to me."

A WORD WITH YOUNG BELIEVERS AND OLDER ONES TOO.

"And Took With Them John, Whose Surname Was Mark" Acts xii. 25.

IT is precious to have a simple narrative, that we may realize how we ought to walk and *please* God in daily life. He is *well-pleased* with the detail-obedience of those who are His. John Mark was evidently brought up by a godly praying mother (Acts xii. 12): we think of Samuel and Timothy, and long for such to be raised up. It was, therefore, fitting that he should be prepared for a life of devotedness and usefulness after being quickened from above. Early training is a wondrous "college." Parents say, "My little one has not yet gone to school": *he is in a school* from the first: the spiritual "atmosphere" of the home may be worth years of training.

Observe, further, that young believers should not seek "great things" for themselves. It is so easy to do *nothing* while waiting for a manifestly important opening. This cannot be expected even in the far simpler business life of a mechanic: training is necessary first: in spiritual things we often undervalue the true preciousness of holy training. John Mark was to be an assistant (Acts xiii. 5). Acts xix. 22 may illustrate. Help to God's servant in *little* things was not unimportant. Many a believer, who cannot preach, can either occupy the time of and hinder, or truly help, one who is called to preach. This principle is often forgotten. Remember Baruch, and that Timothy was not hurried forward to publicity. Many "naturally" think they are "*very capable*": 1 Cor. viii. 2 is a hard lesson.

Secondly, we see that God says nothing as to a Divine marking out. There is not only a contrast with Acts xiii. 2 but also with xvi. 1, 2, 3. A right principle is not always rightly applied. The silence of Scripture suggests this. And we have a parallel in an earlier book. "The Lord had said unto Abram, Get thee out"—"Abram took . . . Lot" (Gen. xii. 1, 5). "Abraham when he was called . . . obeyed" (Heb. xi. 8)—personal communion with God is *needful*. Possibly John Mark's subsequent failure was linked with some omission of prayer at the outset. This is the more noticeable because there is a similar view in

Acts xv. 39 contrasted with 40: possibly one suggestion in both cases is that natural feelings (Col. iv. 10) weighed too much. The writer is aware of a likely misrepresentation of this loving word of warning. Some believers do not seem to realize God's gracious work *through* "joints and bands" (Col. ii. 19): they seem to be inclined to obstinancy while demanding a special "leading" in a manner which they appoint. God has *various* means of showing His will, but He must ever be sought. If a believer finds he does not receive guidance through, and in connexion with, others, he should not assume that he is in a very spiritual condition. One swing of the pendulum must not be followed by the other, toward "independency" and "individual sectarianism."

John Mark hesitated at Pamphylia, that is to say, hesitated just before the first persecution-town was reached. A heart-conviction is needful that there may be continuance. How often young believers seem very much more slothful than they should be. Are you afraid of a strain? Oh let it not be so. Few sins are more definitely attacked in Proverbs than laziness. The evil of holding back is very, very grievous. "Continue thou" (2 Tim. iii. 14).

Long afterwards Mark's faltering was resultful in two sad ways. It held him back from service (Acts xv. 38) AND separated two godly men (39). The Holy Spirit again uses the word "Take" in *each* verse (37, 38, 39), and the words ring out "He WENT NOT with them to *the work*." The stress on God's grace, and a prayerful sending off, in verse 40 is alarmingly absent from 39. If you are *wrong*, you may make others colder, and cause differences among saints. A young believer can do much mischief!

Paul bore no greedy grudge against Mark: and the restoration of *confidence* in this child of God as a *servant* of Christ is happily found in a context of sadness (2 Tim. iv. 11). God *graciously* forgives and enables: do not let past failures rob you of present devotedness. Seek, in the Holy Spirit, to show quickly your willingness for God's will, whatever be the stress. He is able.

The spirituality of a believer is not to be measured by his talking, nor is it to be reckoned by his outward activity, though this should be enthusiastic. Spirituality is the expression of communion with God and of the heart's willingness to be led by the Holy Spirit.

Faith is not assurance as to what I think or you think, but as to what God IS and SAITH.

A QUESTION FOR BOYS AND GIRLS.

Show the difference between trying to cover one's own sins, and having them covered by God.

TALK ABOUT PRESENT-DAY NEEDS,—10. GREAT AND GROWING FAITH.

WE sometimes say, "Faith is not a fiction, faith depends on facts." How thankful we are for the words of Heb: xi. 1, "FAITH IS THE SUBSTANCE OF THINGS HOPED FOR, THE EVIDENCE OF THINGS NOT SEEN." Faith is that which is solid and real. And if God has given us faith to believe His words, what days of trustfulness and confidence in God ours should be, and this should be manifest in our whole life. Those who know they are children of God by faith in Christ Jesus (Gal. iii. 26), should show they live by the faith of the Son of God Who loved us and gave Himself for us (Gal. ii. 20). If we have faith, it must be seen by our works; for faith without works is dead, even as the body is dead without the spirit (Jas. ii. 26). The words are clear, and we cannot overlook them without spiritual loss. If our lives are not in accordance with the Scriptures, where is faith?

Let us remember that faith is real and solid, and true faith is LIVING and GROWING. This cannot be emphasized too much in these last days—when faith seems to be scarce. Only those who have the faith of God (Mark xi. 22 marg:) will endure unto the end. Oh that God's dear people may be more exercised as to possessing not only faith, but GREAT and GROWING FAITH.

The Lord Jesus said of two, and only two, that they had GREAT FAITH, and both were Gentiles. Surely the record of this should speak to our heart. We know that all Scripture is written for our instruction. May it be our privilege to consider those of whom these things are spoken. The centurion said to the Lord Jesus, "Speak the Word only, and my servant shall be healed" (Matt. viii. 8). See verse 13:—"And his servant was healed in the self-same hour." Every word should be graven upon our heart. Do we not desire to have *such* faith? Mark the words, The Lord Jesus said, "I will come and heal him; the centurion answered and said, Lord, I am not worthy that that Thou shouldst come under my roof." What humility joined with faith! We are reminded of the words, "Before honour is humility" (Prov. xv. 33). If only we were humble, and had such faith, how marvellously God would work. But our faith is so often small, and as it is written "according to your faith be it unto you" (Matt. ix. 29), are we surprised there are little results in our daily experience? If only we had *great faith*, what results there would be to God's glory, and there would be more victory each day of our pilgrim life.

On the other hand, if we have LITTLE FAITH,

we shall be anxious and say, "What shall we eat, or what shall we drink, or wherewithal shall we be clothed?" (Matt. vi. 30-31). Great faith can leave all with Him and seek God, and His glory at all times, and by all things (1 Cor. x. 31). FAITH can trust and not be afraid, for in the Lord Jehovah is everlasting strength (Isa. xvi. 4).

I believe it will be helpful, and to God's glory, to consider the contexts of the various passages where the Lord Jesus speaks of LITTLE FAITH, Matt. viii. 26, xiv. 31, xvi. 8. Let us thereby see how LITTLE FAITH dishonours God, while GREAT FAITH exalts Him.

In Matt: xv. 22-28 we have the record of the woman to whom the Lord said, "O woman, GREAT IS THY FAITH." Here again we find humility joined with faith. We cannot think that GREAT FAITH will presume: if there is LITTLE FAITH, or no faith we may thus sin. Those who possess, and illustrate, the faith of God will see nothing in themselves, but all in HIM, and ascribe all to HIM. We notice once more that the afflicted one was made whole FROM THAT VERY HOUR.

Oh that the words "ACCORDING TO YOUR FAITH" may impress every believer. GREAT FAITH says "God can"; if there is little faith we say "Can God?" Which do we possess, dear fellow believers?

As to GROWING FAITH, how needful is this in these times, when God is being forgotten. Let us meditate on the words of the Lord Jesus, "If ye have faith as a GRAIN OF MUSTARD SEED (living faith) . . . nothing shall be impossible unto you" (Matt. xvii. 20). We call to mind Zech: iv. 6, 7:—"Who art thou? . . . thou shalt become a plain." Thus great and growing faith can face difficulties though they be like great mountains. We are not surprised that it is said concerning the believers in Thessalonica that their faith to God-ward so spread that the apostles had no need to speak anything! Their work of faith showed how they had received the words of the Living God, and had turned to God from idols to SERVE HIM, and to WAIT for His Son from heaven (1 Thess. i. 8-10). Oh that our lives may thus speak, that God may be exalted.—The Thessalonian believers, in whom God had worked so marvellously, had the Coming of the Lord specially brought before them. They were in a condition of heart to enjoy the Hope and to live looking for Him. May we be more like them.

THEIR FAITH GREW, we read, EXCEEDINGLY, and their love toward one another abounded (2 Thess. i. 3). Surely love will be manifest now if believers have GREAT AND GROWING FAITH. What changed lives there will be. There will be no room for doubting, and certainly no time or desire for speaking against one another. Great faith will cause believers to look up constantly, and to be joyful in the Lord. Oh that God, for His own

glory, may cause many of His blood bought people to exercise great faith, in the power of the Holy Spirit, that there may be more of a witness for Him.—Again, let it be remembered, that great faith will ever say, amid every difficulty, "God can," while those who have little faith will doubtfully say, "Can God?"

TOO LATE.

WHAT trouble may arise if one is only a moment too late to catch a train enabling a very important engagement. This may cause disappointment to both concerned; how much to the one who is only "just a little TOO LATE." But how terrible it will be for those who will desire to seek God when it is TOO LATE.

How solemn are the words in Prov: i. 24-32. Yet they are not heeded; so deceived are myriads that they live on, unconcerned about the time which will surely come when it will be too late to call upon God for mercy. Oh that many may be aroused, by God the Holy Spirit, to see their need of salvation, in this, God's day of salvation. The words of Isa: lv. 6 should be considered, "Seek ye the Lord WHILE HE MAY BE FOUND, CALL YE UPON HIM WHILE HE IS NEAR." There is forgiveness for the troubled sinner with God now, through the poured-out blood of Christ. He is the only Way of Salvation.—"THERE IS NONE OTHER NAME . . . WHEREBY WE MUST BE SAVED" (Acts iv. 12). None can be saved in their own way.

How terrible to think of the man without a wedding garment, who became speechless and was bound hand and foot and cast into outer darkness, where there shall be weeping and gnashing of teeth (Matt. xxii. 11-13).

Luke xvi. 19-31 brings before us one who cried for mercy when it was too late. What a contrast to the poor taxgatherer who saw himself a poor, helpless sinner, and cried, saying, "God be merciful to me the sinner" (Luke xviii. 13). He was justified, and so are all even now who come to God in the Name of His Beloved Son, trusting in what He has accomplished for lost ones. Yet, alas, though there are so many warnings in the Scriptures as to the future when it will be too late to call upon God, many imagine all will be well with them, for they believe Satan's lie, and not God's truth.

If God had only given one such passage as we have in Prov: i. 24-32, it would have been enough, but God has, in mercy, given many like warnings! How the words concerning God in Num: xxiii. 19 should speak:—"God is not a man, that He should lie; neither a son of man that He should repent (change His mind), hath He said, and shall He not do it, or hath He spoken, and

shall He not make it good?" Whether in blessing or in judgment, God WILL keep His Word, since it is for ever settled in heaven (Ps. cxix. 89).

If sinners despise Him, and His Words, He will turn away from them, even in the day of calamity, as we read in Proverbs i. But the verse which the writer desires specially to bring before those who may read these messages is the 28th:—"THEN SHALL THEY CALL upon Me," when in distress and anguish, yet God says, "BUT I WILL NOT ANSWER: THEY SHALL SEEK ME EARLY (or earnestly), BUT THEY SHALL NOT FIND ME" Why? Because they did not choose the fear of the Lord, but went their own way, and they will receive the fruit of their own doings. But, alas, many are willingly ignorant of this, and indifferent as to it, because they do not read the Scriptures, which God has been pleased in mercy to give. Oh, dear reader, you may be "partly-concerned"—remember, every Word of God is true:—May you be brought to know the Lord Jesus as your Saviour in His mercy, before it is "too late."

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—October, 1920.

Day	Proverbs.	John	Learning	Explain
1	xxix. 13-27	vii. 14-27	Prov. xxx. 3	
2	xxx. 1-10	vii. 28-39	" 4	
3	xxx. 11-20	vii. 40-53	" 5	
4	xxx. 21-33	viii. 1-11	" 6	
5	xxxi. 1-9	viii. 12-24	" 7	
6	xxxi. 10-31	viii. 25-36	" 8	
7	Eccl. i. 1-11	viii. 37-47	John ix. 35	John viii. 35
8	i. 12-ii. 3	viii. 48-59	" 36	
9	ii. 4-17	ix. 1-12	" 37, 38	
10	ii. 18-26	ix. 13-23	" 39	
11	iii. 1-15	ix. 24-34	" 40	
12	iii. 16-iv. 8	ix. 35-x. 6	" 41	
13	iv. 9-16	x. 7-18	" x. 1, 2	John x. 10
14	v. 1-8	x. 19-30	" 3	
15	v. 9-20	x. 31-42	" 4	
16	vi. 1-12	xi. 1-13	" 5	
17	vii. 1-10	xi. 14-27	" 6	
18	vii. 11-22	xi. 28-44	" 7	
19	vii. 23-viii. 5	xi. 45-57	" 8	
20	viii. 6-17	xii. 1-11	" 9	John xii. 10
21	ix. 1-10	xii. 12-22	" 10, 11	
22	ix. 11-x. 3	xii. 23-36	Eccl. vii. 1	
23	x. 4-17	xii. 37-50	" 5	
24	x. 18-xi. 10	xiii. 1-10	" 6	
25	xii. 1-14	xiii. 11-20	" 7	
26	Song i. 1-7	xiii. 21-30	" 8	
27	i. 8-17	xiii. 31-38	" 9	John xiv. 27
28	ii. 1-7	xiv. 1-11	xii. 8, 9	
29	ii. 8-17	xiv. 12-25	" 10	
30	iii. 1-11	xiv. 26-xv. 5	" 11	
31	iv. 1-9	xv. 6-17	" 12	

By the grace of God, we rejoice in His precious Words. To read is a privilege. To learn is a privilege. To obey is a privilege. That which seems a burden to the natural man is a privilege of the saved man. Oh that we may enjoy our possessions.

PROVERBS xxx. 3-8.

3, A confession of ignorance is often the best preparation for instruction. How vast is the knowledge of the "Holy Ones," the word is plural *as in ix. 10*. How important to seek more of *this* knowledge (John xvii. 3, Phil. iii. 10)—a precious contrast with Genesis iii. 5. "Who ascended"—the Lord Jesus refers to this in John iii. 13, and thus emphasizes the Messianic application of the *following* words (this illustrates the force of John iii. 16 "Son,"—and leaves the *intended* thought in our mind that its wonderful testimony may be, not only the Holy Spirit's subsequent comment, but Christ's testimony to Nicodemus that very night). Job xxxviii also comes to mind. "What is His Name, and what is the Name of His Son,—FOR THOU KNOWEST":—It is well to ask One Who knows, and we think of *One*. Evidently therefore the Lord again alludes to this in Matt: xi. 27, and there is a reference of another kind in John iii. 10, 11. But Israel especially object to the word "Son," and so do Mohammedans; hence the added statement: "*Every SPOKEN Word of God is pure.*" How often Israel have added blasphemous questions in this connexion, with the word "*How?*" Thus we read solemnly Prov: xxx. 6, and again realize, in another way, the point of John iii. 4, 9: oh that we may not add our "*how*" to God's revelation! Faith rests! God is true. How precious not to be found a liar, but to be found of Him in peace (2 Pet. iii. 14.)

JOHN ix. 35-41.

When the man was cast out the Lord found him: in this we see His wondrous love, and its suitable timing. "*Into the Son of God*"; remember that he had been cast out: a precious "*into*" is now revealed from which there is no casting out (John vi. 37). 36, "*That*": his heart's desire: oh for more teachableness. "*Thou hast both seen*": with the very eyesight Christ had given. "*Is He*" i.e. "*is That One*"—That Exalted One, cf. 1 John iii. 3, 5, 7. 38, Faith leads to worship: so ever: Christ never refused worship.* 39, The solemn contrast. 40, How sad a standpoint: how lightly and yet bitterly these often spoke. 41, If there were complete blindness, there would be a state of imbecility; every intelligent man has some witness from God (Rom. i. 19, 20), and thus his sin *remains*, unless he rejoices in the salvation of which Heb: x. 17 tells.

* A few printed notes on the important meaning of this will be gladly sent. And correspondence with any anxious souls is always welcome. Dear reader, do you acknowledge the Lord Jesus as worthy of worship?

JOHN x. 1-11.

This reads on. "Some other way": these words convict many; in everything we need *God's way*. 2, One precious Shepherd is mentioned: He *possessed* the sheep. "His *own* sheep": many in Israel were not His own (Zech. xi, note John xiii. 1). "And He leadeth them *out*": the usual translation misses the allusion to ix. 35: above the sinfulness of the Pharisees, God was working out His purpose (Acts ii. 23), and drawing the sheep *out from Judaism* to Christ, "He goeth before them": Matt: xxvi. 32. 5. What is our attitude to the voice of strangers?—Note Lev. x. 1, and remember the sad listening—of both Adam and Eve: "Take heed what ye hear." 7, A further parable: no longer a fold for sheep, but a "living enclosure" with a living door: how wondrously suggestive of the present dispensation. 9, Mark the twofold coming in: cf. the twofold rest of salvation and obedience in Matt: xi. 28, 29. 10, Life, and that which abounds, Eph: i. 3.

ECCLESIASTES vii. 1, 5-9

His Name is as ointment poured forth (S of S. i. 3). "I died" (Rom. vii. 9) "Ye also became dead to the law through the body of Christ" (Rom. vii. 4): a wondrous deliverance from the curse. 5, Do we hear reproof?—see Prov: xxii. 17; xxv. 12; xv. 5, 6, How vain is worldly merriness (Prov. xiv. 13): in God's presence is fulness of joy (Ps. xvi. 11). 7, Look beyond earthly things (Eccl. iv. 1). 8, How precious is the finished work of Christ. If we are proud we are impatient: the patience of hope is linked with long-suffering. These practical words are surely needed. Those "*above the sun*" in Christ should not fail as to these simple maxims: we have the *power* to live accordingly: oh that believers may not turn grace into an excuse for carelessness in one detail, but ever seek to live in the Holy Spirit.

ECCLESIASTES xii. 9-12.

9, Do we learn? The book of Proverbs was meant for the memory much more than we realize. 10, Good, acceptable, upright, true: let us remember this. 11, "Goads" spur us on: "nails" wound with an object, and, moreover, enter *within* (Jas. i. 21) and provide a peg on which we can fasten thoughts and actions which please God. One Shepherd ministers His truth through His servants. "Admonished" "enlightened." Let there not be only study, but also obedience. We cannot expect deliverance from *weariness* while in "this body of humiliation": the Lord graciously enables, but weariness is real, yet with a purpose and we must not be lazy. God is not honoured by carelessness.

Correspondence from any exercised before God is welcome.—Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.7.

Thoughts from . . . The WORD of GOD.

The LORD JESUS prayed:

"Sanctify them through Thy Truth: **THY WORD** is Truth."

Vol. xx. No. 11.
Nov: 1920.
FREE.

"All flesh is as grass, and all the glory of man is as the flower of grass" 1 Pet. i. 24.

"The Lord of hosts hath purposed it, to stain the pride of all glory." Isa. xxiii. 9.

"I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks" Isa. x. 12.

"Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory" Isa. vi. 3.

"These things spake Esaias, when He saw His glory, and spake of Him" John xii. 41.

The declaration of God's gracious Will is a priceless privilege. If we realize something of His love to us how gladly we should give up our time, strength, abilities, success, honours, money, reputation, comforts, opinions, everything for Him. But how every believer falls short!

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention two leaflets "Hitherto Hath the Lord Helped Us" and "The Faithfulness of God," which explain more fully how we believe He has guided, and is enabling, and will graciously enable. These will be gladly sent.

An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

Meeting Rooms of Believers, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 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. Also "Rosemond," Bede Burn Rd, Jarrow-on-Tyne, The Lord's Day, 6. 30.

Bible Meetings in Deptford, Camberwell, Willesden &c., some Wednesdays. Correspondence welcome.

A magazine testifying the gospel of the grace of God, and seeking to point out His loving purpose, and the privilege of His children to walk as redeemed ones, as pilgrims, with a heavenly calling, led by the Holy Spirit to heed, remember and delight in the Shepherd's voice.

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EDITED BY
PERCY W. HEWARD.
Correspondence concerning the Will of God welcome.

"To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved" Eph. i. 6.

"Who is like Thee, Glorious in holiness, Fearful in praises, doing wonders?" Ex. xv. 11.

"If any man minister, as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to Whom be praise and dominion for ever and ever. Amen." 1 Pet. iv. 11.

"On your part He is glorified." 1 Pet. iv. 14.

"The Exceeding Riches of His Grace."

Eph. ii. 7.

Who can declare the worth of grace?
That LOVE which nought shall e'er efface!
Eternal LOVE, of endless might,
Till saved ones reach the glory bright.

And what were we who now are His?
The answer deeply humbling is!—
Sinners, condemned, and far from God.
And needing precious, outpoured blood.

Nothing but death from death could save,
For us His life the Saviour gave:
Wrath must be His, that we might know
The grace which will not let us go.

Apart from grace where should we be?
Beneath God's wrath eternally.

Because of grace, we shall for aye
His glorious love and power display!

The change was wrought by His free will,
And we rejoice in mercy still,
And evermore our hearts would raise
The thankful songs of humble praise.

Eternal love will never fail,
Our Saviour's work must still prevail,
What glad obedience should we show
As in His path, by grace, we go.

Each quickly passing moment here
Must tell of Christ's return, so near.
For Him we now would seek to live,
To Him Who gave—our all would give.

Grace calls for holiness of life,
Amid a world of sin and strife.
How gracious grace-saved ones should be,—
Christ now to serve—Christ soon to see!

WORDS OF ENCOURAGEMENT.

"Whosoever shall do the will of God the same is My brother"

Mark iii. 35.

HOW tender were the words of Christ. How wondrously He was not ashamed to call His people brethren (Heb. ii. 11). And He was, and

is, the Lord of glory! How great His condescension is! We should have thought He would have been very ashamed of *this*, but it is not so. But He is ashamed of *them* as to their daily life when they are ashamed of Him (Mark viii. 38). Is it possible that believers—children of men, aye, and of wrath, saved by *such* love—should be ashamed of Him? Oh let it not be so!

If we do His will, we are related to Him. No unsaved one has ever reached the will of God. The right action, must be done with the right object, and in living power. Observe also that the Lord's precious testimony prevents any feeling of regret—"We did not see Him, we were not alive then." Spiritual relationship, and the eyes of the heart—how wonderful are these blessings.

But grace must not be misused! We dare not speak lightly of our Lord (Ps. xlv. 11). None addressed Him as "Jesus": nor have we Scripture precedent for calling Him "our Brother," in the sadly light manner common to-day. Let us have deep concern to please our Father by much reverence!

Suggestions for Prayer.

"PRAY WITHOUT CEASING" 1 Thess. v. 17.

1. For God's glory in the fervent lives of His people.
 2. For more spiritual intensity in prayer, and that praise and worship may be more realized.
 3. For more concern as to differences among children of God, and that John xvii. and 1 Cor. i. 10 may be believed more definitely.
 4. For God's gracious work at Peterswaldau.
 5. For testimony to men of all nations, and that souls may be drawn to Christ.
 6. For many in foreign lands who receive the magazines (and whose requests for prayer in meetings are welcome).
- "In everything give thanks: for this is the will of God in Christ Jesus concerning you" 1 Thess. v. 18.

Every part of truth calls for fruit in the life: the parable of the sower may imply this. If there are portions of God's testimony which are not received spiritually, there will be sowing to the flesh, which Galatians vi. shows is possible to a believer. If there are portions which are not very carefully pondered, may there not be only thirtyfold when there should be a hundredfold?

A LETTER TO AN ASSEMBLY OF SAVED ONES, AND OTHERS, WHO WOULD PLEASE GOD.

"THE TRUE VINE":

An Oft-Forgotten Aspect of John xv.*

Dear Brethren in Christ,

One word can be caused by the Holy Spirit to start many precious thoughts. The only term for "branch" here used is, literally, "*something broken off*." Thus the Lord Himself implies that *all* the branches here mentioned were *elsewhere first*, and were broken out of that position, and grafted *into* the True Vine.† This mode of grafting, though contrary to "nature" (Rom. xi. 17), is *according to grace*! Thus the passage sets forth human depravity, and that none can boast. All were, by *nature*, children of wrath *even as others*.

Evidently the Vine of John xv is essentially a beautiful one, but if every branch here mentioned has been brought from another wild vine§ where are its own *original* branches? These must have existed, or it would not have been a good vine. Hence they must have been all *plucked off*! The vine wood pictures a frail body: the grapes show service, devoted service,

* There are so many aspects: who can realize all God's truth? Oh for grace to value more the privilege of union with Christ, by His precious blood, and to depend on grace for daily fruit-bearing!

† Thus the true interpretation solves the problems of many. "How could a branch be cast out?" The word chosen by the Holy Spirit makes clear that we do *not* have the destruction of one who has been saved. Nor have we here the setting aside of one who has *become* unfaithful: though such removal from privileges of service and reward IS real. A fruitful branch becoming unfruitful is not here before us, but a grafted in branch which has no fruit at any time. At once we say, "Then it was *never* joined within." If there were a *natural* branch, such an interpretation would be *impossible*. When there is a grafted-in branch, such an interpretation is *necessary*! Are there not those who are outwardly joined, yet NOT inwardly? Such do *not* experience the life of Christ within, and there is *no* fruit. Observe, in this connexion, that it is possible to be *brought out* from the world's fellowship, and yet to remain a *religious, unsaved* one. Oh that we may be clear as to *vital union* with Christ. Notice that the explanation of a branch *becoming* unfruitful is *not* suggested: the fruitless branches were always fruitless. But we would be humbled as we ponder the related (yet, thanks be unto God, contrasted) question—am I bringing forth *more* fruit, or am I becoming *less* fruitful?

§ Hence, too, the words "*chosen*" and "*placed*" in verse 16.

and may also suggest the whole life spent in service, and also indicate precious *blood*. Christ's *body and blood* are, therefore, implied, (as set forth at the first breaking of bread *which was the very same night as this address*), and we see *both given up for His own*. The plucking off of the original branches sets forth His death—that wondrous death for sinners. His blood is regarded as *fruit* because atonement was the *climax* of His wondrous life, and because His whole being was expressed and spent in devotedness. The life is in the blood, and His life was all fruit; there were no defects in Him. How glorious is the Saviour of sinners.

Thus this passage implies *atonement*, and shows that vital union with Him is possible *on this ground alone*. *No branches could be grafted in apart from this*. The grapes of His own finished work are regarded as accepted, the vine has been stripped, and *then*, not till then, every new branch is grafted in! How exact and definite is the language of Scripture! How many parables emphasize atonement. The teaching of John xii. 24 is *repeated*. Believers are now "in Christ," in a resurrection standing, yea, in a wondrous *sitting* together in heavenly places. The grafted-in branches need gracious purging (2): *the Vine* itself is not said to be *purged*. He was and is the Sinless One! Cf. John xiii. 14: the Lord did not suggest that He needed washing,

Notice, moreover, beloved reader, the *privilege* of a saint. His *weak body** is to be *presented* to the Lord (Rom. xii. 1), and through *that* the living power of Christ is to be manifested. Fruit is not human devising, it is the display of what *He is*. That which springs from living union with Him is fruit: though it may not be great in man's esteem. Gal: ii. 20 helps us to understand this. *Our responsibility*, however, is implied by the *need* for pruning. The Vine supplies spiritual power, but *the condition of the branch*, and its reception of hindrances, may prevent the showing forth of *His fruit*. Oh that we may be concerned about this, and realize that our true blessedness is not "individualism" but the bringing forth, and bearing much of *HIS fruit*!—with a humility which *bends and hides* "ourselves."

Further, let us learn more of our Heavenly Father's care, and loving attention to our body. He purges through that which is physical. Let us *not* complain of our "trials," but learn His precious lessons from *bodily weakness*, and seek to live setting forth Christ, in a body of humiliation. Surely this gives a new aspect of physical strain.

With Christian greeting, Yours in the Lord
Jesus, all by grace, Percy W. Heward.

* This aspect seems clear: for the grafted-in branch possessed its "wood" before salvation: and wood pictures the physical frame: cf. the tabernacle.

A SOLEMN MESSAGE.

"THE DAY OF HIS COMING."

AH, dear reader, Christ Who came the first time, in His love and pity, to DIE for sinners, will as surely come again the second time. Not AS He came before, but to receive His blood-bought people, and to take them out of this world; and those who have fallen asleep in Him will be raised, and these will dwell for ever with Him. In that Day He will come in judgment, and it will be so terrible for those who would none of His counsel and who said unto Him, "Depart from us, for we desire not the knowledge of Thy ways" (Job xxi. 14).

Oh that the question asked in Mal. iii. 2 may speak to some who are still "dead in sins," and yet hoping all will be well at last. God's servant said, by the Spirit, "Who may abide the Day of His Coming?" Observe there is no question as to the fact of the Coming of Christ:—He IS coming. Further, "Who shall stand when He appeareth?" The words of Ps. i. 5 are plain: "The ungodly shall NOT STAND IN the judgment, nor sinners in the congregation of the righteous." They are like the chaff which the wind driveth away (verse 4). If you are STILL unsaved, do not imagine that the Coming of Christ will be a joy to you: it will be terrible, for He will come to punish the ungodly. God will fulfil ALL that is written in His Word:—not one thing shall fail whether in blessing, or in judgment! We dare not be silent as to what the Coming of the Lord will mean to those who do not trust in Him, nor rest on His finished work for hell-deserving sinners.

Christ's Coming is a glorious reality to those who know Him as their Saviour. But to those who know Him not it will be fearful. Oh that this may be felt.

That the Coming of Christ is certain, and NEAR, many rightly believe. Though His own people are LOOKING FOR HIM, yet there are many *signs* which shew, and emphasize, that His Coming draweth nigh.—These are warnings to men. All is known to God. At the appointed time Christ *will* come, and will not tarry (Heb. x. 37). As we have already seen, to those who are looking for Him (Heb. ix. 28), being saved by His blood it will be as a morning without clouds (2 Sam. xxiii. 4). But to the ungodly it will be a day of clouds and of thick darkness (Joel ii. 1, 2). Which will it be to you, dear reader? Oh that God, in mercy, may work savingly, through the death of Christ, and prepare many, for "the day of His Coming."

If the things of this age attract us, we do well to ask ourselves "Why is this?" Is the beauty of Christ forgotten?

THE CHILDREN'S COLUMNS. GOD KNOWS.

SO great and glorious and wonderful is God in that He knows THE END FROM THE BEGINNING. He knows ALL THAT HAS TAKEN PLACE, and ALL THAT IS HAPPENING now, and all that will surely come to pass. Nothing is unknown to Him. If only this was remembered, what trembling there would be among young and old. But Satan seeks to hide this from sinners. Satan is very great, and has great power. If only God's creatures knew how terrible Satan is, they would not speak of him as some do, they would almost be afraid to mention his name. The Devil knows more about those whom he has in his power than they imagine! He is a real and dreadful person. But though he knows many things, he does *not* know everything. But God knows all, even every word that is spoken. Notice what the psalmist says in Psalm cxxxix. 4, "There is not a word in my tongue, but, *lo, O Lord, Thou knowest it altogether.*" God said to Israel, when they had wrong thoughts, "I KNOW THE THINGS THAT COME INTO YOUR MIND, EVERY ONE OF THEM" (Ezek. xi. 5). And God is the Same now, for He never changes (Mal. iii. 6). He knows all that comes into the mind of all His creatures, whether young or old, black or white. This shows the greatness of God—and the day is coming when God will bring to light the hidden things of darkness, and make manifest the counsels of the heart (1 Cor. iv. 5). God will bring into judgment every secret thing (Eccl. xii. 14). How terrible to have thoughts which are only evil continually (Gen. vi. 5), and which are all known to God! He sees and knows *where* His creatures are. You will remember perhaps how Philip said to Nathanael, concerning the Lord Jesus, "We have found Him of Whom Moses in the law, and the prophets did write." You can read about this in John i. 45-51, but the words I want you to remember now are in verse 48.—"Before that Philip called thee, when thou wast under the fig tree, I SAW THEE." Yes, God knows everything. He not only knows where each one lives, but every thought, word and deed. So wonderful is God. Yet how few tremble because of His greatness, and His holiness. God not only knows what comes into the mind, and what people are saying, but He also knows what they **WILL SAY**. We see in 2 Peter iii. 3, 4 that He could foretell what scoffers would say against the Coming of Christ, which is certain, and will take place in God's time. How sinful are the words of men:—"Where is the promise of His Coming?" Again there are many, we are told, who profess to belong to Christ but are still unsaved. Such *will* say, "Have we not prophesied in Thy Name?" etc. (Matt. vii. 22-23). God has recorded, as a warning, what sinners will at first say, but in His

day of judgment they will *become* speechless, their works will condemn them.

There are many, it may be there are some among my dear young readers, as well as among those older, who think they are *not* so sinful. But God knows all, and He said to Israel, "I know your MANIFOLD transgressions and your MIGHTY SINS" (Amos v. 12). God is so holy, and sin is dreadful. We see the greatness of God in that not even a tiny sparrow falls to the ground without His knowledge, and in the same chapter we read how that the very hairs of His people are all numbered (Matt. x. 29, 30). But it is *also* true that *no* sin of *any* sinner can escape His notice.

When Israel were oppressed in Egypt, God saw them, and He said to His servant Moses, "I KNOW their sorrows" (Ex. iii. 7), and God knows all now. He knows how even young people are forgetting Him, and are "lovers of pleasures more than lovers of God," unto Whom all things are known and Whose eyes are ever upon His people. God said concerning Abraham "I KNOW HIM" (Gen. xviii. 19). In Gen. xxii. 12 the angel of the Lord said, "I KNOW THAT THOU FEAREST GOD." The Lord Jesus, when on earth said, "I KNOW MY sheep, and am known of Mine" (John x. 14). How privileged thus to be "known," as those saved by grace. Acts ix. 11 again brings before us God's knowledge of *everything*. He knew all about Saul, and He said to His servant Ananias, "BEHOLD HE PRAYETH." Oh how wonderfully the Lord met Saul, and saved him. Finally, I want you to realize that God knows all about YOU, just where you live, and what you think, say and do. I wonder if it can be said of some who read these lines,—"*Behold he, (or she), prayeth,*" i.e. prayeth, for the first time, the prayer of Luke xviii. 13. God knows, and also knows all about the solemn future of unsaved ones, as well as the blissful eternity of His redeemed, and where *each* reader will be, for ever and ever!

GOD knows, He sees, and hears as well,
What sinners say, and where they dwell,
He knows what comes into the mind
Of sinners dead, and lost, and blind.

GOD KNOWS the thoughts of every one
Above, and also 'neath the sun:
There's not a word His creatures say
But all is known to Him alway.

GOD KNOWS how young and old despise
His words, and in their heart surmise
That He at last will sin remove,
And not, in righteous wrath, reprove!

GOD KNOWS when sinners mock and jeer,
Christ's death forget and Coming near.
God knows what sinners yet will say
When they from Him are sent away.

GOD KNOWS each thought, and word, and deed,
And how unsaved ones will not heed
His wondrous love to sinners dead,
But scorn the blood, for lost ones shed!

(Continued on page 85.)

A WORD WITH YOUNG BELIEVERS AND OLDER ONES TOO.

"Show Me Thy Faith Without Thy Works." Jas. ii. 18

FAR from contradicting the epistles of Paul "an apostle of Jesus Christ," the "servant of God and of the Lord Jesus Christ" who wrote the letter now before us, emphasized the thought that dead works were vain (Jas. ii. 26). And, in like manner, Paul showed that God had prepared a sphere of good works in which His people are to walk about (Eph. ii. 10), and that those who have believed should be careful to maintain good works (Tit. iii. 8, 14). Indeed Abraham and Rahab are, in Scripture, alike shown as examples of faith and of works (Rom. iv, and Heb. xi. 31 with Jas. ii. 21-26). The stress in Romans iv is on the fact that Abraham found *nothing* as pertaining to the flesh. But *faith wrought with his works*. Works without faith are as dead as faith without works; and Galatians v. 6 and Jas. ii. 14-17 echo one another's precious and needful message.

All Scripture condemns the position of "hearers only." The Lord Jesus said that those who *did* the will of His Father were RELATED to Him. If there is no fruit, it is vain to assume the root. No verse of Scripture can be found which under-values "works" of a right character. Fleshly works, proud works, works to gain salvation are quite out of place, and very sinful, but when we have been begotten "with the Word of Truth" (Jas. i. 18), there must be results. The *fruitless* branch has not been inwardly joined,* and so it is *invariably* taken away.

Hence the solemn testimony of James ii. 18, involving a remarkable principle. We *cannot show* "faith" as an essence, any more than we can show "life!" We have received "a body" that life may be expressed in visible and felt actions, whereby others are affected. The man who asks us to "show" him our salvation, and so forth, misses *one* point, but impresses on our *hearts another*. He fails to realize that he cannot see his own *physical* life: spiritual life is equally invisible to *natural* eyes. But *both* are to be *seen by activities*: hence our *answer* must not be bare reasoning but a fruitful life for the Lord!

We *cannot* show our faith without our works: this verse reminds of "Wash you, make you clean" (Isa. i. 16, see Jer. ii. 22), and of "Make you a new heart" (Ezek. xviii. 31, note Ezek. xxxvi. 26). Often God uses similar expressions, to make us *feel* our inability, setting forth what we *ought* to do, if we imagine there is any power in ourselves, and *THUS convicting* us, that we may be

truly humbled before Him.

Beloved friends, we cannot make our faith known by bare talking. The one who *says* that he abides in Christ is called upon to *walk*: the one who *boasts*, and the one whose "spirituality" is at a high level when *singing*, but at a low level in daily duties, must be viewed with loving concern. Do not *talk* of the leading of the Holy Spirit, and *exalt* yourself. *Live for the Lord*. By works is faith brought to the goal (Jas. ii. 22).

This is God's own gracious testimony. We always find that when there is spiritual declension, pride is easier. Those who talk much of "love" as if to imply they have this, and who condemn others as lacking in love, will often degrade themselves to actions which seem most unloving. And do we not behold our own portrait in this connexion? Those who talk criticizingly of others tend to become very unspiritual; and, strangely, those who condemn Scriptural separation and who say "We must not judge" often judge, most severely, believers who, on some points, are, by grace, uncompromising. But the failures of *others* are *not* to be made an "encouragement" to us. We would *not* stand on the pedestal of self-esteem, else we fall into the same sin. If we measure ourselves by ourselves we are not wise (2 Cor. x. 12). It is easy to *say*, "Look how A is falling short," and easier still to *think* this; and if A has criticized *us* we soon begin to flatter ourselves that we are better than he is. But all this miserable unspirituality *forgets* the Divine and humbling principle that if we have received *grace* we are to walk correspondingly, in the power of the Holy Spirit, and to *show* our faith, in its *varied* exercises, by works that illustrate *each* of its aspects, and to glorify our Father in displaying the reality of His love, and might.

GOD KNOWS.

(Continued from page 84).

GOD KNOWS, yet few His Name revere,
His holy judgments dread and fear;
Far off from Him they wander still,
Dead in their sins, and loving ill.

GOD KNOWS when people fail and die,
He knows if they on Him rely:
GOD KNOWS the end of all things here,
Yet few believe His judgments near.

GOD KNOWS! The time is known to Him,
When Christ shall come, Who did redeem
His own, to be with Him for aye:—
GOD KNOWS who will be sent away.

A QUESTION FOR BOYS AND GIRLS.

WRITE VERSES WHICH SHOW THE
WONDERFUL RESULTS OF KNOWING
GOD, AND HIS TRUTH.

* Only apparently grafted.

TALK ABOUT PRESENT-DAY NEEDS.—11.

A Right View and Use of THINGS.

IT is easy to misuse the blessings which God gives. May we be watchful, and let all things have their right order. In 2 Cor. iv. 17, 18 we read of TEMPORAL and ETERNAL THINGS. Also of things which are seen and which are unseen. And we are exhorted to look on those which are invisible, i.e. invisible except to the eye of faith, but which "viewed," will encourage amid our light affliction, and work an exceeding weight of glory. 'Tis wonderful how God works in and over all, for those who are His own, when there is faith in Him, to lead them on to fuller confidence in Himself. "Who worketh ALL THINGS after the counsel of His own will" (Eph. i. 11). Thereby He strengthens faith.

If only there is the seeking of Him first, ALL THINGS which are necessary God Himself will add (Matt. vi. 33), and though sometimes we may be tempted to imagine that all things are against us like one of old (Gen. xlii. 36), yet we know the promise of Rom. viii. 28 is ever true, and precious to those who love God. It is easy to be mistaken as to God's overruling of events. Our Heavenly Father knows the needs of all His children, and He will never fail. But if we put earthly things first, we shall have confusion, and become spiritually weak. Oh that He, for His glory, may work, and give His own people grace to put first things first. Surely Romans viii. 32 should encourage: how real is God's love and care for the redeemed. With Him Who gave Himself for us, God will freely give us all things. What more do we want, dear fellow-believers? The things of earth soon vanish, they are but for a time, while the things that are eternal are for ever, and these *do* satisfy. May we live more and more just to please Him, Whom we call "Lord and Master."

The words of 1 Tim. vi. 17 are very precious, but they can be easily misused. The "all things" which God gives to be enjoyed are the ALL THINGS that pertain unto life and godliness (2 Pet. i. 3). This must be constantly before us. Again we read in 1 Cor. iii. 21-23 "All things are yours." But what are the "all things"?

May we seek even to use the things of earth to God's glory for all is from Him, and should be *unto Him*. Let it again be emphasized, God will give all that is necessary, and there need be no anxiety (Phil. iv. 6, 7) if He is first in the lives of His people.

In 1 Cor. ii. 9-15 we have the word "things" brought before us several times in a way which encouraged the writer. "THINGS WHICH GOD HATH PREPARED," and they are revealed unto His own by His Spirit (cf., Deut. xxix. 29, Psalm xxxi. 19). Oh that we may have prepared hearts

to receive that which God has laid up for us, in His mercy. Then we have (in verse 10) "THE DEEP THINGS OF GOD," which His own should seek to know, that His purpose may be more fully realized,—only for His glory, not that we may glory, or boast except in Him (Ps. xxxiv. 2, 3). In verse 13 we have "SPIRITUAL THINGS" which cannot be discerned unspiritually (Heb. v. 14). If spiritually minded we shall see the things of God more clearly, and be able to discern the things which are not of God. The great need in these perilous times is *spiritual mindedness*, that the children of God may see His purpose more clearly and be of one mind. "Comparing spiritual things with spiritual."

What lives there would be to God's glory if we could say, like God's servant Paul, "What things were gain to me those I counted loss for Christ . . . and I count ALL THINGS but loss for the excellency of the knowledge of Christ Jesus my Lord" (Phil. iii. 7-14). The "one thing" he did, included forgetfulness of the things which were behind, and reaching forward unto the things which were before. May we have this holy determination, that God in all may be glorified. Then in Tit. ii. 10 we are exhorted to "adorn the doctrine of God our Saviour in ALL THINGS." This servant of God viewed things in the light of that Day, and so he said "ALL things are lawful unto me, but all things are not expedient . . . I will not be brought under the power of any(thing)" (1 Cor. 6. 12). We must not be controlled by things, but by God the Holy Spirit. He will guide into all truth and shew us things to come (John xvi. 13), and a right view of things to come will have a power in our life, and draw us away from the things of earth: thereby our affection will be set on things above, where Christ is (Col. iii. 1, 2 see also 1 Chron. xxix. 3). So much depends on where our affection is (cf. Matt. vi. 19-21). How heavenly minded we shall be if our heart is *there*. We shall be unlike those of whom we read in Phil. iii. 19, "who mind earthly things." But, alas, we are often taken up with things here, and this is why we are not spiritual but carnal minded. For earthly things do attract. Oh to be delivered from the binding influences of things of this age, that God may be glorified and we may become witnesses for Him, Who will surely come quickly, as He promised. May we know the blessedness of having nothing, and yet possessing all things (2 Cor. vi. 10).

Redemption implies release, and the saved one is not to be the slave of sin, and of the world and of its customs. Worldliness is as definite a denial of the blood of Christ as words against that precious atonement.

A Question Concerning Baptism.*

We have been asked, "Why are we baptized in three names, when Acts ii. 38 says 'in the Name'?"

BAPTISM, so definitely appointed by the Lord Jesus for the *present* dispensation (Matt. xxviii. 18-28), is full of such wondrous teaching as to—

- (a) The Deity of Christ.
- (b) The utter ruin of man (hence complete immersion).
- (c) The *fact* of wrath (*cf.* waters of the flood).
- (d) The work of Christ *in the place of* His people.
- (e) A new position; "*raised up*" (*cf.* Eph. ii. 4-6, Rom. vi. 4).
- (f) The godliness and separation *from the dead world* fitting those thus blest (Rom. vi. 4).
- (g) The unity of the Lord's people (1 Cor. i. 13).†
- (h) The Coming of Christ, and resurrection glory (Rom. vi. 5).

How important it is that we should be clear as to God's will in this matter, and obey with love's ready and happy devotedness to Him. Even seeming "details" are precious, and one letter may mean much. Are we baptized in three names? Surely *not*. The Name of the Father and of the Son and of the Holy Spirit is one: there is *no plural* in Matt. xxviii. 19: thus the Deity of the Son and of the Holy Spirit is set forth. *One Name!* Not only so, but those who have suggested a dispensational contrast with Acts ii. 38, viii. 16, x. 48, xix. 5§ miss the point. The Name of the Lord Jesus *is* the Name of the Father. Baptism asserts this, and we remember Isa. xlii. 8! Whether we speak of One or the Other, the "Name" in this context is One, the Name associated with redemption in Ex. vi. 3. We should also notice that Matt. xxviii. 19 is literally "into the Name." 'Tis not the utterance of words or a ritualistic formula, but *an object* in view, that the believer (for such alone are rightly baptized, Mark xvi. 16) may testify the denial of his own name, the safety in the Lord's Name (Prov. xviii. 10), and his earnest longing hence-forth to do all in the Name of the Lord Jesus (Col. iii. 17).

and enjoyment of God's will. A showy hat may be the crystallizing of an attitude which shuts out the acceptable will of God. "A little thing" often has a far reaching effect. In like manner, do not expect to know the Scriptures by careless and irregular and ordinary reading. NEVER use God's sovereignty and sudden teaching against God's own revelation. When He has given His will it is our privilege to seek earnestly to find out, and not to wait idly till we happen to know. Prayerful STUDY in the power of the Holy Spirit is full of blessing.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—November, 1920.

Day	Song	John	Learning	Explain
1	iv. 10-16	xv. 18-27.	Isaiah i. 1	
2	v. 1-8	xvi. 1-11	" 2	John xv. 27
3	v. 9-16	xvi. 12-22	" 3	
4	vi. 1-9	xvi. 23-33	" 4	
5	vi. 10-vii. 9	xvii. 1-12	" 5	
6	vii. 10-viii. 5	xvii. 13-26	" 6	
7	viii. 6-14	xviii. 1-9	" 18	
8	Isa. i. 1-9	xviii. 10-18	" 19	John xviii 2
9	i. 10-20	xviii. 19-27	" 20	
10	ii. 21-31	xviii. 28-36	John xx. 1	
11	ii. 1-9	xviii 37-xix. 5	" 2	
12	ii. 10-22	xix. 6-15	" 3	
13	iii. 1-11	xix. 16-27	" 4	
14	iii. 12-26	xix. 28-37	" 5	
15	iv. 1-6	xix. 38-xx. 10	" 6	John xxi. 22
16	v. 1-10	xx. 11-23	" 7	
17	v. 11-19	xx. 24-31	" 8	
18	v. 20-30	xxi. 1-14	" 9, 10	
19	vi. 1-13	xxi. 15-25	Acts iii. 12	
20	vii. 1-9	Acts i. 1-9	" 13	
21	vii. 10-25	i. 10-19	" 14, 15	
22	viii. 1-10	i. 20-ii. 4	" 16	Acts i. 11
23	viii. 11-22	ii. 5-21	" 17, 18	
24	ix. 1-12	ii. 22-36	" 19, 20	
25	ix. 13-21	ii. 37-47	" 21	
26	x. 1-11	iii. 1-11	" 22	
27	x. 12-19	iii. 12-22	" 23	
28	x. 20-34	iii. 23-iv. 4	" 24	
29	xi. 1-9	iv. 5-18	" 25	
30	xi. 10-16	iv. 19-30	" 26	

ISAIAH i. 1-6, 18-20.

Verse 2 partly echoes Deut. xxxii: a solemn witness. How evil is man: how definitely he turns grace to lasciviousness: how manifestly the tenced vineyard brings forth wild grapes!—But avoid two misinterpretations, viz., (1) Do not use this unveiling of man's sin against Prov. xxii. 6: God speaks of Israel's rebellion, but if parents walk with God from the first, and consistently afterwards, they are *promised* the blessing of their family. (2) Do not imagine salvation is

* Questions are welcome to the glory of God.

† A striking witness against sectarianism, and a call to true drawing together, as Christ and His Words are alike recognized (John xiv. 15).

§ These passages have various wonderful thoughts, sometimes depending on a preposition or the order of words.

temporary: earthly blessings, and typical salvation can be lost, but the Holy Spirit calls the anti-type an "Eternal Salvation" and reminds us that *no one* can pluck out of the Father's hand! 3, Man is in some ways, more foolish than the very beasts. 4. "A people *heavy* with iniquity": a sevenfold description of *ruin* in this verse: yet grace shines. 6, "No soundness": how blessed when this is realized, and the sinner owns his condition: note Ps. xxxviii. 3, 4. Verses 10-15 set forth *religious* ruin: in 16 we see what men ought to do as to the past, and in 17 what they should do now: but the sinner needs to feel how *his best* is an utter failure: hence in verse 18 "Come now, and let us be reproved":—thus we see a right reception of the engrafted Word. Then we reach a fresh sentence:—"The Lord will say, 'Though your sins be as scarlet,' etc.—The Lord delights to answer the troubled heart: He does not *minimize* or *excuse* sin, but, showing its enormity, absolutely puts it away! If in verse 18 we see salvation, in 19 we behold its fruit: but in 20 there is a solemn warning. Are we willing *and* obedient?—The word "obedient" is "hearing": observe the solemn thought—"if ye hear—the fruit": contrast Adam: one of the numberless allusions to Gen. 1-3.

JOHN xx. 1-10.

There is a beautiful stress on the *first* day of the week in connexion with Christ's resurrection. The sixfold emphasis in the gospels has a deep meaning, marking out the fulfilment of types, and the privilege of saints in the present dispensation as to His arrangements for the "first day." Not only so, we have the precious setting forth of (a) a *new* creation, and (b) the important principle, that Christ must be *FIRST* in all our daily life, if we are *with Him* on resurrection ground. The way in which God graciously compels the study of Scripture *with* Scripture is most refreshing, e.g. John vi. 16 necessitates Matt. xiv. 22, 23, and here we have the hint that Mary only went far enough to see the stone had been rolled away, and that she was, at first, with others ("we know not," 2). This corroborates *other* records, and yet everything is so definitely placed *below* the surface that the superficial critic dares to suggest a contradiction. "The clothes": no robbers had been there: the orderliness of the clothes would suggest a contrast with Matt. xxviii. 13. Distinguish, too, the raising of Lazarus, and the *need* for loosing: Christ's resurrection was glorious (see a further aspect in Acts ii. 24). Why was the napkin apart, why wrapped together? The word "napkin" is from the root "sweat," see Gen. iii. 19: how gloriously the toil of the Last Adam, (Who took the judgment of sinners) was *accomplished*: the napkin was *set aside*: contrast also Luke xix. 20: nor can we forget John xi. 44. "He saw and believed": these two

thoughts are frequently together in the gospel, and the *varied* order and thoughts are very precious, see i. 50, 51, iii. 36, vi. 30, 36, 40, ix. 37, 38, xi. 40, xx. 25, 29. May we believe and thus see (Ps. xxvii. 13).

ACTS iii. 12-25.

The powerful witness of God's servant is delightful. We should never attract attention to *ourselves*. Our "power and holiness" are not the causes of blessing. Every work of grace is to glorify Christ (13). The striking contrasts of verses 14 and 15 are helpful: what wondrous love that *the Prince of Life* should be killed. Man's *desire* is set forth but the Lord's overruling shines forth. "His Name" is twice emphasized in verse 16, and observe "*His*," "*By Him*," compare iv. 12 "None other Name . . . in *Which* we must be saved." How sad is the emphasis upon *other* names to-day: how is it that some who own Christ's Name can call themselves after a man, e.g. "Calvinists," "Wesleyans," and so forth? These are not *little* points. The Holy Spirit has condemned them (1 Cor. i. 12). And how painful is the similar stress on "man" in the advertisements of to-day; for example, underneath a man-appointed photograph we read "Come and hear *him*," but it is so refreshing to turn to Matt. xvii. 5. Acts iii. 17 does not excuse ignorance: rather it shows (as 1 Tim. i. 16) that the Lord mercifully restrained many in their unconverted days from the "eternal sin" of a wilful and determined *state* of blasphemy against the Holy Spirit, that He might afterwards draw them to Himself. But there is *another* aspect: the writer has heard the terrible Jewish boast, "You ought to thank us: through our work against Christ, you have received blessing," or similar words. Nay, though God *overruled* to bring salvation (18) the wicked hands of men did *not* accomplish this, but Christ's *sacrificial* death under the wrath of God (Acts ii. 23). Similarly in Isaiah x. 5, 7, 12 we are reminded that though the Lord employed Sennacherib, he *meant* not so, and, therefore, he had no credit, and could not be approved as working God's purpose: cf. with this, "Through *ignorance* ye did it" (see 1 Cor. ii. 8). 19, Hence the call to *repentance*: and in *His* work the basis of repentance. How precious the preaching of Christ's *coming again* (20). How many take away the *added* words after "all things" in 21, and then sinfully "universalize." Verse 22 follows precious after 12: how important it is to know how we *treat* Christ's words:—mark the contrast, "Him shall ye hear," "Every soul which will not *hear*." 26, There could be no blessing if iniquity were *excused*: oh that we may *hate* sin!

Correspondence from any exercised before God is welcome.—Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.7.

Thoughts from . . . The WORD of GOD.

The LORD JESUS prayed :
"Sanctify them through Thy Truth : THY WORD is Truth."

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FREE.

"Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you ; but that ye be perfectly joined together in the same mind and in the same judgment" 1 Cor. i. 10.

"Them also I must bring, and they shall hear My voice" John x. 16.

"Teaching them to observe all things whatsoever I have commanded you" Matthew xxviii. 20.

The declaration of God's gracious Will is a priceless privilege. If we realize something of His love to us how gladly we should give up our time, strength, abilities, success, honours, money, reputation, comforts, opinions, everything for Him. But how *every* believer falls short !

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention two leaflets "Hitherto Hath the Lord Helped Us" and "The Faithfulness of God," which explain more fully how we believe He has guided, and is enabling, and will graciously enable. These will be gladly sent.

An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

Meeting Rooms of Believers, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 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. Also "Rosemond," Bede Burn Rd, Jarrow-on-Tyne, The Lord's Day, 6. 30.

Bible Meetings in Deptford, Camberwell, Willesden &c., some Wednesdays. Correspondence welcome.

A magazine to exalt Christ. It is well to exalt Him. If His interests are ours, it is well. But if there is a comfort of standpoint, and we have some earthly aim, and a delight in our system rather than in Himself, and in our knowledge or service rather than Himself, we sin grievously. Reader, do you wish to exalt Christ ?

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EDITED BY
PERCY W. HEWARD.
Correspondence concerning the Will of God welcome.

"Neither pray I for these alone, but for them also which shall believe on Me through their word ; that they all may be one" John xvii. 20, 21.

"Also in Judah the hand of God was to give them one heart" 2 Chron. xxx. 12.

"And the multitude of them that believed were of one heart and of one soul" Acts iv. 32.

"That ye may with one mind, one mouth, glorify God, even the Father" Rom. xv. 6.

A WORD OF INTRODUCTION.

"**SUCH** were some of you, but ye are washed" (1 Cor. vi. 11). The marvellous change which grace has brought about should awaken our praise. We were all children of wrath even as others (Eph. ii. 3), but, believers have been brought, some in one way, some in another, to a new position in Christ Jesus. How definitely is this a call to a CONTRASTED life. Listen to the words of believers. Observe their attitude as to usual customs of the world. Is there such a definite CONTRAST in the whole character ? Do we show the heavenly calling ? Or do we become as much like the world as we can ?

"For Whom Christ died"

Rom. xiv. 15. 1 Cor. viii. 11.

'Tis wondrous that He really died,
He was the glorious Lord o'er all,
Yet was for sinners crucified
To rescue sinners from the fall.

Here is a saint who lives to please
The precious Lord Who took His place,
Who fears to live a life of ease,
Who shews the power of sovereign grace.

Here is another who would own,
With trembling lips that precious Name,
Who seems so weak, to failure prone.
Who needs so much more strength to claim.

For both Christ died, the first would fall
Were not the grace of God so sure :
And Christ the second deigned to call !—
Such love attracts to love Him more !

WORDS OF ENCOURAGEMENT.

"A Bone of Him shall not be broken." It is delightful to see how an incidental act was overruled by God to emphasize *several* Scriptures. John xix. 36, and 37 are very striking. Oh that

believers may rejoice in the accuracy and fulness of God's truth. It is precious, moreover, to note the link of prophecies and types. The fact that the Passover Lamb had *no* broken bone (Ex. xii. 46) and the prophecy of the Righteous One in Ps. xxxiv. 20 must be remembered together. So in 1 Cor. xv. 4 the Holy Spirit seems to include a special reference to the type of the day after the Sabbath, in Lev. xxiii. May our hearts be responsive to truth, and may we see our beloved Lord in all, if in mercy, we can say He is ours!

A NEW ASPECT OF PAINFUL CIRCUMSTANCES.

"If anyone is in Christ, there is a new creation:

- (a) the *old things* passed away
- (b) behold, *new things* have come about,
- (c) but *all the things* are out from God

Who reconciled us to Himself through Jesus Christ" 2 Cor. v. 17, 18.

Dear Brethren in Christ,

I find a tendency in my own life, and among other dear children of GOD, to look at things in a very "ordinary" way, whereas if we are a "heavenly" people who depend on our Father for *everything*, even for daily bread (Matt. vi. 11), our *distinctness* should be manifest, with a beautiful testimony for Him. I do not mean the *putting on* of a religious phraseology. Something far, *far* deeper is needed, even a condition of heart and life and walk, in which, through the power of the Holy Spirit, we "naturally" look at "circumstances" very differently from men of this world, and want to learn our Father's *instruction* in, and by, all that He permits. The gospel of John very definitely illustrates such a thought. The Lord Jesus saw a man blind from birth; the disciples began to speculate, but *He* prepared to heal! And notice *how* He answered them. The blindness was "that the works of God should be made manifest" (John 9. 3). Such an explanation removes all suggestions of mere "chance," and gives a new view of *daily life*. *Difficulties* afford scope for manifestation of the *works of God*.

In like manner the illness of Lazarus was an opportunity to glorify God. "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby" (John xi. 4). The Lord Jesus ever looked at things from *this standpoint*.

Thus He described His own death—it was a *lifting up* (iii. 14, xii. 32)—and thereby was He

glorified (xiii. 31). And Peter also was encouraged to regard prophesied death for Christ's sake, from the same glorious standpoint, "This spake He signifying by what death he should *glorify God*" (xxi. 19). The summing up of Christ's wonderful life of obedience is in similar language, "I have glorified Thee on the earth" (xvii. 4).

If only we, by grace, can enter into what this means, our great aim will not be "success," nor even apparent "results" in Christian work. If we are "ill," our *primary* thought will not be, "O that I might become well," but rather, "O that God may be *glorified* in this." Paul, who imitated his Lord (1 Cor. xi. 1), entered into this aspect—"according to my earnest expectation and hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, *whether it be by life or by death*" (Phil. i. 20). We are so easily led astray to ask for blessings in accord with their seeming value and enjoyable character as to ourselves. But Job's sufferings were a witness, and the tribulations of one may be the glory of another (Eph. iii. 13), and if any are thus privileged to be useful to the LORD, this is a great honour. 2 Cor. xii. 9 comes before us: the apostle could actually glory in his infirmities, because of their witnessing power. And Heb. xi. 25, 26 gives a similar view of Moses' bearing of affliction. It is so "natural" to become sentimental, and to be affected by what we want. "I desire *this*" and "I should like that" are dangerous maxims. "*If the Lord will*, we shall live, and do this or that" (Jas. iv. 15). *If He does not will* for us to tarry till He comes (see John xxi. 22), are we not ready to depart? The writer does not mean that he has *reached* this standpoint, but he would press forward to apprehend, in the power of the Holy Spirit, that for which we were apprehended of Christ Jesus (Phil. iii. 12). Oh that it may be so, to the praise of the glory of God's grace.

Yours in the Lord Jesus, all by grace,

Percy W. Heward.

QUESTIONS AND ANSWERS.

"Would you please define the difference between 'the Kingdom of God' and 'the Kingdom of Heaven'?"

A few notes may help to begin *further* Bible meditations, unto God's glory.

(a) The fact that Matthew often uses the one term *where* other gospels employ the other, seems to show a *close* relationship. But it does not identify: an illustration will show this. If I wrote of an attack by a *wolf*, and another spoke of the *wild beast*, the expressions would not be synonymous. One is a *wider* term, *including* the other.

(b) Matthew *alone* was inspired of God to

mention "the Kingdom of the Heavens," and this gospel alone uses the word "*church*" (xvi. 18, xviii. 17). The suggestion that the first gospel is *Jewish* is totally unfounded.

(c) We must carefully *distinguish* the wide expression "the heavens do rule" (Dan. iv. 26). Indeed, *the repeated words*, "The Most High ruleth in the kingdom of men" (Dan. iv. 17, 25) are definitely *contrasted*. "The Kingdom of the Heavens" is not "of men"; it is not in the sphere of God's providence, *but heavenly in character*.

(d) Inasmuch as the Holy Spirit led Matthew to speak of "the Kingdom of the heavens" so frequently, it is probable we can see from the context something of God's teaching when He definitely puts *this* expression aside, and in His perfect wisdom, uses the other—vi. 33, xii. 28, xxi. 31, 43, e.g. the publicans and harlots were then entering the Kingdom of God: Israel of old had the Kingdom of God at least in one aspect, but they are *not* said to have received, in the same way, "the Kingdom of the Heavens."* This is crucial, in connexion with the *clear prophecy* of iii. 2 (first mention) showing (as iv. 17, and x. 7) that the "Kingdom of the Heavens" was *then future* (a further hint in xviii. 1-4).

(e) In accord with this we should notice v. 20, xviii. 3, and the wording in xi. 11, 12 as distinct from Luke xvi. 16.

(f) Moreover, in Matthew xiii, though in the first parable we have "the word of the Kingdom" it is not till the field has been *purchased* ("His" verse 24 with 44), by Christ's death, that we read "The Kingdom of Heaven is like." (Observe, also that the *grounds* represent persons in the first parable, but the good seed pictures God's people in the second: do we not thus see a *prophecy*—the realized union with Christ, of the *present* dispensation? This confirms the prophetic order). xxii. 1-14 at first seems a *difficulty*, but though the proclamation of verse 3 apparently precedes the sacrifice (4): none *enter* till after.

(g) Matt. xiii. 14 may seem another difficulty: though probably vi. 17 (*after* 16) will help: especially if we notice xiii. 52 with xxiii. 34 (a *new* series of "scribes," true Scripturalists). That is to say, the knowledge of the way into the Kingdom was set forth that in the appointed manner and time there might be entrance, but the leaders of Israel perverted this "knowledge" (Luke xi. 52), and the Lord, after bringing before them their accountability, caused a *new* company of His people, with gifts from above, that there might be the enjoyment of "the Kingdom of the Heavens." How wondrous are the ways of God!

(h) It is evident that "the Kingdom of the

Heavens" continues *through the present* dispensation (xxii. 1-14, with chapters xiii and xxv will indicate this): Satan's travesty, too, is called by the name, in accord with its *profession*.*

(i) Matt. v. 19 would seem to indicate that the *future* Judgment Seat of Christ is in "the Kingdom of the Heavens," and the heavenly sitting down (the marriage supper of the Lamb, it may be, viii. 11), but the further *continuance* of the glory when the Lord, after the marriage supper, descends, and takes up *earthly* dominion with a rod of *iron*, appears to be emphasized by *other* names (note Rev. ii. 15).

The inferences from this Bible study are deeply important. While the term "Kingdom of God" passes through *various* dispensations, and aspects, "the Kingdom of the Heavens," in accord with John xviii. 36, sets forth the enjoyment of the *heavenly* position of the redeemed (Eph. i. 3), and their deliverance from the world, and its habits and its standpoint *to-day*. The language of Scripture is *perfect*, and the Lord thereby shows us that He is calling His people to a *heavenly* separatedness from earth's politics and glories, and to a sphere quite different from that appointed for Israel under their kings. Let *this* be grasped, and the believer will not share in voting or in the use of worldly force; but will be ready to suffer for Christ. Far from being "Jewish," "the Kingdom of the Heavens" implies a heavenly calling *distinct* from dispensational appointments for Israel. It is remarkable that the epistle to the Hebrews (so often thought to be "Jewish") has the *same* stress on the *heavenly* calling (iii. 1), and draws believers to the holiest *above*.

The address on the mount now becomes clearer. It is neither Jewish, nor Socialistic, but a manifesto of the Lord's will for His rejected people *to-day*. How many questions are thus answered; and problems solved. Salvation by grace introduces to a new sphere of *responsibility*, in which one is controlled by the Holy Spirit's application of *heavenly* principles, which do not fit the men of earth. Only as any are *new* creatures in Christ Jesus (2 Cor. v. 17) can they enjoy the *new* standpoint, and gladly lose the transitory treasures of this passing age. Ah, dear reader, have you experienced the *privileges* of "the Kingdom of the Heavens," and are you willing to be a *misunderstood* contrast with those who are of the world, and who, therefore, speak of the world? Is *Christ* Himself, in heavenly places, your Life and your Lord, and is your mind set on things above where He is?

* Matt. xiii. 31-33: cf. "the ninety and nine *just* persons" called *sheep*, the elder *son*, the *wicked* servant (who, in *resurrection*, has not one good word for the Lord), "the children of the Kingdom," "the temple of God" in 2 Thess. ii. 4 ("the holy city" of Rev. xi. 2 *partly* parallel).

* Cf. the omission in viii. 12 *after* the insertion in viii. 11. The government in Israel was for God (Deut. i. 17, cf. 2 Chron. ix. 8), but there was an *earthly* calling.

THE CHILDREN'S COLUMNS.

GIVEN.

WHAT the Holy Scriptures say in 1 Tim. vi. 7 we know to be a fact:—and though many refuse to believe what is written in the Bible, there are some things which are so plainly seen in the daily life of God's creatures that men cannot deny them. So is it with the passage before us, as well as Heb. ix. 27 "It is appointed unto men once to die." Both young and old see the reality of death by the many funerals which pass along the streets. And thus it is clear, that, in the very words of our text, "We brought nothing into the world, and it is certain we can carry nothing out." So many, though they know this, treasure up things of earth, and then have to leave all to others.

But if we *had* nothing, all that we now have must have been GIVEN to us. The only things which any can really call *their own* are their sins, and many seem to cling to these—which will only lead them to destruction. God is the GIVER of all *good* things (Jas. i. 17). Yet though He gives life, health, and power to think, speak and do, His creatures are often very ungrateful, and some never thank Him, but speak evil of Him. YOU have physical life: *this* is given by God! You need food for your body. *This* is God's gift to His creatures—He gives the sun, and sends the rain, and makes food to grow out of the earth (Matt. v. 45). The earth is *full* of God's mercy (Ps. cxix. 64)—God provides food and everything else for the animals too, as it is written, "Thou openest Thine hand, and satisfiest the desire of every living thing" (Ps. cxlv. 16). Thus God cares for the *needs* of His creatures. Yet many despise His words, and despise the work of Christ on Calvary for ruined sinners. I hope my dear young readers are not among those who are unthankful for all God's tender mercies, which are over all His works. It should be remembered by young and old alike, that God is the Giver of all good things—The words already noticed in James i. 17 are very plain: "Every good gift and every perfect gift is from above." We hear sometimes how that sinners are urged to give God their heart. But God cannot accept that which is sinful. None can give to God unless God first gives. Then they can only give what they have first received. King David said, "Of Thine own have we given Thee" (1 Chron. xxix. 14). It is a privilege when saved ones can "give to God." But this is all the result of His love in giving His well-beloved Son to die for those who are worthless (John iii. 16). Yes, "God so loved . . . that He gave," and, through His Beloved Son, He now gives eternal life, and all spiritual blessings, both for time and

eternity. How often we read the words, *I have given.*" In Gen. i. 29 we have them. Then in Lev. xvii. 11, with reference to the blood on the altar. God said, "I HAVE GIVEN IT TO YOU." And why? "To make an atonement for your souls, for it is the blood that maketh an atonement." And it is through the death of the Lord Jesus that God, now, gives salvation to those who are brought to see, and feel, their need of His forgiveness. The Lord Jesus says in John x. 28 "I GIVE UNTO THEM ETERNAL LIFE, and they shall never perish." How wonderful that those who had nothing but their sins, should be so favoured. If we look throughout the Scriptures, how clearly shall we see that God gives *everything*. He Who provides the food, also grants power to eat it. And God gives strength to work:—All comes from Him. I wonder if YOU have ever really thanked God for all He has, in wondrous mercy, given to YOU. Oh that you may remember God, and how He gave His beloved Son to die for young and old, who are led, by the Holy Spirit, to see their lost condition, and to trust in that *precious* blood which was so freely shed for ungodly ones. 'Tis wonderful to possess God's eternal salvation. May this be your privilege, dear troubled reader, so that you can know that you have passed out of death into life, and into God's marvellous light (1 Pet. ii. 9)—and say, "Thanks be unto God for His unspeakable Gift" (2 Cor. ix. 15).

God gave His Son to die for sinners dead and lost,
From Adam's ruined race, His life blood was the cost,
He came from heaven above, Christ laid His glory by
That He might save and bless, and bring His people nigh.

God gave, in wondrous love, His well beloved Son,
Who came to seek and save the lost who were undone:—
The sheep from God astray the Shepherd sought and found,
And there is joy in heaven as mercy doth abound.

God gives eternal life, and every blessing too,
To those He chose in Christ, who now are made anew;
How wondrous is God's love to those deserving nought
Who are in love Divine into His presence brought.

God gave from heaven above His words of love and light,
To guide and bring His own into His marvellous light
To teach both young and old His purpose and His plan,
Whereby He will in grace save out from fallen man.

God sent the Holy Spirit, when Christ went up on high,
To comfort and to guide, to keep His people nigh,
And to convince of sin, of righteous wrath as well,
To bring before the lost where they will ever dwell.

God gives to all mankind, life, food, and raiment too,
The air we breathe as well, and power to think and do,—
Yet few believe His love, His messages of grace
That rebels may be saved, and humbly seek His face.

God gave His Son to die, to save and make anew!
Has His salvation great reached even unto you?
Or are you heedless still, going the downward road?
'Tis Christ alone can save, and bring to heaven's abode.

A QUESTION FOR BOYS AND GIRLS.

Write out ten verses which show the variety and fulness of God's gifts.

A WORD WITH YOUNG BELIEVERS AND OLDER ONES TOO.

"Knowing that the Father had given all things into His hands . . . He . . . laid aside His garments" John xiii. 3, 4.

EVERY context in Scripture intensifies the statements made. Each jewel is perfectly placed, and shines out the more in its Divine setting. We cannot be too concerned that God should be glorified in our prayerful understanding of His words. We are so easily led astray to be careless, and where we do grasp something of the meaning we often lose much through losing the exact emphasis. The glory of the Lord Jesus, mentioned in John i: 14, shines throughout the gospel! It is true that He laid aside His glory, and emptied Himself, but He was still, unalterably, "Himself," even as "God blessed for ever." We rejoice to see the many marks of Christ's glory that we may, as the healed man of John ix, say, "Lord, I believe," and worship Him.

The death of Christ was not an afterthought: He was conscious of this climax throughout, and prophesied it, and its nature, and effects. In like manner, such expressions as John iii. 13 ("The Son of Man Which is in heaven") and v. 23 ("That all men should honour the Son even as they honour the Father") must not be robbed of their plain contextual force.

The verse before us reveals Christ's knowledge of His past and future. He (a) came from God, and (b) went to God, and (c) all things were given into His hands:—a wondrous *threefold* statement. In definite realization of this He laid aside His garments: humility was wondrously shown. He Who had laid aside all, and the hands into which all things were given, began to do the simplest work for unworthy disciples, who (the same evening) were arguing, and wondering which of them should be accounted the greatest (Luke xxii. 24). This is all very remarkable. Grace shines out. The laying aside of garments prepares for xix. 23, 24, but there we have the *coat* AND the garments, to show the laying aside of all, and the bearing of judgment. In John xiii we have service, in ch. xix atonement. How beautiful was Christ's simplicity. He had "no need," in an earthly sense, so to do. But in *consciousness* of His glory He took the activities as well as the form of a servant (Phil. ii. 7), and illustrated His own words, "I am among you as HE THAT SERVETH" (Luke xxii. 27). Yea, His condescension is the more brought out, because He stooped to do a work which a traveller often performed *for himself* (Gen. xviii. 4). And thereby He shewed how wondrously He Himself deals with the cleansing of His own people in their

pilgrim path. If at the first passover the loins were "girded," at this passover *He* was girded, as *He* was about to accomplish a glorious "Exodus" (Luke ix. 31 lit.).

A very important principle is involved. Man clings to empty glory (Phil. ii. 3). He seeks to stand on his dignity, and to emphasize honour which he does not possess. Such is the trend of human pride. But the Lord Jesus has brought before us that if we realize the dignity of children of God, and that "all things" are ours (1 Cor. iii. 21), we can readily and gladly set aside all things of earth, and exalt our Lord by real humility, in the Holy Spirit. We can stoop to the tiniest details of service without pride, if we are conscious of what we have *in Him*. Oh that this may be so, and that our delight in His will may be manifest at all times.

"ONE THING HAVE I DESIRED of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple" (Ps. xxvii. 4).

"I opened my mouth and PANTED, FOR I LONGED for Thy Commandments" (Ps. cxix. 131).

"This ONE THING I DO" (Phil. iii. 13, 14).

"He will fulfil the DESIRE of them that fear Him" (Ps. cxlv. 19, Ps. lxxiii. 1).

ONE THING DO I DESIRE, with God the Lord to dwell,
Within His holy presence, where all for aye is well,
There to behold His glory, the glory of the Lord,
Where all shall do His bidding, and dwell in one accord.

ONE THING DO I DESIRE, and God will this fulfil,
The longing He has given to do His perfect will,
To walk before Him humbly, and ever seek His face,
Mid all of earth's confusion, kept by His covenant grace.

ONE THING DO I DESIRE, the Lord Himself to please,
In all the daily duties, not seeking earthly ease,
Just looking for the Coming of Him Whom now we love,
And showing forth His praises, with heart and mind above

ONE THING DO I DESIRE, of God the Lord on high,
To know more of His fulness, and on Himself rely,
'Tis all my heart's deep longing to know Him more and
That I may ne'er deny Him, but to the end endure: [more,

ONE THING DO I DESIRE, to serve the Lord alone,
To walk with Him in glory, Who did for sin atone,
For all my sins and failures His precious blood was shed,
And now He is my Saviour, my Risen Lord and Head.

ONE THING DO I DESIRE, ONE THING I LONG TO
To please my Lord and Master, to glorify Him too: [DO,
To leave all earthly treasures, and daily onward press,
To know my Lord more fully, and Him alone confess.

ONE THING DO I DESIRE, to shew forth all the praise
Of Christ, and God the Father, and walk in all His ways,
To live and walk more humbly, as Christ my Lord while
That in the coming glory, I may to Him be near. [here,

ONE THING DO I DESIRE, by God the Holy Ghost,
And now in Christ I glory, in Him alone I boast,
For every wish and longing must come from God on high,
If we in wondrous mercy our God would glorify!

THOUGHTS FROM THE WORD OF GOD.

TALKS ABOUT PRESENT-DAY NEEDS.—12. POSSESSING our POSSESSIONS.

WE often think of the future when the house of Jacob shall be blest, and possess their possessions (Obad. 17). But how often believers fail to possess their possessions at the present time. What lives to God's glory there would be, if only His dear people lived as children of God. We cannot imagine an earthly prince living as a beggar. Yet how often those who are "in Christ," and blest with all spiritual blessings, fail to enjoy so much of that which God has provided for them in His well-beloved Son. If only we were awake to the glorious fact that we are NOW the children of God, (1 John iii. 1, 2), and that He is our Father, how could we live as those who are the children of wrath? Oh that there may be a holy dignity, which marks off the redeemed from all who are still held by Satan, and who are his servants. Such are enemies to God, as we were once, but in wondrous love and mercy we have been brought into God's family—born from above, born of the Spirit, made new creatures in Christ Jesus (2 Cor. v. 17), and God will with Him freely give us all things! Why should we then be like those who are away from Him being dead in sins? God has put a *difference* between His chosen ones, and those who are of the world. Shall we disgrace Him by living like those dead in sins? Oh that we may be wise, and, unto God's glory, possess our possessions in Christ our precious Saviour.

Concerning the Lord Jesus it is written, "It pleased the Father that in Him should all fulness dwell" (Col. i. 19), and we read in John i. 16 "Of His fulness have all we received, and grace for grace." Do we realize this fulness as we should? Is the life we are now living according to our union with Christ? If heirs of God, how marked this should be. And the riches that are for the redeemed are *all* free, and they do satisfy. Surely, dear fellow-believers, we feel ashamed that we do not now possess our possessions more fully. Take, for example, Phil. iv. 19 in its beautiful context of obedience, "My God shall supply all your need" and how?—"ACCORDING TO HIS RICHES in glory by Christ Jesus." What a privilege to be thus blest: and can we tell the fulness of "ACCORDING TO HIS RICHES"? If only we lived as those whose life is hid with Christ in God (Col. iii. 3), what a witness there would be for Him. But, alas, how we fail to really make manifest the wonderful change God has wrought, and all that believers have in Him. 'Tis wonderful to possess eternal life in Him Who said, "I give unto them eternal life, and they shall never perish" (John x. 28). In John xvii. 3 Christ spoke thus, in that wonderful prayer to His Father, "This is life eternal (in order) that

they might know Thee, the only true God, and Jesus Christ Whom Thou hast sent."

The *possibilities* there are in Christ are wonderful. The way in which we can know the Father is marvellous. Yet this privilege is not enjoyed as it should be. Hence our relationship is not made manifest: we *must* feel that we fail to possess our many possessions in Him, Who gave Himself for our sins. The world would, indeed, be surprised, if saved ones lived as children of God. The Scriptures are a wonderful possession, yet we do not value them, as the world values its treasures. The riches that are in Christ are beyond all that mortal tongue can express. If only we lived like the people of God, who have an inheritance incorruptible and that fadeth not away, and who are kept by the mighty power of God (1 Pet. i. 3-5), unsaved ones would see that our possessions in the Lord Jesus are real, and they would, at least in some cases, be amazed. Alas, how we have hesitated to shew, in the power of the Holy Spirit, the height of our heavenly calling, and the reality of the things which are eternal.

Being born from above, and possessing all things in Christ, our life should indeed be restful. If only we **DELIGHTED** in Him, and all that is freely given to us of the Father (Rom. 8. 32), we should be spiritually wealthy, and this delight would make such a difference in our daily life.

The things of earth would not be sought, and we should be occupied with our heavenly treasures, and thereby contented. The Holy Spirit ever leads to such satisfaction. Oh that God may deign to work in His redeemed people, so that there may be the mind stayed upon Him (Isa. xxvi. 3), and the rejoicing at His Word, as those that find great spoil (Ps. cxix. 162). So that in possessing their possessions, believers may be characterized by contentment, and godliness, and by leaving the things of earth and laying up their treasures in the heavens, where Christ is. Thus for God's glory, it will be seen in the world that the heavenly treasures are a glorious reality, and that these really satisfy His children.

"PRAY WITHOUT CEASING" 1 Thess. v. 17.

"In due season we shall reap if we faint not" Gal. vi. 9.
1. For the glory of God in His people, and that they may delight to do His will.

2. For homes where Christ is honoured, and that many parents may be enabled to plead Acts xvi. 31 in accord with Prov. xxii. 6.

3. For those who own Christ's worthy Name at Peterswaldau, and others in *all* lands, exercised to know and please Him more.

4. For blessing on these pages sent forth, expectantly in the Name of the Lord Jesus: also all leaflets, and that there may be a preservation from error, and the power of the truth, in the guidance of the Holy Spirit.

5. For men of *all* nations in this great city.

"The prayer of the upright is His delight" Prov. xv. 8.

NO COMFORTER.

THERE are times when even the most hardened feel the need for sympathy and comfort. Yet how few really know what it is to *find* lasting comfort in this sinful and sad world. King Solomon, to whom God gave wisdom and knowledge, says, "So I returned, and considered all the oppressions that are done UNDER THE SUN: and behold the tears of the oppressed, and they had NO COMFORTER; and on the side of their oppressors there was power: but they had NO COMFORTER" (Eccl. iv. 1). There can be no real comfort for those who are oppressed by Satan, and who live "UNDER THE SUN." God alone can give true comfort, but, alas, many imagine they can go on in this life without Him, and when they think, if they think at all, about the life hereafter, they "hope" all will be well. Yet the words are clear that it is well with the righteous:—and those who are made righteous in and through the work of Christ on Calvary rejoice in this. But with the wicked it is NOT well: they will receive the reward of their doings, and these are evil! So that it is ill with those who are still far off from God. And there is no comfort for such, while on the broad road which leads to destruction. What a contrast are those with whom it is well, they have a real Comforter. For when the Lord Jesus was about to die for sinners, and to leave this world, and go unto the Father, He said, "I will pray the Father and He shall give you ANOTHER COMFORTER"—John xiv. 16,—and in verse 18 He said to His own "I will not leave you comfortless." Again, "But the Comforter, Which is the Holy Spirit . . . He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (26). How privileged are those who have, even now, and in a world of sin such a Comforter—but how terrible to be without hope and encouragement, as to the present and future life alike.

When Boaz (who was a type of Christ) spake to Ruth, she replied, "Thou hast comforted me" (Ruth ii. 13). The Lord Jesus speaks peace to those troubled by their sins, and they are, indeed, comforted. Oh that He may in mercy speak to some who read these messages. There is no comfort or encouragement outside Christ. When God's servant Job was tried, his friends misunderstood him concerning the suffering which God had permitted to come, and said things which were not right, and he answered, "MISERABLE COMFORTERS ARE YE ALL" (Job xvi. 2). There are many such now, false comforters of another kind, who say, "All is well"; and as for the future they argue, "Take your chance, and enjoy yourself now." But there is no chance. How solemn in view of God's Word concerning those who are

still in their sins. God is said to be "the God of all comfort" (2 Cor. i. 3, 4). How wrong it is to seek to soothe and cheer those who are on the downward road. May God work, and cause not a few to see their need of real comfort, the comfort of knowing their sins are forgiven—through the precious blood of Christ, and that there is peace with God even now for worthless sinners.

SUGGESTED DAILY READINGS.

"IF THE LORD WILL"—December, 1920.

Day	Isaiah	Acts	Learning	Explain
1	xii. 1-6	iv. 31-v. 6	Isaiah xiv. 24	
2	xiii. 1-11	v. 7-16	" 25	
3	xiii. 12-22	v. 17-28	" 26	
4	xiv. 1-12	v. 29-37	" 27	
5	xiv. 13-28	v. 38-vi. 4	xix. 23	
6	xiv. 29-xv. 9	vi. 5-15	" 24	
7	xvi. 1-14	vii. 1-10	" 25	
8	xvii. 1-14	vii. 11-19	xxii. 20	Isa. xviii. 7
9	xviii. 1-7	vii. 20-29	" 21	
10	xix. 1-10	vii. 30-40	" 22	
11	xix. 11-19	vii. 41-50	" 23	
12	xix. 20-28	vii. 51-60	" 24	
13	xx. 1-6	viii. 1-11	" 25	
14	xxi. 1-10	viii. 12-24	Acts ix. 10	
15	xxi. 11-xxii. 7	viii. 25-35	" 11	Isa. xxii. 23
16	xxii. 8-19	viii. 36-ix. 6	" 12	
17	xxii. 20-xxiii. 4	ix. 7-18	" 13	
18	xxiii. 5-18	ix. 19-31	" 14	
19	xxiv. 1-12	ix. 32-43	" 15	
20	xxiv. 13-23	x. 1-8	" 16	
21	xxv. 1-12	x. 9-18	" 17	
22	xxvi. 1-11	x. 19-27	" 18	Isa. xxv. 9
23	xxvi. 12-21	x. 28-37	" 19	
24	xxvii. 1-6	x. 38-48	" 20	
25	xxvii. 7-13	xi. 1-12	" 21	
26	xxviii. 1-12	xi. 13-21	" 22	
27	xxviii. 13-22	xi. 22-30	Isa. xxviii. 11	
28	xxviii. 23-xxix. 4	xii. 1-9	" 12	
29	xxix. 5-14	xii. 10-19	" 13	Isa. xxx. 1
30	xxix. 15-24	xii. 20-xxiii. 3	" 16	
31	xxx. 1-7	xiii. 4-13	" 17	

A word of encouragement because of Christ! You feel ashamed you know so little of Scripture, yet seem rather to speak of this than to attempt to know much more. Is it wise? Your words about your incompetence and a failing memory have not only robbed you of several hours, but they have made you anticipate failure, and have diminished true prayerful expectancy, and have hindered some supplication on your behalf. Rather, thanking God for what you have, seek His grace to use it, though it may seem parallel with but one talent, and remember that the principle of 1 Cor. xiv. 13 applies much more fully: if we have one encouragement, our gracious Heavenly Father delights that we should pray for two.

ISAIAH XIV. 24-27.

The purpose of God is wondrously emphasized in Isaiah: e.g. xiv. 26, 27, xix. 12, xxiii. 9: cf. "My counsel shall stand, and I will do all My pleasure," and "The pleasure of the Lord shall prosper in His hand." How precious is the testimony of Ephesians, that the counsel of His will includes *our* eternal glory: note also 2 Tim. i. 9. Antichrist shall rise up, but he shall be broken without hand (Dan. viii. 25). It is remarkable that God has placed so many "near-the-surface" corroborations and parallels in Scripture, to help our study AND our faith: e.g.—Here we see Antichrist laid low in *Palestine* (how fitting: *My* mountains). Isaiah xxxi. 8, 9 implies this: Jeremiah i. 44 suggests a similar thought: Ezekiel xxxix. 2, 3 is more explicit: the *negative* witness also is clear: Jeremiah li. 31 shows the wilful king away from Babylon when it is taken (cf. Rev. xviii), and Daniel xi. 45 (cf. Zech. xiv. 1-4) helps us much. How contrasted are the three "yokes" of Isaiah xiv. 25, Acts xv. 10, Matt. xi. 29, 30: The hand stretched out: but *now* this hand is stretched out *savingly* (Acts xi. 21). Herein is grace, "Who shall turn it back?"—Dan. iv. 35. When the Lord, in mercy, lays hold of a sinner, who can turn Him back? None! Verse 28 reminds of Isaiah vi. 1: the glory of the Lord is emphasized, and evidently Ahaz is made a type of Antichrist: thus Hezekiah (opening the house of the Lord at once) pictures the Lord Jesus Christ. (Hezekiah's fallings short teach by contrast: Christ's prolonged days are not only 15 years, and He does not compromise with Babylon for one moment).

ISAIAH XIX. 23-25.

"In that Day" a contrast with Exodus xiv. Egypt and Assyria: why *not* Babylon? Again we see how Scripture confirms Scripture (Isa. xiii. 19-22, Jer. li. 29, 37, Rev. xviii. 2). Babylon's doom sets forth God's anger: *His* work even in Assyria reminds of *mercy remembered* though He displays wrath: there was ever a *remnant*, and out from the two dying thieves *one* was rescued. "A third," not third in position, but making up the number *three* (cf. 2 Pet. ii. 5 with 1 Pet. iii. 20 an Eastern idiom: Israel will be chief, note Jer. xxxi. 7). "In the midst of the *earth*": notice the arrangement of land, in a map. 25, A threefold description: God will claim *all*, and WILL SAY SO, in great love, but Israel will be His inheritance (Zech. ii. 12).

ISAIAH XXII. 20-25.

Note preceding context: a wonderful *change*. Are there any Shebnas among God's people to-day?—they often hinder a blessing. Eliakim pictures Christ. He takes the government *from men*. Now there is the kingdom of *men* (Dan. v. 21): soon, the Lord alone shall be exalted

(Isa. ii. 11) and inherit *all nations* (Ps. lxxxii 8*). "The key"—(Rev. iii. 7): not only Shebna's key of "stewardship" (although the Lord Jesus *does* thus arrange the household and the food, and this is *one* precious thought in Rev. iii.) but the key *of the house of David* on His shoulder (ix. 6). none other will have this key: He will fulfil all the promises to David. The sure Nail, with everything resting on Him†: cf. Zech. vi. 13 ("bear the glory") x. 4. We may be "vessels of small quantity," but we depend on *Him*. 25, Does not this suggest the contrasted "nail" with *its* burden? The glory of Antichrist laid low.

ACTS IX. 10-22.

"A disciple": "Behold, I, Lord." "Arise, go," "I have heard by many": "Go," "Ananias went his way": very important thoughts are suggested by this sequence. "The street called Straight" (Isa. xl. 4). "Behold, he prayeth": *real* prayer of this character is a proof of God's work. Beware of what you hear from "many," and of your inferences from it (13). "Authority from the chief priests"—"a chosen vessel to bear My Name": sovereign omnipotent grace! "Saul, brother": Why?—Quickened. Baptism, food: (a) spiritual things before physical (b) typically suggestive—the Lord's Supper sets forth the continual food for saints who have died and risen with Christ. Why did the Lord use otherwise-unknown Ananias?—(a) Gal. i. 1 &c, (b) His name means "the grace of the Lord," (c) It was fitting that one, on whom Saul *would* have laid hands, should lay hands on him, (d) The background for a further lesson to others in ix. 27. "That He is the Son of God," "That He is very Christ"—definiteness. 21, Grace manifest: the result, Gal. i. 24!

ISAIAH XXVIII. 11-13: 16, 17.

The message of God was *often-times* repeated (see marg.): "precept upon precept" (cf. Jonah's repetition, and John's) but Israel repented not. And there seems a further principle which encourages those who would tell the gospel to men of all nations, *viz.* the Lord can use stammering lips which *need* to *repeat* the same *little* words (see Hebrew), over and over again. § 12, The beautiful ministry of Christ rejected: the "weary" and "poor" (Zech. xi. 11) welcome Him: note too Jer. vi. 16. 16, The Rejected One Exalted! If any seek a "refuge of lies"—their own way—how solemn it is.—How precious is truth!

* Yet Israel will be His *peculiar treasure* (Ex. xix. 5, 6).

† Contrast Dan. iv. 21, 22: note Ps. viii with Jer. xxvii. 6.

§ 1 Cor. xiv. 21 gives a further application: "another tongue" as the setting aside of Israel's preeminence—Hebrew *not* used: see Acts ii. The "scornful men" viewed this as drunken stammering!

If the Lord will, MEETINGS during HOLI-DAYS (25th, 26th), 3 & 6 p.m. 61, Upton Lane, Forest Gate, E. 7. Various Scriptural Subjects. Particulars gladly sent.

