

Thoughts from The WORD of GOD.

Vol. XXV. No. 1.
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FREE.

"I will praise Thee with
my whole heart."

Ps. 138. 1.

"I will bless the Lord at
all times: His praise shall
continually be in my mouth."

Ps. 34. 1.

"Whoso offereth praise glori-
feth Me: and to him that or-
dereth his conversation aright
will I shew the salvation of
God."

Ps. 50. 23.

"In that hour Jesus rejoiced
in Spirit, and said, I thank
Thee, O Father, Lord of heaven
and earth, that Thou hast bid
these things from the wise and
prudent, and hast revealed them
unto babes."

Luke 10. 21.

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention four leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," "Behold the Mounts,"—"Behold, I am the Lord," and "A Further Record of Parts of His Ways," which explain more fully how we believe He has guided, and is enabling, and will graciously supply all needs.—These gladly sent. An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

Meeting Room, 64, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6.15,

Mon: 8, Thurs: 8, Sat: 6.45. 130, Grundy Street, Poplar, Tues: 8.15.

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

A monthly, as our gracious God enables, to testify the Gospel of His grace, and to encourage His weary people not to be weary, but to sing in the house of their pilgrimage; as, rejoicing in the cleavage with the world made so definitely, by the precious blood of Christ, they do not turn back, but look for that blessed Hope.

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

"Who can utter the mighty
acts of the Lord? Who can
shew forth all His praise?"
Ps. 106. 2.

"They worshipped Him, and
were continually in the temple,
praising and blessing God."
Luke 24. 52, 53.

"He entered with them into
the temple, walking, and leap-
ing, and praising God."
Acts 3. 8.

"I take pleasure in infirmi-
ties." 2 Cor. 12. 10.

"In everything give thanks:
for this is the will of God in
Christ Jesus concerning you."
1 Thess. 5. 18.

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WORDS OF INTRODUCTION.

"The days are evil": the Holy Spirit has said so. But the grace of God hath appeared, and the wonders of grace awaken praise, overflowing praise. He is still saving from all nations, and will lead His people to know and love Him more. Hence the redeemed should tell what He has done for their souls, and rejoice in Him. "Thy statutes have been my songs in the house of my pilgrimage" (Ps. 119. 54). Are we thus making manifest the privileges of salvation and of pleasing God? These pages are not sent forth to while away the time, or to amuse and flatter men, but that those who are "not of the world" may enjoy their heavenly calling, and look like children of God, having "respect unto the recompense of the reward." There is a need for love's repentance among believers as 2 Cor. 7. 9-12, 2 Tim. 2. 25, 2 Pet. 3. 9 and Rev. 2. 5 definitely show to our humbled hearts.

"DO ALL THINGS WITHOUT MURMURINGS AND DISPUTINGS" (Phil. 2. 14).

How precious is the will of God,
For those redeemed by precious blood,
We only want His will to do,
As on His path, by grace, we go.

To murmur is a FOOLISH thing,
A saved one's heart has learnt to sing.
Sorrow is true, for sin is real,
But God's redemption-love we FEEL.

How can we utter one complaint?
How can we venture still to faint?
It is enough that God knows best,
'Tis in OUR FATHER'S love we REST.

All reaching us is in His will,
And we would be most thankful still;
The "things" that once would irritate,
But call for love, ON HIM TO WAIT.

WORDS OF ENCOURAGEMENT.

"I am the First
and the Last."—
Rev. 1. 17.

"Fear not" is among the most repeated commands of Scripture. And our gracious Lord urges us to the joy of removed fear (Zech. 9. 9 with John 12. 15) in the knowledge of Himself. 'Tis not "a thing" that gives us peace: "He is our Peace." 'Tis not "a thing" that can make our joy, "God, my exceeding Joy." When Moses was privileged to encourage Joshua, on entering the land, the encouragement was based on what the Lord was—and is (Deut. 1. 38, 3. 28, 31. 8). When the Lord was pleased to refresh those who toiled in rowing, He said, "It is I; be not afraid" (John 6. 20). And in the pain of a Patmos prison, John was thus cheered and thus strengthened, "Fear not, I am the First and the Last." If we look to the earth, there will be "trouble and darkness" (Isa. 8. 22). If we look back to Egypt or Sodom, we shall be overcome. If we look to ourselves, we shall despond. And "others" falter (2 Tim. 4. 16). "They looked unto Him and were lightened; and their faces were not ashamed" (Ps. 34. 5). The Lord is equal to every need, "That I may know Him" is a precious heart-longing (Phil. 3. 10), and its context is the joy of obedience and love (8): "words" are not enough. Christ is known in unworldly love, and the knowledge of Himself deepens that love: thus the two privileges increase one another.

SOME REQUESTS FOR PRAYER AND PRAISE.

"It is a good thing to give thanks unto the Lord" (Ps. 92. 1).

1. For more repentance, and humility, among those of us who bear the Name of Christ, that we may be drawn to more likeness to Himself (Rev. 3. 19).
2. For God's gracious work in meetings, that there may be a consistent waiting on Him, and thus HIS own work, and HIS joy in the Scriptural worship of His people. "To come for a blessing" may be so selfish: the object should be HIS glory, see Ex. 23. 15.
3. For united homes, praising the Lord in cheerful separation (Acts 16. 31-33): friction, and irritation, and differences, and unkind words, and wishes of one or another to be "a little more worldly," being judged unitedly.
4. For Japan, and God's gracious work among those from that land, resident or visiting here, including seamen, and that He may grant, and own, loving testimony:—not forgetting the many Japanese in Eastern parts of U.S.A. (For GRACE as to all languages needed.)
5. For the districts around the Caspian,—and the Caucasus: OFTEN overlooked in prayer.

"If we ask anything according to His will He heareth us" (1 John 5. 14).

"That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man" (Eph. 3. 16).

"Be strong in the Lord, and in the power of His might" (Eph. 6. 10).

"They that wait upon the Lord shall renew their strength" (Isa. 40. 31).

"When He had spoken unto me, I was strengthened" (Dan. 10. 19).

STRENGTHENED by God's mighty power, in our risen Head.

Through His finished work alone, through the blood once shed: STRENGTHENED as we wait on Him, and before Him stand.

Kept and guarded by His power, and His mighty hand.

STRENGTHENED as we onward go in the narrow way.

While we look alone to Him, and His truth obey:

STRENGTHENED in these evil days, helped continually: As we seek to please the Lord, we shall strengthened be.

STRENGTHENED now to overcome, by God's grace alone.

As we feed upon His Word, and His goodness own:

STRENGTHENED now to do His will, during every week, While we wait upon the Lord, and His mercy seek.

STRENGTHENED 'mid our trials too, strengthened to endure.

By the mighty power of God,—strengthened evermore:

STRENGTHENED in the Spirit's power, so that we shall give

ALL the glory to our God, for Him daily live.

STRENGTHENED as we daily wait; wait upon the Lord.

That we may mount up by faith, live in one accord:

STRENGTHENED in His service still, that we may not fail,

But do all as unto Him, though our foes assail.

STRENGTHENED as the days go by, for His service here,

Knowing that the time is short, and THAT DAY is near:

STRENGTHENED in temptation's hour, sin we would abhor,

As we would, by grace alone, God the Lord adore.

STRENGTHENED by His presence now, as we walk with Him:—

With Himself we love to be,—Christ our Hope and Theme:

STRENGTHENED as we watch and wait till our Lord appear,

Then we shall with Him abide, dwell for ever near!

"IF THE LORD WILL" (James 4. 15).

Dear Brethren in Christ,

The above words are quickly uttered, and often confined to announcements of meetings,—though often omitted to-day even in this connexion.* But the Holy Spirit meant much more than a mere "expression" of the lips. They are found in a daily-life-and-business context, to check commercialism. This is of the deepest importance. "If the Lord will" is rather a business motto in James 4. The tendency of MAN is to plan and to seek GAIN: "We will go into such a city, and continue there a year, and buy and sell and GET GAIN" (13). Your aim is quite different—it is God's will and glory. Ah,

dear business man, here is God's message for YOU to-day: possibly you are glad to write "If the Lord will" about a proposed gospel testimony, but it ALSO concerns that purchase of goods which you have in view, and has much to do with your travelling for orders next week. Is "if the Lord will" on your heart as to these things? Do not be afraid to look for the Lord's will in everything, but be afraid NOT to do so. Yet when you have thus done, beware of boasting, or assuming you always know His will. Isaiah, in front of God's glory, was more than usually humbled: the one who walks WITH God most will praise himself least. Fragrance does not need to advertise itself with a label: do not let us make up for GOING contrary to the Lord's leading by SAYING "I was led."

"Ah," you reply, "of necessity I FEEL this: my life depends on the Lord." But let us beware of vagueness. The Lord brought Martha to ponder a definite "This" (John 11. 26). Many will own "we are ALL sinners," but they object to personalities. Do not let us assume the general view of the Lord's will, but seek to be humble before Him as to EVERY arrangement, and as to EVERY transaction of daily life. We are not our own.

And have you noticed Ps. 107. 2?—"Let the redeemed of the Lord say so." It is good not to be silent (Ps. 30. 12). Thus in James 4: "To SAY, If the Lord will." Do not shun the appearance of "cant" by leaving out God's will: shun this sin by living up to the words, "If the Lord will." Let men think us "strange," because we are compelled, by cords of love, and the drawing of affection, to PRAY about everything. Do not let us obtrude this, but do let us not be ashamed of it. Christian business man, unboastingly confess your dependence on the Lord's will, and maintain this attitude. In business for yourself the confession is easy, and if the WHOLE life is thus characterized there is no dishonour to the Lord. If "under authority," your whole manner must show your PERSONAL dependence on Him, nor can you act with self-assertiveness, which puts aside prayerfulness. Even to your master you may testify, and thus God may be glorified as to all, though in dealings with OTHERS you must not involve an unsaved employer, in the acknowledgment of your heart, nor "rob" him to make YOUR witness. But nearness to the Lord will show us all many opportunities, and we are Christ's servants, and the faithful employee, who consistently shows he is not ashamed of his Lord, will often be MORE valued, and his earnest service will often be more resultful, than if he "devotes all his time to Christian work." Many long for a change of sphere, when God calls them to a change of attitude in their present sphere. Do YOU want to "go into

Christian work"? What if the Holy Spirit is willing to make your present work "Christian" (unless an unholy trade or partnership), and willing to transfigure your whole life to-day? The indwelling Spirit of God enables believers to enter into the aspect of "If the Lord will" increasingly, and trying details have a new aspect. The subduing of self-will is the exclusion of worry, and Christ becomes central. This may mean problems. I would not suggest that God smooths all. But the problems are NOW welcomed as HIS fire to purify HIS gold. And if there are losses of earthly gain through the realization of "If the Lord will," can we not afford to lose a little of the "Vanity of vanities" for the well-done of Him Who went to Calvary for us?

He has purchased. We are His.

Yours sincerely in Christ Jesus,

Percy W. Heward.

* Or changed to Latin, and unwisely shortened to "D.V."—no help to reverence in the glib use of the two letters, one of which represents GOD.

Suggested Daily Readings.

"IF THE LORD WILL"—Jan: 1925.

| Day | Job. | Acts | Learning | Ps. 119. |
|-----|--------------|--------------|--------------|----------|
| 1 | 11. 11-20 | 27. 27-41 | Acts 28. 23 | 46 |
| 2 | 12. 1-12 | 42—28. 8 | " 24 | 47 |
| 3 | " 13-25 | 28. 9-22 | " 25 | 48 |
| 4 | 13. 1-16 | " 23-31 | " 26 | 49, 50 |
| 5 | " 17-28 | Rom. 1. 1-12 | " 27 | 51 |
| 6 | 14. 1-12 | " 13-21 | " 28 | 52 |
| 7 | " 13-22 | " 22—2. 2 | " 29 | 53 |
| 8 | 15. 1-13 | 2. 3-16 | " 30 | 54 |
| 9 | " 14-25 | " 17-29 | " 31 | 55 |
| 10 | " 26-35 | 3. 1-10 | Job 23. 1, 2 | 56 |
| 11 | 16. 1-10 | " 11-20 | " 3 | 57, 58 |
| 12 | " 11-22 | " 21-31 | " 4 | 59 |
| 13 | 17. 1-16 | 4. 1-12 | " 5 | 60 |
| 14 | 18. 1-11 | " 13-25 | " 6 | 61 |
| 15 | " 12-21 | 5. 1-11 | " 7 | 62 |
| 16 | 19. 1-16 | " 12-21 | " 8, 9 | 63 |
| 17 | " 17-29 | 6. 1-11 | " 10, 11 | 64 |
| 18 | 20. 1-18 | " 12-23 | " 12 | 65, 66 |
| 19 | " 19-29 | 7. 1-11 | " 13 | 67 |
| 20 | 21. 1-16 | " 12-25 | " 14 | 68 |
| 21 | " 17-34 | 8. 1-10 | Rom. 2. 1 | 69 |
| 22 | 22. 1-14 | " 11-21 | " 2 | 70 |
| 23 | " 15-30 | " 22-30 | " 3 | 71 |
| 24 | 23. 1-17 | " 31-39 | " 4 | 72 |
| 25 | 24. 1-12 | 9. 1-15 | " 5 | 73, 74 |
| 26 | " 13-25 | " 16-26 | 8 | 75 |
| 27 | 25. 1-26. 14 | " 27-10. 3 | " 10 | 76 |
| 28 | 27. 1-13 | 10. 4-17 | " 11 | 77 |
| 29 | " 14-28. 6 | " 18-11. 4 | " 12 | 78 |
| 30 | 28. 7-22 | 11. 5-16 | " 13 | 79 |
| 31 | " 23-29. 12 | " 17-29 | " 14 | 80 |

Children of God are EARNESTLY asked to read and prayerfully ponder the notes on Romans 2. 1-5, 8. 9-14 (pages 8): they set forth meditations which have helped the writer MUCH, concerning the PRINCIPLES of God's truth.

THE CHILDREN'S COLUMNS.

PLEASANT, OR NOT PLEASANT,
WHICH?

It is recorded in Gen. 2. 9 that out of the ground made the Lord God to grow "every tree that is pleasant to the sight." And, indeed, God made everything beautiful (Eccl. 3. 11). But how soon sin entered into this world and marred God's work (Gen. 3. e.g., verse 6). That which was pleasant was misused, for Eve saw that the tree was pleasant to the eyes, and we know how she took of it and gave it to Adam, though God had said they were not to eat of it. How sad to disobey God's commands. Adam brought such sin and sorrow into this world, and thereby we see what one act of disobedience brings. Yet God, in wondrous mercy, still causes many things in this life to be pleasant. How we value the trees in summer when the sun is hot, and how lovely they look when laden with fruit. And there is so much that is pleasing in this world of sin. Oh how good God is, though so many of His creatures speak evil of Him and His acts. This must in God's own time bring His manifest displeasure. We know, when Israel sinned, that God was angry; He always is angry against sin. When we think of all that sin has brought into this world, how it should be HATED. But it is not so. Many, both young and old, LOVE their own way, and find no pleasure in the things of God. These are not pleasant to them, and, as for the atoning work of the Lord Jesus, multitudes despise it. But 'tis indeed a glorious fact that Christ Jesus came into the world to save sinners. Yet myriads see no beauty in Him (Isa. 53. 2), or in His gracious work.

We are reminded in Ps. 106. 24 that the nation of Israel despised the pleasant land. Why? "Because they believed not His word." If only sinners in these last days believed God's words, they would tremble and be afraid to speak against any part of God's testimony, whether in nature, grace, or judgment. For God is so great, terribly great, but His love also is great, and this is seen in the many pleasant things which surround us still. Nevertheless sin makes many things appear unpleasant. The best possessions are the unseen, the things of eternity, and these are not pleasant to those who love their own way and take pleasure in their sins. Most will agree with the words of Eccl. 11. 7, "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun," but to how few is God's light in salvation a pleasant thing (John 3. 19, 20). Moreover, His judgments are holy: yet sinners do not like these, but God will fulfil all His word in His own time. Those who are unsaved, being dead in sins, find that the pleasures of earth are pleasant, though

they are pleasures of sin, and only for a season, soon passing away (Heb. 11. 25). Such pleasant riches will not deliver in the day of God's wrath, but righteousness delivers from death. Pleasant words, which we all like (Prov. 16. 24, see 15. 26), and pleasant plants (Isa. 17. 10), remind of a spiritual parallel, and also of the sad fact that few are grateful even for earthly things. Why? Because they do not love God, and do not see His hand in all. How we long for many more to be aroused to see their need of GOD'S salvation, and to trust in the precious blood once shed for ungodly ones. Then the whole life is changed, and the things of God will be pleasant and a pleasure to such, and the beauty of the Lord will be upon them. And saved ones are so pleasant unto Him (S. of S. 7. 6). Jer. 31. 20 reveals God's tender mercy yearning over sinners. Listen to the question "Is he a pleasant child?" When are children pleasant? Only when saved by grace through the shed blood, and seeking to please God. How many younger ones who read these messages find the things of God pleasant, because in Christ, by grace, saved and blessed in Him for ever? It is wonderful to be saved, and to be pleasant unto the Lord (Ps. 133. 1-3). Finally, if it is pleasant to behold the sun, how much more pleasant to behold the Lamb of God Which taketh away the sin of the world. True blessings and joys belong to the redeemed. How true and precious are the words of Prov. 3. 17 for such. May God by His Spirit work and cause many to trust in Him, the Saviour of sinners, even now. The God of all grace waits to heal the broken in heart!

NOT PLEASANT are the things of God,
To those by sin enslaved,
For they despise the poured-out blood,
Because they are unsaved.

HOW PLEASANT are the things of God
To those born from above,
Since saved by grace through precious blood,
And all by covenant love.

NOT PLEASANT are God's works in grace,
Till He His work begins,
Then sinners humbly seek His face,
And hate and loathe their sins.

HOW PLEASANT for the saints to dwell
In unity and love,
And shew by life, and lip as well,
Their life is from above.

NOT PLEASANT are God's sovereign acts,
To those who hate His Name,
But death and hell are solemn facts,
His judgments are the same.

HOW PLEASANT are God's works and ways
To sinners saved by grace,
For ALL they would adore and praise,
And ALL His words embrace.

NOT PLEASANT, till you see your need,
And come through Christ to God:
Then all His works and ways will lead
To praise,—redeemed by blood!

"TO THE GLORY OF GOD."**TALKS ABOUT PRESENT-DAY NEEDS.****A Few Words with Young Believers, and Older Ones Too.****WARNINGS AND ENCOURAGEMENTS.**

Here is a touchstone, and it is an appointed one. Our actions are not to be on a bare "utility" basis, or from the standpoint of mere human pleasure. Men take pleasure in SIN. We need a right Centre, and God's glory alone gives this to His blood-bought people. The world's reasoning cannot reach it. Even philosophers fail, but "babes" know Him (Matt. 11. 25). But we still need much prayerful concern. Godliness is NOT excited, NOT in a rush of mere emotion. It is something far deeper. We want to find out what IS to the glory of God by a surer test than feeling and intention. A good motive is needful, but to "think with ourselves" that we ought to do this, or that, is not sufficient. Acts 26. 9, 10 makes clear the danger of self-decision:—"I verily thought with myself that I ought to do many things contrary to the Name of Jesus of Nazareth, which thing I also did in Jerusalem; and many of the saints did I shut up in prison." We need a conscience belonging to God, an instructed conscience, and a mind gladly approving the will of God. This is a precious gift of the NEW creation, for, by nature, "there is none that understandeth; there is none that seeketh after God." "The mind of the flesh is not subject to the law of God" (Rom. 8. 7). Further, even some children of God have said that they have done certain actions (as smoking) to the glory of God, while they have all the while pained their brethren, and caused dishonour to His Name. The expression "to the glory of God," the thought "to the glory of God," the purpose "to the glory of God," will not be a guarantee. We must be humble enough to own this, and seek to walk very closely with God, that in His light we may see light. It is here that excitement does not flourish. There will be less froth, but solidity instead. There will be less sentimentalism, but reality in its place. And there should be DEEP feeling, and TRUE love, and REAL peace, and THANKFUL joy. Solemnity does not hinder right assurance and restfulness. Spiritual definiteness to know the will of God is NOT unhappy, or formal. If we have tasted that the Lord is gracious, surely we are willing for much prayerful searching of His own words, and for His tender probing, that we may be searched through and through, and that we may be in a condition to know His will, and in a condition to please Him by carrying it out gladly. Thus will the words "To the glory of God" be more than a motto on the wall, even an experience, in the enabling of the Holy Spirit.

BOTH are necessary. If we received "all warnings," we should soon be cast down, and if we possessed "all encouragements," we should soon be wrongly exalted, and this would tend to pride. God's servant Paul tells us how he was wonderfully favoured beyond others, in seeing and hearing things, and adds, "Lest I should be exalted above measure . . . there was given me a thorn in the flesh" (painful, and a real trial), "the messenger (angel) of Satan to buffet me" (2 Cor. 12. 7), and he repeats the words, "Lest I should be exalted above measure." Then he records how he besought the Lord concerning this trial, and the answer which He, in wondrous love and mercy, gave was "My grace is sufficient for thee." Hence the apostle was enabled by grace to glory in tribulations and infirmities that the power of Christ might rest upon him (verses 7-10). How many dear saints have been strengthened and encouraged by this. God still graciously encourages as He sees we can bear it. But let us also heed His many warnings, and we shall be brightened, and sustained, in God's grace, amid changing circumstances. It will be helpful to consider another well known passage, one that needs emphasis in these dark days—Matt. 24. 12, 13. Here again we have warning and encouragement. Let us heed the "shalls" in these two verses:—"Because iniquity SHALL abound, the love of many SHALL wax cold." Then comes the encouragement, "But he that SHALL endure unto the end, the same SHALL be saved." May our hearts praise God for all He so graciously brings before us to stimulate in our daily walk before and with Him, and may we rest trustfully upon His sure words, and joyfully press forward with the goal in view.

Let us turn to another passage where we have both aspects—1 Cor. 3. 13-16. Observe that everyone's work shall be tried; if it abides the fire, there will be reward; nevertheless we mark the words of warning,—if the work is burnt up, "he shall suffer loss." But the person himself shall be saved, yet so as by fire. Surely such thoughts are heart-searching, and should call to watchfulness, lest WE should suffer loss. For the Lord's testimony is clear in John 15. 8, that God will be glorified if His people bear MUCH fruit. What a contrast with suffering loss.

Luke 9. 62 is, indeed, a warning. "No man having put his hand to the plough and looking back is fit (well placed) for the kingdom of God" (cf. Heb. 10. 38, 39).

Surely believers should be watchful in view of Mark 14. 54: Peter followed "afar off," and bitter results are recorded in the following verses. Our **ONLY** safety is in constantly walking with the Lord, and all by His grace. Then in Genesis 13 we find much whereby we should be exercised. Though the chapter is well known, shall we turn to it, that we may refresh our memories, and be more separate, as the Lord appoints? Abraham brought Lot with him, although God had told him to leave his kindred (Gen. 12. 1), and there was strife. So they separated, and it was after that Lot was separated from Abraham, that God said, "Lift up **NOW** thine eyes," and He shewed His servant the promised possessions. Should not **THIS** encourage more separation unto Him? In Gen. 19. 29 we have further encouragement, for "God remembered Abraham, and sent Lot out of the midst of the overthrow." Abraham, the separated one, could pray for Sodom, and for Lot: thus God honours godly separation. May these meditations strengthen our faith and willingness to **REMAIN** outside, because outside with Him (Heb. 13. 13).

There are many more illustrations, but how can we consider all the fulness of God's instructions in a few lines? 'Tis a life-study. It has often been thought that Gal. 6. 7-8 refers to unsaved ones, but such would not be exhorted to sow to the Spirit. The words "Be not deceived, God is not mocked," are true as to the ungodly, who will receive the reward of their own ways. But all, whether **SAVED** or unsaved, reap what they sow. Surely this passage is addressed to believers, and we need, in the Spirit, to take heed. It will be very solemn to **REAP** corruption, but the words are clear, and we dare not lessen their deep teaching. While there is deep searching of our ways (Lam. 3. 40), and warning, there is also encouragement, "He that soweth into the spirit, shall of the spirit reap life everlasting." Verse 9 stimulates our faith and watchfulness. Isa. 55. 10, 11 is cheering, and 1 Cor. 15. 58 invigorates. How thankful we should be that **NO** labour in the Lord is vain. Thus we should seek by grace to do all according to **HIS** purpose, and to rest in Him, Who will fulfil His own word. Mal. 3. 16 has often cheered God's dear people (with verse 17). Ps. 84. 11 is definite, and John 14. 3 is a promise of love—"I will come again." "Yet a little while and He That shall come will come and will not tarry" (Heb. 10. 37). Matt. 19. 29 tells of an **hundredfold** now. What encouragement to whole-heartedness (Mark 10. 29, 30, Luke 18. 29, 30). One more passage may conclude our meditation—2 Cor. 5. 10. The Judgment Seat of Christ is **REAL AND NEAR**. May we, in view of all God's love, and the glorious prospect

before us, seek to walk humbly with the Lord, and to be encouraged in Him and His word daily. So shall we press forward, in the Spirit's enabling, that our Heavenly Father in all may be glorified.

THE REALITY OF CHRIST.

Christ is a Reality! Happy are those who know the gospel sound. We write the words without **ANY** hesitation, for we have **tasted** that "the Lord is gracious" (1 Pet. 2. 3). And there are not a few who, while they criticize, almost "envy" the child of God the

Glorious Certainties of Faith.

Nevertheless to encourage themselves in their own painful **UNCertainty**, many would like to make others "argue," thinking that the arguers show the same "wish" to **TRY** and prove. But the quiet rest of real knowledge of a Saviour almost irritates the one who has no such rest (Isa. 57. 21). Yet may not this very irritation be used to bring such an one to feel his need:—more than myriads of mere arguments, which he "loves" to attack? "Something to attack" makes a man forget his emptiness, and intoxicates him mentally, so that he has a temporary delight which is but a stepping-stone to eternal misery! But here I must break off, and, ask,

What is Christ to You?

To me He is not only the Centre of History, but a personal Saviour: not only the King of kings, in august majesty high exalted, but **MY** Lord. Ah, dear reader, "the Reality of Christ" must be an **experience**, or you can never fully understand even the title of this leaflet.* But when one knows **HIM**, all the scornings and the objections, of those who know **HIM** not, do not weigh one straw against personal acquaintance with **Himself**. The glad declaration of the positives of the Gospel, and of the Reality of Christ, is a need **TO-DAY**. We know! We have found **HIM**, because He found us.

Do you think of Him only on the pages of history? Even that view is wonderful. No other life is equally attested and emphasized. The man who wants to explain history without Christ lacks the historical sense. He dismisses unimpeachable witnesses, glibly asks for others, and then says "Where are they?" The Reality of Christ in history is a marvellous fact, affecting **ALL** history. He actually was born in Bethlehem, walked in Palestine, did mighty works, spake like none other man, died at Jerusalem, and was raised from the dead.

BUT the historical knowledge in the brain will never save a soul. Satan knows all these **FACTS**. God may use the knowledge to con-

* If the Lord will, to be reprinted.

vict of SIN, as we see our contrast with His purity, and may also unveil His precious work on a sinner's behalf, but head-knowledge alone

Condemns a Man More.

God will judge a man according to his works (Rom. 2. 6), and great knowledge means greater judgment (Rom. 2. 12). Would that some felt this, and cried for mercy NOW, which is so free and mighty. Christ is "mighty to save" to-day.

It is well to notice the Reality of Christ set forth by many lines of prophecy, which existed written plainly long before He came, including the remarkable types, as those of Exodus and Leviticus, of which a fulfilment could not be invented. To attempt to explain these on any theory of "coincidence" is to demand "a faith" without any foundation. Incredulity is credulous, beyond measure. The only key to the Old Testament is the Lord Jesus Christ, the Alpha and Omega, and He the Seed of the Woman, the Lamb of God's providing, the Shepherd, the Righteous One, the Child Born yet the Mighty God, the Antitype of Ark, Passover, Sheaf of Corn, Smitten Rock, Brazen Serpent—is the Alpha and Omega of prophecy. Without Him all is confusion, and if He is so prominent, must it not be because He is so precious, and because your relation to Him is so important? All the prophecies set forth, with joy, the Reality of Christ.

And this Reality is implied by all the revealed purpose of God. If one soul is to be saved, there must be righteousness. But God clearly sets forth the plan of His love to save a great number. So there must be a Saviour. If, therefore, this Saviour is less than Divine, idolatry will be the fruit: if He is not also a Man, He cannot represent guilty men, and render perfect obedience, and die in their stead. Christ, God over all (Rom. 9. 5), becoming a Man to be the Mediator is the

One Answer to our Need,

and thus a believing heart beats with joy to confess the Reality of Christ.

And there are thousands who have proved His Reality. Saul of Tarsus was transformed from a persecutor, and could say "To me to live is Christ" (Phil. 1. 21), and again, the life which I now live in the flesh I live by the faith of the Son of God Who loved me and gave Himself for me (Gal. 2. 20). Here is a keen Jewish rabbi, master of logic, brought to own the Reality of Christ, of the One Whom he despised and rejected. And Israel will yet be brought to the same confession (Isa. 53. 3-5). And the Reality of Christ is my need: without Him I am a condemned man, a lost soul, a stranded ship, a hopeless derelict. The world is confusion without Him: its hopes are a mirage. I need Christ,

and so do you, dear reader. Do not make light of this, and lull yourself to sleep, or excite yourself to a false joy, amid

The Cemetery of Earth,

Here is God's one provision that displays His love, honours His law, fulfils His prophecies, guarantees eternal life, and comforts the broken in heart. I deserved judgment, He received it. No other plan is righteous or possible. Mercy and truth are met together: God is Just AND the Justifier of those who believe in this precious Saviour. Thus, rejoicing in His precious blood, we long that others may see their burden, and ALSO see that burden removed, as they behold the Reality of Christ.

Then "if any one is in Christ, there is a new creation" (2 Cor. 5. 17).

"Shall I Keep my Salvation?"

—Yes, because He keeps me. In the strain of home, and workshop, and office, and ALL that is conscientiously possible, Christ is sufficient! He ever lives to intercede (Heb. 7. 25), and the heart that trusts Him TO-DAY finds Him real every day, while looking forward with joy to see Him in His near and personal coming again (Heb. 10. 37). How full are God's encouragements for every need, emphasized by the indwelling Holy Spirit (John 16. 13, 14), Who ever delights to cause saved ones to triumph in

The Reality of Christ.

The shadows deepen, time hurries on, your life is not a freehold. Earnestly, tenderly, urgently we would ask you, dear reader, a precious question. Is this living Saviour yours, because YOU are His, or not? Do you know Him? By grace, He has made Himself Real to us. Can you wonder we long for others to enjoy Him NOW?

TYPEWRITTEN NOTES.

By the grace of God we have now more than 200, and He has been pleased to bless them in foreign lands as well as in England. We desire that He may be yet more glorified in further and fuller use. To arrange all to His glory, to prevent hindrance to others, and to save time, it is a definite HELP if beloved friends, the Lord enabling, seek to read promptly, keep carefully, avoid ALL marking, and return within a fortnight, OR renew (UNLESS special suggestions are first made for distant parts, or lending round). The subjects are doctrinal AND practical, and correspondence is welcome that we may suggest suitable numbers (some prefer to go through from No. 1), that the Lord's people may be drawn together unto His glory, on the simple lines of His will (1 Cor. 1. 10); while they look for His Coming (Tit. 2. 13).

1. Christ in the Psalms.
2. "Greater": Christ Exalted.
3. The Coming of Christ for His People.
4. The Glory of Christ in John's Gospel.
5. Genealogies of Christ.
6. Devotion unto the Lord, with Special Reference to the Lord's Supper.
("If the Lord will," to be continued.)

NOTES ON MEMORIZED VERSES.

Acts 28. 23-31.

23, Earnestness sustained when older, after a strain, and amid prison trials (20), always the Scriptures (Luke 24. 27, Acts 17. 2, 3). 24, The cleavage (John 3. 36): in which class are we? 25, Not only Esaias, but "the Holy Spirit through Esaias": the apostle was not a "modernist." 26, 27, A plain, and painful, testimony, and WARNING; servants of Christ never amuse men (Gal. 1. 10). 27, Man's accountability, and the link of sin with sin. The joyful FACT that God worked, in sovereign grace, when WE did NOT even do what we could have done, does not alter the solemn fact that man's mouth is stopped because he does not act as he can and should: election wrongs none, but rights a great number whom no man can number. 28, Grace still manifest, when sinners despised Christ (Rom. 11. 12). 29, "Reasoning," so natural: "BUT Paul... received... preaching the Kingdom of God," etc.: a precious "but." 31, Link with 21. 24-27, 28. 23: the Kingdom must never be forgotten: this twofold testimony was at the very time of "the prison epistles" of Ephesians and Colossians. The Kingdom never leaves out the things concerning "the Lord Jesus Christ." HE is ever exalted.

Job 23. 1-14.

2 Tim. 1. 10 remarkably illustrates. Job honoured God, but FELT the darkness. How precious to be brought consciously near in the blood of Christ. The same "dispensational distance" is illustrated in Lev. 16. 2 (contrast Heb. 4. 16): cf. the type of Num. 35. 25, and restriction up till the death of the High Priest. Note Rom. 3. 21 "manifested!" How different "I cannot see" (9). 10, As gold, 1 Pet. 1. 7. 12, A godly attitude (Ps. 119. 103, Jer. 15. 16). We fall so short amid UNveiled privileges (2 Cor. 3. 18). 14, And thus, in the fulness of time, was Job brought to the joy of 42. 7, 9, and, later, to that of Heb. 12. 23 (11. 40 still future, for the body as well, 1 Thess. 5. 23).

Rom. 2. 1-5.

1, "Without defence": God deals with men righteously: (i) individually and (ii) in law (Gen. 18. 25). "Thou that judgest." (a) A primary reference to the JEW, whose lips condemned the GENTILE. The link with 1. 32 ("therefore") shows that to "consent" with others is to share their guilt. Acts 4. 27 is an illustration (contrast Ezekiel 9. 4). (b) Moreover, this verse indicates the ROOT-ness of ALL sin,—8. 7, insubordination, cf. 2. 21-23. Every outward sin has an inward parallel: every "worldly" evil (e.g., stealing) has a "spiritual" counterpart.*

(c) There is yet further instruction: how often if we proudly blame others for any action (e.g., carelessness, lateness, etc.), we soon fall into a very similar sin: this principle applies far further than men realize, and prevents hasty talking. 2, A bed-rock, 3. 4, 9. 14. 3, "Thinkest thou this": the peril of reasoning in SELF-defence. There is only one way of "escape" (Heb. 6. 18, 2. 3). 4, Riches of goodness, long-suffering, etc., are over all God's works (Ps. 145. 9), but forbearance does not save a soul. There must be the "riches of His grace" (Eph. 2. 7): long-suffering would produce repentance to life if there were anything spiritually good in man: it leads to repentance: but grace gives this spiritual repentance (Acts 5. 31, 11. 18). Hence Jonah 3 illustrates, as to natural repentance. That quickening is needed for spiritual activities. Ex. 33. 19 seems to set forth the TWO spheres of God's working:—goodness, AND sovereign mercy. 5, The "answer" of the natural man: degrees of wrath ("treasurest up"), based on accountability. God is righteous, and how definitely He sets this forth that every mouth may be stopped (Rom. 3. 19).

Rom. 8. 9-14.

9, A precious contrast with 8. Only those in whom the Spirit of God dwells really please God (Heb. 11. 6). 10, The body is NOT yet quickened, NOR being quickened: but that which is born of the Spirit is life (John 3. 6), because of righteousness imputed (2 Cor. 5. 21). Hence "having" the "first-fruits" (23), consisting of the new life, believers are to mortify the deeds of the body. Romanism's mortification of the body physically, with lashes, etc., is "will-worship" (Col. 2. 23): though indulgence is NOT the Lord's way of deliverance from this. The body is not yet brought into the adoption or sonship (23), Phil. 3. 21, hence it IS to be led as a servant (1 Cor. 9. 27): this is the key to many errors of beloved children of God as to (a) "bondage," (b) perfectionism, and (c) theories of "faith-healing" (distinguish faith-healing, which is linked with the Lord's ground for faith, and willing to be "unwell" for His glory). "Shall also quicken" in Rom. 8. 11 is a precious assured FUTURE. Thus we have the present life, in the Spirit, according to verses 13, 14: the Holy Spirit's leading is not mere emotion, not a substitute for prayerful study of Scripture, but linked with godly mortification (cf. Isa. 6), and willingness not to lead oneself. This is deeply important. "Being led" implies continuance, not jerkiness.

* Rev. 17. 1: an example.

Correspondence from any who love the Lord, and from any exercised to know His salvation, welcomed. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.7.

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Thoughts from . . . The WORD of GOD.

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FREE.

"At the beginning of thy supplications the Commandment came forth, and I am come to shew thee: for thou art greatly beloved; therefore understand." Dan. 9. 23.

"A man greatly beloved, understand." Dan. 10. 11.

"From the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words." Dan. 10. 12.

"The secret of the Lord is with them that fear Him, and He will shew them His Covenant." Ps. 25. 14.

A Magazine as the Lord enables, seeking to set forth something of His glory—the parts of His ways,—that His beloved people may walk well pleasingly, in the joy of salvation and obedience, by the precious blood of Christ.

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

"Until I went into the Sanctuary of God; then understood I." Ps. 73. 17.

"The meek will He guide in judgment: and the meek will He teach His way." Ps. 25. 9.

"If any man will to do His will, he shall know of the doctrine." John 7. 17.

"The Spirit of truth . . . will guide you into all truth." John 16. 13.

"Through Thy precepts I get understanding: therefore I hate every false way." Ps. 119. 104.

*Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention four leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," "Behold the Mounts,"—"Behold, I am the Lord,"—and "A Further Record of Parts of His Ways," which explain more fully how we believe He has guided, and is enabling, and will graciously supply all needs.—These gladly sent. An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15,

Mon: 8, Thurs: 8, Sat: 6. 45. 130, Grundy Street, Poplar, Tues: 8. 15.

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

WORDS OF INTRODUCTION.

Having obtained help of God, Paul continued, and what is there that we have not received? All boasting is definitely shut out. It is the privilege of believers to praise. These pages cannot attribute anything boastfully to man. The glory is the Lord's when a soul is saved, and though sovereign salvation introduces into a new sphere of responsibility, if we serve, with a measure of faithfulness, we cannot say the work is "ours." "Without Me ye can do nothing" is our Lord's precious testimony. The fruitful branch cannot be proud. The life, strength and fruit are His. We need to be humbled that we need so much pruning. We must be brought low because the gold and silver requires so much refining (Mal. 3. 3, 1 Pet. 1. 6, 7). To glorify God in constant loving stress on all His Word and Will, that His lowly people may obediently walk in the Spirit, looking for that blessed Hope, are these pages prayerfully sent forth.

PRAYER.

"Through Him we both have access by one Spirit unto the Father." Eph. 2. 18.

You ask me, What is prayer?
How can I fully tell?—
Yet saved ones everywhere
Its value know full well:
Redeemed by blood, to God made nigh,
They draw on Him for all supply.

Prayer is a sense of need,
Joined with a sense of grace,
Our Father's words we heed
Within the Holy place:
We ask according to God's Will,
And He delights our need to fill.

Prayer is a humble joy,
Prayer is a mighty power,
When Satan would annoy,
And in temptation's hour:
At all times, in the Spirit, we
In fellowship with God would be!

WORDS OF ENCOURAGEMENT.

"In Everything Give Thanks." Why should it not be so? Is not God worthy of praise, of all praise? We should not need a command so to do:

1 Thess. 5. 18. but graciously this is made a command that a privilege may have the two-fold value of joy and obedience. Every command invests an action with a second preciousness. "In everything give thanks," for God never made a mistake. "In everything give thanks" for whoso offereth praise glorifies Him (Ps. 50. 23). "In everything give thanks" for life without thanksgiving is life without true joy, and there is no tonic like praise. Many a believer has run to a physician instead of seeking to praise more—aye, even for infirmities and trials (2 Cor. 12. 10). But let us remember beyond all, and embracing all these reasons, "In everything give thanks, for this is the will of God in Christ Jesus concerning you." The command from our standpoint is a blessing, but let us never forget His standpoint. That which is His Will should be our pleasure for we should delight, in the Spirit, to please Him (Ps. 143. 10, Heb. 13. 21). It is enough if it is His Will. That God may be exalted and pleased, should be our aim, and we should think more of His joy than our own. All of ours should be wrapped up in His.

TYPEWRITTEN NOTES.

(List continued.)

7. 8. The Family of God.
9. "Jesus is the Christ, the Son of God."
10. The Majesty of God.
11. Priesthood of the Lord Jesus.
12. "Perfection."
13. The Promised Reviving.
14. The Righteousness of God.
15. Religion, or Christ.
16. Vengeance.
17. Operations of the Holy Spirit.
18. Doctrine of the Bible (extract).
19. Everlasting Punishment.
20. Predestination and Election.
21. Romans 9 and 10.
22. The Sabbath and the Lord's Day.
23. The Sabbath Day and the Heavenly Calling.
24. Types from Nature.
25. Types and Shadows of Christ.
26. The Personality and Work of Satan.
27. Socialism in the Light of the Scriptures.
28. Spiritism.
29. 30. Gathering to the Name of the Lord.
31. A Glorious Church (Eph. 5. 27).
32. The One Body.
33. Supernatural Gifts.
34. 2 Tim. 2, and Num. 16.
35. 1 Tim. 3, and Tit. 1, with special reference to Rule in an Assembly of God.
36. Acts 7.
37. Ecclesiastes and the Song of Solomon.
38. Extract from "The Last Section of the Second Gospel."
40. 41. Hebrews 12 and 13.

("If the Lord will," to be continued.)

SOME REQUESTS FOR PRAYER AND PRAISE.

"Unto Thee lift I up mine eyes" Ps. 123. 1.

1. For spiritual determination, and that the thought of glorifying God may be more in front of us (1 Pet. 4. 11).
2. For isolated believers that they may not be discouraged on the one hand, nor settle down in isolation on the other, but look upward and press forward.
3. For homes that illustrate Deut. 6. 7 joyfully.
4. For meetings at Upton Lane, Grundy Street, and Minories, and wherever God's dear people simply want to please Him (Heb. 13. 21).
5. For work among men of "all nations," that the varied problems may be met spiritually, and that love to Him may enclose all service. Languages are vain without Him. All is vain without Him (Ps. 127. 1).
6. For literature and typewritten notes, that the Lord may deign to enable preparation and sending forth in quiet dependence on Himself. How we need to be kept from evil (1 Chron. 4. 10) and long that there may be meat in due season from His Words.
7. For deliverance of the Lord's elect from "Christian Science," Spiritism, Russellism, and other saddening errors of to-day, and that children of God may not be "curious" to know everything.
8. For translation of Scripture, that our Heavenly Father may overrule and guide.
9. For Soviet Russia, and the Far Eastern republic, and lands which seem closed, or semi-closed, to the Gospel, that prayer may be powerful, and that God may deign to hold back those who preach "another gospel which is not another," and grant, in His time, a clear testimony as to the precious blood of Christ, and Scriptural gatherings to His glory from the outset.
10. For more willing separation from worldly grandeur and customs, by those redeemed, and the prayerful use of literature showing this privilege.

"He heareth us." 1 John 5. 14.

"In everything give thanks." 1 Thess. 5. 18.

Scriptural deliverance from law does not mean lawlessness: there is an aspect of obedience quite distinct from that of the man who holds back from evil through dread of prison. Love produces more in a godly home than wages in a business, or fear in a State. A parent does not love a child, and toil lovingly, because of fear of imprisonment if neglectful.

Faith has a hand: it does not make, but take. And our Father delights to fill faith's hand.

Again can we rejoice in God's love in giving us the Scriptures. His words have been found that we may eat them. They are a spiritual necessity and we should be glad beyond measure. There is too little delight to-day:—too little expectation of delight. The privilege of knowing our Father's Will is the reverse of bondage: it is an inestimable privilege.

Correspondence from any seeking the Lord (Isa. 55. 6), or desiring to follow His Will more humbly, ever welcome. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.7.

A FULFILLED PURPOSE AND A BROKEN ONE.

"I go TO prepare a place for you; and if I go AND prepare a place for you, I will come again and receive you unto Myself, that where I am, there ye may be also." (John 14. 2, 3.)

"The thief cometh not, but for TO steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly . . . and I give unto them eternal life." (John 10. 10, 28).

Dear Brethren "in Christ,"

There are no failures with our adorable Lord. "He shall not fail nor be discouraged" (Isa. 42. 4), "He shall see of the travail of His Soul, and be satisfied" (Isa. 53. 11). He is now seated on the right hand of the Father, waiting until the appointed time, and then He shall receive the manifest fruit of His finished work. Hence His precious promise sounds as music in our ears—and in our hearts—"I go to prepare," "If I go and prepare." He came to save (1 Tim. 1. 15) and He shall save (Matt. 1. 21). He went to prepare, and He **does** prepare, and everything is prepared (Luke 14. 17, 1 Cor. 2. 9) for a prepared people (Rom. 9. 23), and the words of praiseful joy will yet ring out "His wife hath made herself ready."

But Satan has a purpose and this purpose seems a long while maintained, and is a mighty purpose. But he cannot alter God's purpose. The message of power has sounded out, "Now is the judgment of this world: now shall the prince of this world be cast out" (John 12. 31). All authority belongs to the Lord in heaven and on earth, and He destroys the works of the devil (1 John 3. 8). Hence the thief comes to kill, but he cannot come and kill. Eternal life cannot be killed! God's works cannot be set aside thus. Here is one of the marvellous illustrations of reigning grace (Rom. 5. 21). Satan asked out the redeemed for himself (as the word is, Luke 22. 31), but another has asked, with power, for them (John 17. 9), and the evil one cannot alter redemption.

The remarkable expression "to ask out for himself" only shows up the devil's failure more fully. Christ shall present to Himself the people, for whom He gave Himself.

But we must not misuse grace. The wolf can scatter (John 10. 12), though not destroy. And though many sons will be brought to glory, it is possible to faint by the way, and to be saved, yet so as by fire (1 Cor. 3. 15). We desire a full reward (Ruth 2. 12, 2 John 8), to the joy of our Lord (Matt. 25. 21). We desire to be those who are determined and resolute in His faith. "O God, my heart is fixed; I will sing and give praise" (Ps. 108. 1). "Thus did Hezekiah . . .

and in every work that he began in the service of the house of God, and in the law, and in the commandments to seek his God, he did it with all his heart, and prospered" (2 Chron. 31. 21). Rehoboam "did evil because he fixed not his heart to seek the Lord" (2 Chron. 12. 14 marg.). We need to "continue" (2 Tim. 3. 14), and to beware lest we become weary in well doing (Gal. 6. 9) or faint in our souls (Heb. 12. 3). We must press toward the mark. The Lord came to do a work and He did it. Often we have a half-way attitude. We mean at first to give all to Him, but keep back part of the price. We wish to run well, but are hindered (Gal. 5. 7). "The strength of the bearers of burdens is decayed, and there is much rubbish" (Neh. 4. 10). It is then we need to remember the Lord, and to realize the power of the Holy Spirit for to-day. "He is Faithful That promised."

But if we have faltered, the path is clear. "If we confess our sins!" Abraham was brought back to the altar which he made at the first (Gen. 13. 4). And another incident in his life is suggestive—God says, "I took your father Abraham (Jos. 24. 3), "I called him alone" (Isa. 51. 2), but, at first, "Terah took Abram his son" (Gen. 11. 31), and so there was delay. They went forth "to go into the land of Canaan," but we read "They came unto Haran and dwelt there" (Gen. 11.31). And so death was needed,* and afterwards "when his father was dead" (Acts 7. 4, see Luke 9. 59) he obeyed, "And they went forth to go into the land of Canaan; AND into the land of Canaan they came" (Gen. 12. 5). Thus we see not only the "to" with the "and" in the gracious work of John 14. 2, 3, but in the experience of an obedient believer (Heb. 11. 8). Shall not this be our present joy in the Spirit, as we look for our soon coming Lord?

Yours heartily in Him,

PERCY W. HEWARD.

* Afterwards Abraham acted in simple faith and death was not needed (Gen. 22).

EXTRACTS FROM LETTERS THAT ENCOURAGE.

"I well remember some 15 years ago. I had been a believer for several years, but was still in the grip of the tobacco habit. For long did I try to master it, but was continually defeated. Of course there was the old excuse, that 'I could see no harm in it.' But at last the Lord granted the required grace to call it by its right name: 'S-I-N.' No sooner had I said to the Lord, 'Lord, this smoking is SIN, and I am helpless before it,' than He delivered me from it. And I feel that what is wanted to-day is for the Lord's people to confess quite frankly before the Lord, that this neglect of this prayerful meditation in the Word of God each morning is SIN. If we would go thus to Him, there can be no doubt that our communion with the Lord would be sustained by the indwelling and abiding Holy Spirit; and we would manifest much more of the fruit of the Spirit in all our ways."

THE CHILDREN'S COLUMNS. THOUGHTS.

The book of Proverbs says that, As a man "thinketh in his heart so is he" (Prov. 23. 7). This shows the need for having right thoughts. But it is written in Gen. 6. 5 that the thoughts of the hearts of sinners are only evil continually. Few like to be reminded of such a true statement. But those who have been brought to see their real state by nature, and to trust alone in the finished work of Christ, dare not hide any portion of God's truth. They must be faithful, although this is not pleasant to those who love their own way. Such, alas, do not see nor feel their need of God's eternal salvation, which He freely gives to those who are caused by His Spirit to feel their sinfulness, and that there is "none other" way, whereby any can be saved, except by the precious blood of the Lord Jesus (Acts 4. 12).

We see in Prov. 24. 9, how deep sin is, and how easy it is to continue in sin. Mark the words, "The thought of foolishness is sin." Yes, even a foolish thought is sinful. But some do not like to be reminded of this, nevertheless, it is true, and saved ones, hating any thing that grieves God's Holy Spirit, ask that their thoughts may be brought into captivity to the obedience of Christ (2 Cor. 10. 5). How lovely to have thoughts that please God! But those who are still unsaved have only wrong thoughts against God. It is sinful to think evil of Him, and He sees and knows all. We cannot tell the thoughts of others. But hearken to the words of God in Isa. 66. 18, "I know their works and their thoughts." He knows everything which comes into our minds. In Jer. 4. 14, we read of vain thoughts, and in Jer. 6. 19, we read of thoughts having bitter fruit. What sad results follow evil thoughts, yet few are troubled at this, but still go on, heeding not God's many warnings. God will bring evil upon those who reject His words, though He bears long with all who despise Him and the work of His beloved Son.

In Ps. 10. 4, it is written concerning the wicked one, "God is not in all his thoughts." Sinners do not like to think of God, but the time will surely come when such will be afraid of Him. How sad to shut God out of one's thoughts, and to think only of things here. Those who act thus will receive the fruit of their evil ways. It is surprising how easy it is to have thoughts of which we read in Ps. 49. 11:—"Their inward thought is that their houses shall continue for ever." How foolish is such an expectation. Well may we pray, in God's mercy, for many, both young and old, to heed the words of Isa. 55. 7, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord," Who will abundantly pardon those who come to

Him, even to-day, trusting in the precious work of the Lord Jesus. This chapter speaks further of God's thoughts which are so wonderful (verses 8, 9), God's counsel and His thoughts shall stand for ever. What a contrast with a man's thoughts—Ps. 146. 4, "His breath goeth forth, he returneth to his earth; in that very day his thoughts (and plans) perish." O that God may, even now, while some are reading this message, bring them, by the working of His Holy Spirit, to see how sinful their thoughts are, and to desire to know the Lord Jesus as their own precious Saviour. We read in James 2. 4, of evil thoughts, but in Prov. 12. 5, "The thoughts of the righteous are right." Which are yours? We have another kind of contrast in Mic. 4: 12, Ps. 139. 17, 40. 5. God's servant said in Ps. 119. 113, "I hate vain thoughts, but Thy law do I love." If some are brought to hate their sinful thoughts, and to come to God without delay, trusting in the precious blood of His beloved Son, how transformed their life, and thoughts, will be.

GOD'S THOUGHTS are great, and very high,
Yet in His grace He hears the cry
Of sinners lost, who see their need,
And come to Him, Christ's merits plead.

GOD'S THOUGHTS will stand, and He will do
ALL that He thinks, His words are true:

GOD'S THOUGHTS are more than we can know,
His love is great to sons of woe.

GOD'S THOUGHTS will last, and never end,

Then to His word take heed, attend:
GOD'S THOUGHTS are many, precious too,
For those redeemed and made anew.

GOD'S THOUGHTS are good, yea thoughts of peace,

His love is great and will not cease,
To those who love His written word
And trust in Jesus Christ the Lord.

MAN'S THOUGHTS are oft against the Lord,
Bring evil fruit, and sad reward.

For God is not (the Scriptures say),
In all MAN'S THOUGHTS, his sinful way.

MAN'S THOUGHTS are wrong, so sinful too,

For men are sinful through and through,
Till God, in grace, His work begins,
Then sinners saved abhor their sins.

GOD'S THOUGHTS are high as heaven above,

Yet condescending is His love,
And Jesus Christ came down to die,
That sinners lost might be made nigh.

GOD'S THOUGHTS are high, and yet in grace,

He waits to save from Adam's race:
The broken-hearted He will heal
And cause such NOW His love to feel.

By the grace of God we have a Bible,—an open Bible, a Bible translated into our own language. And we have eyes to read, and a mind to grasp. But, how we NEED to be led by the Holy Spirit. How we NEED HIS bringing to "remembrance" (John 14. 26), and the spiritual feeding on the Truth, that it may become assimilated and part of our very life. Thus will God be glorified in the spiritual stepping forward of His blood-bought people. Shall it not be so from TO-DAY?

"NOT A FEW."
 "NOT A VESSEL MORE."
 "THE OIL STAYED."

2 Kings 4. 3, 6.

A Few Words with Young Believers, and Older Ones Too.

It is a glorious privilege to trust God, and to know that He will not withhold any good thing from those who walk uprightly (Ps. 84. 11). He has never failed and never will fail. But often we forget that faith is **not only** waiting for Him to act, it includes willingness to act for Him in the line of His Will. He can work without us, but is graciously ready to work through His blood-bought people. **Clean vessels can be used:** purged branches can be used: five barley loaves can be used. But those who are rich in their own self-sufficiency are not fit for use.

The woman of 2 Kings 4. was in a "difficulty" parallel with that of 2 Kings 6. 5. Herein is a gracious encouragement to those who are found in a position which is humbly suggestive of **past failure**. A child of God should not go into debt (Rom. 13. 8). Do **not** excuse debt. Emphasize this, dear young believers, upon yourselves—do not spend money that is **not yours**. Do not permit sin in "little things," as men esteem them. The Scriptures are practical, for **daily life**.

But if a believer is found in that which results from failure, how graciously the Lord deals with him, when he does not **excuse** sin, but seeks to get out of a wrong position promptly, and earnestly, and prayerfully. This does not only apply to money. There are **many** problems into which we have brought ourselves, and we must be very lowly, and willing to lose, or we cannot expect His intervention.

Moreover, along the path out we must **obey**. The woman was not to be **passive**, but to obtain the vessels.* She did **not** supply the multiplication of the oil. The Lord used the oil† she had, and the vessels she **secured** but He gave the increase (cf. 1 Cor. 3).

Do we, in such circumstances, seek for "not a few" vessels? or is our faith very limited? We need enlargement of **heart**. The Lord is willing to fill more, if we have many prepared, empty, clean vessels. So with the use of our **bodies** for Him (Rom. 12. 1). The great need is to bring all to Him (cf. Mal. 3. 10). Ah, beloved fellow believers, the Lord's hand will not stay.

* The word "borrowed" here is "ask."

† A type of that which is fruitful, and from the Lord, and in the Holy Spirit. Not of the flesh.

the oil will be granted, if we have room. But if we doubt, and only expect a little, the oil will be "stayed." Let us be stirred up to expect more from Him in a life of simple, humble godliness and **every-day** victory, in the gracious enabling of the Holy Spirit.

JOYFUL.

"The people . . . went unto their tents joyful and glad of heart for all the goodness that the Lord had done for David His servant, and for Israel His people" (1 Kings 8. 66).

"The Lord had made them joyful" (Ezra 6. 22).

"Let them also that love Thy Name be joyful in Thee" (Ps. 5. 11).

"Exceeding joyful in all our tribulation" (2 Cor. 7. 4).

"My soul shall be satisfied . . . my mouth shall praise Thee with joyful lips" (Ps. 63. 5, see Heb. 10. 34).

JOYFUL in our God, Christ our risen Head,
 Praising Him always for the blood once shed;
 JOYFUL in the Lord till Himself we see,
 Knowing all is well, with Him we shall be.

JOYFUL 'mid earth's strain, by God's cov'nant grace,
 We can JOYFUL be, as His love we trace;
 JOYFUL till that day, while we watch and wait,
 For That Blessed Hope, with His JOY elate.

JOYFUL in our God, Who will never fail.
 Those who trust in Him, though our foes assail;
 JOYFUL 'mid our grief, with a trustful love,
 We can look to Him, seek the JOYS above.

JOYFUL when in pain, knowing all is well,
 That we shall so soon with our Saviour dwell;
 JOYFUL in God's love, JOYFUL day by day—
 As we walk with Him, in the narrow way.

JOYFUL we can be, though by Satan tried—
 God will meet our needs as in Him we hide;
 JOYFUL in His love, gladness fills our heart,
 Though we know His truth only now in-part.

JOYFUL in our God, Who is ever near,
 He will never fail, what have we to fear?
 JOYFUL, glad at heart that we are HIS OWN,
 That we shall, by grace, share our Saviour's Throne.

JOYFUL in our homes, JOYFUL when we meet,
 JOYFUL for God's truth, and Christ's Judgment Seat,
 JOYFUL in our God:— How can praise be dumb,
 When we know that soon Christ, our Lord, will come?

The Coming of the Lord Jesus is a bright hope, and the believer who puts this hope in the background loses comfort, and becomes a prey to worldliness or despondency.

We cannot **enjoy** the food of God's words unless we partake of them. Without eating there can be no spiritual participation.

The path of God's people is **not** the way of the world, and a man of God is **not** a man of the world. There is a real difference to be **really** seen.

TALKS ABOUT PRESENT-DAY NEEDS.

2.—Meditations on Romans 5. 1, 5, 11.

Peace. Love. Joy (Boasting).

How wonderful that those who were God's enemies, and only evil continually, now, through the precious work of the Lord Jesus, have "peace with God." How we fail to understand and to realize all this means. "Peace," when there was war, war against God! May He in mercy give to His own a deeper sense of what the Lord Jesus went through, that we might be for ever with Him, Who "made peace through the blood of His cross" (Col. 1. 20), and Who is "our Peace" (Eph. 2. 14). He bore that which was our due; now we are free. Nought can rise up against those who have peace with God. Law has nothing to say, for He fulfilled and satisfied all its demands. Oh what love! May our hearts be stirred as we meditate on the mercy and goodness of our God. For all those who are thus favoured there is "the way of peace" (Luke 1. 79). And we read in Prov. 3. 17, "Her ways (the ways of wisdom) are ways of pleasantness, and all her paths are peace."

What lives of peace ours should be. How peaceful we should be, and restful in our minds, and this should be manifest by God's grace (Ps. 34. 5). If only we seek to hearken to God's commandments (which are many and precious), then our peace will be like a river, and we shall be kept from distraction (Isa. 48. 18, see also Mark 9. 50). Surely believers will next seek to be peacemakers (Matt. 5. 9).

We may learn many lessons from Israel's future blessings. God says "My people shall dwell in a peaceable habitation . . . and in quiet resting places." How peaceable the homes of God's dear people ought to be, and restful, with the children in subjection, and such manifestations of love to God and to one another. May we seek to "follow peace with all, and holiness, without which no man shall see the Lord" (Heb. 12. 14). The Lord Jesus said when He was about to finish His work and to depart unto the Father, "Peace I leave with you, My peace I give unto you" (John 14. 27), and in John 16. 33 He comforted His disciples with the words, "That in Me ye might have peace: in the world . . . tribulation, but be of good cheer: I have overcome the world." May these precious words speak to our hearts. We could dwell on this precious subject at length (Isa. 26. 3, 4, Rom. 8. 6, 2 Pet. 3. 14). Let us meditate often on such verses and seek to live as befits those who have "Peace with God."

Now we come to Rom. 5. 5, "The love of God." We shall not comprehend while in the flesh all that His love means. 1 John 4. 16, God is love, and (verse 7) "Love is of God." Natural

love is, in measure, beautiful, and we are thankful for this. What would the world be without love, and what would the home be? We fail to imagine! We read of singing in heaven. Notice Rev. 1. 5, love will be perfect there. But in hell we read nothing about love, "Weeping and gnashing of teeth there." How this should speak to us, and how can we in any measure have fellowship with those who are on the road to destruction? Having "peace with God," and His love shed abroad in our hearts, what "contrasts" we ought to be, and it is really cruel to be like the world, for this makes them imagine Salvation is not such a wonderful work, and we can only warn of the solemn future by being contrasts. May we lay these things to heart in the Holy Spirit. We who are so privileged, ought to be intensely solemn and earnest, in view of all that awaits the ungodly.

How can we, who have God's love shed abroad in our hearts by the Holy Spirit, have fellowship with those who are against Him? His love makes such a difference. Yet how we have failed to make this manifest as we should seek to do. We have all failed in this, and need to be humbled before God. Let us pause, and think over these things. It is the love of God we have in our hearts. Love is the fruit of the Spirit. O that God may work and give us concern as to His love, that we may shew forth His goodness in thus privileging us.

Now we reach verse 11, "And not only so, but we also joy in God through our Lord Jesus Christ." Do we really joy or boast in God, and in His salvation? Have we a fulness of holy boasting and joy? (John 15. 11). In Isa. 61. 10 we read "My soul shall be joyful in my God." What a blessed experience. How empty all the joys of earth are in view of His joy, and the triumph and delight we have in Him. May we be more and more praiseful for the joy of the Lord which is our strength (Neh. 8. 10). God's servant said though many trials might come to him, that he gloried in infirmities and took pleasure in them (2 Cor. 12. 9, 10), and another servant of God said, "Yet I will rejoice in the Lord and joy in the God of my salvation" (Hab. 3. 18). If we are privileged to have peace with God, and His love in our hearts and boasting in Him, what lives to His glory ours will be, amid all the strain of earth, as we watch and wait for our quickly coming Lord.

Spirituality is not a dress for special occasions, but a daily walk with God.

"The way of life is a narrow one." Yes, you may well say so, but it is not too narrow to be with our Lord, and with Him how can there be loneliness?

"WITHOUT A FOUNDATION."

Luke 6. 49.

I want a foundation. I need a foundation. I cannot rightly build without a foundation. With regard to salvation this is to me a great necessity, not a mere desirability, and the precious character of the work of Christ shines out on the appointed background of types, which are meant to show the incompleteness of everything apart from His Work. Israel's priests could not draw near without a sin offering for themselves: thus they were made to feel that they had no right even to offer the very **FIRST** sacrifice which made it possible to draw near afterwards. Thus they were humbled, and left, as it were, without a foundation. Moreover, "in those sacrifices there is a remembrance again made of sins, every year" (Heb. 10. 3). Sins dealt with already came up again, and not only so, but next year yet again, and so forth:—not only the year's iniquities but all the accumulated guilt. The blood of bulls and goats could only typically put aside sins, it could not put away one sin. The insufficiency of the type was its message, and Christ's exaltation was and is the designed contrast. Oh, dear reader, what does His Atonement mean to you?

In the work of Christ we have a foundation. The Sinless One has completed the work for sinners. But I would repeat, what does this mean to you, and to me? I need now a personal foundation for assurance and joy in the knowledge of Himself. And this the Holy Spirit causes. His work is firm: is my faith brought to rest on Him alone?

Again, I want to know what to believe. The higher critic offers me an uncertain book, to be verified by an uncertain standard of my own mind. His many variations have not taught humility. He still proposes a vain touchstone. I need more than this. Such a view of God's Word dishonours Him. By grace I have something more, "All Scripture is given by inspiration of God" (2 Tim. 3. 16). Praise for, as well as acceptance of, this fact is precious. Truth held without praise is not rightly held.

Evolutionary theories are strange ideas of men. They profess to deal with their problems, but only by cutting a piece out of the middle: they ignore the beginning, and leave out the foundation! Whence is life? Whence the origin of all? The doctrine of Evolution starts "without a foundation." Further, do men even take a part out of the middle? Do they not rather put a part into the middle? They deny the very foundation of science, by building on what men have never seen nor heard on the credible witness of one who has seen. Thanks be to God for the contrast found in revelation, on the testimony of Him Who has seen, and has been pleased to reveal.

And evolutionary theories are morally perilous. They lower man's accountability. Thus they excuse sin; he is viewed as a developed animal. They are an attack on the gospel which sets forth "a new creation" (2 Cor. 5. 17), whereas the subtle parallel with "evolution" is the theory of development of a saint from a sinner, which nature has never produced, and never will. Here is Satan's scheme in evolution: an undermining of God's way of salvation. Thanks be unto God for the glorious contrast of the gospel of His grace, and the finished work of the Lord Jesus. Believers are born from above. What manner of persons ought such to be? The glories of God's love shine forth, and the Holy Spirit shows thereby how much is rightly expected from those who are saved by grace. Oh, must we not ask again a solemn question, "Have you passed from death unto life?"—John 5. 24. Have you a Foundation for time and eternity? There is none other but **CHRIST**. His precious blood avails,—nought else!

Suggested Daily Readings.**"IF THE LORD WILL."—Feb: 1925.**

| Day | Job. | | Romans | | Learning | |
|-----|------|----------|-----------|----------|--------------|-------------|
| | | | | | Rom. | Ps. 119. |
| 1 | 29. | 13-25 | 11. | 30-12. 2 | 12. | 1 81, 82 |
| 2 | 30. | 1-15 | 12. | 3-14 | " | 2 83 |
| 3 | " | 16-31 | " | 15-13. 4 | " | 3 84 |
| 4 | 31. | 1-12 | 13. | 5-14 | 13. | 1 85 |
| 5 | " | 13-28 | 14. | 1-12 | " | 2 86 |
| 6 | " | 29-40 | " | 13-23 | " | 3 87 |
| 7 | 32. | 1-13 | 15. | 1-12 | " | 4 88 |
| 8 | " | 14-33. 5 | " | 13-24 | " | 5 89, 90 |
| 9 | 33. | 6-22 | " | 25-33 | " | 6 91 |
| 10 | " | 23-33 | 16. | 1-13 | " | 7 92 |
| 11 | 34. | 1-15 | " | 14-27 | " | 8 93 |
| 12 | " | 16-25 | 1 Cor. 1. | 1-9 | Job 38. 1, 2 | 9 94 |
| 13 | " | 26-37 | " | 10-20 | " | 3 95 |
| 14 | 35. | 1-16 | " | 21-31 | " | 4 96 |
| 15 | 36. | 1-17 | 2. | 1-10 | " 40. 1, 2 | 97, 98 |
| 16 | " | 18-33 | " | 11-3. 4 | " | 3, 4 99 |
| 17 | 37. | 1-13 | 3. | 5-17 | " | 5 100 |
| 18 | " | 14-24 | " | 18-4. 5 | " | 6, 7 101 |
| 19 | 38. | 1-15 | 4. | 6-16 | " | 8, 9 102 |
| 20 | " | 16-30 | " | 17-5. 8 | " | 10 103 |
| 21 | " | 31-41 | 5. | 9-6. 8 | " | 11, 12 104 |
| 22 | 39. | 1-18 | 6. | 9-20 | " | 13 105, 106 |
| 23 | " | 19-30 | 7. | 1-11 | " | 14 107 |
| 24 | 40. | 1-14 | " | 12-24 | 42. | 1, 2 108 |
| 25 | " | 15-41. | " | 25-40 | " | 3, 4 109 |
| 26 | 41. | 6-21 | 8. | 1-13 | " | 5, 6 110 |
| 27 | " | 22-34 | 9. | 1-14 | " | 7 111 |
| 28 | 42. | 1-17 | " | 15-27 | " | 8 112 |

NOTES ON MEMORIZED VERSES, etc.

Rom. 12. 1-3.

Chapter 11 and 12 are joined: mark the Holy Spirit's "therefore."* (i) reminding of the ways of God in grace, (ii) joined with praise:—spiritual obedience springs from both; knowledge without obedience is vain, and worship without obedience is not worship (Matt. 15. 9). Our Heavenly Father has a claim on worshippers, not only on worship—the whole being and body are so important, presented—"I beseech"—exhort—call alongside, earnestness and affection. Oh to be more intense in holiness. 2, "And be not conformed," a "general" view of spirituality is not enough: there cannot be the positive joy apart from the negative, and the trials of separation. "But be ye transformed:" still something more: a spiritual transfiguration cannot be reached by mere talking about it. Nor is bare outward obedience our Father's appointment: there must be a holy mind: We must delight to do God's Will (Ps. 40. 8). "That ye may prove:" ignorance is not so much a mental lack but the fruit of (often unperceived) likeness to, (and a liking for) this age. Sin hinders all perception. "I can't see that," says a believer, opposing narrowness and advocating a little more worldliness: but the very "not seeing" is the reverse of a defence: is it not the result of prolonged "not obeying" in something else? We proclaim our barrenness when we defend ourselves. Oneness of mind is only via devotedness to the Lord. Every "difference" is sin, for the one indwelling Holy Spirit never opposes Himself, never contradicts Himself. If He is in you and in me, and we differ, we are to blame for putting Him aside.

3. Humility will ever mean power in our lives: the conjunction "for" shows that conformity to the world, and its fashions, is pride: we think too much of ourselves to be quite rejected for Christ's sake: see 1 Cor. 4. 13.

Rom. 13. 1-8.

1. Every soul: a definite comprehensiveness, and continued (mark tense)—submissiveness of soul is God's Will. Believers are never viewed as taking any part in government in any epistle: they are always viewed as submissive: the wish to share in government now is wrong (Ps. 110. 1, John 18. 36). This passage remarkably indicates the three distinct spheres of law, grace and providence, and deals with the latter. 3, 4. Many will dispute such words, because saints have been unkindly treated by a Nero: but Nero could not touch them apart from God's Will. (cf. Job 1): therefore the Lord saw something to chasten, in love. If saints had been perfect, they would not have been thus pruned. (Prov. 16. 7, would have applied: Christ's unique position is the only exception). 6, 7. Taxation is not a burden, but payment

becomes an act of Christian obedience to a believer (2 Cor. 5. 18). Hence we learn, (a) the sin of passive resistance as to taxation; (b) the way in which ordinary actions have a new meaning, when done for the Lord's sake; (c) the grace of God in solving our problems, for we should not have known whether we ought to pay when money is used wrongly: the Holy Spirit shows we are not responsible, (contrastedly we are never instructed to render personal obedience to wrong: submission is in that case quite distinct from obedience: how clear is God's guidance for His own). 8. Love is never fully paid: let us love more, much more. How sad to see Christian work in other debts, and believers going into debt. The Lord forbids this: do not break His command, even though you think you have needs or a good reason. You dare not do evil that good may come (Rom. 3. 8).

Job 38. 1-14.

The Lord humbled Job so graciously. His works in nature are intended to make us feel our nothingness: everything is to speak to a believer (Ps. 19. 1-6). "Who is this?"—grumbling is daring presumption—contrast, "Who am I?" (2 Sam. 7. 18). 4. "Where wast thou?"—These words not only apply to any who, bearing Christ's Name, adopt geological theories against Scripture, but they witness to us all. If we know so little of nature, how can we presume to criticize that which is above nature? Job saw this as to others (13. 5), but was not silent himself! 7. All, before Satan's fall. 11—Historical in nature, also a precious principle (Isa. 27. 8): our heavenly Father is worthy of trust (1 Cor. 10. 13). 12. Man is not able to control nature: how vain his criticism of God's ways (Rom. 11. 33-36). 14. "The getting up of men after the night ("as one clothed" would suit the Hebrew letters).

Job 42. 1-8.

A continuance of confession of 40. 3-5: thus God deepens His humbling. 2. The Lord exalted, 3, self laid low. The tongue is a snare (Prov. 6. 2, Jas. 3. 8). 4. Swift to hear, slow to speak. 5, 6. Lack of nearness leads to talkativeness: When Asaph went into the sanctuary all was changed (Ps. 73. 16, 17). An Abraham must feel himself "dust and ashes," an Isaiah must say, "I am a man of unclean lips," a Daniel must realize comeliness turned to corruption, a Paul must say "O wretched man that I am," a John must fall at His feet as one dead. "Experiences" are too shallow to-day, but those whom God will use need to see themselves. 'Tis only then we begin as Job, to speak of Him the thing that is right (Job. 42. 7)..

* The word for "service" includes the thought of "devotion." Let us not limit to a meeting. We hear of devotional commentaries. Our life should be one.

Thoughts from The WORD of GOD.

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Mar., 1925.
FREE.

"Worship the Lord in the beauty of holiness" Ps. 29. 2.

"God is a Spirit : and they that worship Him must worship in spirit and in truth"
John 4. 24.

"We are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3. 3.

"And when they saw Him, they worshipped Him."
Matt. 28. 17.

"Worthy is the Lamb That was slain to receive power,

A Monthly, seeking to exalt the Lord Jesus, in His glory and beauty, and realizing that the one way to the Father is by His finished work, and that the redeemed are called to the joy of praiseful walking in the paths of righteousness. Obedience is not a bare word.

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

and riches, and wisdom, and strength, and honour, and glory, and blessing"
Rev. 5. 12.

"Blessed are they that dwell in Thy house : they will be still praising Thee."
Ps. 84. 4.

"Humble yourselves in the sight of the Lord" Jas. 4. 10.

"Let us have grace, whereby we may serve God acceptably with reverence and godly fear" Heb. 12. 28.

"Let us draw near with a true heart, in full assurance of faith" Heb. 10. 22.

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention four leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," "Behold the Mounts,"—"Behold, I am the Lord," and "A Further Record of Parts of His Ways," which explain more fully how we believe He has guided, and is enabling, and will graciously supply all needs.—These gladly sent. An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15,

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

A WORD OF INTRODUCTION.

By the Grace of God enabled day by day, and week by week, and month by month, though not worthy of ourselves to think anything as of ourselves, we would press forward, exalting His Name. The darkness does *not* become less, the path does *not* become easier, the world does *not* become better,—*but* the Lord's hand is *not* shortened, and we would rest upon Him. His people are set for the confirmation of the gospel : they are privileged to be living epistles, to show that their Lord died for them, and *He is living to-day*. A ring of holy triumph should fill their lives. They are to be sorrowful, indeed, because of sin, "yet alway rejoicing" (2 Cor. 6. 10), boasting in Him, and in hope of His glory, counting His very *reproach* to be a treasure beyond other treasures, and never saying, "Behold what a weariness is it" (Mal. 1. 13).

"The Son of God . . . loved me and gave Himself for me" Gal. 2. 20.

And can it really be
He took the sinner's place,
And *died* upon the tree,
That I might *live* by grace?—
What wondrous love, beyond all thought,—
Chosen, redeemed, and called and taught.

And why did He *thus* love?
Had I on Him some *claim*?
Some *right* to dwell above?—
Nay, only sin and shame!
He loved to love, because He would,
He died to save, none other could.

"Himself" instead of me,
That I might e'er be His;
Soon I Himself shall see,
How bright the prospect is :—
For ever all my powers will praise
My Triune God to endless days.

WORDS OF ENCOURAGEMENT.

This promise rings out with its joyous note whether in Acts 2. 21 or Rom. 5. 9-10, whether in Acts 11. 14 or 16. 31, whether in Ps. 18. 3 or in Jer. 17. 14, whether in Matt. 24. 13 or Rom. 10. 9. Nor are these the only passages. Our hearts delight in the prospect of Jer. 23. 6, 33. 16. There is a precious definiteness in the Words of the Living God: He does not invite us to hopelessness or uncertainty. He is pleased to encourage living confidence. We need not walk mournfully, with doubts and fears of the flesh, before Him. Assurance is a privilege, given to be enjoyed. If we wander, we may lose the happiness, and this is a safety valve, to bring us back *via* repentance. But the condition of a wandering believer is not to be normal. Assurance is God's appointment, and a present salvation, that reaches forward to the climax of the future, is the unveiling of Scripture, which the Holy Spirit makes a daily experience.

"NONE SHALL APPEAR BEFORE ME EMPTY"

Ex. 23. 15.

Dear Brethren in Christ Jesus,

We have no doubt that this *repeated* command (Ex. 34. 20, Deut. 16. 16) is *also* an exceeding great and precious promise. God *graciously promised* the supply of the where-withal to *bring to HIM*. The land was His, and He granted its fruit, yea more,—the cattle were His, and He also supplied the very sacrifices. "Of Thine own have we given Thee." "Who hath first given to Him?" No one. As we love because He *first* loved (1 John 4. 19), so is it with everything. Eph. 2. 8 is a firm foundation.

Yet we would not forget the *responsibility* aspect. Here is the Lord's call to *His People* to render again for the benefits. Nothing is given merely for self. We are trustees (Luke 16. 12). Even if we receive "comfort" it is that we may pass on the very comfort (2 Cor. 1. 4). Nor are there *exceptions* to this rule.

True, he that watereth others shall be watered also *himself*, but self must never become the centre or aim. Whatsoever we receive we should *use* for the glory of Him Who loves to give. This is the real joy of life.

Hence Israel were instructed always to *bring to the Lord*. And this principle is applied in the later Scriptures. The Holy Spirit lays a stress on regularity, and this on *every first day* of the week (1 Cor. 16 2). And let us observe it is the *first day*, even as in 2 Kings 12. 9 the chest was

placed as "one cometh into the house of the Lord." Delay is dangerous. The "*first day*" has a precious meaning, if our hearts exalt the Lord. He must be First: 'tis not what we have over,—after our needs.

When we, at the beginning, went to Him Whom we now praisefully call "our Father," we owned ourselves personally as *nothing*. We were empty, but we went pleading the Name of Christ, and His Name is not empty. *Thus we had a real fulness*. And now, whenever we come to the throne of grace, we still plead *that* Name, but there IS a *further* contrast with emptiness, now that we have been born of the Spirit. We are not our own, but have received grace that we may draw near with a *fulness* of devotion,—"*in full assurance of faith*." Too often our prayers become imperceptibly so selfish: we do not realize the privilege of giving unto the Lord the glory due to His Name: we want *this* and that, and forget Him.

And such a thought, beloved fellow believers, must apply not only to our individual prayer but to *our meetings*. Many come with the great aim of receiving a blessing. They come dull and heavy, through over-occupation with the things of earth, and think the meeting will make up for this result of wandering. God is very gracious and tender, and He sees even little faith, but this attitude is almost like that of a man who, in physical illness drugs himself to get *temporary* stimulus, with the usual reaction. How much better a healthy life through a constant walk with God, and the *food* of His own words.

Further, though we would lay a prayerful stress on rendering spiritual *worship* (John 4. 24), we dare not forget the body and *material* gifts. We must present our bodies a living sacrifice (Rom. 12. 1). There must be *no* emptiness before Him. Spirituality is in tiny details and daily duties—done conscientiously and regularly, in the Holy Spirit.

And, further, we have the privilege of *giving* unto the Lord. 2 Cor. 8 and 9 must be prayerfully digested. Many children of God lose brightness in their experience because their pockets do not belong to the Lord: they give irregularly and only a small fraction at the most, yet nothing is more definitely connected with the Judgment Seat of Christ than the prayerful use of money. Consecrated giving, that is *felt*, is a need: we should *not* appear empty—even if our income is small. The Lord can deal with the barrel of meal and the cruse of oil, but faith must put Him *first* (1 Kings 18. 13). We often rob ourselves of blessings, and feel depressed, because we appear before Him empty. Possibly it may be added that, in one sense, we do not appear before Him at all, but are rather at a

distance, because we lack *the joy of thankful generosity* (2 Cor. 9. 7, 8). Nor is this strange. How can we dishonour Him thus? An empty one before Him would cast a slur on His gracious character, even as a kingly servant dressed in rags. The dignity of the royal household forbids this. We must not forget His honour and His glory in this way.

With all loving encouragement in Christ Jesus,
Yours ever in Him, by grace,

Percy W. Heward

HEALING—FREE.

Hosea 14. 4.

IT is delightful to *feel quite well*, and most of us instinctively think at once of deliverance from bodily ailments whenever hearing such words. "To feel fit" is a pleasure, but what shall we say about the *more important* part of our life, the inner "person" who *moves* the apparatus of the body? Are we well as to our *souls*? In a world of diseases, and cemeteries, this question is apposite! Life is not a freehold, and the reader will surely not resent plainness of speech which is intended in the true concern of love. Many maintain that "This is one's own business": but if we believe that there is a *real* salvation from a *real* danger, would you expect us to be anything else than persistent? *An unenthusiastic Christian is a disgrace.* "Ah" you reply "I have enough of my own troubles, I am now attending a doctor, don't please worry me by adding more!" "Adding more" when we tell you of One Who says "*I will heal their backslidings, I will love them freely*" (Hos. 14. 4)! 'Tis the reverse. *Silence would be cruel.* "I do not want to think of death," you answer:—That is the *very* reason why we come to tell you of Him Who is *the Life* (John 14. 6). Pray tell us what you would think if we *knew* a *certain* cure for consumption, and *kept it to ourselves*? We *DO* know a *certain* cure for the *real* heart-disease, and we dare not keep it to ourselves.

Sin IS a disease; and *respectable* sin is of the same nature as *vulgar* sin. Poisonous berries often *look* beautiful. Sin is not limited to murder, immorality, and theft: it is *our own way* (Isa. 53. 6).

But *how* does God heal? Not all remedies are *pleasant*. He *wounds*; and He *heals* (Deut. 32. 39). The Gospel is for the *broken-hearted*. The respectable "church-goer" *must* receive God's free gift as much as the outcast drunkard. The lady of title *must* be born from above equally with her servant (John 3. 3). The Lord Jesus did *not* say, "*Some of those who are saved pass from death unto life.*" He described *all alike*. Do you want to be saved on some other

terms? Then you are *too good* for Christ to have *died* for you: He *died* for those who *deserved* such wrath. You are *too bad* for heaven, and *too good* (so your words suggest), for Christ. Ah, sirs, though you be in the highest society, if you are "*too good*" for a Saviour Who took *wrath*—on *whom will you hope*?

Those who are ill often seek a physician, and will gladly *pay for his advice*, BUT GOD GIVES more than advice freely. His remedies never fail. He says, "The heart is *mortally wounded*: who can know it?" Then He adds, "I the Lord search the heart." He has *diagnosed the case*. And thus we reach the words, "Heal me, O Lord, and I *shall be healed*" (Jer. 17. 9, 10, 14). There is no doubt about it. Naaman's servants said, "If the prophet had bid thee do some great thing, wouldst thou not have done it?" The *simplicity* of the *full* gospel is still a stumbling-block to many. But a warm welcome awaits the one who *has* nothing—who *is* nothing—and *knows* it (Isa. 55. 1).

You remember our first words were, "*It is delightful to feel quite well!*" But it is serious to *feel* well if one *is* ill. A delusion may mean a sudden, unexpected death. Some *feel* well *awhile* after eating poison, but the effects are *sure*. Many diseases have a period of incubation. Thousands "*feel well*" as to eternity, but sin is working its deadly ruin—*unknown*. They are *deceived by feelings*. Is it not best to *know* one's real condition? Ah, dear reader, God's testimony is the only safe information.

"There is no healing of thy bruise" *outside Christ*: it *refuseth* to be healed, any other way. And sin is a *crime*, not only a *disease*. Christ is the ONLY ANSWER to a broken law, even as He is the ONLY HEALER of the one who knows the plague of his own heart.

Do not put aside this message because it has not a kid glove of flattery. "Great plainness of speech" befits a *solemn crisis*. You do not demand that a fire escape should have trimmings and trappings. Ah, dear reader, if you have spent *much* on *many* religious physicians, yea, all you have, and have tried *all* the "isms" and creeds of men and are nothing bettered but rather growing worse (Mark 5. 26), will you not heed the loving call of the Saviour, Who *died* for sinners, and Who welcomes you *just as you are*? He still says, "*Come*" to the heavy laden (Matt. 11. 28), and such are caused to say from the heart, "*Come, and let us return unto the Lord; for He hath torn, and He will heal us; He hath smitten and He will bind us up*" (Hos. 6. 1). Salvation is *free*, and this is the true and eternal healing. The blood of Christ was not poured out in vain. God welcomes those who are desperately ill with sin, and welcomes them to-day.

THE CHILDREN'S COLUMNS.

"ALL."

WE might, at the beginning of our *little* talk on this *little* word, look at some verses with reference to God. Amid *all* that happens in this world, how comforting to know that "The Lord is righteous in *all His ways* and holy in *all His works* (Ps. 145. 17). When God sent the flood, in the days of Noah, He was righteous in *every way*. God cannot be otherwise. When God was about to destroy Sodom and Gomorrah, His servant Abraham said, "Shall not the Judge of all the earth do right?" (Gen. 18. 25). We read *often* of God's righteous judgments. When God in the future arises to punish the wicked He will be righteous; *If only this was remembered* how many who speak wrongly of God would tremble now, but multitudes *deny* God's truth and His righteous acts. Then there is another verse we want to bring before those who read these messages, namely Ps. 145. 9, "The Lord is *good to all*, and His tender mercies are over *ALL HIS WORKS*." This shews His mercy, and it is wonderful—wonderful amid all the sin, and complaining against God. Still He shows such mercy! He is, indeed, merciful as well as a God of vengeance; and neither aspect should be forgotten. Again, with reference to God's words we read, "ALL Scripture is given by inspiration of God," i.e. all is God-breathed. Yet some deny this, even as other parts of God's truth. But it is written in Isaiah 40. 8, "The Word of our God *shall stand* for ever." Cf. also Ps. 119. 89. We see what a contrast *man is* throughout Scripture, and especially by such words as those of Isa. 40. 6, "ALL FLESH IS GRASS." There is the same message in Psalm 103. 15, 16. In Matthew 28. 18 the Lord Jesus, Who was God, and became Man to live and die for sinners, said, "ALL POWER is given unto Me in heaven and in earth." How wonderful is this also. Now we will look at some "ALLS" with reference to God's creatures. "ALL HAVE SINNED" Rom. 3. 23. See verse 12, "They are ALL GONE OUT OF THE WAY," and in Isa. 64. 6 we read, "We are ALL as an unclean thing, and ALL our righteousnesses (*"the best"* a sinner can do) are as filthy rags." It is a blessing when any are brought by God the Holy Spirit to see this, and to trust in the precious work of the Lord Jesus. How sad is the condition of the wicked one, revealed in Psalm 10. 4, "God is not in ALL HIS THOUGHTS." There is also another verse in Romans 3 we may well ponder:—"That EVERY mouth may be stopped, and ALL THE WORLD may become guilty before God," yet how few think of these statements of God. We are thankful that some know the truth of Matthew 11. 28 by experience.

Mark those who are bidden to come to the Lord Jesus, "ALL YE THAT LABOUR AND ARE HEAVY LADEN," those whose sins are a burden, and *such* see their only hope is in the work of the Saviour of sinners alone. Notice the sure promise, "And I will give you rest." Ah, the Lord Jesus does indeed welcome to rest those who come to Him. There is another well-known "ALL" verse in Isaiah 53. (6), "ALL WE like sheep have gone astray, we have turned every one to his own way," and those who confess this, can add, "And the Lord hath laid on Him the INIQUITY OF US ALL." These are eternally blessed. Israel will say this when God brings them to repent of all their sins, and wanderings, but would you not wish to feel this salvation NOW? There are many other "ALL'S," but we will close with Joshua 23. 14, 15 where there are seven "ALL'S." May God speak to some at least, both young and old, through them. His servant Joshua said that Israel knew in ALL their hearts and ALL their souls, that ALL THE GOOD THINGS, had, in God's mercy, come to pass. Then he added that ALL the evil things—ALL would come to pass. May this solemn fact impress some, and cause them to cry to God now, even as the one before us in Luke 18. 13. God will, in mercy, save, even now, all poor sinners, who come to Him, trusting in the precious blood of His Beloved Son. GRACE is free. SALVATION is a reality. Is it yours?

ALL HAVE SINNED,—come short of God's glory too,
Going their own way, sinful through and through,
Heedless of the doom which will surely come,
When, at God's great throne, sinners will be dumb.

ALL ARE GUILTY now, yet there is no fear
Of a righteous God Who is ever near,
For the sinner's heart is so full of sin,
Without peace and rest, and God's joy within.

ALL HAVE GONE ASTRAY, turned to their own way,
Heedless of God's truth, careless of that day,
When God will arise, with a righteous zeal,
Then the world will fear, when His wrath they feel.

ALL IN ADAM DIED, THOSE IN JESUS CHRIST
Are now made alive, for His death sufficed,
And they live in Him, and will never die,
For their life is hid, hid with Christ on high.

ALL WHO COME TO GOD, come to Him aright,
Trusting in the blood, He will pardon quite,
Blot out ALL their sins, put them ALL away,
And "remember not" how they went astray.

ALL ARE FAR FROM GOD, lost and dead in sins,
Till, in mercy vast, God His work begins,
Then the sinner feels, sees his lost estate,
Comes without delay, trusts in mercy great.

ALL WHO SEE THEIR NEED, and their evil hate,
Trusting in the blood, need no longer wait,
FOR GOD WELCOMES ALL who are brought to see
Jesus Christ the Lord is their only Plea.

God's promises show us what He WILL do :
God's commands show us what we SHOULD do.

“FRUIT.”

A Few Words with Young Believers, and Older Ones Too.

IT may be your heart has sometimes been deeply *impressed* by some words of the Holy Spirit. *Cultivate* this attitude: expect, and never check it. We all are in danger of becoming *too used* to the words of truth, and thus we say them and hear them unthinkingly. They are all jewels and shine brilliantly when seen in the appointed light: “in *Thy* light shall we see light” (Psalm 36. 9).

Among the many terms emphasizing the new *birth* we must count the precious word “*fruit*.” From the very first chapter of Genesis it has a *refreshing* sound. And not only does it couple these thoughts of *life* and *refreshment*, it also implies a *continuance and growth*, through *in-working*. Fruit is *not* a matter of fits and starts: we cannot *jerk* fruitfulness: there must be *communion* with God. This suggestion gives a wondrous force to John 15, Rom. 6. 22, Gal. 5. 22-24, Phil. 1. 11. The believer is to expect fruitfulness *because of enjoyed relationship to his Lord*. The apostle rightly prayed for this (Col. 1. 10), and we should look for nothing less.

Furthermore, fruit is *visible*:—we must not be ashamed of him Whose Name we own. And it hides and bears down the one who bears it, and, if he be a grafted-in branch (as in John 15), his glory is linked with the denial of *himself*. The fruit belongs to the *Vine*; we cannot, and would not glory in ourselves. The branch is a *channel* for the *Vine's* life, and an *opportunity* for the manifestation of the preciousness of the hidden Root. The removal of the damage done by our old life, and *self-hindrances*, must be ever before us, and we should *value* and welcome the “purging” (John 15. 2). The purging is not of the *Vine* but of the *branch*, and thus a purged branch brings forth *more fruit*. But if the branch is *not* purged, the excellency of the *Vine* does *not* guarantee the “more fruit.” The privilege of holiness is the keeping back of *self's obstacles to our Lord's work through us*. Hence the stress on mortification through the Spirit (Rom. 8. 13). The Holy Spirit always exalts Christ.

When we think of the variety and beauty and pleasantness of natural fruit, even in this damaged world, it is marvellous that the Lord calls *our service* by such a name. The contrast between a fruit tree and thorns and thistles in Gen. 2 and 3 is most helpful. Moreover, this subject opposes the exaltation of a *few* actions at the expense of godliness in all daily details. 'Tis not what we are at a street corner that counts, but what we are in daily communion with the Lord, so that *He expresses His will through us*.

The clusters of fruit are not limited to publicity: the object of life is to unveil what our Lord *is*; and how beautiful were the *little* things in His earthly life! Young believers, who feel they are necessarily to avoid *undue* publicity, should feel much joy in this precious Scriptural theme, and its setting forth of God's way of holiness, and the true *aim of life*.

“Walk in love, as Christ also hath loved us, and given Himself for us” Eph. 5. 2; 4. 1.

“He that saith he abideth in Him ought himself also so to walk, even as He walked.” 1 John 2. 6.

“If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.” 1 John 1. 7.

“No man that warreth entangleth himself with the affairs of this life; that he may please Him Who hath chosen him to be a soldier.” 2 Tim. 2. 4; Gal 2. 20.

Oh to walk by grace Divine, day by day,
With our gracious God on high, Him obey,
To enjoy His presence now, all by grace
Praising Him for Christ, Who died—in our place.

Oh to walk as Christ the Lord, on this earth,
Counting all the treasures here *little worth*,
Since in Him by poured-out blood we are free,—
Freed from sin and endless shame, *HIS* to be.

Oh to *live* just all for Him, by *HIS* might,
Walking daily, by God's grace, in His sight,
Knowing all is well with those in His Son,
Though by nature none were good, no, not one.

Oh to *rest* in *all* God is, just and true,
That His purposes *must* stand, through and through:—
Every written word will be *all* fulfilled,
By His mighty power alone, as He willed.

Oh to *witness* day by day, and to shew
We are born from heaven above, and we know
Jesus Christ our Risen Lord will appear,
That His coming for His own *draweth near*.

Oh to *watch* and wait for Him, Christ *our* Lord,
Resting on His promises, His reward,
Seeing Him by faith mid all, Christ alone,
That we may with joy *endure*, as His own.

Oh to *praise* our God *always*, for His love,
Looking for the time to meet soon above,
There to praise Him *as we would*, evermore,
Freed from sin and earthly strain, Him adore!

Can we enter into the privilege of possessing the Scriptures? Not only have we God's thoughts in general, but His very Words, and they are fully dependable.—He graciously deigns to guide His beloved people. How vast is our privilege. Blood-bought ones have every reason to praise, and to walk in the Spirit. The Holy Spirit never leads to neglect of the Scriptures.

TALKS ABOUT PRESENT-DAY NEEDS. 3.

Meditations on the little word "IN,"
with its Encouragements.

HOW wonderful is God's love, and how we fail to appreciate such marvellous love as we should. He loved, *because He would*, and none can question Him or say unto Him, "Why?" or, "What doest Thou?" (Dent. 7. 7—9, Dan. 4. 35). Shall not God, the Judge of all the earth, do right?—Not only in judgment, but also in grace (Gen. 18. 25). God had a purpose in choosing us **IN HIS BELOVED SON** before the foundation of the world. How wonderful to be in Him, chosen ones (Eph. 1. 4). We have nothing whereof to boast, for the choice was *His*, and the work of grace, from beginning to end, is all **HIS**. Oh that we may bow to His will, not only in choosing us, but in the working out of His plan and purpose for His own. Let us ever be mindful of the words of Phil. 2. 13. "It is God Which worketh in you **BOTH TO WILL AND TO DO**, of His good pleasure." What lives to God's glory ours should be, as chosen ones in Christ. Let us ponder some of the other verses in Ephesians with this preposition 1. 7, ("**IN WHOM**") 11, 13; 2. 21, 22; 3. 12.

Again, the message of Col. 3. 3 is very precious, and we see how secure are those in Christ. The verse reads, "For ye died and your life is hid with Christ **IN GOD**." How we fall short in realizing **ALL** this means. As we meditate on these portions of God's **TRUTH**, may we value our exalted Lord, and our heavenly and exalted life in Him, and by grace seek to live for Him, on the earth, accordingly.

How many have been encouraged by Eph. 2. 13, "**NOW IN CHRIST JESUS**, ye who sometimes were far off, (even as others), are made nigh **IN THE BLOOD OF CHRIST**." How we ought to value the precious poured-out blood of God's beloved Son. May our hearts be stirred within us to praise Him for all His love to us. It is amazing how we can read some portions of God's truth without being deeply affected. Alas, we can easily become so used to them, that they seem not to have for us the power which we once felt. The fault is ours: Scripture is the same. May God work by His Holy Spirit and quicken our love and zeal for Him, and for His written words. How we should be moved by all God's goodness in so blessing those who were only evil continually. We need to be aroused to see more fully what 2 Cor. 5. 17 means:—"If any man be *in Christ*, he is a new creation." How every word should speak to our hearts, and cause more godliness, and zeal for Him, Who gave Himself for our sins, that we might become "the righteousness of God **IN**

HIM" (verse 21). 'Tis all **IN HIM**. We have *nothing* apart from Him; for we were far off, and dead in sins. Since we have been made alive (1 Cor. 15. 22), how praiseful our lives should be, and setting forth a real contrast with those who are still unsaved. Can we still have *fellowship* in any way with the unfruitful works of darkness (Eph. 5. 8)? We are "*light in the Lord*" (see verse 11).

It pleased the Father that *in Him* should all fulness dwell" affords a very precious view of our Lord Jesus (Col. 1. 19), together with John 1. 16:—"Of His fulness have all we received, and grace for grace." There are verses in Romans 16 on this subject, which concern individual believers:—"Chosen in the Lord," "Approved in Christ." May we, by grace, be among the approved ones. Being thus privileged and blessed, having peace with God, we can also "*joy (or, boast) in God*" (Rom. 5. 11). Then we call to mind Psalm 16. 11, "*In Thy presence is fulness of joy*." How the fulness of Christ, and His joy should be manifest in our daily walk. What a witness of His grace and power there would be, if we walked according to our many *privileges* in Christ. Alas, we fail! May our hearts be quickened, and our love be increased, in the Holy Spirit, that God in all things may be exalted.

To know that all the promises of God are Yea, and Amen, in Him, God's beloved Son, should greatly encourage our faith and confidence in our faithful God, and in His unchanging Word (2 Cor. 1. 20). May we rest wholly by faith upon the written words of God. It is written in John 14. 17 concerning believers, "The Spirit of Truth . . . dwelleth with you, and shall be in you." It seems too wonderful. Those who are in Christ Jesus are indeed favoured beyond measure. May we, by grace, walk worthy of our high calling, and thereby shew that we are born from above, and that we are in Christ eternally. Since the love of God is shed abroad **IN OUR HEARTS**, by the Holy Spirit (Rom. 5. 5), can we allow sin to reign in our mortal body? Rather may we reckon ourselves dead indeed unto sin and alive unto God, **IN JESUS CHRIST** (Rom. 6. 11, 12). What lives of victory ours should, and can, become, seeing we are in Christ, and blessed with **ALL** spiritual blessings **IN HIM** (Eph. 1. 1-4). What care there should be to walk humbly with God *in the light* (1 John 1. 7). May we seek to *live and walk in the Spirit* (Gal. 5. 25, see 16). Let us heed, for God's glory, and for spiritual profit, the exhortation, "*Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ*" (2 Pet. 3. 18). May we *abide in Him*, and in His love (John 15. 7, 9, 10), and we shall be kept back from dishonouring His worthy

and precious Name: To know by blessed experience that we are in Him, saved and safe for ever, should cause much joy of heart and godly living.

As those who are blessed with "ALL spiritual blessings" in Him, may we not only value this privilege, but also long to make more and more manifest our high calling by seeking to *live and walk in the Spirit, to grow in grace, to walk in love, and in all our ways to acknowledge Him* (Prov. 3. 5, 6). So shall we pray aright that God in all may be exalted, in these last days, as we watch, work, and wait for *our quickly Coming Lord*.

Some Requests for Prayer and Praise.

"Let us draw near" Heb. 10. 22.

1. For believers generally (Eph. 6. 18), whether we know them or not (Col. 2. 1, 2), on the lines of Col. 1. 9, 10.
2. For more reverence, and spiritual solemnity (Heb. 12. 28) which will not by any means hinder *true joy* (Neh. 8. 10, Phil. 4. 4).
3. For children of God "isolated" for the truth's sake, especially remembering those who are "alone" in their homes, that they may *adorn His doctrine*.
4. For believers suffering *affliction* (Heb. 13. 3), and those who are *lying ill* (Jas. 5. 16).
5. For the Lord's work through these pages, and type-written notes, and that correspondence may be in the enabling of the Holy Spirit. We long that the work may have a *fragrance of Christ* throughout (S. of S. 1. 3), and that, from preparation to posting, the *whole work* may have *one motive* (1 Cor. 10. 31).
6. For witness among those of "all nations" in this land, and that those in distant lands who are serving Christ, and being drawn to His "*whatsoever*" (John 15. 14) more and more, may have grace and earnestness, definiteness and confidence, as He guides onward (Ps. 25. 10, Prov. 3. 5, 6).
7. For more testimony to the Lord in the willingness of believers to lose as to *earthly success*.
8. For those who have reached a crisis, that they may not *hesitate* to follow the Lord.
9. For children of God *in debt*, that they may seek *very definitely* to glorify Him by deliverance, that Romans 13. 8 may be *obeyed*: also that others may not *go into debt*.

"In everything by prayer and supplication with *thanksgiving*" Phil. 4. 6.

If we definitely seek to know the Lord's will, and definitely wait before Him, He will make it known. But He has not promised to guide in judgment any except the meek, and if we desire to know for any other purpose than loving obedience, we must not be surprised if we are sent *empty away*.

Many of us may be thinking much of the work of the Holy Spirit in His supernatural gifts, and more manifest operations recorded in Scripture, and all the while forgetting the power of the *present indwelling* of the Same Holy Spirit, to enable obedience in *little things* of every day life *unto the Lord*.

Usual privileges must not be undervalued. The accessibility of the throne of grace does not make prayer less important: the opportunity to read God's own message at all times does not permit us to become careless. Rather the wide opportunity is an encouragement to greater gratitude, reverence, and earnestness. If we only have a mental grasp of the Truth how vain this is: a spiritual fellowship with Him in the Truth is the precious basis of all blessing: thus will there be obedience, thus will there be power in the life.

Religion is a binding back. This is the meaning of the English word. It is useful as to many earthly things, but it cannot deal with the root, nor change the affections. A lion bound back is a lion still. A believer rejoices in "pure religion," but he experiences a new creation first. Religion demands, salvation gives.

Suggested Daily Readings.

"IF THE LORD WILL"—March 1925.

| Day | Psalms. | 1 Corinthians | Learning | |
|-----|---------|----------------|--------------|----------|
| | | | 1 Cor. | Ps. 119. |
| 1 | 1. | 10. 1-12 | 10. 9 | 113, 114 |
| 2 | 2. | " 13-24 | " 10 | 115 |
| 3 | 3. | 25-11. 1 | " 11 | 116 |
| 4 | 4. | 11. 2-16 | " 12 | 117 |
| 5 | 5. | " 17-24 | " 13 | 118 |
| 6 | 6. | " 25-34 | Psalm 12. 1 | 119 |
| 7 | 7. | 12. 1-14 | " 2 | 120 |
| 8 | 8. | " 15-23 | " 3, 4 | 121, 122 |
| 9 | 9. | " 24-31 | " 5 | 123 |
| 10 | 10. | 13. 1-13 | " 6 | 124 |
| 11 | 11. | 14. 1-12 | " 7 | 125 |
| 12 | 12. | " 13-25 | " 8 | 126 |
| 13 | 13. | " 26-40 | 1 Cor. 13. 1 | 127 |
| 14 | 14. | 15. 1-10 | " 2 | 128 |
| 15 | 15. | " 11-22 | " 3 | 129, 130 |
| 16 | 16. | " 23-34 | " 4, 5 | 131 |
| 17 | 17. | " 35-49 | " 6, 7 | 132 |
| 18 | 18. | 1-15 " 50-58 | " 8, 9 | 133 |
| 19 | " 16-34 | 16. 1-12 | " 10, 11 | 134 |
| 20 | " 35-50 | " 13-24 | " 12, 13 | 135 |
| 21 | 19. | 2 Cor. 1. 1-11 | Ps. 17. 4, 5 | 136 |
| 22 | 20. | " 12-24 | 20. 1, 2 | 137, 138 |
| 23 | 21. | 2. 1-11 | " 3, 4 | 139 |
| 24 | 22. | 1-15 " 12-3. 6 | " 5 | 140 |
| 25 | " 16-31 | 3. 7-18 | " 6, 7 | 141 |
| 26 | 23. | 4. 1-10 | " 8, 9 | 142 |
| 27 | 24. | " 11-5. 3 | 2 Cor. 4. 14 | 143 |
| 28 | 25. | 1-11 " 4-13 | " 15 | 144 |
| 29 | " 12-22 | " 14-6. 2 | " 16 | 145, 146 |
| 30 | 26. | 6. 3-18 | " 17 | 147 |
| 31 | 27. | 7. 1-9 | " 18 | 148 |

How great the blessing of an open Bible before an open heart. Truth applied by the Holy Spirit has a wondrous freshness and meaning in daily life: may this be our continual joy, if we have

Tasted that the Lord is gracious.

NOTES ON MEMORIZED VERSES.

1 Cor. 10. 9-13.

9, How important to use the Scriptures practically: the value of God's *historical* books is here before us. How sad is the attitude of many who say, "Only a history of Israel." Do we realize, moreover, the relation of the Lord Jesus to Israel (cf. verse 4, and Heb. 11. 26)? 10, — Grumbling is very definitely condemned in Scripture: it is perilous: praise is the *appointed* contrast (Ps. 34. 1). 11, Rom. 15. 4: the stress on *Divine writing for us* gives a wonderful stress on Scripture, and Scripture *reading* (1 Pet. 1. 11, 12). 13, Temptation is not omnipotent, God **IS**. Contrast the words "allow" ("suffer") AND *make*: the way out is *made* (Cf. Rom. 9. 22, 23, active and passive). Verse 14 adds the inference of faith:—idolatry, the things "*seen*": *faith* is to be real (2 Cor. 4. 18, 5. 7), in the darkest night. God *is* (Heb. 11. 6).

Psalm 12.

The believer's confident prayer, and dependence on the Words of God in all manner of troublous times. The faithful fail, physically, but He faileth not, nor will He suffer His faithfulness to fail (Ps. 89. 33). The Lord waits, but will *arise* (Isa. 33. 10, see Ps. 110. 1, 2). *Till* the light of that Day we have the lamp (6, with 2 Pet. 1. 19):—

"The sayings of the Lord are pure sayings,
Silver refined in a crucible":

[Sayings] belonging to the earth,
Purified seven times."

How great is the contrast between God's Words and man's (Jer. 44. 28). And observe how He *keeps* His people as well as His testimony (7). 8, Daniel 4. 17, 7. 21—"until" (22). Christ *shall* be exalted, but there is the waiting time (James 5. 6, 7).

1 Cor. 13.

Notice the *two* contexts (chapters 12 and 14): how incomplete are assembly arrangements and ministry without much love. May it not be that some are looking for signs and powerful manifestations of the Holy Spirit and making His *in*-working, in a *daily* life *secondary*? Others deplore their *mental* insufficiency, whereas love can do *much* more than genius. Love, obedient, humble love, is a mightier power than we realize: and the believer who has growing love is of more value in service, and is richer in blessing, than the clever organizer. There are many "clanging symbols" to-day (1); there are many "nothings" (2); there are many profitless actions of apparent zeal (3):—the Holy Spirit deals with *three* varieties of *apparent* "success" with *actual* failure. Then the first, the *very first* thought of a *sixteenfold* description (7 positive, 9 negative)

of love's activities (cf. Heb. 11), is *longsuffering* (Eph. 4. 2, 3). How humbling: no parade, or display, but *beautiful* before God. (1 Pet. 3. 4, cf. Gal. 5. 22, Eph. 4. 2). Thus we see the practical nature of love, and its gentle humility, just as in 1 John 3. 18.* 8, Observe a different word used for "tongues": the Holy Spirit has a reason. 9, Incompleteness: not that the prophecies were incorrect: we must not lower the Holy Spirit's word: *uninspired* prophecy is unknown to Scripture. 12, Cf. 2 Cor. 3. 18: the old dispensation was one of a vail (2 Cor. 3. 13), and shadow (Heb. 10. 1): the present is one of a mirror: this means *much* more. BUT how glorious will that Day be! Ps. 17. 15. 13,—Because more comprehensive, and permanent: and other blessings *without* love are misused: never seek a blessing *for itself*, nor wealth of blessings apart from power to use them aright, to God's glory. "*Pursue* the love" (14. 1): be quick and earnest: *pursuit* is needful.

Psalm 17. 4, 5, 20. 1-9.

4, The power of God's words, Job 23. 12. The thought of "Thy lips" is helpful: we would not only *read* a book but enjoy communion, as God *applies* His written words. 5, Ps. 119. 116, 117. Ps. 20. 1, Not *before* but *in*. Sanctuary help is precious, and, in like manner, we must enter the sanctuary to quiet a troubled heart (Ps. 73. 17, notice 2 Sam. 7. 18, Isa. 8. 14). 4, A heart in harmony with the Lord, Ps. 145. 5, How often a psalm *starts* with trial and leads to triumph: yea, there is praise *amid* all (Psalm 34. 1). 6, "Now know I": faith's fixity (2 Cor. 4. 14). 7, Remember; do we forget?—Jer. 51. 50: see Ps. 106. 13. 9, Ps. 34. 5 contrast Isa. 8. 22. Grace shines out, but it is our privilege to "call" (Ezek. 36. 37: Isa. 65. 24 implies this).

2 Cor. 4. 14-18.

14, Knowing, cf. Rom. 6. 6, 9. 15, Grace leads to gratitude, 2 Cor. 1. 11, 9. 11, 14, 15. 16, "For which cause": God's *glory* in view keeps from fainting. 16, Not renewed with "a lump sum" of encouragement, but "day by day" (Cf. Lam. 3. 2, Isa. 50. 4, 17, "For"—we faint not *for*: the recompense in front is a spiritual tonic. We rob ourselves if we forget the Coming of Christ. "Looking *not*" is important as well as "looking" (Ps. 119. 37): in 3. 18, beholding *Him*: in 4. 18 beholding *things* aright: mark order: cf. "The Revelation of *Jesus Christ* . . . to show unto His servants *things*," Rev. 1. 1.

* Love does not want to make a name for itself.

Correspondence from any exercised about salvation, or the simple path of God's will, welcome.

Percy W. Heward, 61, Upton Lane,
Forest Gate, London, E.7.

Telephone MARYLAND 2196.

Thoughts from The WORD of GOD.

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FREE.

"All Scripture is given by inspiration of God, and is profitable" 2 Tim. 3. 16.

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15. 4.

"For our sakes, no doubt, this is written." 1 Cor. 9. 10.

"They are written for our admonition." 1 Cor. 10. 11.

"Not unto themselves, but unto us they did minister the things, which are now reported unto you by them that

A Monthly of Christian testimony in the last days, seeking to exalt the Name of Him Who is exalted above all blessing and praise, and to emphasize, with gratitude for the precious blood of Christ, the simple path of love's discipleship, for believers, indwelt by the Holy Spirit, unlike the world, and looking for their Coming Lord.

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Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention four leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," "Behold the Mounts,"—"Behold, I am the Lord," and "A Further Record of Parts of His Ways," which explain more fully how we believe He has guided, and is enabling, and will graciously supply all needs.—These gladly sent. An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 8 and 6.15,

Mon: 8, Thurs: 8, Sat: 6.45. 130, Grundy Street, Poplar, Tues: 8.15.

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

A WORD OF INTRODUCTION.

The passing on of time reminds us not only of the brevity of this life for the unsaved, but for ourselves in the Lord's service. And not only of a personal eternity, but of the Lord's near Coming for His dear people. The privilege of enjoying "that Blessed Hope" (Tit. 2. 13) is a *purifying* one (1 John 3. 3), and we must never forget this. "His wife hath made herself *ready*": "they that were ready went in"—ah, "went in *with Him*." Even so we go forth TO HIM without the camp. The gathering of two, or three, or of two or three hundred, is not the great object. Is HE in the midst?—Matt. 18. 20, Heb. 2. 12. The *foolish* ones who went out to meet the Bridegroom had *not* met Him first as Saviour and Lord, for *He knew them not*. Surely this searches our *hearts*, that there may be *reality* in the power of the Holy Spirit.

"Herein is My Father *glorified*, that ye bear much fruit; so shall ye be My *disciples*."

John 15. 8.

"Fruit" is a precious Name indeed
For *service* to the Lord:—
When we, by grace, His wishes heed,
And are content that He should lead,
According to His Word.

"Fruit" tells of *life*, and *life* displays,
His *life* and power within.
The saved one loves his Saviour's ways,
And grows in grace, mid painful days,
And *hates self-will* and sin.

"Fruit" is refreshing to the taste,
And tells of *constancy*:
Tis not a work of feverish haste,
But to His own inworking traced,
Enjoyed continually.

WORDS OF ENCOURAGEMENT.

"OUR Warfare." One battle is not the whole war. One victory is not its termination. Praise God for each victory, but 'tis a stepping-stone to a further strain,—yet in the strain further strength, and in the pressing forward there is more than our fighting. If the Lord did not go out before us, and with us, our warfare would be continuous defeat. Never rest on one victory: the enemy will fight the more subtly. The Lord has warfare against Amalek from generation to generation. The flush of too-conscious victory is the harbinger of failure. Humbled by grace, we should remember 1 Kings 20. 22, and take unto us the whole armour of God continually, and have no confidence in the flesh. If the traitors within receive any freedom, or relaxation, there will be loss. The need is perpetual watchfulness over these alien enemies within, by the Holy Spirit's enabling. **WE NEED HIM.** The enemy without has much power when he can combine forces with the rebels within. If we let them get near the gates they will open them, and ear-gate and eye-gate are ever among their objectives. But the Lord is mightier, and if we look to Him, and hate sin, there will be His victory. "Thanks be to God Which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15. 57).

"HAVING A GREAT DESIRE THESE MANY YEARS."

Rom. 15. 23.

Dear Brethren in Christ Jesus,

It is a privilege to see God's work in His servants of old. We rejoice that they were enabled *amid* strain. We rejoice that, though they were men of like feelings with ourselves, they walked with God. We delight to see something of their *inner* experience—their stress and their strength, their pains and their persistency and their physical limitations and their love.

Paul knew the meaning of *great desire*. He yearned over saints, and longed after them, in the tender mercies of Jesus Christ. Phil. 4. 1 and Col. 2. 1 are not "unusual" passages: a believer should be spiritually *enthusiastic*.

One does not wish to interpret the acceptance of the will of God as the negation of will and determination. Far otherwise. Spirituality exceeds "resignation." "If any one *will* to do His will" (John 7. 17). We must build, though within the Lord's building (Ps. 127. 1). We must be ready to bestir ourselves, though the sound of a going in the top of the mulberry trees must precede (2 Sam. 5. 24). Paul longed to serve God among

believers at Rome: some dear children of God have zeal for missionary labour in some land laid on their heart. It is well to test motives, and judge fleshly interest, but all enthusiasm is *not* of the flesh by any means, yet a believer must be willing to wait in *these* matters. (Contrast Ps. 119. 60, when we are graciously permitted to carry out a commandment). And herein we find two tests. David did well that it was in *his heart* to build the house for the Lord, yet did not receive authority so to do. Hence he could only *prepare*. Precious "only"; and he "prepared abundantly before his death" (1 Chron. 22. 5, 29. 2). Here was love's delight in God's will. Paul had a desire, but was held back years. How often a fleshly desire falls after a few months. Are we willing to keep on praying, and only wishing God's will? Moreover, the apostle worked hard where God placed him, *while waiting*.

Thus we have the Holy Spirit's guidance on many important points. To recapitulate some:—

- (a) Earnestness is good,—if *restful* in the Lord.
- (b) We must *wait for God's will*, without being weary, even for years. (Let us not be weary in *well-praying*: as in well-doing, let us have "purpose of heart").
- (c) Let not other believers find the seeming delay irksome, but seek to find out the Lord's loving lessons for all (2 Cor 13. 1), and to help by prayer (Heb. 13. 19).

Oh that we may glorify God in a daily life to please Him. Difficulties are real, but He is nearer. The enjoyment of His authority will not make us *unfeeling*. The depth of spiritual emotion will not make us disobedient. The love of *heart and mind* will be together, and thus shall we "follow on" in His way.

With all hearty encouragements, in view of "that Blessed Hope,"

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

"GOD LOVED US."

I thought to tell a Swazi chief in his own tongue, "God loved us." His Zulu lawyer, knowing English, replied to this effect, "That is the difference between Christians and ourselves. Africans acknowledge the Great Spirit, but He is far off, unknown, and without personal interest." How gladly could one point out the *revelation* of God, and *His* love, and *His* work, in the death of Christ, transforming the life. *How grateful should we be for such love*. Do we realize that He draws near to our soul, and says, "I am thy Salvation!"—Psalm 35. 3.

TO THE LORD ARE KNOWN.

"The Lord knoweth them that are His."

2 Tim. 2. 19.

"He knoweth the way that I take."

Job 23. 10, See Isa. 40. 27, 28.

Every thought and every deed,
Every trial, every need,
Every step by which to lead—
To the Lord are known.

Every sorrow, ache and pain,
Every trouble, loss and gain,
Every labour, not in vain—
To the Lord are known.

Every duty, day by day,
Every word we hear or say,
Every time we disobey—
To the Lord are known.

Every word of gracious speech,
Every lost one we beseech,
Every thing we teach and preach—
To the Lord are known.

Every "worry," every care,
Every moment spent in prayer,
Every burden which we bear—
To the Lord are known.

Every wrong that's in this world,
Every dart by Satan hurled,
Every time His banner's furled—
To the Lord are known.

Every weeping here below,
Every danger, every woe,
Every thrust made by the foe—
To the Lord are known.

Every sin, and every sigh,
Every wrong for which we cry,
Every time we look on high—
To the Lord are known.

Every sorrow, grief for sin,
Every joy and hope within,
Every time our light grows dim—
To the Lord are known.

Every thing we need while here,
Every comfort that may cheer,
Every danger, doubt and fear—
To the Lord are known.

Everywhere our foes may lurch,
Every time the Word we search,
Every one to form His Church—
To the Lord are known.

"SHALL IT PROSPER?"

Ezek. 17. 9, 10.

THESE ancient words ring out afresh to-day. Man has *his* schemes, *his* ways, *his* hopes. Many have their own idea as to *the* remedy for a disordered world. But *their* remedy is untried. "Shall it prosper?" No! Men of old attempted a tower of Babel. It was unfinished. And, dear

reader, there is something in your life *which will not prosper*. Your "best" efforts will fail. Well may the chapter add the third time, "Shall he prosper?" Shall he *escape*?—verse 15. The answer is "No" (Heb. 2. 3).

Of how many must it be written, "A man that shall *not prosper* in his days" (Jer. 22. 30), for "the Lord hath rejected thy confidences, and thou shalt *not prosper* in them" (Jer. 2. 37). "Vanity of vanities, all is vanity" (Eccl. 1. 2).

But is the dark outlook the only one? Nay. *There is a work which is finished* (John 19. 30). There is a work which *has prospered*. The Lord Jesus Christ "came into the world to save sinners." (1 Tim. 1. 15), and what He came to do, He did, and did all perfectly. And the resurrection proved God's acceptance of that finished atonement. Shall *His* work prosper? Yes, the gospel message rings out in words which remind of Job 33. 24, "Then He is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom." Christ is the Messenger, the Interpreter, the One among a thousand of verse 23, and "the pleasure of the Lord *shall prosper in His hand*" (Isa. 53. 10). Salvation is free to those who are in *this* Ark of safety, and none shall pluck His people out of *His hand* (John 10. 28). Here is the true safety and prosperity. It was not mine. It is mine, by grace. It *will* remain mine, by the same grace, for I am His and He is mine. "Jesus Christ the Same yesterday, and to-day, and for ever" (Heb. 13. 8). Is this prosperity *yours*, or is it not? Is Christ *your* Saviour, or is He not? There is no in-between position, dear reader. Eternity depends on your relation to Christ.

"If the Lord will,"

BIBLE GATHERINGS during the holidays:—

April 10th & 13th, 3 & 6 o'clock,

Sat. 11th, 6. 45.

61, UPTON LANE, FOREST GATE, E.7.

Suggested Subjects include:—

- (a) "In the Name of Our Lord Jesus Christ," Eph. 5. 20.
- (b) "An Heart and An Heart,"
"An Ephah and An Ephah,"
(Ps. 12. 2, Prov. 20. 10, margins).
- (c) Walking WITH God, Gen. 5. 24.
- (d) "One Pearl of Great Price."
- (e) The Sin of Showing Off.
- (f) "But and if that Evil Servant Shall Say . . .
My Lord Delayeth His Coming."

Prayerful preparation, and arriving early for quietness before God—helpful. Further invitations gladly sent, to pass on, as the Lord may graciously enable, to His glory.

THE CHILDREN'S COLUMNS.

PLEASURES AND TREASURES.

THE words have a similar sound, and, like all of earth, the things themselves quickly pass away. Yet how eagerly both young and old seek for pleasures and earthly treasures, whether poor or rich, for the hearts of all are alike, and ever "seeking" for "things" which can never really satisfy. Not only do the pleasures of earth, like the days and weeks, soon pass, but they cause an empty longing for more pleasures. These too may come, but they likewise soon pass, and thus yet more are vainly sought. Thus day by day the world is hurrying on, and, as we read in 2 Tim. 3. 4, not a few are "lovers of pleasures more than lovers of God." This is a solemn statement, nevertheless every word is true, and those who remain lovers of themselves, and lovers of pleasures, will find the truth of other Scriptures, when it is too late. All who follow the way of this world, whether young or old, rich or poor, have nothing on which to rest.

Let it be repeated, the pleasures of this life are not for ever. They are but **FOR A SEASON**. They may, and do, please while they last, but how quickly they fade away, and what do they leave behind? They seem to be pleasures, earthly pleasures, making men merry at the time, yet, if they are pleasures of sin, can only be "enjoyed" for a season (Heb. 11. 25). "The end of that mirth is heaviness" (Prov. 14. 13). But this warning is not heeded and so many are forgetting God, and thus they seek such pleasures in this brief life. Isaiah 47. 8 speaks of those who are "given to pleasures," but the end of all such is solemn. It is easy to forget that all here will quickly vanish away. We read of one in Luke 16 who lived in pleasures, and seemed to have all that heart could wish, but observe what is said concerning such an one in verse 25, "Remember that thou in thy lifetime receivedst **THY GOOD THINGS**, and likewise Lazarus **EVIL THINGS**, but now he is comforted and thou art tormented." What an awakening this man had, and many who forget God and seek the things of earth will be surprised in God's great Day. "A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12. 15). We must lovingly and tenderly warn; for every word of God is true.

In this connexion, we call to mind one, of whom it is recorded that he possessed a treasure which was very valuable, and he felt himself rich in its possession. But, when, after a long while, he went to look at it, the treasure had all crumbled away, and instead of being a wealthy man he was a poor man indeed. So we see that not only pleasures pass away, but also the treasures of this world. How many will be in a more serious condition than

the man just mentioned, if only earthly pleasures and treasures are sought, and God is forgotten. See Luke 12. 16-21, and mark the words "So is he that layeth up treasure for himself, and is not rich toward God." How sad to spend one's time, money and strength on the things which so soon vanish away. But there **ARE** pleasures and treasures for those saved by grace, through the shed blood, and these will **NEVER** fade nor pass away (Ps. 16. 11). Pleasures for evermore! Those who are in Christ want others to share the present and future joys of salvation. There is only one way whereby sinners must be saved (See Acts 4. 12, John 14. 6).

It is delightful to remember God not only gives pleasures, but takes pleasure in His people (Ps. 147. 11) and in their wish to please Him (Hag. 1. 8). How wonderful that God should find pleasure in those whom He saves.

Likewise we read about God's treasures in nature—"Treasures of the snow . . . treasures of the hail" (Job 38. 22). We have a solemn message in Deut. 32. 34:—"Is not this laid up in store with Me, and sealed up among **MY TREASURES**?" Yes, God will punish sin, and those who live seeking to please themselves, and forget God, and the precious work of Christ, will find in His Day that His wrath is real. But He has precious treasures in grace too (Mal. 3. 17). Oh that He may even now work by His Holy Spirit, and show many that nothing of earth can really satisfy (Isa. 55. 1, 2), and also bring some, at least, to trust in Christ as the **ONLY** Saviour of the lost, and as their **OWN** Saviour too. We can gladly tell of His proved love, and that in mercy He will save those who come to Him even to-day—through the poured-out blood. Will you thus come, or will you set aside His message? There is nothing in-between the two. There is one hope, and that is quite free. But if you do not welcome Him, there is **NO OTHER WAY** of salvation and peace.

THE PLEASURES OF THE WORLD are brief and sinful too. They quickly come and go, and vanish from the view. Of those who seek earth's joy, forgetting God on high: His pleasures will abide, and ever satisfy.

THE PLEASURES OF THE WORLD are pleasant, while they last,
To those who are not saved,—but soon are in the past,
And valueless and vain, in view of God's great Day,
When **ALL** on earth shall fade, for ever pass away.

THE PLEASURES OF THE WORLD,—they come and quickly glide.
For nothing here will last, nor can **EARTH'S** joys abide:
The treasures of the world will vanish and decay,
Then what will sinners do, when **ALL** shall pass away?

THE PLEASURES OF THE LORD, for those redeemed by grace
Will last for evermore, in Christ their Hiding Place!
These treasures, too, are real, laid up for saints on high,
No moth nor rust can harm, and now they satisfy.

THE PLEASURES, TREASURES TOO, of those in Christ the Lord

Who seek not earthly fame, but His own sure reward,
Are pleasures evermore, and treasures hid, in Christ,—
Of wisdom and of grace, HIS death for such sufficed.

THE PLEASURES OF THIS AGE no lasting joy can BRING,
They quickly pass away, like every earthly thing :
Yet many, Scripture saith, love pleasures more than God,
And scorn the work of Christ, despise His poured-out blood.

THE HEAVENLY PLEASURES bring a holy joy to those
Who are made nigh to God, though once far off and foes,
And God in mercy waits to welcome young and old,
To save through precious blood, and give His joys untold.

"And John departing from them, returned to Jerusalem." Acts 13. 13.

"His will was not at all to come at this time." 1 Cor. 16. 12.

"Crescens to Galatia, Titus unto Dalmatia." 2 Tim. 4. 10.

A Few Words with Young Believers, and Older Ones Too.

THE Holy Spirit has given to us a wonderful book. We find such clear teaching as to sin and salvation. And the tenderness and gentleness of our Father constantly shine forth. He dealt, and deals very patiently, with His people. Have we not experienced this? We remember how Christ spoke, with deepest love, of John, when, amid the prison strain, he asked a faltering question (Matt. 11. 2, 3),—although a word of love's reproof was *not omitted* (6). There is such a completeness in our Lord's character. In like manner, the lack of whole hearted continuance, in fullest co-operation, is sometimes hinted in a tender, yet pained way which unveils:—

(a) God's stress on godly *continuance* :

(b) His deep regard for His people's character. *He will not unkindly "show up" their faults.*

Acts 13. 13 reminds that the blessings of a godly home are precious (Acts 12. 12), but not sufficient alone. Personal walking with God *must* be maintained. It may be in allusion to this that Paul writes to Timothy, "Thou hast fully known my doctrine . . . *purpose*," and "*Continue thou*" (2 Tim. 3. 10, 14). *Continuance* is needful. But "*words*" are *not* added with bitterness. "John returned." The gracious *hints* of the other passages before us are similar : they *warn* us of sin, and show how a young believer faltered,—and *this is important*. They deal with actions manifest *before others*, and, *therefore*, can be mentioned (note the principle

of 1 Tim. 5. 20, contrast Matt. 18. 15), but there is *the reverse* of sinful surmise and insinuation. 'Tis better to be largely silent than to talk too much. Alas, John Mark's youthful *hesitancy* brought pain and loss *long after* (Acts 15. 38), though he was still later, in mercy, restored to acknowledged reliability in service (2 Tim. 4. 11). Let us beware, lest we *pain* others, and let us also learn that one may be a saint, and loved, while not entrusted with *certain service till more tested* : yet may be finally privileged for fuller activity unto the Lord once more.

These *brief* narratives, given to us by the Holy Spirit, not only show our Father's attitude, but what *our* loving attitude should be. This has already been *suggested*, but let it ever be *illustrated*. There is such a danger in talking. It is so easy to be indulgent or unkind, but so precious to love another enough to feel (*not overlook*) his failure as part of *our own*, and to be *humbled ourselves*. The hand does *not* rejoice if the foot is ill : the figure of a "*body*" is graciously meant to be more than a figure, and to set forth the spontaneous and deep character of *Christian love*, in view of the Judgment Seat of Christ, and HIS *joy and glory*.

Some Requests for Prayer and Praise.

"Chosen . . . ordained . . . that whatsoever ye shall ask of the Father in My Name, He may give it you." John 15. 16.

"Pray ye therefore." Matt. 9. 38 (with 37).

1. For spiritual *devotedness* among God's people (Matt. 26. 6-13). And the attitude of Luke 10. 39, 42.
2. For more concern to *obey* the Lord promptly (John 15. 14), and more repentance as to disobedience (2 Tim. 2. 25) : Oh that *sin* may not be excused, or re-named.
3. For godly homes (Deut. 6. 7, Prov. 22. 6) in which the Lord is exalted, and His will *enjoyed* (Acts 16. 31).
4. For believers suffering *affliction* (Heb. 13. 3), and those who are *lying ill* (Jas. 5. 16).
5. For the testimony of Christ which we humbly believe is entrusted to us, that, whether in meetings, or by printed, typewritten and written page, it may be consistent with *His* will and word, and in the Holy Spirit lowly, and thus to the glory of God. We need prayer (2 Cor. 1. 11, Eph. 6. 18, 19, 2 Cor. 3. 5).
6. For God's blessing upon men of *all* nations (Matt. 28. 18-20), including those in London, and for God's gracious hand as to needed language work (both speaking and hearing), and as to translations of Scriptures, that *His* truth may shine forth.
7. For believers in difficulties as to daily business, whether regarding apparently closed doors or conscience-problems (Prov. 3. 5, 6, Ps. 25. 9).
8. For more realization of the near Coming of the Lord Jesus in *DAILY* life, by many of His dear people (Tit. 2. 12, 13).

"In everything give thanks, for this is the will of God in Christ Jesus concerning you." 1 Thesa. 5. 18.

TALKS ABOUT PRESENT-DAY NEEDS. 4.

A HOLY WAKEFULNESS.

SURELY the words "They all slumbered and slept" (Matt. 25. 5) are a solemn warning in these last days, when it is so easy to slumber spiritually. We need to be watchful, for Satan not only goes about as a roaring lion seeking whom he may devour (1 Pet. 5. 8), but, more often now, disguised as an angel of light: wherefore we need to be awake, that we may watch and not be overtaken by his snares (2 Cor. 11. 13-15; see also 2. 11). Satan will gain an advantage if we are ignorant of his devices. Are we not exhorted to be vigilant, to awake and be watchful? Otherwise we shall be led away by subtle errors. We know by experience that when we are physically sleepy, we cannot understand as when we are fully awake. We thank God for giving physical sleep, at the right time, that the mind and body may be rested, and more fitted to serve Him, even as food strengthens, that the body may serve Him. How thankful we are for Psalm 127. 1. God, in mercy, gives such sleep, and He gives very much in sleep,—more than we may realize. But there is no time for spiritual sleeping. If we do slumber, we shall soon fail, and wander from the Lord. Wakefulness is so necessary to spiritual growth, and for our real encouragement. Do we not all feel the need of being aroused and revived in these days? If there were open persecution we should be more watchful, and quicker to perceive God's will because we should be "AWAKE." But in these days it is easy to become dull and sleepy:—we feel it, and see it too, with solemn results. Oh for a mighty awakening from God. He alone can stir His own. We hear the truth, we love it, and delight to meet together, but how cold we often become. We grieve over this, yet how we fail to bestir ourselves, in the enabling of the Holy Spirit. If only our love for Him, our beloved Lord, was rightly awakened, what fulness of devotion there would be (Song 2. 7; 3. 5; 8. 4). Oh that He may be pleased thus to awaken our love, and to cause our heart to burn with love unto Himself and for Himself; that we may indeed be living witnesses of His gracious working. How can we watch, unless we are awake? Satan is subtle, and, if he can only lull believers to sleep, he has gained ground. May we not be ignorant of this deceitful working. Mark the rousing words of Eph. 5. 14-17. Are we still asleep? Are we among the dead? May we awake and arise, and Christ shall give light, and grace, and power,—the power of the Holy Spirit to walk wisely, and redeem the time, because the days are evil.

When we are spiritually sleepy we fail to see things around us in their true light, and to be

outside the things that grieve God as we should. The words of Rom. 13. 11-14 must impress us, and cause our hearts to long for a fuller awakening. "It is high time to awake out of sleep." Then a message of encouragement follows with earnest exhortation. "Let us therefore cast off the works of darkness, and let us put on the ARMOUR OF LIGHT." "That Day" is before us. May we, by grace, heed such words of tenderness and warning at once. If only we put on the Lord Jesus Christ, and made no provision for the flesh, what lives to His glory ours would be, and the world would see this, and those in whom God was working would be drawn to seek Him, and to desire to please Him, by His grace.

Now we shall find 1 Thessalonians 5 helpful regarding this subject. "Ye are all the children of light, and the children of the day (That Day); we are not of the night, nor of darkness" (5). How can we then have any fellowship with the unfruitful works of darkness (Eph. 5. 11)? If only we were awake, fully awake to the privileges of those redeemed by the precious blood of Christ, and what salvation really is, and what it involves, what godly separation there would be. Moreover, what delight in God, and in His revealed Word, and in all that He appoints, would be the "fruit." But, alas, spiritual sleepiness not only hinders enjoyment of the Christian life, it also hinders perception of our Lord's will, and makes stumbling-blocks for others. How we should dread anything, and everything which opposes, in any measure, God's lovingly revealed will. We know His purpose must stand, and He will do all His pleasure, but we may take up a contrary position!

For His victory, we adore and praise Him, our never-changing God (Mal. 3. 6, Heb. 13. 8), but we long to be His instruments. May we seek to be so wakeful that we shall quickly perceive (Phil. 1. 9), and feel the things which draw away from the truth, and lead others astray. In 1 Thess. 5 the exhortations are heart-stirring, e.g. "Let us not sleep, as do others, (those who are of the night), but let us watch and be sober." Notice also verse 8. Oh for an awakening which will make manifest that God is indeed working, and that His people are being aroused by the working of His Holy Spirit, even in these perilous times, when it is more than easy to be slumbering, and waxing cold. There ought to be, all the more, such intense love to Him, and for His words, and for the Coming of His beloved Son. May we indeed be stirred at once, and awakened out of our sleepiness, that those around us may see salvation is a wonderful work of God, and that it changes the whole life of those who are, by grace, saved through Christ's finished work.

Neh. 4. 9, 23 suggests earnestness. Matt. 24. 42 also is helpful in this connexion: see 26. 36-41, Rev. 16. 15, Luke 12. 37. How privileged to be,

and to be found, among the watching ones. Let us, indeed, confess our sins (1 John 1. 9) and heed the words, "Awake to righteousness, and sin not" (1 Cor. 15. 34), that God in all may be glorified in the prompt wakefulness and watchfulness of His humble people. So shall we be looking aright for "That Blessed Hope."

THEY HAD NO PASSOVER, AND TO-DAY'S DANGERS.*

IN Egypt there were *two classes*. In the world to-day, before God, there are still two, and only two. *Not three!* The *great* distinction is *not* one of rich and poor, *not* between nations, or colour, but between those who *have* a true Passover, and those who *have* none,—none at all.

The Egyptians *possessed* the land (Ex. 6. 1). They were rich, and held treasures and treasure cities (Ex. 1. 11). Pharaoh had a throne (Ex. 12. 29). But "there was a great cry in Egypt" (Ex. 12. 30). Why? *They had no passover*. Other things they owned, but wealth and power could not keep the destroyer outside. The destroyer entered, and there was inevitable judgment, without the passover.

"For the Lord will pass through to smite the Egyptians; and when He seeth the blood on the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite." Ex. 12. 23.

The Lord is *holy* in all His ways and works. Sin *must* be punished. The word "*smite*" is before us in other verses—"I will *smite* all the first-born in the land of Egypt" (Ex. 12. 12, 13) God will again deal with sinners. Pharaoh was warned, and yet went on frowardly in the way of his heart." And have not you been warned? "*They had no passover,*" but have you?

Do not speak of your "religion." A *seder* service is *not* a passover. Did not the passover take the *smiting* instead of Israel? Was not the blood the picture, or *sign and token* of this? Where is your token?—*אֹת* (Ex. 12. 13). And do not you need Someone to be smitten for you, to bear your judgment? Think of the *next* smiting, of the Rock in Ex. 17. 6, and does not the Rock represent the Lord? This is *His* Name, Deut. 32. 4. Remember, too, the words:

"Awake O sword, against *My Shepherd* . . .
smite, the Shepherd." Zech. 13. 7.

* If the Lord will, to be reprinted as a leaflet, for prayerful circulation among Israel during their "passover" feast.

There *is* a way of salvation to-day, but there *must* be a Passover. "*They* had no passover," have *YOU*? On what,—rather on *Whom* are you resting? "The blood shall be to you *for a token*" (Ex. 12. 13): Israel had a *token*, God's *token*. Have you? Some of us can humbly say *we have*. God has given us a true Passover, and showed us "a true token" (cf. Jos. 2. 12) in the *Passover-Death* of the now risen and exalted Messiah; *He has been smitten for us*. "*They* had no passover": but, thank God, *we have*. And salvation is still **FREE TO-DAY**. God's welcome is not out of date. Do you not desire His sheltering hand, as He pauses over those who have the Blood of the **PASSOVER**, so that the destroyer **CANNOT** touch them? For bodily deliverance an animal was given: for soul salvation a **SAVIOUR** must die. And this **GREATER PASSOVER** has been accepted. Would you be like the Egyptians, or do you rely upon Him?

Suggested Daily Readings.

"IF THE LORD WILL"—April 1925.

| Day | Psalms. | | 2 Corinthians | | Learning | |
|-----|---------|-------|---------------|----------|----------|-------------|
| | | | | | 2 Cor. | Ps. 119. |
| 1 | 28. | | 7. | 10-16 | 7. | 9 149 |
| 2 | 29. | | 8. | 1-12 | | 10 150 |
| 3 | 30. | | " | 13-24 | 8. | 1, 2 151 |
| 4 | 31. | 1-14 | 9. | 1-15 | 9. | 5 152 |
| 5 | " | 15-24 | 10. | 1-10 | " | 6 153, 154 |
| 6 | 32. | | " | 11-18 | " | 7 155 |
| 7 | 33. | 1-11 | 11. | 1-12 | " | 8 156 |
| 8 | " | 12-22 | " | 13-25 | " | 9 157 |
| 9 | 34. | 1-10 | " | 26-12. 6 | " | 10 158 |
| 10 | " | 11-22 | 12. | 7-21 | " | 11 159 |
| 11 | 35. | 1-16 | 13. | 1-14 | " | 12 160 |
| 12 | " | 17-28 | Gal. 1. | 1-12 | " | 13 161, 162 |
| 13 | 36. | | " | 13-24 | " | 14, 15 163 |
| 14 | 37. | 1-13 | 2. | 1-11 | Ps. 40. | 1 164 |
| 15 | " | 14-29 | " | 12-21 | " | 2 165 |
| 16 | " | 30-40 | 3. | 1-9 | " | 3 166 |
| 17 | 38. | 1-12 | " | 10-21 | " | 4 167 |
| 18 | " | 13-22 | " | 22-4. 3 | " | 5 168 |
| 19 | 39. | | 4. | 4-16 | " | 6 169, 170 |
| 20 | 40. | | " | 17-31 | " | 7 171 |
| 21 | 41. | | 5. | 1-10 | " | 8 172 |
| 22 | 42. | | " | 11-23 | " | 9 173 |
| 23 | 43. | | " | 24-6. 6 | " | 10 174 |
| 24 | 44. | 1-14 | 6. | 7-18 | " | 11 175 |
| 25 | " | 15-26 | Eph. 1. | 1-12 | " | 12 176 |
| 26 | 45. | | " | 13-23 | " | 13 1, 2 |
| 27 | 46. | | 2. | 1-10 | " | 14 3 |
| 28 | 47. | | " | 11-22 | " | 15 4 |
| 29 | 48. | | 3. | 1-13 | " | 16 5 |
| 30 | 49. | | " | 14-21 | " | 17 6 |

NOTES ON MEMORIZED VERSES.

2 Cor. 7. 9, 10.

Grief is good if it be "according to God." Three times is this expression used here, and also in Rom. 8. 27, Eph. 4. 24, 1 Pet. 4. 6, cf. Rom. 15. 5, Col. 2. 8. "Damage"—the word for suffering loss (1 Cor. 3. 15, contrast Phil. 3. 8): do we realize the unkindness of *excusing* differences?—See Lev. 19. 17. "In nothing": we want a *full* reward. True repentance not to be regretted!—What a mercy to look back on the privilege of being humbled, but let us never excuse the sin that necessitates the humbling: observe verse 11.

2 Cor. 8. 1, 2; 9. 5-15.

How much about giving we find in Scripture, because the Son of God gave *Himself* (Gal. 2. 20, cf. 2 Cor. 9. 15). In Luke 16. 10, 11 this is linked with reward most definitely, and in Phil. 4, we read of "giving and receiving" (Phil. 4. 15, the Lord's reply to love's devotedness): nor can we forget 2 Cor. 9. 6 sparingly, Gal. 6. 6 ("communicate," as in Hebrews 13. 16, has this thought). Will not many believers have a solemn awakening as to the Judgment Seat of Christ, because of ceiled houses, etc., and spasmodic, irregular and small gifts unto the Lord? Nor does this thought apply to those with large incomes alone. The Lord calls every saved one to more thorough business-likeness (1 Cor. 16. 2, Phil. 4. 15 Gk. "an account") in this matter.* Indeed 2 Cor. 8. 2 reminds of Mark 12. 44. A *measure* of worldly success often makes us more worldly-wise, and less devoted. We are taken away from *simple* faith. We live a day ahead, instead of with joy of "that Day." "Liberality," "simplicity," as in 9. 11, 13, Rom. 12. 8, Col. 3. 22: no thought of self encouraged: *one object* in life. 9. 5, Bounty, *blessing* (lit.): a contrast with "covetousness," which is "*having more*": this is called idolatry (worship of that which is seen) by the Holy Spirit: why do we "have more" than God appoints?—1 Tim. 6. 8 is humbling. The sowing is *to-day*. But how?—Gal. 6. 8. "Every man": cf. 1 Cor. 16. 2: there is such a danger in merely copying others: love to the Lord is personally exercised. Hence this verse condemns,—(a) Giving because others give, (b) Grief in giving (Grudgingly, "out of grief"), (c) Compulsion. If we realize the Lord's love we shall hate these sins, but become truly generous: alas, we do not realize His love. Think of *Him* till the heart is touched, and the pocket opened, and self hated more. 8, It is not a vain thing to give unto the Lord: verses 9, 10, 11 have the

* Literature on this topic gladly sent: it is not always so easy to send this unless asked, lest the action should seem to hinder the testimony of a work of faith unto the Lord.

same thought: how the Holy Spirit delights to encourage by repetition. Be sure the giving is unto HIM, not to spread error. 12, The goal, thanksgiving. So in 2 Cor. 1. 11. Have you ever tuned another's harp by giving up for the Lord? The devoted one hesitates to call it "generosity," for 'tis all by grace, and so we come back to 9. 15: Praise—ever praise. Christ is a wondrous Gift.

Psalm 40.

A delightful Psalm (2 Tim. 3. 16), and full of Christ's glory (Heb. 10. 5-10). Well may all those brought out of a horrible pit, and out of darkness (1 Pet. 2. 9); and out of prison (Psalm 142. 7), and out of corruption (Isa. 38. 17), praise the Lord. The *new* song is not *only* gladness in heart (cf. Ps. 30. 12; 34. 1; 106. 2; 107. 2; Isa. 12. 4): God has a right to His people's voices. "Many shall see" (Ps. 32. 6) "And fear": praise is never irreverent, nor does it lead to irreverence. "Trust": He has proved Himself trustworthy. Is verse 4 the new song, or *part* of it? Here is praise for the Mighty Man, the One Who became Man, to save us. 5, God's works and thoughts linked, (Ps. 139. 17, 18, Jer. 29. 11), contrast man's thoughts and schemes (Ps. 2. 1, 94. 11, 146. 4). Observe the "and," also the *order*: God did not desire *two* separate works, *nor* sacrifice *before* offering, which would show, (as in Lev. 16), the failure of the priest (contrast Heb. 5. 7)* "Required," "asked," contrast Leviticus 17. 11, John 3. 16. "Then"—the glory of the Altogether Different One. "In the volume (unrolling) of the book": from the beginning of Genesis. "Written"—permanence. 8, "I delight": the measure of our likeness to Christ is our love for God's will: "law" is here linked with *delight*, it is not legalism. Rom. 7. 22 shows delight, and much obedience,† but in Psalm 40 there is One Who *fully did* as well. And He preached (9): He did not conceal righteousness, faithfulness, salvation, lovingkindness, truth. Mark the repeated "*Thy*." 12, Judgment for iniquities the same word in Hebrew (2 Cor. 5. 21). 14, 15, The contrast. 16, The object of salvation. Intense love: how different would the Bible be without the word "love"! 17, A personal note, applying to us in measure. Such a beautiful loving nearness to God: human religion knows nothing of this.

* A booklet "Immutable" readily sent.

† A booklet on Romans 7 and 8 may help as to the high standard of holiness in this chapter, and a holy dread of grieving God's Holy Spirit. Any sin is CAPTIVITY to an EARNEST believer (Rom. 7. 23).

Correspondence from any exercised as to salvation, or the simple path of God's will, welcome. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.7. Telephone MARYLAND 2196.

Thoughts from . . . The WORD of GOD.

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FREE.

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

Gal. 5. 22, 23.

"Love suffereth long, and is kind; love envieth not; love vaunteth not itself; is not puffed up" 1 Cor. 13. 4.

"The meekness and gentleness of Christ." 2 Cor. 10. 1.

"Who, when He was reviled, reviled not again; when He suffered, He threatened not." 1 Pet. 2. 23.

"Let patience have her perfect work" Jas. 1. 4.

A monthly, as God enables, exalting the precious Name of the Lord Jesus, and owning the ruin of man. It is a privilege to emphasize the unerring Scriptures as the lamp, used by the Holy Spirit, to guide those redeemed by blood, as they wait, with pilgrim-readiness, for their soon Coming Lord.

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

"The man Moses was very meek, above all the men which were upon the face of the earth." Num. 12. 3.

"Walk in the Spirit, and ye shall not fulfil the desire of the flesh." Gal. 5. 16.

"What manner of persons ought ye to be in all holy conversation and godliness." 2 Pet. 3. 11.

"Looking for that Blessed Hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave Himself for us." Tit. 2. 13.

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Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention four leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," "Behold the Mounts,"—"Behold, I am the Lord," and "A Further Record of Parts of His Ways," which explain more fully how we believe He has guided, and is enabling, and will graciously supply all needs.—These gladly sent. An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6.15,

Mon: 8, Thurs: 8, Sat: 6.45. 130, Grundy Street, Poplar, Tues: 8.15.

Bible Meetings in Greenwich, Camberwell, &c., come Wednesdays. Correspondence welcome.

A Word of Introduction.

By grace we can again send forth a message for the Lord. "Except the Lord build the house, they labour in vain that build it" (Ps. 127. 1). We would not depend on "our magazine," or human instruments. *The Lord can work without us.* But if He deigns to use us, let us honour Him by cleanness, and glad willingness. These pages are sent forth to exalt *Him*, not to exalt us, nor to honour a human name, nor to please men. If you find some reproof, do not set aside the magazine (2 Tim. 3. 16, 17). *And 'tis not all reproof.* There is so much to encourage saints in Scripture. Redeemed ones obtain "*Joy and gladness*" (Isa. 35. 10), and we would seek *His* proportion, to *His* glory. If we are alike "in Christ Jesus," dear reader, does not the Holy Spirit lead to one mind (1 Cor. 1. 10)? Can *contradictions* be of Him? Shall we not "love one another" enough to long for this, that our brethren may have the

truth, and that we may have the truth, alike more fully, and share our Lord's "well done" in that Day?

"My Grace is Sufficient for Thee."

2 Cor. 12. 9.

Thus all is well, though heavy trials remain,
The Lord knows best, the fire is not in vain,
Sweet is the toil, the loss is now a gain:—
Grace meets the need.

The burden stays, BUT He upholds His own,
The weakness lasts, BUT I am not alone,
He trains in love, why should His loved ones mean?
Grace meets the need.

The suff'ring saint may well look up and PRAISE,
'Tis blest to JOY in all our Saviour's ways,
The darkest night His love the more displays:—
Grace meets the need.

The grace is *His*; we know He changeth not,
We dare not think ours is a heavy lot,
He NE'ER forgets, and shall He be forgot?—
Grace meets the need.

Words of Encouragement.

It is a joy when we read, "And the Lord spake unto Moses" *again and again*. There is no "Higher Criticism" here. Especially we feel the grace of God when we have the added words, "After the death of the two sons of Aaron." Where sin abounded, *grace* overflowed! But how tenderly, yet wisely, mercy shines out in the book of Jonah also. The Lord did not at once answer *Jonah*, though His love was ever toward His servant. Great, indeed, is His lovingkindness, though we, as *Jonah*, have been very ungrateful. "The Lord spake unto the fish." He Who prepared the fish (1. 17) could command it. "Hitherto shalt thou come" is His word to the seas; "Peace, be still," to the storm, for "stormy wind" is "fulfilling His Word." All nature is beneath His sway, and He uses all for His people's good. Let us look to *Him*, not to any "it." Let us trust *Him*, and praise *Him*, beloved friends. But shall we not also seek to be kept in communion with Him that we may not need His *indirect* speaking,—to the fish instead of to us? Psalm 32. 8 is very precious, in contrast with the *indirectness* of verse 9. "Circumstances" are precious, but Enoch walked with God. This will *not* mean revelation *putting aside Scripture*, but the Holy Spirit "saith" what has been written (Rev. 2. 1, 7), at the right time, and with the right accent, to meet our need.

"SPOILED."

Dear Brethren in Christ,

This word has two meanings :—"ruined" and "taken as a spoil." Because God has graciously accomplished the latter for His people (Matt. 12. 29, Luke 11. 22),—and in the light of the spoil of Isaiah 53. 12, at their Lord's longed-for Coming,—they are *spoilt for the world*.

Do we regret this? Do our hearts look back to Egypt's flesh-pots, and do we mourn over the closed doors, regarding much that earth would vainly offer? Or have we *tasted* that the Lord is gracious in such a way that our hearts *esteem* His very reproach, and *value* loss for His Name? Do we have respect to the recompence of the reward, and is Phil. 3. 8 our heart-rejoicing?—"Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for Whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." Such was the holy and happy standpoint of the apostle. He did *not* walk "mournfully before the Lord of hosts"

(Mal. 3. 14). *Far* otherwise. He forgot the things behind, and reached forth to those before, and pressed toward the mark (Phil. 3. 13, 14). *Disappointment is the fruit of lack of communion*. It is *then* that we become susceptible to many spiritual diseases. If joy in the Lord is largely lost, we shall long for *other things*. But the Lord does not lead to a vacuum-life: He is willing to *fill* our hearts with peace and praise (Isa. 57. 19).

"*Spoilt for the world*."—Yes, ruined *from man's standpoint*. So many professions and trades blocked. So many partnerships and business methods prevented. So many doors closed. *Simply for Christ*. "Spoilt for the world." But what is man? And what is man's day? Everything depends on STANDPOINT. "That which is highly esteemed among men is *abomination* in the sight of God" (Luke 16. 15). "Spoilt" in many ways:—how precious a privilege. If we *love*, we desire to give somewhat to the one loved, we long to *show* love. Are we not *glad* of an opportunity to *show* love to Christ by giving up *somewhat* for One Who gave *HIMSELF* for us? Many an opportunity must be barred against you, if you would simply be His disciple (see e.g. Matt. 5). You could not adorn His doctrine *there*! "But the profession is lucrative." No matter; what is wealth? *Nothing*—compared with Christ. And even the business which is, in general, according to His will, has its many limitations because of His love. Can you adopt persuasive accompaniments of trade which savour of untruthfulness? Can you joke with the world? Can you open on the Lord's Day? Can you have partnership with ungodly ones in a limited company, or otherwise? Can you launch schemes on borrowed money? Can you deal in ungodly books, and world-pleasing newspapers? Can you sell or advertise demoralizing fashions?—That is, if you would simply follow your Lord! But you are only "*spoilt for the world*," you are a vessel to be meet for Him. Your fellowship is a new one (1 John 1. 7). Co-operative societies, benefit schemes, and unions for protection seem attractive, and reasonable. You may be laughed at, or even persecuted for remaining outside, but what matters this? Christ has you, and you have Christ, and He has *richly* spoiled you for the world.

Again, let us ponder the use of money. Come with me to West London. You do not wish for its theatres, thanks be unto God. But there are certain attractions in the windows of its brilliant shops. Would you not like this luxury? Would you not desire that *beautiful* article of adornment? One moment. Perishing souls and their needs come in front of you, and the shop window loses its attraction. The Lord Jesus has

lovingly spoiled you for the world : you remember the travail of His Soul, and long to walk as He walked. But 'tis not only in West London that luxuries tempt : all the Suburbs, and East London too, vie with one another to *appeal* to the *flesh*. Nor do they appeal always to the *demoralized* senses alone. "Pleasant to the eyes." Look at that "*distinctive*" clothing : nay, "Turn away mine eyes from beholding vanity ; and quicken Thou me in Thy way" (Ps. 119. 37). The very refreshment rooms of an ordinary character *bid*, as never before, for the affections of the flesh. Pastries and dainties invite the longing heart, but have we not *tasted* the Lord is gracious (1 Pet. 2. 3), and do we not recollect that the iniquity of Sodom was "pride, *fulness of bread*, and abundance of idleness" (Ezekiel 16. 49), and will not the last days be as those of Lot ? Let us not boast that we have given up drink : let us ponder our attitude as to "fashions of food," beloved friends. Instruments of music, moreover, are in front of the eye to attract, and their sounds really please the senses, and many invent to themselves instruments of music, (but not with David's object, nor is the present dispensation of "strangers and pilgrims" parallel), yet they are not grieved for the affliction around (Amos 6. 5, 6 ; Ezek. 9. 4). But the humble child of God is graciously spoiled for these things. He is not his own, being bought with a price, and every penny belongs to the Lord, and our Father will *not* fail to *add* the necessities, not the luxuries, of a daily life for Him (Matt. 6. 32, 33).

Advertised Exhibitions, Wembleys, "attract" : *much* in them may be instructive, but there are *accompaniments*, and the very fact that "every one is going" has an ominous sound. Are we "afraid" to be outside ? But even a Wembley may be given up for Christ, and *without a sigh*, for has He not *spoiled us for the world* in giving us that which is infinitely better in Himself ? Redemption means SEPARATION from earth's "Vanity of vanities" and Christ is willing to be the Pleasure of Pleasures, and to give His own "the Song of Songs" ! Shall we not joy to know Him more, beloved ?

Yours in Him, by grace, in hope of His Coming,
Percy W. Heward.

Extract from a Letter.

A beloved brother writes :—"Greetings in THE LORD. The gold ring has gone. The LORD used James 2. 2 a week ago. To HIM be the glory. How strange a thing is pride, and how it springs up in this sinful heart of mine—unexpected and unasked . . . There was some pride in putting the ring on, and now there appears more pride in taking it off. To be truly lowly without grace, how impossible."

Some Requests for Prayer and Praise.

"In the Name of our Lord Jesus Christ." Eph. 5. 20.

"Having therefore boldness . . . let us draw near with a true heart." Heb. 10. 19, 22.

1. For growth in grace among God's dear people (2 Pet. 3. 18), and that there may not be dependence on a crisis, instead of on Him.
2. For separation from the world's politics, and standpoint altogether, and that believers may adorn His doctrine in business (Tit. 2. 10).
3. For gracious enabling to realize the *SUMMER* belongs to the Lord, and the long evenings are for Him, and for the joy of pleasing Him. Israel's holidays were for gathering unto Him (Ex. 23. 15, 17).
4. For the Lord's use of the literature He enables, and that there may be delight in His truth on the part of many thereby.
5. For villages, and believers therein (1 Cor. 1. 2).
6. For God's blessing upon men of ALL nations (Matt. 28. 18-20), including those in London, and for God's gracious hand as to needed language work (both speaking and hearing), and as to translations of Scriptures, that His truth may shine forth.
7. For "lonely" ones in distant lands and that those who seek to exalt the Lord may be led ONWARD, that natives may be directed to Christ, and not to an organization, and that from the outset there may be more Scriptural meetings. Also for grace and tact in dealing with missionaries of various denominations who do not see this, and yet may be the Lord's people. Oh that His Name may not be dishonoured, and that Scriptural separation may be LOVINGLY maintained before the unsaved (Likewise in this land).
8. For the salvation of children (Matt. 18. 6).

"CONTINUE in prayer, and WATCH in the same with THANKSGIVING." Col. 4. 2.

Something to Pray about (2 Cor. 1. 11).

If any sister in Christ, having true heart-harmony with the unpopular testimony of this magazine, *including* simple gathering on the lines of the Lord's will, and ready separation from the *world's customs and fashions*, desires to co-operate in the school recently commenced by children of God among us, we shall be glad to hear, and unite in prayer regarding this matter ;—since we feel it is our privilege thus to help our brother and sister responsible for the undertaking before the Lord. Financial prospects cannot, at present, be held out, though a small income from other sources could be supplemented. Prayerful interest is a *sine qua non*, and likewise aptitude for work among children. Love and discipline are *very* important, as well as suitable personal education. And the *aim* must ever be the glory of God.

"If the Lord will,"

BIBLE GATHERINGS during the holidays :—

JUNE 1st, 3 & 6 o'clock,

Also Sat. 6. 45.

61, UPTON LANE, FOREST GATE, E.7.

Prayerful preparation, and arriving early for quietness before God—helpful. Further invitations gladly sent, to pass on, as the Lord may graciously enable, to His glory.

THE CHILDREN'S COLUMNS.

"THEY CONSIDER NOT."

HOW many in these last days, are like those concerning whom such words were written. What was it which they would not heed nor consider? Shall we turn to the passage and see? Let us think of every word, as we read "THEY CONSIDER NOT in their hearts, (God Himself speaks), THAT I REMEMBER ALL THEIR WICKEDNESS: now their doings have beset them about, they are before My face" (Hosea 7. 2). God is so great and wonderful that He sees and knows whatever His creatures think, say and do, and He remembers! We have often been reminded that God has a memory. But when, in His love and mercy, He saves poor, helpless, ruined and lost sinners, He remembers their sins and iniquities no more (Jer. 31. 34). How blessed to know that one's sins are blotted out for ever (Isa. 44. 22) through the precious work of the Lord Jesus, Who died for sinners, and all are such, but all do not feel this. Have you, dear reader, whether young or old, this blessedness, or are your sins still upon you? How sad is your condition if they are still upon you. 'Tis only through the work of God's beloved Son that any can be saved. God has saved many, and He still waits to heal the broken in heart. Are you among such?

How foolish is sin, and thus sinners act foolishly. See, for instance Isa. 44. 19. Here we read that "NONE CONSIDERETH in his heart." Accordingly many burn part of a tree in the fire and make an idol with the other part, and fall down to worship it. "Ah," you say "foolish indeed," and so it is. But many in this land are quite as unwise (Deut. 32. 6). If only sinners would think more of God's greatness and holiness, how many would be afraid to do evil things and to speak lightly of God, or to question what He does or permits. But, alas, the majority do not want to think of God, and so they go on, from day to day, without CONSIDERING what their end will be. Concerning Israel, in the days of old, it was said, "O THAT THEY WERE WISE, THAT THEY UNDERSTOOD THIS, THAT THEY WOULD CONSIDER THEIR LATTER END" (Deut. 32. 19). How unwise to forget God, and not to realize what the end of one's life will be. Ps. 50. 22 is a deeply solemn verse. It seems almost too solemn to mention, but it is true, and we dare not leave it out: "NOW CONSIDER THIS, YE THAT FORGET GOD, LEST I TEAR YOU IN PIECES, AND THERE BE NONE TO DELIVER." Can any think lightly of such words when once they have quietly heard them? How many have been warned and yet they will not take heed, they are like those of old of whom it is said, "THEY . . . WOULD NOT CONSIDER

ANY OF HIS WAYS" (Job 34. 27), because they wanted their own ways. But remember those who will go their own way will find that their end will be away from God. In Haggai 1, God warned Israel, through His servant, who said, "CONSIDER YOUR WAYS" (verses 5, 7). Yet how soon they forgot God. In Ezekiel 12. 3, He said, "IT MAY BE THEY WILL CONSIDER." Thus God tenderly warned, and He warns to-day, yet few heed His warnings; they imagine all will be well with them, but God remembers. He never overlooks, neither will He excuse one sin. Oh that He may, in mercy, cause some who read these messages to stop, and think, and to CONSIDER THE WONDROUS WORKS OF GOD, both in nature and in grace,—the wondrous work of Calvary for poor, broken-hearted and repentant sinners. There are many more verses we might read, wherein God, with tender mercy, warns. Will you not ponder the Scripture, remembering all God's Words will be fulfilled by Him in His own time and way? Look into Isaiah 41. 20 and notice the words, SEE, KNOW, CONSIDER, and UNDERSTAND. We would trustfully pray that many may be brought to see their sins, and their need of a Saviour, and really to know Him, through His wonderful work on the cross, even to-day. God still welcomes the "heavy laden." Are you among such?

THINK of God, His love so great,
Your own lost and ruined state,
THINK how precious blood was shed,
How for sin the Saviour bled.

THINK NOT God will overlook
E'en one word within His book,
All your sins to God are known
Black they are before His throne.

THINK how God will surely do
All His words so plain and true:
God is righteous, holy, just,
Therefore punish sin He must.

THINK of wrath, and of your end,
If on self you now depend;
You will find that God on high
Will NOT His own words deny.

THINK now of your sinful ways,
In these last and evil days,
What your latter end will be,
Where you'll spend eternity.

Stop and THINK! What will you do
When your sins are brought to view?—
If unsaved in God's great day,
When His wrath He will display!

THINK NOT all will THEN be right
With your sins as black as night:—
Nay, if sin is NOW a weight,
Cry to God ere 'tis too late.

Copies of the Leaflet "Believers and Wireless" for
prayerful use, free on application.

IRREGULARITY.

A Few Words with Young Believers, and
Older Ones Too.

IRREGULARITY is ever a great snare,— and attraction. "Changes" seem often pleasant. It may not always have the same *appearance*. Satan's work is frequently disguised, and irregularity may dress up as a protest against "bondage." It may suggest a willingness for the Lord's alteration of our purpose, and *this*, if rightly understood, is blessed and deeply important:— but *irregularity in itself is a peril*. We do much less *real* work if irregular: we please the flesh oftentimes by lack of godly *constancy and consistency*. The Lord's enabling and presence, alone, however, can make regularity a blessing. We would not trust to "*it*," nor make an idol of "*it*," but He Who has caused the sun to rise regularly, and has appointed the arrangements of heaven and of the seasons on earth, graciously teaches His people the need for a "morning by morning" fellowship (Isaiah 50. 4), and other aspects of devoted spiritual continuance (2 Tim. 3. 10, Dan. 1. 8, Acts 11. 23). Paul, a servant of Jesus Christ, was not easily daunted and turned aside. He pressed forward amid difficulties and trials, and so should we. Many dear children of God *start* something for Him, and quickly allow it to lapse through irregularity. *One* omission makes the *next* easier. Sometimes we hinder "one another's" arrangements through this sin, and lead "one another" to waste *the Lord's time*.* If there were more *confession* of the sin of *lost time*, there would be more blessing. It is a joy to know that the Lord graciously remembers our *weakness* of frame, but our excuse for lateness, (in rising, etc. etc.), through physical strain are not always warranted by Him. A believer who has a fair measure of health must not be indifferent to the weakness of others, but he dare not excuse his own irregularity on account of *their* strain. Such self-defence grieves brethren, and dishonours the Lord. Godly "habit," in the enabling of the Holy Spirit, may become a great help. We utter words in our own language very easily, *through* "habitual use." If we walk with God in *His* arrangements, they will become habits. The "strain" is real at first, the fruit is precious, and becomes a stepping-stone to further victories. But if *after* a habit of godliness is formed we allow ourselves unwisely to omit the spiritual exercise of such "giving up" for the Lord, the *whole* superstructure may be weakened. Half a dozen carelessnesses as to rising early may undo months of prayerful preparation: Jer. 25. 3 shows that in this also regularity is a privilege.

* A more helpful expression, possibly, than "our time."

The heart that says "I must," and *then* grumbles knows little of *the love of Christ*, and little of the responsibility of 1 Cor. 9. 27. He who does not bring his body into "bondservice," (1 Cor. 9. 27) is the bondman, however much he speaks of deliverance from bondage. "Freedom" from wise restraints is no more freedom than the mad man's setting aside of "necessary" and usual actions which God has impressed on the whole being. Freedom *in itself* is not a blessing; the only true freedom is that of love's submissive *disciplelikeness* to Christ. "If ye *continue* in My Word (a precious hedge), then are ye My disciples indeed; and ye shall know the truth and the truth shall **MAKE YOU FREE**" (John 8. 31, 32).

Suggested Daily Readings.

"IF THE LORD WILL"—May 1925.

| Day | Psalms | | Ephesians | | Learning | |
|-----|--------|-------|-------------|---------|---------------|------------|
| | | | | | Ps. | Ps. 119. |
| 1 | 50. | 1-11 | 4. | 1-13 | 50. | 1, 2 7 |
| 2 | " | 12-23 | " | 14-24 | " | 3 8 |
| 3 | 51. | | " | 25-5. 2 | " | 4, 5 9, 10 |
| 4 | 52. | | 5. | 3-16 | " | 6 11 |
| 5 | 53. | | " | 17-33 | " | 7 12 |
| 6 | 54. | | 6. | 1-11 | " | 8 13 |
| 7 | 55. | 1-11 | " | 12-24 | " | 9, 10 14 |
| 8 | " | 12-23 | Phil. 1. | 1-11 | " | 11, 12 15 |
| 9 | 56. | | " | 12-26 | " | 13, 14 16 |
| 10 | 57. | | " | 27-2. 8 | " | 15 17, 18 |
| 11 | 58. | | " | 9-18 | " | 16, 17 19 |
| 12 | 59. | | " | 19-30 | " | 18, 19 20 |
| 13 | 60. | | 3. | 1-11 | " | 20 21 |
| 14 | 61. | | " | 12-21 | " | 21 22 |
| 15 | 62. | | 4. | 1-13 | " | 22 23 |
| 16 | 63. | | " | 14-23 | " | 23 24 |
| 17 | 64. | | Col. 1. | 1-10 | Col. 1. | 9 25, 26 |
| 18 | 65. | | " | 11-23 | " | 10 27 |
| 19 | 66. | | " | 24-2. 3 | " | 11 28 |
| 20 | 67. | | 2. | 4-14 | " | 12 29 |
| 21 | 68. | 1-12 | " | 15-3. 3 | " | 13, 14 30 |
| 22 | " | 13-25 | 3. | 4-15 | 3. | 1, 2 31 |
| 23 | " | 26-35 | " | 16-4. 4 | " | 3, 4 32 |
| 24 | 69. | 1-12 | 4. | 5-18 | 1 Thess. 1. 1 | 33, 34 |
| 25 | " | 13-25 | 1 Thess. 1. | 1-10 | " | 2 35 |
| 26 | " | 26-36 | 2. | 1-12 | " | 3, 4 36 |
| 27 | 70. | | " | 13-3. 3 | " | 5 37 |
| 28 | 71. | 1-14 | 3. | 4-13 | " | 6, 7 38 |
| 29 | " | 15-24 | 4. | 1-12 | " | 8 39 |
| 30 | 72. | | " | 13-5. 9 | " | 9 40 |
| 31 | 73. | 1-17 | 5. | 10-28 | " | 10 41, 42 |

God's daily grace is very precious. He does not forget He does not prove irregular. If we use His words daily with real, and spiritual expectation that He will work, how rich will be the fruit, and how we shall be enabled to obey Him, in the Holy Spirit, and to feed many with the words of our lips. The privileges of a believer are innumerable.

TALKS ABOUT PRESENT-DAY NEEDS. 5.

A Fuller Appreciation of What
GOD IS, and IS NOT.

HOW wonderful is the fact that God has been pleased to reveal so much concerning His own attributes: we bow before Him as we think of all He is, and all He does. In Heb. 11. 6 we read that those who come to God must believe that "GOD IS." Such knowledge is too wonderful for us to understand; yet it is a glorious fact, that God is, and ever was, and ever will be. How we should stand in awe of Him, and nevertheless, we can come to Him, and we are told that GOD BECOMES a Rewarder of them that diligently seek Him (Heb. 11. 6). May it be our privilege thus to seek Him. Then in John 4 we read that "God is a Spirit," and the words are added, "They that worship Him must worship Him in Spirit and in truth." How we must fail to grasp all that this means. All is wonderful beyond measure. In the first epistle of John 1. 5 we read that "God is Light, and in Him is no darkness at all," (cf. 1 Tim. 6. 16). Furthermore, in 1 John 4. 8 the message is repeated, "God is Love." We see the manifestation of His marvellous love throughout the Scriptures. Human love, in measure, is beautiful, but God's love surpasses all, being changeless, and never varying. Well could we spend much time on meditating on this glorious subject, and then know very little as to the vastness of God's love. But how comforting to recollect in a ruined world that "God is Love," and that in love He chastens. All is well for those who are "in Christ," loved with an everlasting love (Jer. 31. 3). He is never unkind.

Next we remember that "God is Faithful." This is brought before us in 1 Cor. 1. 10; 10. 13. He will never fail those who trust in Him, neither will He suffer His own to be tempted beyond that which they can bear. How cheering are such words of encouragement to-day.

In Job 36. 26 we see God's greatness, "Behold God is Great": "Greater than man" (Job 33. 12), "Greater than our heart" (1 John 3. 20), "Greater is He That is in you, than he that is in the world" (1 John 4. 4). When we think of Satan's might, how encouraging is such a contrasted fact. Here is our resting place. God is Mighty, Almighty, "The Mighty God." How peaceful we should be amid all that would naturally distract. We should, indeed, be discouraged and troubled, were it not that He is Almighty. Psalm 50. 6 brings before us that "God is Judge," and He will judge righteously. See what Abraham said in Gen. 18. 23-25. May we bow to whatever is written concerning both blessings and judgments: for "God is Merciful" (Psalm 116. 5), "Rich in

mercy," hence poor ruined sinners who see their lost condition, by the working of the Holy Spirit, can come to Him, through the shed blood and humbly say, "God be merciful to me, the sinner" (Luke 18. 13). Such are welcomed, fully welcomed.

God sees and knows all: hence we have a confession even from Laban, "God is Witness betwixt me and thee" (Gen. 31. 50). But see beyond this, Paul's testimony in Rom. 1. 9 and 1 Thess. 2. 5, and notice verse 10, "Ye are witnesses and God also." God beholds a godly life, and blesses abundantly. Then we have the reminder in 2 Cor. 1. 18 that "God is True." What He has said, He will surely do, not one word shall fail. How much there is to encourage, and to strengthen our faith, and to spur us on to more godliness, in the power of the Holy Spirit, in view of all God is. We have a solemn testimony as to what God is in Hebrews 12. 29, "Our God is a Consuming Fire." We must not hide this from those who despise Him, and scorn the poured-out blood. How searching is Ps. 7. 11, "God is Angry every day," angry with the wicked, yet He welcomes broken-hearted sinners, and heals all such. We might consider many other passages which tell what God is to His people, e.g. Psalm 46. 1. All Scripture is very wonderful, and, adoring Him, we must bow to all that is written concerning Him, and His mightiness, and His love, for He delights to encourage and stimulate His people. But we must also recollect, that "God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6. 7). Here we behold the justice of God. Numbers 23. 19,—"God is not a man, that He should lie" (Tit. 1. 2). Then, shewing that resurrection is a glorious fact, Christ said, "God is not the God of the dead but of the living." How much is written to spur our faith in God, and His revealed Word, and will. "God is not unrighteous to forget your work and labour of love" (Heb. 6. 10). He is mindful to-day of all that we do as unto Him by the power of the Holy Spirit, and He will reward in that day. We find in Heb. 11. 16 a refreshment for those who are willing to lose here, desiring a better country, that is an heavenly. It is written, "Wherefore God is not ashamed to be called their God; for He hath prepared for them a city." Notice the words in verse 15, "They might have had opportunity to have returned." May we be kept from any thought of going back. Surely all that is written concerning what GOD IS, and IS NOT, should cause much praise and heart-longing to press forward day by day. Finally, let us meditate on the testimony of 1 Cor. 14. 33, "God is not the author of confusion, but OF PEACE." May we, by grace, live more to His glory, in the holy harmony of growing up into Christ in all things, being full of praise for all HE IS to His blood-purchased people.

The REALITY of SALVATION.

YES, these are not bare words, this is not mere cant, but salvation is real, real before God, real in the experience of myriads, real in the joy of those who have "tasted" that the Lord is gracious. All the arguments, theories, mockery, scorn, laughter, indifference, objections, persecutions;—or whatever you will, of those who have not tasted His mercy, can never change this true and inner knowledge of the Lord Himself (John 17. 3, 1 John 5. 20). "Arguments" may shake "arguments," "theories" may overturn "theories", but only death can deal with life, and the bitterest and strongest enemy cannot kill eternal life! Salvation stands: a fact and an experience. Faith has a foundation, an enjoyment, a history, a future. Many think we believe because we do not know. But that is only the slovenly use (shall I say?) of the English word. We only "IMAGINE" when we do not KNOW, we only "think" when we do not KNOW, but we BELIEVE BECAUSE WE KNOW. 1 John 4. 16 gives the right order: "We have known and believed the love that God hath to us." Otherwise "faith" is not worthy of the Name. "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11. 1). Faith has a foundation, and only if that foundation can be removed can faith be disappointed. But "God IS," and His Word is true from the beginning (Heb. 11. 6, Ps. 119. 160). We cannot be credulous enough to believe unfounded doubts. Scepticism is too great a strain:—it has nothing proved. What has it seen to justify its boasted claims? It is all negative, and a negative stands ill when we have experienced the contrasted positive. To doubt God would be to doubt a living realization of Himself, and His love. If the agnostic says, "I do not know," the humble believer replies, "I do know, and therefore I believe." Not to believe when one knows would be madness, and a sinful denial of the One known. We dare not be so unreasonable as to doubt the experience of God's love. "Ah," you say, "it is only what you believe." Any one can SAY that. But though it IS what we believe, the ground of objection, leading to the word "only" is not clearly shown.

Do you desire me to "believe" that in a world with so many tokens of a beautiful Creator, there is no further revelation of Himself? Do you expect me to set aside the witness of prophecy strikingly fulfilled, in the birth of Christ, and His death and resurrection according to the Scriptures?—1 Cor. 15. 3, 4. You ask too much. The witness is too conclusive:—and He has met my need. Do not blame me for introducing this personal note. How can I omit to praise my real Saviour?

Moreover, the reality of salvation shines out in that by the work of Christ, there thus a

RIGHTEOUS deliverance from RIGHTEOUS wrath. If there were not so, His death would have been unrighteous. If substitution be set aside, the atonement of Christ becomes a blot in history, and attacks the very character of God. Salvation MUST be a REALITY, or else everything crumbles. And then to explain the work of Christ apart from the love and righteousness of God would be an impossibility. Thus there is only one alternative: salvation is a reality. Praise be to God for the fact.

Furthermore, the sinner's need makes salvation a reality, or his condemnation a certainty. There is nothing else. Ah, dear reader, if you set aside God's revealed plan, what is there that remains? Only the wrath of God revealed from heaven (Rom. 1. 18).

Moreover, the fruits of salvation show the tree. Grapes are not gathered from thorns. Thanks be unto God for the reality seen in transformed lives. Imitations and emotional imaginations cannot account for these, but the reality of salvation by the blood of Christ can.

I know that these words of themselves will not win a soul, but if one dear reader, truly troubled by his own failure and need, and humbled to see his danger, really desires God's unveiling of His way of grace, such an one will not seek in vain (Isaiah 45. 19, 55. 6). A heart-broken sinner meets a Saviour Whose heart is full of love, and salvation is a reality, not through the work of flesh and blood (Matt. 16. 17), but because God hath shined in the heart. Yes, He hath thus shined to give the light of the knowledge of His glory in the face of Jesus Christ (2 Cor. 4. 4-6). Wonderful, wonderful indeed is such a salvation, a reality for ever, and a reality to-day.

"Neither is there salvation in any other: for there is none other Name under heaven given among men, whereby we must be saved." Acts 4. 12

"FREE."

Phil. 4. 6, 7, Isa. 26. 3, 1 Pet. 5. 7, 1 Cor. 7. 32.

FREED from sin to live for Him, Christ our coming Lord, That we may adore and praise, and His love record:
FREE from lawlessness, by grace, in a law to Christ,
Whose we are in cov'nant love, since His death sufficed.

FREE from worldliness and strife, hating sinful pride,
We WOULD walk with Christ our Lord, in Himself abide:
FREED to serve by sovereign grace, saved and blessed
for aye,

Watching, waiting, now for Christ, and that glorious day.

FREE from restlessness, in Him, all by cov'nant grace,
FREE from "fellowship" with those still of Adam's race.
FREE from all distraction, we, with our minds above,—
SHOULD be praising Him Who died, in His marvellous
love.

FREE from worry, anxious care; restful, joyous too,
For we have "That Blessed Hope" ever in our view,
And our life should be for Him, all our pilgrim days,
In the Holy Spirit's power,—just a life of praise.

NOTES ON MEMORIZED VERSES.

Psalm 50. 1-23.

A wondrous psalm with *three* panels :—

- (a) God's *people* caught up, saved by *one* Sacrifice (4-6) :
- (b) *Israel*, and their sacrifices : *then* God's deliverance (7-15) :
- (c) The wicked *one* (Antichrist) and *his* followers (16-22).

Lastly, the precious message of verse 23.

The *preface* (1-3) shows God's calling (for *His people*) in 1, (cf. 4), relation to *Israel* in 2, and fiery judgment on *adversaries* in 3: this has the same threefoldness.

4, Some saints in heaven, some on earth (1 Cor. 15. 51, 1 Thess. 4. 13-18). "Gather . . . *Me*" (2 Thess. 2. 1): and let our gathering *now* be "*into His Name*." 5, "*Upon a Sacrifice*": marked contrast with the plural of 8 (leave out italics). 9, "I will **TAKE** no bullock"; "God so loved that He **GAVE**."* 13, Contrast John 6. 53, 54. 14, Note Psalm 51. 16, 17, 19. "The Day of trouble," Jer. 30. 7: Israel will not be delivered till "the *Day*." 16, Not only a prophecy, but a solemn principle: if we *use* the Lord's words, let us obey them, in the Holy Spirit. 17, "Behind thee," contrast Deut. 6. 8. 20, Contrast 2 Sam. 7. 18, Luke 10. 39. 21, Read with verse 3, note John 14. 22, 23. 21, 23, Contrasted eyes. Praise *and* an obedient way (margin): beautiful "types" in Luke 17. 16-19, 18. 43. Life and lips must *agree*.

Colossians 1. 9-14.

9, "Hearing" led to prayer (3, 4): do we use our information in this way? "Do not *cease*": we have often started to pray for some, but . . . Notice 1 Samuel 7. 8; 12. 23; Isaiah 62. 1. "Desire *for ourselves*"—the word implies this, since believers are united (1 Cor. 12. 26). The true *filling* is with the knowledge of God's will: our will is an emptiness. If the *manner* of knowledge be not "spiritual," how vain (1 Cor. 8. 1). 10, The result—*walking* worthily: "knowledge" is not merely for the brain: all the Lord's words are to be put into practice. We cannot please Him, (a) *if* not subject (Rom. 8. 7, 8), (b) *if* ignorant of His wishes (Heb. 13. 21). Fruitful, *and growing*—that there may be room, and strength, to *bear* more fruit. "Into the knowledge": the knowledge *in* redeemed ones (9), and they *in* the knowledge. Fruit from knowledge, and knowledge from fruit: a golden bell and a pomegranate. Then *longsuffering*, deeply important (1 Cor. 13. 4). 13, A *marvellous* change: Satan has no claim on us. 14, Redemption and release.

* An encouragement *also* to simple faith *amid* daily trials (Matt. 6. 31-33).

Colossians 3. 1-4.

"*K*," note with 2. 20 ("Ye died" not *only* "are dead," "ye *live*," Rom. 6. 11): the "if" of searching power. "With Christ," then "the things." We do not know how to deal with *things* till we know Him (Rev. 1. 1, 2 Cor. 3. 18 before 4. 18, see Rom. 8. 32). "IS—being seated." 2, *Again* "the things above": born from above (John 3. 3), we have "the *above* calling" (Phil. 3. 14 lit.): it is passing strange that believers desire, and seek, a "little" likeness to the world, even an *increasing* likeness to the world, and seem ashamed to be *outside* its fashions, whereas they should be *ashamed* to be *inside*. There is not much growth in holiness till we have a *godly shame*. 3, 4, Christ is *not yet* manifested (Psalm 110. 1). Are we willing to wait *for* Him, and *with* Him (Heb. 13. 13, 14)? Or do we *chafe* under the privilege of rejection?—See 2 Cor. 11. 2, 3. So long as He is refused, we should be. When He is glorified manifestly, His faithful people will be glorified too—1 John 3. 2, Rom. 8. 19: the world sees no majesty in saved ones *to-day* (Matt. 10. 25).

1 Thessalonians 1. 1-10.

1. 1, "And," fellowship, as at the beginning of other epistles. Grace *and* peace, ever prominent, and ever *linked*. Do we *realize* this? "Thank," same "root" as *grace* (2 Cor. 9. 15). "Making mention":* memory (3) and mention are alike precious (Phil. 1. 3, 4). 3, 4, The *proof* of election; so living **WORKS** are the proof of living **FAITH** (Jas. 2. 22, 26, see 2 Pet. 1. 10). Notice "**LABOUR of love**": love does not have an *easy* time, it is the reverse of sentimental. "Beloved by *God*" as well as "election by *God*." 5, "For"—again the proof of grace: if any believe, we cannot ascribe the glory to man: the Holy Spirit's work emphasized in 5 and 6, contrast the joy *without* the Holy Spirit in Matt. 13. 20. 6, Imitators, 1 Cor. 11. 1, Eph. 5. 1. 8, The Word *echoed out*: love's response to His Word, because of a suitable *condition* to echo His message. 9, "What manner of," "how": the *manner* of faith deeply important. To God, from idols: mark order. Service while waiting: patience, not dreaminess: Christ *Himself* Central.

* It is quite possible to mention to our Father *without* utterance, but *silent* prayer is sometimes less concentrated. The Holy Spirit's own stress on "*mention*" may be seen from a Concordance.

Correspondence from any exercised as to salvation, or the simple path of God's will, welcome. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.7. Telephone MARYLAND 2196.

Thoughts from The WORD of GOD.

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FREE.

"Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2. Cor. 8. 9.

"He made Himself of no reputation, and took upon Him the form of a servant." Phil. 2. 7.

"They stripped Him and put on Him a scarlet robe." Matt. 27. 28.

"The soldiers platted a crown of thorns, and put it on His head." John 19. 2.

A monthly in God's enabling, to emphasize His love, and work, and will, that those who have tasted His grace may press toward the mark with obedience, simplicity, and humility, in the Spirit, looking for "that Blessed Hope"; and that souls, quickened from above, may be gathered according to their Lord's will.

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

"Then the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part." John 19. 23.

"Who, when He had found one pearl of great price, went and sold all that He had, and bought it." Matt. 13. 46.

"Thou hast brought Me into the dust of death." Ps. 22. 15.

"Ye killed the Prince of Life." Acts 3. 15.

"The Son of God . . . loved me and gave Himself for me." Gal. 2. 20.

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention four leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," "Behold the Mounts,"—"Behold, I am the Lord," and "A Further Record of Parts of His Ways," which explain more fully how we believe He has guided, and is enabling, and will graciously supply all needs.—These gladly sent. An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15,

Mon: 8, Thurs: 8, Sat: 6.45. 130, Grundy Street, Poplar, Tues: 8. 15.

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

A Word of Introduction.

"By the grace of God."—Ah, this is not merely an expression, not a bare heading, but a reality and an experience. Ancient ship documents, beginning thus, *speaking* to God's people, though a *form* is empty, and many *use words* as the Mohammedan's "In the name of God" and "If God will." Salvation and godliness are not matters of the *lips*. Moreover, the world is rather related to the *providence* and *mercy* of God. "Grace" has a special meaning. So "Dei gratia" on our coins, though suggestive to the child of God, hardly expresses the position of men of this age. They are dependent on God as Creator, and should approach and honour Him thus. The contrast is seen in John 14. 6, "No one cometh unto the Father but by Me." To emphasize the grace of God, and the path of obedience and praise, are these pages sent forth.

"The Communion of the Holy Spirit."

"He shall glorify Me."

"Grieve not the Holy Spirit of God."

2 Cor. 13. 14, John 16. 14, Eph. 4. 30.

'Tis wondrous that we should be caused

To live with heavenly life:

Because of blood o'er us God paused,*

Held back th' avenging knife.

And now we joy that God indwells,

The Holy Spirit guides.

"Communion" all our doubting quells—

He came—and He abides.

Nay we would glorify the Lord

Who for us wrath hath met:

We by His grace with Him accord,

We dare not Christ forget.

Can we our sins excuse, or leave

The path of trust and praise?

The Holy Spirit can we grieve,

And miss th' appointed ways?

* "When I see the blood, I will pause over you" (Ex. 12. 13: this is evidently the meaning of the Hebrew word)

Words of Encouragement.

"Unto the Glory of God by us." The promises of God are wonderful. And they are all *sure*. Their greatness does *not* make them too good to be true. Far otherwise. 2 Cor. 1. 20. *Their* greatness is in accord with *His* truth. What shall we say to these things? These promises are not given to us for an ornament. They are to affect the *daily* life of those redeemed by blood. If God has promised so much, how can I doubt? If God's promises are for my full need, how can I dare to become murmuring or despondent? "*Unto the glory of God by us.*" Here is the object. Every promise is "yea" in Christ, whether already fulfilled or to be fulfilled,—*in order that I may glorify God*. If I do not praise in the Spirit, how grievously am I misusing *His* promises. They are praise-tonics. Praise is so important. In like manner salvation as a whole is "*to the praise of the glory of His grace*" (Eph. 1. 6). And thus all His enabling in service is that He may be *glorified* (1 Pet. 4. 11). An *inferior* object would be unworthy of Him. Ah, to make God's glory secondary is *sin*, and God cannot *sin*. Hence, "Of Him and through Him and to Him are all things" (Rom. 11. 36). If only we could remember to praise whenever we see, or feel, a promise, we should not have time for grumbling. Let every promise be a clarion call to thanksgiving in the Spirit. *Let life be one cycle of praise*. So will obedience be real, and resultful.

"LONGSUFFERING."

Dear Brethren in Christ Jesus,

Greetings "in Him." It is a joyous privilege to seek to help "one another" that He may be exalted. There are many "great things" towards which our hearts naturally tend, but Jer. 45. 5 appeals heart-searchingly. And grace to enter into the closet, and to give a cup of cold water in the name of a disciple, is still deeply important. "Love" is not a dramatic display, but to be manifest in all-round godliness. Thus, after mentioning the human wish for showing off in 1 Cor. 13. 1-3, the Holy Spirit *begins* the description of love with the words "Love suffereth long and is kind." 'Tis not the "talkativeness" of love which is before us: 'tis not an embarrassing demonstration of emotion. 'Tis only "love suffereth long." And what is the *climax* of activity? Love "endureth all things." These thoughts are helpful, and humbling. We are so often misled by appearances. "Long-suffering" is more than much excitement on the

spur of the moment. God emphasizes this attribute in His own character (Ex. 34. 6, cf. Num. 14. 18, Ps. 86. 15, Rom 2. 4, 9. 22). And we find it in the *fruit* of the Spirit (Gal. 5. 22). By long-suffering Paul helped to adorn God's doctrine (2 Cor. 6. 6), and not only is this grace needed toward the unsaved, it must be shown toward brethren (Eph. 4. 2, cf. Col. 3. 12, 13). "A" has his temperamental failures, "B" has his irritable manners, and so forth. We are *not* to excuse such sad shortcomings in *ourselves*, nor in our brethren, but the way to remove them is *not* pride, *nor* answering again. We must suffer "long." The word "long" has a deep fulness: the Holy Spirit bows us down thereby. It is so easy to be very gracious, apparently, for a *few* moments, or a *few* days, but "*longsuffering*,"—*this* is God's appointment, and He will give grace for it. Furthermore, there must be a completeness in this grace: hence "*all* patience and longsuffering" in Col. 1. 11. Nor is this the whole of the prayer. If I am longsuffering because I think I *ought* to be, if I put up with the strain, and am resigned to it, and almost congratulate myself on my willingness to bear, then glory to my Lord is laid aside. "*With joyfulness*" is the Holy Spirit's accompaniment. We must be *glad* to bear, though grieved at sin. We dare not complain. We would not walk *mournfully* before the Lord of Hosts. It is a privilege to leap for joy when persecuted (Luke 6. 22, 23), and a blessed experience when we are longsuffering with joyfulness. And another "all" is found with the same word in 1 Thess. 5. 14. "I am trying to be patient," says one, and there is more of the trying than the patience. I "try" to go to sleep at night *when* I am unwell. I "try" to eat *when* my appetite is *unhealthy*. Long-suffering is the expression of a *healthy* Christian condition. I cannot lose my temper in the Name of Christ, or feel irritated in the Holy Spirit, or be impatient to the glory of God. *HE* has such wondrous longsuffering (cf. 1 Pet. 3. 20), and even to *His children* (2 Pet. 3. 9), shall I imitate *Him* (Eph. 5. 1, Matt. 5. 44-48) or not? "That *does* annoy me," "I can't put up with that any longer," "I have no patience with those who act thus." Stop one moment:—Has your Lord dealt with you in this way? And, if you would do *all* in the Name of the Lord Jesus, can you find *His* command and warrant for being annoyed? "*But* it is natural": yes, "*but* His people are supernatural": "If any one is in Christ, there is a new creation," and "He giveth *more* grace"; not that "longsuffering" is weak or compromising. Love does *not* excuse (Lev. 19. 17): love *loves*, and therefore hates a brother's spiritual loss, and hates whatever causes it. Thus we reach the words, "Rebuke, exhort with

all longsuffering and doctrine" (2 Tim. 4. 2). There is a beautiful blending in the Christian life. And why should we glibly say, "I cannot attain unto it"? Shall we not rather press toward the mark? Are we not less longsuffering than we were? It may be so. Increasing age often acts upon us thus, or rather we allow it to influence us. The Ephesian angel met so many pretenders that, in his inability to bear those who were evil, he left his "first love." Gradually, imperceptibly, unconsciously, a harsh and heavy spirit grew on him. He was weary of the painful path (cf. Num. 21. 4). It is easy to become annoyed. But the words ring out once more, "Love suffereth long."

Men of like feelings with ourselves have thus glorified God. Heb. 6. 15 and James 5. 10 contain the same word. God has not only set forth His love, but also given to us a precious gallery of men of faith and longsuffering. Shall we, who have the whole of Scripture, and the encouragement of their earnestness, hesitate? Is not the indwelling of the Holy Spirit, as the Spirit of sonship, a call to special victory? This is not a matter of mere suggestion, but of command:—"Be longsuffering," says Jas. 5. 7 (lit.) and "be longsuffering" repeats verse 8:—cf. "peace, peace." Mark, "Until the Coming of the Lord": continuance glorifies God (cf. 2 Thess. 1. 7, 1 Tim. 6. 14, note 2 Tim. 3. 10). "Here is the patience and faith of the saints" (Rev. 13. 10). *The Lord will not fail.*

Yours heartily in Him, by grace,
Percy W. Heward.

A Letter from the West Indies—

Encourages. Mentioning God's good hand in allowing an "accident," though preserving physically, when Wireless was sought, and His gracious use of Jos. 7. 21, and His method in Job 33. 14-17, it continues, "I . . . felt sure . . . that God wanted to withdraw me from my purpose. I gave up the idea of getting a set, but some months after, when another friend installed one in Kingston I listened to his set on one occasion . . . Many months after I went to Canada on my vacation which I was using in service for God, and stayed with friends in Toronto who had a wireless set. There I yielded to the temptation to operate it, and spent so much time at it that my communion with God was clouded, and I had to confess it to Him, and ask forgiveness and forsake it. I feel ashamed when I think of the waste of time, and have from that time determined, by God's grace, to leave Wireless severely alone, however plausible its claims may be."

The prayerful reader will observe (a) that God speaks once and twice in mercy and continuing love, (b) that one victory does not mean perpetual victory—we must walk in the Spirit, and walk with God, (c) that friendships may be a real danger, and (d) that we are not immune when gladly giving up a holiday for Christian service. Satan's wiles are so subtle. Oh that we may dwell with the Lord for His work (1 Chron. 4. 23).

"Be careful for nothing; 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."

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee."

"Casting all your care upon Him; for He careth for you."

"But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord."

Phil. 4. 6, 7, Isa. 26. 3, 1 Pet. 5. 7, 1 Cor. 7. 32.

FREE from worry day by day, in the heavenly road, Knowing all our life is planned, by our gracious God. FREE from anger, malice, strife; gracious, loving, true Seeking thus to shew, by grace, we are made anew.

FREE from fretfulness and fear, FREE from anxious care, Kept in perfect peace and rest, glory soon to share:— How can we despondent be, and with worldlings grope, When we are so blessed in Him, Christ, our Living Hope?

FREE from tumult, AS by grace we look up on high, Casting all our care on Him Who is ever nigh.

FREE to serve, to watch, to pray, and to live for Him, Who came down, in wondrous love, sinners to redeem.

Some Requests for Prayer and Praise.

"Let us draw near." Heb. 10. 22.

1. For the enjoyment of the continuous reviving of which Isa. 57. 15 speaks.
2. For a growth in love of the truth, and feeding on the words of God (Ps. 119. 103), that there may be more spiritual enthusiasm among saints.
3. For villages, and dear children of God found in them.
4. For Armenia, and other lands in throes of trouble, and the aftermath.
5. For the Gold Coast (much Scriptural literature is sent thither), that God may deepen the work, and cause many to be more concerned about spiritual profit, and less about business gain.
6. For children of God without situations, and those who are "perplexed" (2 Cor. 4. 8), in shops without much trade, and those who have froward masters (1 Pet. 2. 18), and conscience difficulties.
7. For the Lord's own blessing, and control as to preparation and use of literature and typewritten notes, that the motive may ever be His glory, more and more, and that the many willing co-workers may be refreshed, whether their service unto Him is seen or unseen by men.
8. For testimony to men of Israel, and all nations, that there may be love's willingness to go as the Lord pleases, and fellowship in Him as to the labour, and humility, and His enabling as to languages, premises and details:—all to His praise (Eph. 1. 6).
9. For one in China "tested in body, but who is willing to suffer if thus she may better help others."
10. For Holiday and other Gatherings, that Christ may be Central.

"Continue in prayer, and watch in the same with thanksgiving." Col. 4. 2.

THE CHILDREN'S COLUMNS.

"RICHES."

HOW many there are in this world who wish they were RICH, and think how much they would do if only they had a lot of money. But RICHES are not everything. In fact, they are worth very little in view of eternity. If one had a million pounds what would this profit him when dying? RICHES cannot redeem a soul from death (See Ps. 49. 6, 7). Neither can RICHES profit in the day of God's wrath (Prov. 11. 4). Yet so many set their heart on these things, and think all is well, and thus go on forgetting God, and the future, which will follow this life. However RICH any may become in this life, when the end arrives, they will have to leave all, and if they are not RICH toward God, being saved by His grace, through the shed blood, sad indeed their future must be; and equally sad is the future of those who possess very little in this life, if they too go their own way and forget God. Yet He has been pleased, in mercy, to give a plain warning in His words of truth. But how few believe them, or even seek to read them, yet the warning is there, and, if neglected, the result will be painful. It is wonderful that God gives eternal life, and true RICHES, to those who are brought to see they have, and are, nothing, and to trust in the work of Christ for poor lost sinners. How RICH are such, and all is through the RICHES of His grace (Eph. 1. 7). If only the Scriptures were read daily, how many would see the greatness of God, and how tenderly He warns (Luke 12. 16-21, and Luke 16. 19-31). These passages ought to be more often considered, for every word is true. The RICH man had his good things here, but not in the next life; yet few are troubled about what will be after this life. Though God puts all so plainly, sinners refuse to be warned, even the younger ones, for they love their own way, and trust in themselves that all will be well. What an awakening there will be for such. Do you wonder we are concerned, and lovingly seek to warn, in view of eternity? The marvel is that we are not more earnest.

In Ps. 39. 6 we read of one who heaps up RICHES, and the words are added, and "knoweth not who shall gather them." What profit is it to be RICH only in this fleeting life? "RICHES are not for ever" (Prov. 27. 24). See what is written in Prov. 23. 4, 5, "Labour not to be RICH . . . for riches certainly make themselves wings; they fly away." How soon they are gone! One may have much to-day and nothing to-morrow. Untold millions and countless treasures, may soon pass away, as everything of earth. Remember Babylon in Rev. 18. 17, "In one hour so great RICHES is come to nought." See what is said in Psalm 37. 16, "A little that a righteous man hath is better than

the RICHES of many wicked." Prov. 30. 8 is a helpful prayer for those who have the true RICHES, and are RICH in faith (James 2. 5). Let us now turn to Mark 10. 23, 24. It is sinful to set one's heart upon RICHES: even a poor man may commit this sin (1 Tim. 6. 9). So the Lord Jesus said to His disciples, "How hardly shall they that have RICHES enter into the Kingdom of God, and the disciples were astonished (surprised) at His words." But He answered and said, "How hard it is for them that TRUST IN RICHES to enter into the Kingdom of God." This shows how easy it is to set one's heart on possessions of this life. God's servant Timothy was exhorted thus, "Charge them that are RICH in this world" NOT TO "TRUST in uncertain RICHES, but in the Living God" (1 Tim. 6. 17). But if we read of UNCERTAIN RICHES, we learn in Luke 16. 11 about the TRUE RICHES, and these are what God gives to those whom He in mercy saves. May many who read these messages think more of being RICH toward God than of all the empty RICHES which this world can offer, and may they come without delay, and trust in Him, Who is RICH in mercy (Eph. 2. 4), even now, and thus will they rejoice in His salvation, by the working of the Holy Spirit. Happy indeed are those who experience the exceeding RICHES of God's grace (Eph. 2. 7) and the RICHES of His glory (Eph. 3. 16), enjoying the treasures in Christ (Col. 2. 3) day by day.

RICHES do not last for aye, oft they take them wings,
Fly away, so quickly glide, like all earthly things.
RICHES will not save a soul in God's day of wrath, [moth.
Though one has a million pounds,—crushed before the
RICHES cannot purchase health, not the length of days,
Neither can these profit those who despise God's ways :
RICHES are uncertain too, yet some vainly trust,
Trust in silver and in gold, cankered soon with rust.
RICHES will not help a soul in God's judgment day,
When He will arise and work, work His sovereign way :
RICHES oft are treasured up, and some seem to think,
All is well while they can buy, and can eat and drink.

RICHES cannot purchase grace, nor redeem a soul :—
What can riches profit when HELL IS BUT THE GOAL ?
RICHES cannot life obtain, 'tis the gift of God,
And He saves, gives life for aye, through Christ's poured-out blood.

RICHES oft deceive and lead, lead a soul astray,
Thus the things of earth attract, draw the heart away :
RICHES cannot satisfy, oft they lead to pride,
Those who love to heap them up thus are turned aside.

RICHES cannot soothe mid pain, neither will they buy
Freedom from earth's strain, and cares, which so often try :
RICHES cannot free from wrath, God alone can save
One who trusts in Him alone, once to sin a slave.

RICHES,—do they satisfy?—give contentment too ?
Can they help a troubled SOUL, make a sinner new ?
Only GOD can work and save, save both young and old,
By the RICHES of HIS GRACE, better FAR than gold.

The grace of God is not an experiment or expedient:
grace reigns (Rom. 5. 21), and the Gospel is a power.

A HOLY STANDPOINT.

A Few Words with Young Believers, and
Older Ones Too.

A *HOLY* standpoint among God's dear people will often help, by grace, toward a standard of godliness to the praise of His glory. How helpful it would be if believers generally pitied *at once* anyone among them adopting a *half-way*, or even a "quarter-way," apology for the flimsy or fashionable attire of to-day. How precious if an attempt to alter the cut of one's clothing *just a little*, to be conformed to this age, *awakens* the united loving pity of other saints. How different would this be from children of God vying with one another to be half outside the world, and half inside. Pity should be felt: it is blessed to be *ashamed* to sin. How encouraging, moreover, it would be if it were an understood fact that the believer who became *irritated under reproof* was to be pitied, as one announcing his, or her, unspirituality and lack of communion. In like manner, if it could be taken for granted that the one who complained "I am too busy" were understood to set forth his, or her, *confusion* in the use of God's gift of time. We have more time if we take it all to Him to direct. And yet again, what blessing there would be if the complaining, grumbling believer could *at once* be regarded as one who did not have *enough* trials, rightly experienced, to bring to the joy of the Lord. *This is not a bare theory*: it is commonly true. Those who suffer less talk more. The murmurer needs more trials. If you tell us your lot is so hard, and others "do not understand," what if you know that most will rightly conclude you are making your path too easy, and are therefore irritable and *self-seeking*? We all should not be so ready to utter the words that grieve the Holy Spirit if we *felt* this. Such principles and axioms spiritually realized, among believers, and locally in an assembly, would correct many sins of the tongue and life, and draw to the fuller enjoyment of the Lord Himself. *Sin should be despised* by grace. Thus shall we be helped to *grow* in grace.

A man of *God* will be a man of the *Scriptures*.
(2 Tim. 3. 16, 17).

"If the Lord will,"

BIBLE GATHERINGS during the holidays:—

JUNE 1st, 3 & 6 o'clock,

Also Sat. 6. 45.

61, UPTON LANE, FOREST GATE, E.7.

Prayerful preparation, and arriving early for quietness before God—helpful. Further Invitations gladly sent, to pass on, as the Lord may graciously enable, to His glory.

Suggested Daily Readings.

"IF THE LORD WILL"—June 1925.

| Day | Psalms | 2 Thess. | Learning | 2 Thess. | Ps. 119. |
|-----|-----------|----------------|------------|----------|----------|
| 1 | 73. 18-28 | 1. 1-12 | 1. 1, 2 | 43 | |
| 2 | 74. 1-12 | 2. 1-10 | " 3 | 44 | |
| 3 | " 13-23 | " 11-3. 3 | " 4 | 45 | |
| 4 | 75. | 3. 4-18 | " 5 | 46 | |
| 5 | 76. | 1 Tim. 1. 1-11 | " 6 | 47 | |
| 6 | 77. | " 12-20 | " 7 | 48 | |
| 7 | 78. 1-20 | 2. 1-10 | " 8 | 49, 50 | |
| 8 | " 21-39 | " 11-3. 7 | " 9 | 51 | |
| 9 | " 40-55 | 3. 8-16 | " 10 | 52 | |
| 10 | " 56-72 | 4. 1-11 | " 11 | 53 | |
| 11 | 79. | " 12-5. 6 | " 12 | 54 | |
| 12 | 80. | 5. 7-20 | Ps. 81. 13 | 55 | |
| 13 | 81. | " 21-6. 5 | " 14 | 56 | |
| 14 | 82. | 6. 6-21 | " 15 | 57, 58 | |
| 15 | 83. | 2 Tim. 1. 1-11 | " 16 | 59 | |
| 16 | 84. | " 12-2. 3 | 85. 1 | 60 | |
| 17 | 85. | 2. 4-15 | " 2 | 61 | |
| 18 | 86. | " 16-26 | " 3 | 62 | |
| 19 | 87. | 3. 1-17 | " 4 | 63 | |
| 20 | 88. | 4. 1-10 | " 5 | 64 | |
| 21 | 89. 1-18 | " 11-22 | " 6 | 65, 66 | |
| 22 | " 19-37 | Tit. 1. 1-11 | " 7 | 67 | |
| 23 | " 38-52 | " 12-2. 8 | " 8 | 68 | |
| 24 | 90. | 2. 9-3. 3 | " 9 | 69 | |
| 25 | 91. | 3. 4-15 | " 10 | 70 | |
| 26 | 92. | Phm. 1-14 | " 11 | 71 | |
| 27 | 93. | " 15-25 | " 12 | 72 | |
| 28 | 94. 1-11 | Heb. 1. 1-14 | " 13 | 73, 74 | |
| 29 | " 12-23 | 2. 1-9 | Heb. 2. 10 | 75 | |
| 30 | 95. | " 10-18 | " 11 | 76 | |

"Irritated":—oh why should it be, after His love?
"Touchy"—oh, how can it be, amid His love?
Offended, annoyed, filled with misunderstandings—
no, let there be love to Christ which drives these things out to His glory.

Grace is meant to be manifested. A daily life apart from manifest devotion to the Lord is a very poor accompaniment of professing His Name, and must lead one to wonder, "Is there spiritual life at all?"

Is Christ a reality, or not,—in your experience and mine? Is prayer a reality, or not,—to you to-day, and to me? Is the way of separation a reality, or a mere word,—in your daily walk, and mine? It is so easy for us to *substitute* words of spirituality for the fact, and to imagine we have that which is true in our personal life, because our language is Scriptural. How important, beloved friends, it is,—*not to deceive ourselves*.

TALKS ABOUT PRESENT-DAY NEEDS. 6.

A HOLY CONTRAST.

THAT God has graciously put a difference between believers and unbelievers is clear throughout the Scriptures. With reference to Israel, we read how God chose them for Himself and separated them from all the people of the lands. They were to be a holy people. Alas, how often they failed. Yet, when they were humbled, He in mercy forgave them, and in the future, when God resumes His work for the scattered nation, they will be blessed; and as we read in many parts of prophecy they will, by His gracious working, be wholly unto Him. Also Jerusalem, too, will then be a praise in the earth. Israel's history *has* been a sad one, yet God in mercy still waits, and all that is written concerning them will be marvellously fulfilled in "that Day." Let us pray for them NOW in their departure from the law of their God (Deut. 7. 6-10, Joshua 23. 14, 15). How *unholy* many of Israel are at the present time, and how solemn is the way they speak of the Lord Jesus and despise His precious work on Calvary. Nevertheless, Mal. 3. 3, 4, Zech. 12. 10, and many other Scriptures shew God's love, though men have so sinned and forgotten Him.

There are solemn lessons in their history for us as believers, in the present dispensation. God chose us in Christ before the foundation of the world. We were chosen that we should be holy and without blame before Him in love (Eph. 1. 1-4, 1 Pet. 1. 15, 16). Alas, how we have failed. Let us not proudly imagine we were, or are, better than Israel, for we have been blessed with many privileges. We were once, even as others, *darkness*: now are we *LIGHT* in the Lord (Eph. 5. 8-11). What a marvellous change God has wrought in us. Can the *new creation* be hidden? —2 Cor. 5. 17. Life *IS* life, and as the physical life is seen, and there is no doubt about it, so ought the spiritual life to be evident. Alas, how we have failed to live the contrasted life, in the Holy Spirit, unto God's glory. Hence we sometimes wonder if many who bear Christ's Name, are really saved, as we look into the words of truth, and see what is written concerning those who are actually brought by grace into living union with their Risen Lord. The standard of godliness has been lowered to-day, so that the daily life is not expected to be a life of separatedness and victory in the enabling of the Holy Spirit. Sin is often excused. Oh that we may be humbled and bowed before God for all our failures. If we turn to 1 Thess. 1. 8, we see those whose faith spoke: it was so manifest (*cf.* 2 Thess. 1. 3). Are we surprised at 1 Thess.

5. 11 in view of their godliness?—"Comfort . . . edify one another": then come the encouraging words, "EVEN AS ALSO YE DO." Those who seek to walk with God will be helpful to others. God has, in these last days, given many opportunities to make *manifest* the difference which He Himself has put between saved and unsaved. He has also given many encouragements to faith: yet we have failed. Hebrews 11. 13-16 speaks to us of *godly* separation, and the *glad* contrast there should be. Do we see this? Let us think of the sinful fashions of this sinful age. What a witness it would have been, if believers had kept themselves, and their children, apart from such evils. Alas, we have failed, and God's Holy Spirit is grieved. We see those who profess the Name of the Lord, and not a few are adorned like the world. Is it any marvel that we wonder who are saved? Holy women will adorn themselves in modest apparel (1 Tim. 2. 9, 10, 1 Pet. 3. 1-7). Surely Christian women to-day should be deeply concerned about the sad condition of the world out of which believers have been chosen (John 15. 16-19, see also John 17. 14, 16). With such passages how can we in any way adopt the fashions of this age? We ought to be in tears to see how womanhood, girlhood, and childhood are degraded. Even the streets are not morally respectable nowadays. Yet we are not moved to godly separation. Can we walk with God and not weep in heart over these things? What a contrast believers *should* have been, but the opportunity is lost, and there will be sad losses in that Day. These things have affected the homes, so that the children of those who profess the Name of the Lord are like the children of unbelievers. The sinful absence of that which God gave to be a covering is a disgrace to any people. How much more to those who name the Name of Christ. We need to be outspoken on love's separation to Christ, and to make manifest our abhorrence of worldly evils. As we look around, do we see the contrast that there should be? Alas, we have to say, No. God's Holy Spirit is grieved, and we are losing. Spirituality is at a low ebb. *We have already lost* the many opportunities God has granted. They are gone for ever. But it is not too late to repent. We may and must grieve. But we need more, even heart-brokenness, and a holy hatred, for that which has, and is ruining so many, and hindering a true witness for God. And we must act in faith, with loving promptness (Ezra 10. 4, Ps. 119. 60). Even the little ones *love* the world; this is solemn. Oh that our hearts may be moved, and that we may be humbled before our Father, that He may in mercy awaken His contrite people, and grant His reviving, for His own glory in these last days.

THE REALITY OF FAITH.

FAITH IS MALIGNED. Men glibly say, "You only believe," and altogether misunderstand what faith is. Strangely they trust to their eyesight, professing to *know* what they see, and nothing else. But Another has true knowledge, and our hearts realize that "The Lord knoweth the thoughts of man, that they are *vanity*" (Ps. 94. 11). The very persons who depend on their eyes will speak of "optical illusions" the next moment. Earthly powers fail. The deceit of the eyes reminds us of the deceit of the *heart* (Jer. 17. 9). Nevertheless, as to material things an optical illusion often harms us little, though a mirage may disappoint. As to spiritual things, however, misunderstanding is momentous, and we cannot hide the fact that

every man believes.

The solemn question which should sound in our ears and minds, is this—

WHAT do we believe?

There is nothing foolish in faith that has a *foundation*: but faith *without a basis* is madness indeed. You say, "I am an unbeliever." *No, you simply believe yourself.* Are you sure that *this* faith is wise? Have you found *self* so reliable? Have you not often *disbelieved* your previous believings? You *have* faith, but 'tis a faith that *trusts your doubtings* against the testimony of Scripture. You cannot escape from some kind of faith: but is your faith a wise one, or *NOT*? You reply, "I have sought evidence and have not found it." How have you sought? Often has a man objected to the Bible, and I have offered him a copy, and he has answered, "I have not made it my special study, I do not know where to find the place," or words to this effect. Permit plain speaking. You and I live in a world of "change," with death passing our doors daily, and cemeteries on all sides. Few who were living a hundred years ago are living now. And yet we count a year but a brief period. Can you tell me you are honestly concerned about these things, when you have not even searched the Book you set aside? Can you tell me you are concerned to know the truth, when you think of God less than football, or a cinema, or wireless? In a world of mystery and miracle, the man who goes on thus carelessly is not wise to himself, nor serious before others. There is enough in nature to show *One Who is ABLE to reveal Himself beyond nature!*

"Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11. 1). I accept the reality of faith because God proclaims it. "Ah," you say, "Reasoning in a circle." No,—in one sense, because, by grace,

I *know Him*. Yes,—in another sense, for *He* has become the Centre of my life-circle. You only accept what you see, hence you too must not only deny *all* evolutionary theories, but all the attacks of other sceptics, on the faith of those who believe their God. You have not lived our lives, you have not seen *anything to contradict* our personal experience of His grace and power. You say "Show us." Can you show me your own personal "life"? "He that cometh to God must believe that *HE IS*" (Heb. 11. 6). "The heavens declare the glory of God" (Ps. 19. 1), and it is a privilege to realize this fact. But faith goes beyond the unveiling of a Creator: faith is "*into*" and "*on to*" the Lord Jesus Christ (John 3. 16, Acts 16. 31). There is "*faith in His blood*" (Rom. 3. 25).

We have seen our sins. It would not be right to overlook them. But a way of salvation has been revealed that honours the God against Whom we have sinned, fulfils His law, and satisfies our conscience. "Christ died for our sins according to the Scriptures" (1 Cor. 15. 3). Faith is well, if it has a true foundation. Faith is ill, if it has no true foundation. Do not complain of *faith*. There is no foolishness in believing, but foolishness in believing a lie. In the gift of salvation we have received an understanding to know Him That is true (1 John 5. 20): "*we believe and are sure*" (John 6. 69). You yourself believe concerning unseen lands on the authority of a truthful traveller, and God has convinced and convicted us by His Spirit. We can only praise His Name, and seek to declare His salvation. What manner of persons saved ones "ought to be,"—obeying their Lord!

Remarkably in John 6. 40—"seeing" *leads to* believing. And in 1 John 4. 16 believing is the effect of *knowing*. This is ever a fact. I may *surmise* what I do not know, but I ought not to *believe* unless I do know. *Faith* implies absolute assurance. Hence the only testimony that I can at once rightly believe is the testimony of God. Wondrous fact, He has been pleased to make known Himself, and His way of salvation (John 17. 20, 26), to those who have been brought down to see their iniquities, and their deserved doom, and to cry, from the depths of their heart, "*God, be merciful to me, the sinner*" (Luke 18. 13). Reader, you *do* believe! But *WHOM* do you believe?—

GOD, or YOURSELF?

As, by God's grace, believers feed on His words daily they are blessed. But if we only "read" them, mental profit is not sufficient; it brings responsibilities,—and *less* it we do not have a spiritual perception, with spiritual fruit. How important not to misuse God's precious gifts

NOTES ON MEMORIZED VERSES.

2 Thess. 1. 1-12.

Fellowship marks the opening verse, *both* in writing *and* in gathering. 2, Peace without grace is impossible, but who can enjoy grace without peace? 3, The saint who does not give thanks is in heavy debt (Ps. 30. 12). Faith is living, and love is meant to abound, and love does not "pick and choose" selfishly. "Each other" is a helpful word. 4, Saints should spur on their brethren (2 Cor. 9. 2). There must be trials for *faith*: if persecutions are removed, where is patience? 5, Every "burden" makes "that Day" more real to the heart, *proving* God *will* step in. 6, God's righteousness is the joy of His people, and, therefore, any *seeming* "delay" should only cause their prayerful delight that their times are in His hand (Psalm 31. 15). 6, 7, Two *contrasted* tribulations: the "rest" for saints is "when the Lord Jesus shall be revealed": *up* till that time, tribulation on the earth (John 16. 33): why should we imagine fleshly comforts, or an earlier or easier escape, beloved friends? "Angels of His power," Christ is contrasted with angels, Heb. 1. 6, Matt. 24. 31, Rev. 19. 10. 8, 9, Do we realize the reality and righteous *exactness* of judgment? Two classes of sinners are here, both judged. It is so easy to live unmindfully; the result is that the unsaved are buoyed up in "believing" that holy warnings are mere words. "Destruction *from*"—separation, not annihilation, *cf.* Ps. 104. 35 (removal *from* the earth, as Rev. 20. 13-15, so Lam. 3. 66, Gen. 6. 17). 10, "When He *shall* have come." Thus the glorifying in His saints precedes the visiting in *vengeance* (the "hour" of Rev. 3. 10, not the tribulation, intervenes). How clear is God's testimony: believers are *not* appointed to *wrath* (1 Thess. 5. 9, Col. 3. 6). "Glorified," "Admired," Isa. 2. 11: "*that* Day" is out of harmony with this day. 11, Looking forward leads to **CONSTANT** prayer. The work of faith: *His* work as in Col. 2. 12, and *our* resultant work (Gal. 5. 6, 1 Thess. 1. 3). 12, "The Name . . . glorified": those who are already in the Kingdom of the heavens anticipate "*that* Day." All pride is out of place. Christ is First and Central in a true assembly: this attitude removes so many problems.

Psalm 81. 13-16.

13, God's love as in Deut. 5. 29, 32. 29 (see verses 13, 14). 14, We, too, are *our own* foes when we hinder the defeat of foes *without*. 15, "*Their* time," Israel's blessedness. Note how, when they continued sinning, God at last dated their history from Gentile kingdoms. Not "*their* time": contrast 1 Tim 6. 15 with 2 Thess. 2. 6. 16, Isa. 1. 19, 58. 11. The Lord delights

to *satisfy* His people: the riches of grace are abundant (Ps. 36. 8, Song 5. 1).

Psalm 85. 1-13.

How many Scriptures emphasize God's love to Israel, and that He *will* yet perform His Word (Isa. 14. 1, 2): how great is this encouragement to faith (Jer. 29. 11). 2, "Thou didst *bear* the iniquity," *cf.* Ex. 34. 6, 7, Mic. 7. 18, Isa. 53. 11, Ps. 32. 1 ("borne"). Sin must be *covered*: "atonement" has a similar thought and God *Himself* has made and given atonement (Ps. 78. 38, Lev. 17. 11). 3, "Taken away," Lit:—"Gathered," *cf.* "Made to meet" (Isa. 53. 6). 3, 4, Thou hast *turned*, *Turn*: a precious link. "Our salvation," faith's confidence (Eph. 1. 13). 6,—Revive, Hos. 6. 2, Ezek. 37: from death into life: *thus* true joy (Ps. 115. 17, 18), and so is it now. 7, "Make us to see": Acts 26. 18, 2 Cor. 3. 15, 16. 8, "I will hear," contrast the words of Ex. 24. 3, 7. Do we stand in His counsel?—Jer. 23. 18, 22, Prov. 8. 34, Matt. 13. 16: let us not turn again to our ideas. 9, "Glory" in "our land" (12): *to be fulfilled* (Ezek. 43. 2): believers have no earthly land now (1 Pet. 2. 11). 10, Prov. 16. 6 ("Purged," "made an atonement for"): this "meeting" is impossible apart from the death of Christ. 11, Hos. 2. 21, Matt. 28. 18, Jacob's ladder was a type of Christ. 12, Ps. 67. 6, 72. 16, contrast Gen. 3. 18, 4. 12: there are spiritual parallels of "fruit." 13, Obedience the result of *righteousness imputed* (Isa. 60. 21): is it so in our daily walk in the Spirit?—John 21. 19.

Hebrews 2. 10, 11.

10, A similar thought in 17: all was *fitting* from God's wondrous standpoint. "*Many* sons" *cf.* Matt. 20. 28, 26. 28. Distinguish sufferingS from the suffering of death: the latter was *atonement*. "Perfect," brought to the goal, *no* thought of moral imperfection (5. 9). 11, Universal fatherhood and brotherhood theories crumble before this statement: *they* deny the need for regeneration, as surely as (a) evolutionary theories, and (b) doctrines which make faith a human effort prior to salvation. Grace contradicts *all* such errors.

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Thoughts from . . . The WORD of GOD.

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

"Ye know that ye were Gentiles, carried away."

1 Cor. 12. 2.

"Ye were sometimes (once) darkness."

Eph. 5. 8.

"At that time ye were without Christ."

Eph. 2. 12.

"But God Who is rich in mercy . . . quickened us together with Christ."

Eph. 2. 4, 5.

"Ye obeyed from the heart."

Rom. 6. 17.

"By the grace of God I am what I am; and His grace which was bestowed upon

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me was not in vain."

1 Cor. 15. 10.

"Who was before . . . injurious: but I obtained mercy."

1 Tim. 1. 13.

"Which in time past was to thee unprofitable, but now profitable to thee and to me."

Phm. 11.

"If when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life."

Rom. 5. 10.

"Because I live, ye shall live also."

John 14. 19.

Some lovingly enquire about the subscription to this magazine. Valuing each thoughtfulness and interest, we would just mention four leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," "Behold the Mounts,"—"Behold, I am the Lord," and "A Further Record of Parts of His Ways," which explain more fully how we believe He has guided, and is enabling, and will graciously supply all needs.—These gladly sent. An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

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A Word of Introduction.

We have every reason to declare the glories of our Saviour. He is, indeed, precious, and eternal life in Him is a well-founded reality. Hence to amuse men in danger would be cruel, and to propose other methods of "ameliorating" the world would be to court failure; but to make known "the gospel of the grace of God" (Acts 20. 24), is true wisdom. And when one is born from above, the food of God's truth is both a joy and a need. Hence to encourage believers in the partaking of His food and not poison, to urge prayerful obedience to their Lord's "whatsoever" (John 15. 14, Matt. 28. 20), are these pages issued. The glory of writer and reader is nothing, the wishes of writer and reader are vain unless they are in the line of God's will. His glory is everything.

"In Whom we have REDEMPTION, through His BLOOD, the FORGIVENESS OF SINS, according to the RICHES of His GRACE."

Eph. 1. 7.

Not only with a hope ahead,
Although that hope is sure:
Of present life, the words are said,
Redemption is secure.

The precious blood has guaranteed
That we shall not be lost,
E'en now are we from judgment freed,
How wondrous was the cost.

Redemption ours, forgiveness ours,
And all by God's free grace;
We'll use for Christ the passing hours,
Until we see His face.

Then to eternity God's praise
Will be our glad employ;
E'en now delighting in His ways,—
The earnest of our joy.

Words of Encouragement.

The Lovingkindnesses of the Lord. Isaiah 63 emphasizes God's lovingkindnesses very definitely. We are

so apt to forget "usual blessings," and to take them for "granted," as "a matter of course," instead of realizing that they are indeed "*granted*" as "a matter of *grace*." A consciousness of our unworthiness leads to gratitude, and gratitude should overflow in the Holy Spirit. The twofoldness of this verse is helpful:—(a) on us, (b) the house of Israel. Apparently the Holy Spirit would *suggest* present blessings and the future re-instatement of Israel (Isa. 14. 1). Cf. the feeding of the 5000 (same number as of the gathered saints in Acts 4. 4), and 12 baskets over, hinting the twelve tribes of Israel, "in that Day." If we "forget" Israel, we lose much—spiritually. Observe, too, "I will *mention*," *Remembrance and mention* are linked. It is well *not* to forget, but, *if* we have forgotten, it is important to remember again. Remembrance is for our own joy, and it indirectly affects our attitude toward the Lord, and others, much. But "*mention*" is more *directly* for the sake of others. We must not keep silence (Ps. 30. 12, 2 Kings 7. 9). Praise must overflow. "Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy" (Ps. 107. 2). "I will declare" says Ps. 66. 16, and we remember Isa. 12. 4.

"An Eye for an Eye, and a Tooth for a Tooth: but I say unto you, 'That ye Resist not Evil: but Whosoever shall Smite thee on thy Right Cheek, Turn to him the other also.'"

Matt. 5. 38, 39.

Dear Brethren "in Christ,"

It is a privilege to be "in Him," and to realize our salvation rests solely on Him. But *grace* teaches us that we should live *righteously* (Tit. 2. 12), and thus it is a privilege to emphasize continual obedience in the Holy Spirit. The words ring out, despite the contentions of many, "Teaching them to observe ALL things whatsoever *I have commanded you*" (Matt. 28. 20). We would not weaken our Lord's commands. They are "*exceeding broad*," and the natural man receiveth them not. How often the verse before us is brought up by those who oppose in the open air, and we are asked, "Will you do thus?" A proud "Yes," is out of place: hesitation is dishonourable to the Lord: an attempt to explain as "*Hyperbole*" is quite unsatisfactory: the simple path of pleasing God is

to confess that we dare not boast, but desire by God's enabling, to act thus, *whenever* the circumstance arises.* The Christian who, by grace, resolutely takes no part in warfare, or politics, can humbly emphasize this part of his Lord's will. But can we speak thus, if we omit such separatedness unto Him? Further, if we refuse to fight, but love to wrangle; and if we will not enlist but gladly take a law-suit against another for personal advantage, *the Lord's Name is dishonoured*. And not only so:—if we are outside all these things, but unloving and bitter in temperament, or manner, can we be said to apply our Lord's words? Commands are literal! We must not explain them away. "Spiritual parallels" are *not* instead, but many parallels *also* are to be included, i.e. *as well as* the literal act, within the "principle" of the valued, and enjoyed, command.

But *why* "Turn to him the other also"? Why not *some other form* of glad suffering? THIS IS CRUCIAL. *Retribution still remains*, and retribution is exact. Christ has not removed judgment one iota, but it is not entrusted to us. "An eye for an eye" involved two eyes: and there *must be a cheek* for a cheek, yet not *the aggressor's cheek*. This is the point. Here we behold grace, but grace reigns through *righteousness*. The rejected one bears the sentence. In other words, we are privileged to illustrate the precious gospel, and *its unveiling of substitution*. Marvellous is the refreshment when one sees in the action a beautiful opportunity of showing what *Christ did for us*. The *Very One* against Whom we sinned, *Himself* bore the wrath! This at once sets forth, *in type*,

- (a) The Deity of Christ (for sin is against God).
- (b) The Inflexible Law, and the Fact of unalterable *Wrath*.†
- (c) The Preciousness of Salvation by Substitution.

The man who struck may strike again, and sinners condemned the Lord of Glory. Both cheeks are struck—a completeness indeed.§ The theory that Christ abrogated *wrath*, and gave an evolution from "Old Testament" Theology is thus Divinely thrust aside.¶ *Socialism's* false

* The prompt reply may be, "It is not natural." But grace is not natural, and we are meant to show we have *supernatural* life (2 Cor. 5. 17).

† God has never saved a soul apart from wrath, and never will. *Unjust* salvation would be ruinous to His character. The ark of Noah, and all the sacrifices, afford striking pictures.

§ The type falls short, as all types. Christ *actually died*. But though the picture is partial, we see the threefold reason for His death—(a) His willingness, (b) Man's murderous enmity, (c) The law's holy demand.

¶ This deadly theory forgets that the *last* book of Scripture, emphasizing "the Lamb in the midst of throne" is fullest of holy wrath.

claim to the Address on the Mount is at once shattered. *The scarlet thread is here.* Moreover, the mistaken ultra-dispensational theory, which keeps out redemption by blood from Matthew 5—7, is entirely removed. In the very warp and woof of daily life, witness to God's way of salvation is to be incorporated.

Ah, humble believer, rejoice in your privilege of bearing for Christ's sake. Is there not a new joy immediately amid the strain as you see the gospel you make known? You want to preach Christ, you say. *Here* is a platform, larger than that of the greatest public hall. Live for Christ, and make known, in the Holy Spirit, the love He had, and has, for you. *All practice is doctrinal.* Ephesians 5 illustrates this as to the godly home manifesting "Christ and the Church." Now we can see why nothing else will do: the other *cheek* must be turned. The Lord's own prophecies of His own death shine out as jewels, and we rejoice once more in Him Who said, "I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting." May He indeed be exalted in our daily walk and talk.

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

Percy W. Heward.

A LITTLE RECORD OF GRACE MANIFESTED ONE EVENING.

IT is a privilege to remember the Lord's good hand, and, as some months have elapsed since an evening's record was given, some children of God may be strengthened and encouraged thus again.* When we cannot see God's grace openly we know He is just as gracious, and would praise, but how frequently and how lovingly He *reveals* His interests, and comforts and stimulates His people. A background of refreshments *and* burdens led up to the evening before us, spent for Him among men of other nations. How often have we prayed unitedly for dark Malta, and three Maltese were almost the first met. They knew English well, and one who said he had not read the Scriptures (a gospel was given, and further books later, if God will), rendered just the help needed, and long sought, as to some points of the language. The conversation was peculiarly another answer to prayer this very day, but *all* the Lord's love would more than fill pages. We hope soon to have a text tract for the Maltese, as the Lord enables. Next, our Heavenly Father granted Arabs at two

lodging houses, with an open door, and a definite opportunity. One had received the gospel of John before, and Luke was now given, and gladly received. Afterwards we were granted a few words with two Danish young men, who knew English well, and received English and Norwegian leaflets. They were polite and quiet: oh that there may have been some word in season, to bring forth fruit for our Lord. Following this, after a few words with one or two on a German ship, we came to a mess room fairly full. This seemed just *the opportunity*, but all *save* one quickly went out. A disappointment? *No!* The one anxious soul is precious: we hope there was the beginning of a grace-given anxiety. How solemn a responsibility to tell of Christ.

Indians were next before us. One, who had evidently been to the Monday meeting for such, spoke encouragingly of coming again. Another received a gospel, yet when told that *confidence* must be on God, not on a man (Mohammed), the poor fellow cast it back, almost angrily. But was this in vain? No, it led up to further conversation with others, and he too returned and listened, and received *again* the rejected book, and we left grateful in heart, with a *Salaam aleikum* (Peace be upon you: Arabic farewell: so among Israel: oh that many may know Him Who is *the Peace*). A Chinese crew were, without delay,* used of God to refresh our hearts as we placed the gospel before them. They read a Chinese tract, etc., and listened with interest. We would cast bread upon the waters, and pray unto Him Who still giveth the increase. Finally, in Chinese restaurants, and a lodging house, Christ was made known. The last gave more than an ordinary opportunity, and the "*two ways*" were set forth, and the beloved co-workers, (for we usually work two and two) who shared in various parts of these loving reminders of the Lord's goodness, were enabled to return home, full of gratitude to Him, Who only doeth wondrous things.

The above brief record falls far short of all that happened, but if it is His will, and if it leads to prayer for the varied labour of love, and for the Scripture portions and text tracts given in the Lord's Name, and that every labourer may be kept lowly and trustful, walking in the Spirit, —then these lines will not be in vain. We need *much* grace: we are not sufficient of ourselves, *but our God is able*. Cast upon Him, we look forward to more work, but, beyond all, would remember to say, "Thou, Lord, hast made me glad through Thy work: I will triumph in the works of Thy hands" (Ps. 92. 4).

* The previous "record" can be obtained as a leaflet by those who delight to pray for, and to interest others as to, "the stranger" in this land.

* Remarkably God granted the removal of delays in a comparatively brief season. He has *all* in His hand: we long to trust Him more.

THE CHILDREN'S COLUMNS.

"WORDS."

WHO can count how many WORDS are spoken even in one hour? And how much harm is done by sinful and foolish WORDS. There is not one on earth who can tell us the effect, but God, Who is so wonderful, and so great, knows every WORD that is spoken, and He keeps a record of what is said by those who speak against Him, as well as by those who delight, being saved, to talk of His wonderful love to poor hell-deserving sinners (Eccl. 12. 14, Mal. 3. 16). Believers can rejoice to say how He gave His Beloved Son, to die for all brought to see themselves lost. "Ah," some may reply, "How do you know God keeps an account of words as well as actions?" Surely Matt. 12. 36, 37 will suffice. The Lord Jesus said, "I say unto you, That every IDLE WORD that men shall speak, they shall give account thereof in the day of judgment: for by thy WORDS thou shalt be justified, and by thy WORDS thou shalt be condemned!" And one of God's servants said, "There is not a WORD in my tongue, but, lo, O Lord, Thou knowest it altogether" (Ps. 139. 4). There are some, even among young people, who speak lightly of God, and He hears and remembers; and WORDS are said to be DEEDS (Col. 3. 17). How this should make unsaved ones tremble, and also cause those who are saved to be watchful, for sinful words will bring sad results. There are some like those of whom we read in Psalm 12. 2-4, who imagine they can say, and do, *what they like*, and that God will not punish. But remember, His WORDS are true, and He will yet do all that is written in the Bible. If only this was more fully known how many would fear, instead of saying evil things against God, and against His people. Shall we read man's proud boast in Psalm 12. 4?—"With our TONGUE will we prevail; OUR LIPS ARE OUR OWN: WHO IS LORD OVER US?" Prov. 1. 31 should trouble all such. None can do as they like, and not receive the results of their own ways. To Israel God said, "YOUR WORDS HAVE BEEN STOUT AGAINST ME" (Mal. 3. 13, what a beautiful contrast is verse 16). Sinners often speak against God, though He is so merciful, and gives so many mercies, and provides bountifully even for the unthankful (Matt. 5. 45). Again, what a warning is given by God in Ezek. 35. 13:—"Thus with your mouth ye have boasted against Me, and have multiplied your WORDS against Me." Now mark what God added through His servant,—*"I HAVE HEARD THEM."* We read in Proverbs 15. 1 of "GRIEVOUS WORDS" which stir up strife: in Psalm 64. 3 of "BITTER WORDS": in

Isaiah 36. 5 of "VAIN WORDS."* Then there are some who delight to "talk a lot," and Prov. 10. 19 is a warning to such. How easy it is to say things "at random," which grieve God. Only those who are saved, through the shed-blood, can, by God's grace, speak aright. For not only are the *thoughts* of sinners sinful, but their words also. What a needful and precious prayer there is for the Lord's dear people in Ps. 19. 14. In Job 23. 12 God's servant said, he esteemed the WORDS of God's mouth more than his necessary food. And the Lord's WORDS will NEVER PASS AWAY: they are pure WORDS (Matt. 24. 35, Ps. 12. 6), and true from the beginning. In John 6. 68 we find the "WORDS of eternal life." Oh that such WORDS may be spoken to the hearts of not a few who read this message, even while reading it. God can thus work and bring sinners to know Him by His Spirit, even now,—this very hour. His hand is not shortened. If He is thus speaking to you, COME without waiting, for God delights to save, and the blood of Christ has not been poured out in vain.

THE WORDS OF GOD will never fail
But in that day of days prevail,
For they will never pass away,
But stand, and be fulfilled for aye.

GOD'S WORDS are pure, and full of grace
To those redeemed from Adam's race,
And righteous lips will scorn to say
Vain words to lead a soul astray.

GOD'S WORDS will surely be fulfilled,
As He hath purposed, planned, and willed,—
For sinners lost, and those redeemed
Who have by grace His Words esteemed.

THE WORDS OF SAVED ONES ought to shew
That they their Saviour love and know:
For "righteous lips" should build up those
Whom God in wondrous mercy chose.

THE WORDS of those who are not saved,
But are by Satan still enslaved,
Are sinful, working ill as well,
While on the road to death and hell.

And GRIEVOUS WORDS still stir up strife,
They wound and cut,—act like a knife:
While LOVING WORDS bring glad relief,
And comfort those who are in grief.

Do you believe GOD'S WORDS ARE TRUE,
That you are sinful through and through?
Then you can come to God to-day,
And know YOUR sins are put away.

"For to give repentance" (Acts 5. 31). There is joy in heaven over repentance (Luke 15. 7, 10). Repentance leads to the acknowledging of the truth (2 Tim. 2. 25), repentance is fruitful (2 Cor. 7. 9, 10), and the Lord will return when His people are brought to repentance (2 Pet. 3. 9).

* A contrast: Hezekiah's own words were not in vain.

TWO PROMISES, ISA. 30. 20, 21.

A Few Words with Young Believers, and Older Ones Too.

THE words of God suit every circumstance (2 Tim. 3. 16, 17). It is a happy thing to know *Him* and then to *realize* them, to *enjoy* them, to *build* on them, to *act* as if they *were* what they *are*—absolutely true (1 Thess. 2. 13). Many seem to be "afraid" of God's promises lest, like partly frozen ice, they will break under our weight. But it is presumption *not* to trust God, even as it is presumption to look to man. The Lord can use "means," but, persons are always uncertain in themselves. He is never uncertain. He is God All-sufficient.

In this precious passage God condescends to explain something of His loving ways to those *under chastening*. They are fed, but, it may be, only with bread and water. This is a very gracious supply (Isa. 33. 16). Needs are met (1 Kings 18. 4), but it is prison fare (1 King 22. 27). The Lord gave Elijah in isolation something beyond (1 Kings 17. 6, a reminder of the covenant of Gen. 9 being included*), and in bread and fruit of the vine we have luxury telling of the better and everlasting covenant! What a wondrous thing to mean the prayer, "Give us this day our daily bread" (Matt. 6. 11),—literally "that which cometh upon us," an allusion to the Manna:—the farmer, the miller, the baker are only "means": our food is as definitely from God as the Manna from heaven. Our gratitude should be unto Him.

We referred to two special promises, but there are more. The words of 21 are introduced by reference to teachers (Eph. 4. 11). Thus the prophecy of guidance is a double one. But the second part is often misunderstood. It contains a loving and tender rebuke.* The "word behind thee" is contrasted with the guidance of the eye (Ps. 32. 8). The horse and mule are directed by one *behind*. John in Rev. 1. 10 heard a voice *behind* him. We want, by grace, to see the Lord's countenance, even though in a mirror (2 Cor. 3. 18). We want to be kept from turning away. That this is the humbling thought, the added message implies, "When ye turn to the right hand, and when ye turn to the left." The promise is that a believer, beginning to wander, shall be warned. But the very *commencement* of departure from the Lord's way is itself sin. We would not excuse "beginnings" of sin because of God's wondrous mercy, would we? Our attitude should be that of Prov. 4. 25-27. "This is the way" alludes to the path which is *just being left*. We do need grace to be kept

even from the looking aside, which is so much more harmful than we think (Ps. 119. 37). If we turn from looking to the Lord we shall be easily trapped, and shall be on the verge of further departure. This is an underlying thought. Only as we look off unto Jesus, the Author and Finisher of faith (Heb. 12. 2), are we guarded. Our safety in a ruined world depends on nearness to Him. It is so easy to *omit* asking counsel at the mouth of the Lord (Jos. 9. 14). Saul said, "Withdraw thine hand" (1 Sam. 14. 19), and Israel *waited* not for the Lord's counsel (Ps. 106. 13). Let us wait at the posts of His door (Prov. 8. 34), and seek to walk in the Spirit (Gal. 5. 25). Thus shall we be kept from many things which would dishonour His Name. What a privilege it is to bring God glory by a consistent walk with Him (Gen. 5. 24).

Some Requests for Prayer and Praise.

"Let us THEREFORE come boldly unto the THRONE of GRACE."

1. For the realization of Isaiah 66. 2.
2. For godly proportion in life:—time for prayer, for service, daily duties, etc.
3. For tried saints, that they may not become despondent or irritable, but praise God for difficult-to-learn lessons sent in *love*.
4. For the Lord's enabling in literature and typewritten notes, and that the associated service among Israel and men of all nations, and at varied street corners, and Hyde Park, may *not* be in human wisdom or strength, but in simple enjoyment of the Lord's will and dependence on Him, and with some fragrance of His presence, and only to *His* honour.
5. For guidance as to all arrangements of meetings and premises, that we may ever be *glad* in His arrangements.
6. For believers, amid the difficult "Holiday Season," that the privilege of the Lord's standpoint may not be a burden but a joy,—in summer and winter alike. He is worthy.
7. For Tunis, and North Africa generally.
8. For closed and semi-closed lands, and for the *various* conditions in the vast lands of Russia, and God's dear children there.
9. For translators of Scripture, that the Lord's guiding and overruling may be granted, to His glory.

"I know that Thou canst do everything." Job 42. 2.

Much "prayer" very soon becomes *self-centred*, and thereby ceases to be prayer. God's will is the right foundation and joy. The child who obtains whatever he likes, with ever-changing wishes, has an unkindly indulgent father, and becomes very peevish and dissatisfied. Our Heavenly Father is *wise in His love*. Prayer is a beautiful part of *His will*, and *this* is its power.

* Contrast the quails with bread and water, Ex. 16 and 17.

TALKS ABOUT PRESENT-DAY NEEDS. 7. GRATITUDE TO GOD WHEN CALLED BY GRACE.

IF among the CALLED of Jesus Christ (Rom. 1. 6), how grateful we should be, for we were even as others. But God set His love upon us, and has redeemed us with the precious blood, and called us by His grace (Gal. 1. 15). How we fail to understand the fulness of such love, and often fail to make manifest our heavenly Calling as we ought. God has, in wondrous grace, called us according to His purpose. Precious, indeed, are such words of grace, and we must ever feel that we fail to realize their height, while in this body of our humiliation. But grace will open to us more and more, even here, THE FULNESS OF GOD'S TRUTH, by His Holy Spirit. We can only marvel at God's love, and praise Him for all His goodness to His own. May our hearts be drawn more toward Him as we meditate on this glorious theme. Romans 8. 28-30 comes before the heart and mind. May God the Holy Spirit reveal to us more of the deep meaning, as we pause over such portions of God's truth. We are definitely told for what purpose He chose us:—that we should be "conformed to the image of His Son." We know that in the day of glory so soon to dawn we shall be like Christ (1 John 3. 2): the words of 1 Cor. 15. 49 are clear, and with joy we look forward to that blessed prospect. But should we not seek to be more LIKE HIM NOW? He was meek and lowly, are we? He ever did those things that pleased the Father. Do we seek to PLEASE HIM in all our daily life? Oh to be more like Christ, and to walk even as He walked (1 John 2. 6). Romans 8. 30 must encourage every one who is CALLED by God out of darkness into His marvellous light (1 Pet. 2. 9). Can we understand what His marvellous light is? Glorious, indeed, is the change from darkness. Every word needs emphasis; and even then we fail to grasp the fulness. Returning to Romans 8. 30 we may well ask, "Do we value this portion of God's truth as we ought?" And do we meditate in it, by grace, as we should? It is marvellous and words cannot express all God means thereby. But the Holy Spirit will unveil truth to those who love God, and His words (1 Cor. 2. 11, 12).—"Whom He did PREDESTINATE, them He also CALLED: and whom He CALLED, them He also JUSTIFIED: and whom He JUSTIFIED, them He also GLORIFIED." How can we, in view of such gracious words of love, live like those who are not among the CALLED of Jesus Christ? What godly separation there ought to be,—and glad separation withal, among those so favoured.

We like to think of the gracious words of the Lord Jesus in Matthew 9. 13:—"I came not to

CALL THE RIGHTEOUS, BUT SINNERS TO REPENTANCE." "Sinners":—and such were we, but God CALLED US TO HIMSELF. Mark 3. 13 cheers us, "WHOM HE WOULD HE CALLED," and the words are added, "AND THEY CAME UNTO HIM." The CALL was effectual. None can resist God, or say unto Him, What doest Thou? (Dan. 4. 35). May we ever heed His voice gladly. We are CALLED ACCORDING TO HIS PURPOSE, and CALLED to be saints (holy ones, 1 Cor. 1. 2, Rom. 1. 7). Mark the words of 1 Thess. 4. 7, "God hath NOT CALLED US UNTO UNCLEANNESS, BUT UNTO HOLINESS." What an incentive to holiness of life is found in 1 Pet. 1. 15, 16:—"But as He Which hath CALLED YOU is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; FOR I AM HOLY." Oh that we may be mindful of HIS holiness. A deep encouragement is given in 1 Cor. 1. 9, "CALLED INTO THE FELLOWSHIP of His Son Jesus Christ." Wonderful thus to be called by His grace! But we are also CALLED TO SUFFER as well as to rejoice (1 Pet. 2. 21). Again, we read how Abraham was CALLED TO LEAVE ALL, (Heb. 11. 8), and gladly obeyed. Thus we come to James 2. 23, "Abraham believed God, and it was imputed unto him for righteousness, and HE WAS CALLED THE FRIEND OF GOD." Are we not encouraged with John 15. 14, 15?—"I HAVE CALLED YOU FRIENDS." Isaiah 43. 1 with John 10. 3 is interesting, and more than interesting. Each believer is known to God. See, too, Matt. 5. 9: "CALLED THE SONS OF GOD." Likewise 1 John 3. 1, "CALLED THE SONS (children) OF GOD," and 2 Peter 1. 3, "CALLED US BY GLORY AND VIRTUE," because "Called with an holy calling" (2 Tim. 1. 9). Oh that we may, indeed, walk worthy of God, Who hath CALLED us, and calleth us still, into His Kingdom and glory (1 Thess. 2. 12). May we, in that Day, be with Him "CALLED, and CHOSEN and FAITHFUL" (Rev. 17. 14), and be among the blessed ones who are CALLED into the marriage supper of the Lamb (Rev. 19. 9),—and all by God's grace and for His glory.

"TO SAVE SINNERS."

1 Tim. 1. 15.

THESE are strange words—in many ears; but NOT STRANGE to those who have, in sovereign mercy, felt their power. Many now-a-days do not like the word "sinner": they think it harsh and hard (1 Cor. 2. 14). They are too good for God's way of salvation,—in their own estimate. Sin is an ugly thing, and to call it by a beautiful name is an ugly lie. A plan of salvation with a graduated scale, in which God could be

viewed as helping those who help themselves, would appeal to many. But it would be a powerless gospel, and THE gospel is distastefully unpromising; yet mighty (Rom. 1. 16): and "to save sinners" is still its music—music to a Saul of Tarsus, music to a Mary Magdalene, and music to any heart-burdened soul (Matt. 11. 28). "To save sinners"—not in part, but altogether; not only to aid, but to do the whole work. This was why Christ came, and if we want another gospel, where shall we find it? How solemn to set aside His love after He came to die. Ingratitude asks for a different scheme, but love simply thanks God for His free gift.

"To save sinners":—precious words! Those of us who believe, were sinners, "even as others". The gospel preacher is not on a pinnacle: 'tis not, "you are bad, I was good." The sinner saved is the only one who can tell aright of his Saviour. You, dear reader, may try and use the word "sinner" with a special meaning, as the Pharisee of old, "She is a sinner" (Luke 7. 39), but the Holy Spirit calls you a sinner also, and, if you do not own the name, you deny His words. And wherein is the wisdom? For if you seem too good for God's salvation, you are too bad for heaven by your own merits. God demands perfection. And so between the two positions, where are you? There is no third road, there is no third place after death. All thoughts of purgatory are pride. You must either be saved by pure grace, or not saved at all. Hence the value of the Divine words, "To save sinners." The precious blood has been poured out for such, and God loves to welcome such. Do you not desire His love? "Take thy bill . . . and write fifty" is the unjust steward's worthless compromise (Luke 16. 6). "It is finished" is the Righteous Saviour's glorious declaration (John 19. 30). The account is settled for all brought unto Him: "It was exacted and He Himself answered" (Isa. 53. 7 lit.). The sinner who truly trusts in Christ is free. "This is a FAITHFUL saying, and worthy of all welcome" (1 Tim. 1. 15). Do you welcome it, or something else? Happy is the humbled sinner who welcomes the precious work which God has welcomed. "To finish saving sinners" is the restful meaning of the words. He came to do, and He came and He did (cf. John 14. 2, 3). He would not go back from His word. He will not undo His work. "Thanks be unto God for His Unspeakable Gift" (2 Cor. 9. 15).

Are you saved? The word suggests a safe position and a saved condition. The sinner has neither. The world can give neither. Christ gives both. The work that has blotted out my guilt has changed my life. I was unsafe, and also suffering from a mortal disease, yea, "dead in trespasses and sins" (Eph. 2. 1). Hence the

need for quickening, and the work that took my judgment means that I also have my Saviour's living acceptance to-day. He is my Life (Col. 3. 4); and because He lives, I shall live also (John 14. 19). And thus the simple, old-fashioned gospel rings in your ears. It needs no rhetoric, no musical evening, no Pleasant Sunday Afternoon to recommend it. If you feel yourself a sinner, it is just what you need, just what you want, and every decoration of the gospel to make it attractive to one who is not heart-burdened only frightens you away. You want a whole Saviour for a complete sinner, and this is exactly what Christ is, and is to-day. Surely if you see yourself, you will be glad to come to Him; and, (wondrous love), He will be yet more glad to receive you. The gospel is so wondrously simple, and yet so complete, for "Christ Jesus came into the world—

TO SAVE SINNERS."

Suggested Daily Readings.

"IF THE LORD WILL"—July 1925.

| Day | Psalms | Hebrews | Learning | |
|-----|---------|---------------|-------------|----------|
| | | | Hebrews | Ps. 119. |
| 1 | 96. | 3. 1-11 | 4. 1 | 77 |
| 2 | 97. | " 12-4. 3 | " 2 | 78 |
| 3 | 98. | 4. 4-16 | " 3 | 79 |
| 4 | 99. | 5. 1-14 | " 4, 5 | 80 |
| 5 | 100. | 6. 1-15 | " 6 | 81, 82 |
| 6 | 101. | " 16-7. 3 | " 7 | 83 |
| 7 | 102. | 7. 4-17 | " 8, 9 | 84 |
| 8 | " 1-12 | " 18-28 | " 10 | 85 |
| 9 | 103. | 8. 1-13 | " 11 | 86 |
| 10 | 104. | 9. 1-10 | " 12 | 87 |
| 11 | " 13-23 | " 11-22 | " 13 | 88 |
| 12 | " 24-35 | " 23-10. 4 | " 14 | 89, 90 |
| 13 | 105. | 10. 5-18 | " 15 | 91 |
| 14 | " 16-35 | " 19-31 | " 16 | 92 |
| 15 | " 36-45 | " 32-11. 3 | Ps. 102. 12 | 93 |
| 16 | 106. | 11. 4-16 | " 13 | 94 |
| 17 | " 16-33 | " 17-29 | " 14 | 95 |
| 18 | " 34-48 | " 30-40 | " 15, 16 | 95 |
| 19 | 107. | 12. 1-14 | " 17 | 97, 98 |
| 20 | " 16-31 | " 15-29 | " 18 | 99 |
| 21 | " 32-43 | 13. 1-14 | " 19 | 100 |
| 22 | 108. | " 15-25 | " 20 | 101 |
| 23 | 109. | James 1. 1-12 | " 21 | 102 |
| 24 | " 16-31 | " 13-25 | " 22 | 103 |
| 25 | 110. | " 26-2. 13 | James 1. 21 | 104 |
| 26 | 111. | 2. 14-26 | " 22 | 105, 106 |
| 27 | 112. | 3. 1-10 | " 23 | 107 |
| 28 | 113. | " 11-4. 2 | " 24 | 108 |
| 29 | 114. | 4. 3-17 | " 25 | 109 |
| 30 | 115. | 5. 1-9 | " 26 | 110 |
| 31 | 116. | " 10-20 | " 27 | 111 |

The Words of God are precious : they are given to His people. How do we treat them ? How do we treat His love ? Surely there is a need for more spiritual devotedness to Him, and more delight in His truth. *To-day* is the day for more love to Him.

NOTES ON MEMORIZED VERSES.

Hebrews 4. 1-16.

"Fear that hath *torment*" is shut out (1 John 4. 18), but not filial fear (Job 28. 28, Prov. 1. 7, 1 Cor. 2. 3) : a fear of grieving God is part of love, a fear of spiritual loss is right. 2, Note margin also : the Holy Spirit shows how important are (a) right hearing, and (b) right fellowship, "united" (2 Tim. 2. 22). 3, Stress on "that believe" : none others : the "rest" distinguished from merely natural rest, or rest in creation (4, 5). As the Lord's Day anticipates the Day of the Lord, so the dear children of God have one rest now and one to come. (Note Deut. 12. 9, Ps. 132. 8, 14, Mic. 2. 10). 7, Unbelief and hardening of heart remarkably linked (3. 12, 13, Mark 8. 17) : a tender heart hears (2 Chron. 34. 27). 8, Joshua, a type of Christ. 9, Margin : the Millennial Kingdom, observe 2 Chron. 36. 21. 10, "For" shows the threefold aspect : as to salvation *now* : as to deliverance from "works of worry" while we walk with God : as to the strain of the bodily frame, "in that Day" (2 Thess. 1. 7). "Let us be *zealous* therefore" : "for" of 12 implies that God is not deceived, He distinguishes that which is *natural* from that which is *spiritual*. What are the *thoughts* of our heart ? "Right" actions without right motives NOT approved. 13, "With Whom" : rather "toward *Whom* for (belonging to) us is the Word," i.e. while the Word searches us, Christ, Who is the Word, *speaks* for us, and lives to *make intercession* (Heb. 7. 25) : this added statement is to prevent *terror*. The solemn probing of God's sword might make our hearts sink. Verse 14 shows that this reference to Christ's intercession, veiled in our translation, is definite, and His love in 15 encourages our prayer (16, Rev. 8. 3, 4) in need of timely help.

Psalms 102. 12-22.

12, Emphasized in 24. "Thy remembrance" ; (Ps. 45. 17) man's memorial removed (Isa. 26. 14). 13, Ps. 51. 18 : God *never* forgets (Isa. 49. 16) : a *set* time (Acts 1. 7). 14, "For," God will work in answer to prayer (Isa. 62. 6, 7, Rom. 10. 1). How important to pray in the line of *God's will*. 15, The blessing to nations linked with Israel (Ps. 67. 1, 2, 7, Zech. 8. 21). 16,—"When" and *for*. Cf. Col. 3. 4. 17, Note heading of Psalm, and Isa. 66. 2, Jon. 2. 4. 18, Ps. 22. 31, Rom. 15. 4, 1 Pet. 1. 11, 12.

Prayer leads to *praise*. 20, Isa. 42. 7, Zech. 9. 12. 21, "To the praise of the glory of *His* grace," cf. Isa. 12. 4, Eph. 2. 7. 22, No uncertainty : God will cause a gathering *contrasted* with that of Isa. 29. 7, Mic. 4. 11-13, Zech. 14. 2. How blessed the *serving* of the Lord in that Day (Ps. 22. 27). The after-part of the psalm, used by the Holy Spirit in Heb. 1, shows how all blessings depend on Christ's finished work.

James 1. 21-27.

21, 22, Twofoldness, negative, positive (Eph. 4. 31, 32, 1 Pet. 2. 1, 2). Receiving the Word, so 19 : we often act too quickly to *hear His Word*. 22, "Reasoning yourselves aside," only elsewhere in Col. 2. 4 : is it not important to be simple and disciplelike, and never *persuade* ourselves that God's Words have a meaning more suitable to the flesh ? 23, Hearing *without* doing grieves the Holy Spirit : doing *before* hearing is not possible (Ex. 24. 7 man's wrong order) : hearing and doing will bring precious fruit (Ezek. 33. 7, John 10. 27). "His natural *face*," Scripture shows us what we are that we may be cleansed (Ps. 119. 9). Verse 24 strikingly sets forth that if there is not a *change* in our life there is disobedience, and that Satan does not usually lead believers to direct opposition but to *forgetfulness* (2 Pet. 1. 9) : a precious contrast, as to the Holy Spirit's way, is found in John 14. 26. 25, Godly stooping down and continuance : true "*happiness*" : we are often less *happy* because of disobedience, and avoidance of *prompt* devotedness. 26, Talking flourishes when doing is set aside (3. 2). 27, Religion is one precious *expression* of salvation, not instead of an inward work. How important to be *unspotted* from the world in our care for the *needy*. Ordinary philanthropy involves so much compromise ("All things" : Eph. 4. 15).

The privileges of faith are larger than we realize. And so are its responsibilities. Faith has a firm foundation, and a happy confidence. It depends on the Lord Himself, without limitations, but for any particular action it desires His will. "Remember the Word unto Thy servant, upon which Thou hast caused me to hope" (Ps. 119. 49). 'Tis not "My" will, as "I" happen to like : faith is not an easy way of becoming selfish, but a happy path of self-denial because the Lord is directing.

Correspondence from any exercised as to salvation, or the simple path of God's will, welcome. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.7. Telephone MARYLAND 2196.

Thoughts from The WORD of GOD.

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

"Not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ."

"The law of Thy mouth is better unto me than thousands of gold and silver."

1 Pet. 1. 18, 19. Ps. 119. 72.

"Silver and gold have I none; but such as I have give I thee: In the Name of Jesus Christ of Nazareth rise up and walk." Acts 3. 6.

"I have coveted no man's silver, or gold, or apparel."

Acts 20. 33.

"When I saw among the

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spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them." Jos. 7. 21.

"My fruit is better than gold, yea, than fine gold; and My revenue than choice silver." Prov. 8. 19.

"That the trial of your faith, being much more precious than of gold that perisheth . . . might be found unto praise and honour and glory at the appearing of Jesus Christ." 1 Pet. 1. 7.

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention four leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," "Behold the Mounts,—Behold, I am the Lord," and "A Further Record of Parts of His Ways," which explain more fully how we believe He has guided, and is enabling, and will graciously supply all needs.—These gladly sent. An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

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Mon: 8, Thurs: 8, Sat: 8. 45. 130, Grundy Street, Poplar, Tues: 8. 15.

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

A Word of Introduction.

"Behold I lay in Sion a Chief Corner Stone," is God's precious testimony (1 Pet. 2. 6 with Isa. 28. 16). All Scripture emphasizes the Lord Jesus. How dear must He be to God the Father. How wondrous that He should be given up for sinners. In the light of such love, everything has a new meaning. Redeemed ones are not their own: the will of the Lord should be their will. This *Chief Corner Stone* is the only Foundation, and the One Who unites. To emphasize His preciousness—His will, and His rights, are these pages sent forth, that His blood-purchased people may be drawn together, aloof from the world in its various forms, and aside from systems of men, attracted to Himself, and thus finding companionship with those who dread nothing more than being away from Him Whom they love, because of His own rich everlasting love (Jer. 31. 3).

"Obeying the Truth," "Love One Another."

1 Pet. 1. 22.

Redeemed by blood, we want to be
As those from Satan's might set free,
Salvation brings to service blest.
And in our Saviour's will we rest.

'Tis bondage to the flesh indeed,
But not to those in mercy freed:
The works 'gainst which we used to fight
Have now become our true delight.

Obedience shows a heavenly life,
Where once there was but sinful strife;
The truth attracts the willing minds,
Which Satan's power no longer blinds.

Love in the truth,—the truth in love,—
Together prove life from above,
And, in the Spirit, may this be
Our heavenly fruit, till Christ we see

Words of Encouragement.

Hebrews 12. 5 contains a message of wondrous, albeit humbling, refreshment. True, there is ever the Lord's loving rebuke, but He arranges His reproofs so tenderly: a precious example. "Ye have forgotten." How often His people's condition is despondent, or, in some other way, out of the path of His will, because they have "forgotten" the very Scripture which so *appropriately meets their need*, when applied by the Holy Spirit. And it is *His* gracious work to bring the truth to our "*remembrance*" (John 14. 26). The Lord's exhortation, "Do this to My remembrance" would indicate how much is wrapped up in a memory for Himself. If we are *mindful* of HIM, how can bitter and hasty words drop from our lips? "Ye have forgotten"; but *He hath not forgotten* to be gracious, and He lovingly welcomes back the repentant child. There is more in Scripture about the repentance of believers than we are apt to remember.

"WHO WALKETH IN THE MIDST OF THE SEVEN GOLDEN LAMPSTANDS."

Rev. 2. 1.

THESE precious words of Christ still ring out with their loving yet humbling, message. We have become so used to the enjoyment of the language of privilege that often we miss its meaning, and fail to grasp the linked language that suggests love's deep responsibility. True our beloved Lord does not speak of "lampstands" as necessarily *continued* (Rev. 2. 5). We own the definite *interpretation** of Rev. 1—3, as to literal assemblies, existing in the days of John. We own the subsequent further departure from His truth. We *must* ever take a lowly place. But the words are also recorded for OUR learning, and OUR comfort, and OUR reproof, as to our own position under Christ's searchlight, and that we may see what still *delights* the heart of Him Whom we call Master and Lord. Thus we too find a remarkable unveiling of the *principles of His holy examination* at the nearing Judgment Seat for His redeemed (2 Cor. 5. 10). Probably we have all thought far too little of that Judgment Seat,—and *thought too little of Him*. Salvation has been viewed selfishly, and *our own safety* has been larger than *His glory*. But we would

not have it so, would we, beloved friends, if He is our All in all?

The Lord Jesus in Rev. 1 is seen in HIS GLORY, in the midst of His people. HIS GLORY is ever to be emphasized. We cannot think too highly of Him. His majesty caused John to fall at His feet (1. 17). Alas, that the Lord is glibly addressed, and children are taught to speak to Him without any title. The grandeur of Him Who died for sinners awakens praise. Heaven has no example of familiarity, though it unveils the fullest nearness (e.g. Rev. 5. 9, 12, 7. 9, 10).

The Lord reveals Himself by various names to the various individuals, whose "work" He describes; and they are all impressive. We need different realisations of His fulness at different times. And His stress on perfect *knowledge* of all our works is important: "I know thy works" is repeated. Rev. 22. 12 is not mere words. Everything is before Him. Nothing is hidden. And *every work must* be brought into judgment (Eccl. 12. 14, 2 Cor. 5. 10). It is true comfort to see how quickly He mentions whatever He can recommend. The angel at Ephesus laboured hard and was patient. His strict orthodoxy was unquestioned. The Lord saw all this. But He Who loves so much had somewhat "against" His patient servant. There had not been the growing up unto Christ *in all things* (Eph. 4. 15). Severity against sin is well, but there had become a tendency to detect error *first*, rather than to enjoy personal nearness to the Lord. Love is *not* said to be absent altogether. Mature love, in its quiet obedience, is precious, but the "first" child-like love which bubbles over, must *never* be left. To leave it is to "*fall*," and to lose a privilege of service (verse 5). *Repentance* is *twice* urged in one verse: it is not enough to do better. *Repentance* must be to the front. This Ephesian child of God seems to have become *partly unconscious* of this "gradual," and thus imperceptible, backsliding of heart: hence the tone of love, "*Remember*." There is no question of the loss of salvation, but loss of the privilege of a sphere of service. Yet, amid all, the Lord returns to mention another encouragement (6): as if He would wrap up His rebuke in commendation, and woo His beloved servant to Himself the more. Nor is He changed to-day. But the love of Christ *does not overlook*, and will not grant the reward of a position of honour for Him, apart from love's obedience. And thus we see the holy *twofoldness* of the Judgment Seat of Christ. Beloved friends, are we living in the light of such a scrutiny? Do we value *His* testing? Jas. 2. 12.

Two of the servants of God in Rev. 2 and 3 stand out for special commendation. Not merely because of "labours": *these* may be many, and

* Precious are the applications also, in the wisdom of Him Who caused Galatians 4. 24 to be written.

yet there may be deep failure (2. 19). The Lord's words of special refreshment are to those who *suffered*. "I know thy *tribulation*"; "Fear none of those things which thou shalt *suffer*" (2. 9, 10). "If we remain *under*, we shall reign with Him" (2 Tim. 2. 12). And as it was at Smyrna, so at Philadelphia. "Because thou hast kept the Word of *My patience* (3. 10). In these towns, the two dear children of God, before us, had the problem of caring for *His* work, near a Satanic counterfeit—a synagogue of Satan. Their position was not easy. But their Lord saw. Yet He did not commend without a word of reproof. "*Become faithful unto death*" has precious tenderness in this connexion, and likewise, "Thou hast a *little strength*." We all realize the thought of "*little faith*," and so is it, in measure, with a little strength. *How the most earnest saints fall short*. But the Lord is not a taskmaster. He loves to strengthen.

The other cases are suggestive. Seven different temperaments and lives are given. "Thou *didst not deny*" of 2. 13 seems to imply an *after-weakening*. The "thee" and "them" of 2. 16 are tender to a *believer*, but searching. There is a definite contrast between the angel at Thyatira and "that woman Jezebel," yet how sadly we feel it is possible for a *believer* to mingle with those who thus oppose the truth, in some society and organization. If the Lord wrote histories to-day, they would be full of sorrowful unveiling.

Ch. 3. 1 leaves us in doubt:—was this man saved or not? We think of Judas among the twelve. The personal note in 3. 15, 16 is deeply affecting. But 3. 19 seems to make clear that salvation was possessed, though the life had become *without any fragrance or refreshment* to the Lord's taste (note Song 5. 1), through worldly settling down. Ah, beloved friends, shall we value Christ's warnings, and heed them in time, that we may repent *now*, and please Him *now*, and not have His disapproval at the Judgment Seat? It is so easily possible to become one suffering much loss then. Our Lord's eyes are to-day as a flame of fire (Rev. 2. 18), and He discerns that which is natural and that which is spiritual (Rev. 2. 12 with Heb. 4. 12) in your life and mine, and He will teach us, if we are willing to learn. Surely our hearts must be stirred to *His glory* to-day (1 Cor. 3. 14, 15).

Some Requests for Prayer and Praise.

These suggestions are meant to help the Lord's blood-bought people to be lowly, and definite. Prayer humbles the heart. First, we may well ask,—Can we draw near at all? *John 14. 6 is definite*. And, secondly, if there is wandering of heart, and hardness of heart, how can there be *power in prayer*?—Heb. 10. 22. We

do not say this to terrify the Lord's trembling ones (Isa. 66. 2). He comforts such, but *imitation* "fellowship in prayer" is a danger. James 4. 3 rings out with its solemn preparation for verse 4. One of the great needs to-day is for believers to pray *repentantly*, on the lines of 1 Cor. 1. 10. Thus will he be glorified. Surely those who *long* to please Him more will suffer the word of exhortation.

1. For reviving in accord with Isa. 57. 15.
2. For godly homes, and stress on the Lord's love there.
3. For God's gracious overruling of the translation of Scripture to His glory.
4. For isolated believers, isolated for their Lord's sake, that they may become neither settled down nor despondent.
5. For gatherings after the Lord's own heart, that He may grant such, and also walk in the midst, as it were (Rev. 2. 1), for the testing of His beloved people. Gold is not separated from dross without pain.
6. For men of all nations in *nominal* Christian lands; that some may humbly seek to undo the caricature of Christianity, and set forth the simple gospel in unworldly lives, as well as by loving words.
7. For a preparation of heart, and walk, in view of "that Blessed Hope." Rev. 19. 7.

"Righteous art Thou, O Lord, and upright are Thy judgments." Ps. 119. 137.

"Thy righteousness is an everlasting righteousness, and Thy law is the truth." Ps. 119. 142.

"The righteous Lord loveth righteousness." Ps. 11. 7.

"The Lord is righteous in all His ways, and holy in all His works." Ps. 145. 17.

See Gen. 18. 23, Rev. 19. 11.

RIGHTEOUS is the Lord on high, in His works and ways, All His words He will fulfil, in that day of days, When we shall behold our Lord, all by covenant grace, See the One Who died for us, see Him face to face.

RIGHTEOUS in His works and ways is the Lord on high, On such words of grace we rest, on Himself rely, For the Lord, will yet perform all His written Word, So we can, 'mid all, look up, TRUST our risen Lord.

RIGHTEOUS is our gracious God in His works and ways, And we would, in everything Him adore and praise, Walk in fellowship with Him, seek to be unmoved, Steadfast in the things of God, by Himself approved.

RIGHTEOUS, True and Just is He, as in days of old, In His mercy we would rest, and His ways behold, Though we cannot comprehend all His chastening hand, Yet we can, adoring, PRAISE, ere we understand.

RIGHTEOUS when He TAKES away, when He GIVETH life, When he saves a soul from hell, and from endless strife; RIGHTEOUS when He chastens SORE, that He may refine, Fitting for the Kingdom soon,—choice is His design.

RIGHTEOUS when our God withholds, answers, too, our prayers,

Thus to draw our hearts away from our earthly cares, . . . Causing us to wonder "why," and to look within,— Judge ourselves, be exercised, lest there be some sin.

RIGHTEOUS is our gracious God, perfect are His ways, Him we would adore, and praise ALL our pilgrim days: Knowing, ALL God does is right, and He will fulfil, Both in judgment and IN GRACE, His own perfect will.

THE CHILDREN'S COLUMNS.

"FAR OFF." "MADE NIGH."

HOW thankful God's people are to be able, in His strength, to make known, not only the sad condition of all born into this world, but God's mercy in saving some out from all lands. God saves from all races, from rich and poor, from young and old, and in the future there will be a great multitude whom no man can number (Rev. 7. 9), all saved in one way, by the poured out blood of the Lord Jesus. There is none other name or way whereby sinners can, and must, be saved (Acts 4. 12).

But there are comparatively few to-day who know, or even want to know, God's marvellous plan of salvation for hell-deserving sinners. Being ignorant of God's truth, myriads **IMAGINE** all will be "well" after this life. Nevertheless **imaginations are not facts**, for people can and do imagine all manner of things.

But when one is concerned about his, or her, need of salvation, the **NEED** is felt for something firm and solid whereon to rest (See Heb. 11. 1). Christ's finished work is the only ground of hope for those who are brought by God the Holy Spirit, to see that they are **FAR OFF** from God, and on the broad road to destruction (Matt. 7. 13). Romans 3 brings before us a sad, but true, picture of what sinners are by nature. Whether Jews or Gentiles, all are under sin, and all have gone their own way, and that is away from God (See verses 9-19). Then in Eph. 2. 1 we read "dead in trespasses and sins" (cf. verses 11 and 12). But now we have the words in verse 13, first as to those **FAR OFF**, then regarding the blessedness of those who are **MADE NIGH** to God in the blood of Christ. How wonderful that those who were once so **FAR OFF** should be made so **NEAR** to God. Genesis 3 tells of disobedience, and how God sent Adam out from Eden. Thus he was away from God, and ever since sinners are, by nature, **FAR OFF**. But, in infinite mercy, God sent His beloved Son into this world to live and die for those who were worthless, and **FAR OFF**, and only evil continually. 'Tis sad that so few really desire to know about God's love, and the One Way whereby those who are distant, because of sin, can be **MADE NEAR**, that they may live to please God. If only young people, and older ones also, would read the Scriptures thoughtfully, they would see what God Himself says will be the future of the unsaved. Any who live and pass away from this earth being still **FAR AWAY** from Him, have no hope. At first, the facts seem almost too terrible to mention, namely that all such, whether young or old, will be sent away from Him for ever. But sin must be punished. And silence is cruel. If only this solemn aspect of truth was

believed, what a difference it would make in the lives of many. God's Words, which are all true, reveal that sinners are altogether wrong in His sight, and all their best before Him is as filthy rags (Isa. 64. 6). This plain language should speak to some, even as many other passages, unveiling what sinners are like. Yet nothing seems to make the majority troubled and ashamed (Jer. 8. 12). How can any be happy when away from God, and without hope in this life,—and to be sent away from God for ever? The warning should make sinners afraid. What a wonderful change there is when poor lost sinners are made alive, and **FAR OFF** ones are **MADE NIGH**. The change is marvellous, and such will be **ALWAYS NEAR** to God and never sent away. Oh that He may even now bring some **FAR OFF** ones, who read this message, **NEAR** unto Himself. God waits to welcome sinners, who see their need of His full and free salvation. Such may come to Him **TO-DAY**, trusting alone in the precious blood of Christ. Such will rejoice in that precious blood, which brings and keeps, them **NEAR**,—**NEAR FOR EVER**.

FAR OFF FROM GOD, and dead in sins,
Till God His saving work begins,
Then sinners lost are brought to see
They **NEED** salvation full and free.

FAR OFF FROM GOD, and loving ill,
Not seeking Him, but their own will,
Till God in mercy, by His grace,
Brings rebels lost to seek His face.

FAR OFF FROM GOD, and without hope,
In darkness, sinners vainly grope,
Earth's pleasures will not satisfy,
When lost ones know their end is nigh.

FAR OFF FROM GOD, and heeding not,
What in that day will be their lot;—
If far from **GOD** such live and die,
They will **NOT** be with Christ on high.

FAR OFF FROM GOD, and on the road,
Which leads to hell, away from God:
While those made nigh are truly blessed
With peace, and joy, and heavenly rest.

FAR OFF FROM GOD, and Jesus Christ,
Whose death for all His own sufficed,
And such in Him are now *made nigh*,
His love the only reason why.

FAR OFF FROM GOD, and heedless too.
Are you dear friend? God Word is true!
He welcomes **FAR OFF** ones to-day
In Christ the True and Living Way.

God's patience with His people is wonderful. They are so slow to learn, but He is so gentle. Yet we would never excuse slowness on this account.

Grace is not a bare word to those who have tasted it. "O taste and see that the Lord is Good."
(Ps. 34. 8, 1 Pet. 2. 3).

"Then the people rejoiced for that they offered willingly, because with perfect heart they offered willingly to the Lord." 1 Chron. 29. 9.

A Few Words with Young Believers, and Older Ones Too.

THESE words are not mere history. Whenever there was a revival, there was naturally a devoted giving unto the Lord. Things of earth lose their "value" at such a time. 2 Chron. 31 and Acts 4 illustrate this. Many young believers hinder their spiritual progress at the outset by omitting to learn to give,—readily and regularly.

The reference to *money* is important, for the Judgment Seat of Christ will not overlook our godly use of this trusteeship, however small. Luke 16 shows that much depends on wisdom in this matter. But we would not limit to money. "Time" should be rendered unto the Lord. And there are many other things: all that we possess is *for Him* Who redeemed us. The *principle* of unselfishness is precious, and the Holy Spirit ever shows this, as the path of real joy. "*Willingness*" is a great asset. "The Lord loveth a *cheerful giver*" (2 Cor. 9. 7). If we say, "Behold, What a *weariness* is it" (Mal. 1. 13), we can hardly expect blessing. If we think of the Lord's amazing love, there must be *willingness*. Love should overflow in actions, and not only in words.

We often prevent our joy by *seeking it*. We want to please ourselves, and as a result only displease ourselves. Whereas if we would seek the Lord's pleasure, we should be refreshed ourselves. In the days before us the people were glad not because they made money, but because they gave up. What is the "value" of a possession? "That I may do what I like with it" is the thought of many. Then let me "like" what He likes, and giving up will be a luxury.

"The perfect" heart is a complete heart,—one at peace and rest. When we are drawn in two directions, we find dissatisfaction. "He that giveth *with simplicity*" is the Holy Spirit's language in Rom. 12. 1. If Christ fills our vision, and His honour is our joy, there will be a delight in devotedness to Him. Heartiness and willingness should characterize all our service. Exodus 36 is a precious commentary. As soon as we set our minds on things of earth, something goes wrong. That which would be a joy becomes a burden. Eve saw, Achan saw: "Turn away mine eyes from beholding vanity" (Psalm 119. 37).

When we thus please God in many different actions, we encourage His people also. "David

the King also rejoiced with great joy." This is emphasized. "As for me, in the uprightness of mine heart I have willingly offered all these things; and now have I seen with joy Thy people, which are present here, to offer willingly unto Thee" (1 Chron. 29. 17). How happy are we in the loving service of others, when the wheels do not drag heavily, but there is joy in the Holy Spirit, how delightful and how blessed is the experience (Heb. 10. 34). Never count it irksome to give, lose, or suffer for Christ. He is altogether Worthy, altogether Lovely—oh that He may be more loved.

Suggested Daily Readings.

"IF THE LORD WILL"—Aug. 1925.

| Day | Psalms | 1 Peter | Learning | |
|-----|-----------|----------------|---------------|----------|
| | | | 1 Peter | Ps. 119. |
| 1 | 117. | 1. 1-12 | 1. 1 | 112 |
| 2 | 118. | " 13-25 | " 2 | 113, 114 |
| 3 | 119. 1-16 | 2. 1-10 | " 3 | 115 |
| 4 | " 17-32 | " 11-25 | " 4 | 116 |
| 5 | " 33-48 | 3. 1-12 | " 5 | 117 |
| 6 | " 49-64 | " 13-22 | " 6 | 118 |
| 7 | " 65-80 | 4. 1-11 | " 7 | 119 |
| 8 | " 81-96 | " 12-19 | " 8, 9 | 120 |
| 9 | " 97-112 | 5. 1-14 | Ps. 122. 1, 2 | 121, 122 |
| 10 | " 113-128 | 2 Pet. 1. 1-11 | " 3, 4 | 123 |
| 11 | " 129-144 | " 12-21 | " 5, 6 | 124 |
| 12 | " 145-160 | 2. 1-11 | " 7, 8 | 125 |
| 13 | " 161-176 | " 12-22 | " 9 | 126 |
| 14 | 120. | 3. 1-9 | 2 Pet. 1. 16 | 127 |
| 15 | 121. | " 10-18 | " 17 | 128 |
| 16 | 122. | 1 John 1. 1-10 | " 18 | 129, 130 |
| 17 | 123. | 2. 1-11 | " 19 | 131 |
| 18 | 124. | " 12-25 | " 20 | 132 |
| 19 | 125. | " 26-3. 6 | " 21 | 133 |
| 20 | 126. | 3. 7-24 | Ps. 132. 1, 2 | 134 |
| 21 | 127. | 4. 1-13 | " 3, 4 | 135 |
| 22 | 128. | " 14-5. 5 | " 5, 6 | 136 |
| 23 | 129. | 5. 6-21 | " 7, 8 | 137, 138 |
| 24 | 130. | 2 John | " 9, 10 | 139 |
| 25 | 131. | 3 John | 3 John 1 | 140 |
| 26 | 132. | Jude 1-11 | " 2 | 141 |
| 27 | 133. | " 12-25 | " 3 | 142 |
| 28 | 134. | Rev. 1. 1-8 | " 4 | 143 |
| 29 | 135. | " 9-20 | " 5 | 144 |
| 30 | 136. | 2. 1-11 | " 6 | 145, 146 |
| 31 | 137. | " 12-23 | " 7, 8 | 147 |

By the GRACE of God we are what we are (1 Cor. 15. 10) and in GRACE God has given His people His own words and guidance, and in GRACE He will supply every need. How wondrous is the possession of Scripture—and the indwelling of the Holy Spirit to make all clear, that love's obedience may glorify God.

TALKS ABOUT PRESENT-DAY NEEDS. 8.

A FULLER APPRECIATION OF THE ALL-SUFFICIENCY OF GOD.

IT is marvellous, amid all that God has provided, in His beloved Son, for those who have been brought into living union with Himself, there should often be so much failure in the daily life. If only we, His redeemed people, knew more of Himself as the *All-Sufficient* God, what power this would bring into the lives of those who are "a new creation" in Christ (2 Cor. 5. 17). Our falling short, of what we really desire, ought to humble us before Him, with Whom nothing is too hard, or impossible. We rightly speak of *His fulness* and what He is able to do, and yet we have oftentimes failed, when there should be power in our *daily* life always. Oh that the Holy Spirit may lead us on to trust in God, and to prove that He is God *All-Sufficient*. We know that of ourselves we are *not sufficient*. We cannot live unto God except by His gracious enabling. We sometimes look at our surroundings, and the work we wish to do for Him, and we think of the solemn issues of this brief life, and say in the words of God's servant, "Who is sufficient for these things?" THEN we call to mind the promise which has so often encouraged the saints in all ages. "God is *ABLE* to make all grace abound toward you, that *YE ALWAYS* having *ALL SUFFICIENCY* in all things, may abound to every good work" (2 Cor. 9. 8). We repeat the words, we dwell on them, and we praise His Name. Yet, with such a marvellous statement, we may falter as to our faith afterwards, and fail to rely upon God, as we should. 'Tis thus we dishonour Him, when we should exalt His worthy Name. There is such a fulness in every word of truth: oh that our lives may shew this more as they ought. With all that God has given us in His beloved Son, we are privileged to trust Him for victory over the things which hinder!

Should not Gen. 17. 1 encourage every saved one? If only we walk before Him, the *ALL-SUFFICIENT* God, in the gracious enabling of the Holy Spirit, what a testimony to His glory will abound. Thus, too, there will be joyous lives, that will be helpful to others. Not a few have been, and are still, encouraged with the Lord's answer to the petition for the removing of the thorn in the flesh of His dear servant, "*My grace is sufficient for thee*" (2 Cor. 12. 7-10).

Yes, God's grace *IS* enough, whatever our trials, or surroundings are. Grace *NEVER* fails, and why should we fail to realize that we have

enough to make us praiseful? God does satisfy the longing soul (Ps. 107. 9). The words of Ps. 34. 9 are still real to a believing heart: "There is no want to them that fear Him." It is blessed to be able to say, "Thou hast dealt well with Thy servant, O Lord, according unto Thy Word" (Ps. 119. 65). There are helpful lessons for us in Ruth 2, notice verses 12 and 18. Boaz, a type of Christ, gave *SUFFICIENT*, and more than enough,—some for Naomi. Thus God works now, and those who find His grace *SUFFICIENT* can help *others*. In John 6 the Lord Jesus said to Philip when beholding the multitude, "Whence shall We buy bread, that these may eat?" Philip answered Him that two hundred pennyworth of bread would not be "*sufficient for them, that every one may take a little.*" But see how marvellously the Lord worked, so that there was more than enough. When God blesses, He blesses *abundantly*, so that grace *overflows*. May we know more of the overflowing of grace, the fulness of God's love, and the enabling of His power, in the inworking of the Holy Spirit. How encouraging to faith is 2 Cor. 3. 5. If we trust Him our *All-Sufficient* God, we shall be able by His grace to *overcome*, and to live joyfully in a ruined world; and all by His gracious enabling, that God Himself may, in all our daily life, be honoured and exalted. God is "able to do exceeding abundantly above all that we ask or think" (Eph. 3. 20). The Lord said, "I am come, that they might have life, and that they might have it more *abundantly*" (John 10. 10). How encouraging is the reference to Joseph in Gen. 49. 22, "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall." Surely such is the description of an *overflowing* life, and God can, and does, wonderfully enable as we look alone to Him, Who is *the All-Sufficient* God and *our sufficiency* at all times, and in all circumstances. May our *lives* be for Him so that we may, in these last days, be "more than conquerors *THROUGH* Him That loved us" (Rom. 8. 35-39), and Who still loves, and Who will not change, but love unto the end (John 13. 1). What blessings are for the overcoming ones in Rev. 2 and 3. Let us not limit the working of the Holy Spirit, in, and through, the people of God.

"If the Lord will,"

BIBLE GATHERINGS during the holidays:—

AUGUST 3rd, 3 & 6 o'clock,

Also Sat. (1st) 6. 45.

61, UPTON LANE, FOREST GATE, E.7.

Prayerful preparation, and arriving early for quietness before God—helpful. Further invitations gladly sent, to pass on, as the Lord may graciously enable, to His glory.

THE REALITY OF HELL.

AN unpopular subject, but not on that account unimportant. *God's warnings are precious.* Eternity is not a bare word. We are not merely like to material things, but accountable before Him. Shall we turn away our eyes from danger as the bird "deprived of wisdom"? An epidemic is unpopular, but, if it *exists*, many are *in earnest* to read about it, and if there is a solemnizing *accident* many wish to read all the circumstances. Nevertheless, few wish to read about hell. They appear to imagine that a place of judgment can be removed by forgetting it, but it cannot be:—"God is not mocked" (Gal. 6. 7)

THERE IS A HELL:—

God says so. The only book that has stood the test of centuries, for entire truthfulness, contains His own unmistakable witness. And hell is a *place*,—into which the wicked shall be cast, (they will not go readily, Ps. 9. 17), nor can any one make an agreement with hell which shall stand (Isa. 28. 18). The gracious Saviour Who said, "Come unto Me, all ye that labour and are heavy laden," ever spoke unhesitatingly about hell. He asserted the reality again and again, and, if you hint the unreality, you *accuse Christ of falsehood*. Concerning the *poor rich man* of Luke 16 the Lord Jesus said "In hell he lift up his eyes." Plainly there is a hell. Aye, and there is *consciousness* in hell, for the Lord added, "Being in torments" (23). Using another word, with remarkable emphasis, He elsewhere spoke of *hell fire* (Matt. 5. 22), and in Matt. 10. 28 of *soul and body* in hell. Observe, there is *always* the thought of a *place*, the definite contrast with His words to His disciples, "I go to prepare a *place* for you" (John 14. 2). *Heaven* is real: *hell* is real. Thus the oft unheeded warning sounded forth from Christ's lips—"How can ye *escape the damnation of hell*?"—Matt. 23. 33. Nor was He speaking to the openly licentious. His sternest rebukes were to the self-righteous. You may go *religiously* to hell, dear reader, as quickly as an atheist or a profligate. Capernaum, where Christ did so many mighty works, was in greater peril than Sodom and Gomorrah. *Before God's Judgment Throne there is no respect of persons.*

THERE IS A HELL:—

History and experience show the marvellous providence of God. His hand is open, and manifold mercies are bestowed. There are wondrous laws fixed upon nature. And yet, *amid* all these bounties, *there is something wrong*. One Able to create so wondrously must be *able* to punish: One Who has stamped mercy

on providence *will not be unjust*: One Who has given innumerable examples of retribution, (sin often brings a bitter fruit even now), will not deny His own laws.* If there were no hell, there would be eternal *inequality*. How often the ungodly "prosper in the world; they increase in riches" (Ps. 73. 12), and "there are no bands in their death: but their strength is firm" (Ps. 73. 4). "Wherefore do the wicked live, become old, yea, are mighty in power? . . . One dieth in his full strength being wholly at ease and quiet . . . another dieth in the bitterness of his soul, and never eateth with pleasure" (Job 21. 7, 23, 25).

But, dear reader, is there a hell FOR YOU? NOT ALL will be cast into hell. God has a way of salvation now, by the precious blood of His dear Son. He *righteously* saves those who are brought to trust in His finished work. The door of heaven is wide open for them, and the welcome of His grace is beyond all human understanding. And though hell is *not yet* filled, heaven also is *not yet* filled, and God, in grace, is *still* bringing "the poor and maimed and halt and blind" to receive the riches of His grace, and to see the beauty of the Lord Jesus. Such will never, NEVER, NEVER be cast into hell fire. Thanks be unto God, we *have* proved His love and we long to rejoice with others in the same free salvation for the lost, for "this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. 1. 15)

GOD has nothing to SELL cheaply to the sinner: He has no compromise to propose. He has a gift,—nothing but a gift. You who can do something, or think you can, will not desire this. If God would accept your part, how gladly would you own His. But He has no "part": He "offers" no part: He gives a "whole" to those who have "no money" (Isaiah 55. 1). What a humbling gospel: how it levels the respectable sinner. God rejects man's best as a decorated sin. The man clothed without a wedding garment will be cast out: GOD DOES NOT ACCEPT YOUR BEST AT ALL.

Christ's *Coming* is a precious thought, but let us also speak of *Christ Coming*, lest the event eclipse Himself in our fore-view.

Redemption must be a covenant work and efficacious, or else it is both unrighteous and inoperative.

* Retribution is ILLUSTRATED even physically. If one eats poison he is affected. God has given many plain lessons, yet most are like the deaf adder that stoppeth her ear (Ps. 58. 4). But surely some will listen to Him to-day.

NOTES ON MEMORIZED VERSES.

1 Peter 1. 1-9.

1, Scattered, but not forgotten; graciously joined in a new unity (John 11. 52). Their dispersion, as well as election,—joined with God's foreknowledge. Some have thought that "foreknowledge" calls attention to previous knowledge of *their actions securing election*, but it states *nothing* of this. Foreknowledge of *persons* is set forth: no reason in them is implied. And, not only so, but any aspect of "foreknowledge" on the part of One Omnipotent could not banish the precious fact of Divine appointment. Electing grace needs emphasis: without it, heaven would be empty. Obedience, and sprinkling of the blood, may refer to Christ's twofold one work, or to the twofold experience of believers—loving obedience while conscious of their need for the poured-out blood (1 John 1. 7). When we walk in the light most, we should despond were it not for the security by the blood (cf. Heb. 10. 22). 2, "Multiplied," so 2 Pet. 1. 2, Jude 2: God delights in fulness (Ps. 130. 7, Isa. 55. 7). "Blessed," cf. Eph. 1. 3. 3, "Into a living hope, out from the dead, into an inheritance": note Col. 1. 5, 12. 4, Reserved: God will not change His Words (John 14. 2, 3, 2 Tim. 1. 12). 5,—*"Through faith"* links with *"through the resurrection"*: the means of enjoyment. "Ready," 3. 15, 4. 5, Heb. 10. 37. 6, "In WHOM" and "in WHICH": joy in Christ amid the circumstances (John 16. 33). "A little season" (2 Cor. 4. 18). "If need be" not only looks back, but also onward to "that" in verse 7.: if we desire that which will be to His praise *then*, we must be *willing* for the strain *now* (Acts 14. 22, "we must," not *all* believers, but those who would reign *with* Christ, 2 Tim. 2. 12). I can separate numerous things by hand: if rubbish is mixed with jewels I can draw apart: many cleansings are by water: but all these methods fail to sever gold and dross. The severest method *must* be used (Num. 31. 23). 8, Christ personally known, changes all trials. 9, The bodies are not to be idols (1 Cor. 9. 27): soul-blessing is important even *via* pain. How important is faith's end.

Psalm 122.

"Ascents": going up to the house of the Lord: these *fifteen* songs remind of Hezekiah's *fifteen* years (2 Kings 20. 6, 8). "I was glad," contrast Mal. 1. 13. "They said": encouragement of "one another" (Zech. 8. 21). "Thy gates" (cf. 7) distinguish the present dispensation (Heb. 13. 12, 13), and its building (Matt. 16. 18). 4,—*"Of the Lord,"* a people belonging to Him, and His Name. 5, The resultant rule (so Matt. 16. 19 after 18, Deut. 17. 10): when God is glorified

there is order. 6, "Pray," a prayer, as Rom. 10. 1, looking onward to that Day: Jerusalem means habitation of "peace." "Walls," (Isa. 49. 16, 62. 6, 7). 8, Love to the Lord's people linked with love to Himself (cf. John 21. 15). 9, There is ever a stress on God's house (Ex. 25. 8, Ps. 26. 8, 27. 4, 1 Pet. 2. 5).

2 Peter 1. 16-21.

16, No mere dream of man. Christ's *majesty* on the transfiguration mount (Heb. 2. 9): this impressed God's servant. 17, Honour and glory (Rev. 5. 9), a type of that Day (note 1 Pet. 1. 7). "My Beloved Son," as at the resurrection type of Matt. 3. 17. 19, The prophetic word is more *"abiding"* than the voice heard: how we should value *written* Scriptures. The "lamp" lasts longer than the "voice," but 'tis *also* a "word," i.e. to be applied to our hearts by the Holy Spirit. "And the Lightbringer arise" (Mal. 4. 2). "In your hearts,"—with (a) "take heed," (b) "knowing this first": a fulness of help. *Heart-study* is needful. "Does not become of its own unfolding": the *present* tense states a principle, and also shows our dependence on God's teaching daily (Isa. 50. 4) *through* Scripture. Man's will is set aside (cf. as to salvation John 1. 13). Note whom God used, and the verbal inspiration (cf. the principle of Heb. 11. 3 against another part of the same theory of evolution which attacks "creation" in nature, Scripture and grace).

Psalm 132. 1-10.

1, God will not forget His people (Ps. 105. 8, Heb. 6. 10). 3, 4, Contrast Hag. 1. 4: do we exalt Him *first*? 4, He neither slumbers nor sleeps; but His people may sometimes need to give up something of these earthly things, cheerfully for Him (though it is blessed to receive His gift of *these*: Ps. 127. 2—not worldly indulgences). 5, Is the Lord's presence more to us than all else? 7, Israel will yet enter into this joy (Isa. 2. 5): the parallel to-day is precious: children of God should find more delight in being with Him, and His people (Acts 4. 23). 8, The Lord's *resting* place: why? The blood was there (14, 1 Chron. 28. 2, note Isa. 66. 1, Ex. 12. 13, "I will pause"). 9, Righteousness and joy, as righteousness and peace in Isa. 32. 17, Heb. 7. 2. 10, David a type of Christ (Dan. 9. 17).

Till we feel the burden of sin, how can we understand the fulness of grace?

Correspondence from ANY exercised to know the Lord MORE, and please Him MORE, and from those who desire to know they are among "the Called of Jesus Christ,"—ever welcome, for His sake. Percy W. Heward. 61, Upton Lane, Forest Gate, E. 7. Phone: Maryland 2196.

Thoughts from The WORD of GOD.

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FREE.

A Monthly to exalt the NAME of the Lord Jesus, in the setting forth of the truth, as enabled, including FORGOTTEN aspects and the privilege of OBEDIENT love, and DEVOTEDNESS, while waiting for His Coming.

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

"If any one is in Christ there is a new creation."

2 Cor. 5. 17.

"How shall He not with Him also freely give us all things?"

Rom. 8. 32.

"In Whom are hid all the treasures of wisdom and knowledge."

Col. 2. 3

"Esteeming the reproach of Christ greater riches than the treasures in Egypt."

Heb. 11. 26.

"He shall receive an hundredfold now in this time ... with persecutions."

Mark. 10. 30.

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"These things I have spoken unto you that in Me ye might have peace. In the world ye shall have tribulation, but be of good cheer; I have overcome the world."

John 16. 33.

"All are yours; and ye are Christ's." 1 Cor. 3. 22 23.

"Jesus Christ the Same yesterday, and to-day, and for ever."

Heb. 13. 8.

"Without the camp unto a clean place."

Lev. 4. 12.

"Let us go forth therefore unto Him without the camp, bearing His reproach."

Heb. 13. 13, 14.

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention four leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," "Behold the Mounts,—Behold, I am the Lord," and "A Further Record of Parts of His Ways," which explain more fully how we believe He has guided, and is enabling, and will graciously supply all needs.—These gladly sent. An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

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Mon: 8, Thurs: 8, Sat: 6. 45. 130, Grundy Street, Poplar, Tues: 8. 15.

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

A Word of Introduction.

"By the grace of God":—wondrous words that are never out of date. 1 Cor. 15. 1 sets forth a *reality*. And God's enabling *daily* is a *reality*. And the words of truth, *realized* in the heart, are to become a life-transfiguring *reality*. The deliverance and preservation from unreality, into the enjoyment of a simple path that pleases God, is ever our desire for ourselves and His people who read these pages. Nominal profession of Christ is empty, but this is *not* the only danger. Oft-repeated precious words of truth may become less realized, even by true believers. The way of rejection may become more irksome, unless there is an inward experience of Himself and His power. To help His people toward more practical godliness, while looking for Christ, are these pages issued.

"It Pleased the Lord to Bruise Him."

"The Pleasure of the Lord shall prosper in His Hand." Isa. 53. 10.

What wondrous love shines out that He,
Who knew no sin, should die for me,
And for unnumbered others too,—
Amazing love comes into view.

The Father *pleased* that He should die,—
So great His love,—to bring us nigh:
The joy of grace surpasses thought,
His joy belongs to those blood-bought.

Salvation owns no human plan,
'Tis all of God, and not of man;
No compromise could praise His Name,—
Mercy and truth *Himself* proclaim.

The travail of Christ's soul must stand,
God's *pleasure* prospers in His hand:
Undone the work can never be,
He saved, and saves, eternally.

Words of Encouragement.

"Then Shall I Not Be Ashamed." The believer cannot treat sin lightly when he is walking with God. Many increase their apparent riches by repudiating many debts. When Ps. 119. 6. a child of God sees the breadth of God's commandment (Ps. 119. 96) all boasting is shut out. Pride of holiness is only possible when walking in the twilight. A dark room does not show up the dust. Isa. 6 and Rom. 7 reveal the deep sense of unworthiness of men of God.

And a believer should be ashamed of every sin, Ps. 119. 80 illustrates Scriptural concern to please God. Verse 6 has its fulness "in that Day," but there are many precious anticipations in this Day. The fear of man is often increased when we fail to please the Father in daily life. We lose true confidence, in prayer, when we overlook the Lord's commandments. The converse is blessedly true when we keep to the path. Observe, 'tis not, "When I have respect unto all Thy promises." An unsaved man may delight in promises, but true fellowship with His standpoint will be concerned not to dishonour His Name, not to disgrace the trust He has reposed in us, not to ignore His will. Such is true obedience. May our hearts respond to His love.

"SYMPATHY."

THE Holy Spirit has written many messages of deep, practical refreshment and humbling, to draw God's beloved people away from *selfishness*. "Angles" of temperament are to be dealt with by *mightier grace*. It is well to remember indwelling sin, but we must not forget the indwelling Holy Spirit (Rom. 7. 17, 8. 11, 1 John 4. 4). Salvation is a ground (not only a background) for victory, and God's love is a call to a *remarkable* life. Every lowering of God's standard, either by the fruits of excusing sin, or by unfounded claims to spirituality,* must dishonour Him Whose name we bear. Sympathy of the right type is very beautiful. The Lord Jesus was often "moved with compassion" (Matt. 9. 36, 14. 14, 15. 32, 20. 34). The unveiling of His tenderness should affect our hearts. It was constant. He wept. Yet He never excused sin. He remained "Holy, Harmless, Undeiled and Separate from sinners" (Heb. 7. 26). When He dealt with those who were manifestly fallen, He never made light of sin (Luke 7. 47, John 5. 14, 8. 11). It is remarkable that the nature which glosses over sins, also complains of others bitterly, but Christ's blend of gentleness

* Thus two *contrasted* sins coalesce. So is it with pride and despondency, with weakness and obstinacy, and in all manner of circumstances.

and severity is Divine. In accord with this, we have the very word "sympathize" in Heb. 4. 15, concerning the Lord's present attitude toward His people. If we have "*little faith*" or a "*little strength*," He does not excuse the littleness, but He *combines* encouragement with reproof. Disproportion in these things is *human*, and when we walk as "men" we illustrate fatal hindrance to true helpfulness. But believers should walk *as Christ walked*. Hence the command to sympathize in 1 Pet. 3. 8, and the *example* in Heb. 10. 34. The word denotes "feeling together": we should not have a merely mental theory. Love "*feels*." Love takes into account others' circumstances and trials. A child of God should consider *himself* whenever restoring (Gal 6. 1). Jude 22 and 23 would make clear that true compassion does not remove *hatred* of the garment spotted by the flesh. We should mourn over that which grieves God's Holy Spirit, yet every taint of personal pride should be feared. But for grace, we should have remained children of wrath *even as others* (1 Cor. 4. 7). And how patient has our Father been with us since. Mark the Lord's dealings with Jonah. Again, sympathy is misused when it tends to "occupy" an unwell believer with his aches and pains. We need to be gentle, but we are "unkindly kind" when we speak too much of the physical "*feelings*." Another form of professed sympathy likewise hinders. If there is loving firmness by one against *sin*, another will often come along and spoil the effect by "sympathizing" with the child of God who is erring. A clique spirit is encouraged, and gracious reproof is at discount. An extreme case of this evil is in many a twentieth century home. One parent punishes, with wisdom not anger, (for it is impossible to punish rightly amid anger), and the other defends or specially caresses the child, and so the rebuke loses all its power. Believing parents should seek before the Lord to be of sober mind, and of one mind, in these matters.

Moreover, "Sympathy" may lead me to think "I cannot do quite so much." Thus I may lose the privilege of spending and being spent (Phil. 2. 30). The argument "Pity Thyself" (Matt. 16. 22) is still used, with kindly intentions. But it is frequently without prayer that we thus seek to "help" according to our "*feelings*." The Lord's reply is startling (Matt. 16. 23). Satan would ever seek to hinder outstanding devotedness, and he can use unconscious instruments. How important is willingness for God's will, and willingness to wait on Him that we may find it out. A blood-bought one, walking in the Spirit, will lay aside so much (1 Pet. 2. 1, 2), and, with a tender, gentle, firm, earnest character, remind others of his or her Lord.

"HE GIRDED HIMSELF."

John 13. 4.

THE loving condescension of Christ stands before us, and the very word used is spelt to bring blessing. It contains the same letters as "He thoroughly saved" (diesozen : diezosen). At once we think of Matt. 27. 43*. He girded Himself : (Matt. 20. 28). Thus His love shines out, and the intensity of His perfect service (Isa. 53. 11, Phil. 2. 7, 8). "He girded Himself," for He would set forth the real labour of love. There is too much ungirding to-day, even of the mind (1 Pet. 1. 13), spiritual strenuousness is a privilege. Ex. 12. 11 and Luke 12. 35 contain needful messages. Godly interest is still the reverse of trifling and worry alike. The priests had girdles (cf. Rev. 15. 6), the mention of the girdles of Elijah, John and Paul is striking (2 Kings 1. 8, Matt. 3. 4, Acts 21. 11). But to return, we think of Isa. 45, and Rev. 1. 13. The Lord Jesus is the Gloriously Righteous One. He took a towel to gird Himself. Wondrous choice : betokening His realization of our many needs, and His dealing with them. For what is a towel? It is something made of linen. The word used in Rev. 15. 6, is from the same root. We see His purity. He did not say, "Ye ought to wash my feet."† The lesson of humility is not the only one here, though that is precious. We see Christ's personal glory also.

The fine linen of the PRIESTS comes before us, and the six-threaded linen of the tabernacle, indicating a perfect work ("six days shalt thou labour"). Our recognition of the water of the word and of His perfect obedience, are together, and must be together : Mary used her glory to wipe His feet (John 12. 3, 1 Cor. 11. 15), and He employed a type of His own perfectness in service. A contrast, moreover, is afforded in Psalm 45. 3, and the judgment aspect of Isa. 11 when He comes again. He Who entered Jerusalem on an ass, not a horse, was girded with a towel, not a sword. And His loving interest in His people, delivered from deserved judgment, shines out once more, and they can, and should, praise. And among them are we, if called by grace. And so we can praise, and would do so. And now is our glad opportunity.

The majesty of God's forbearance awakens the praise of His people : men despise Him, yet He waits patiently.

* We may remember *beauty* for *ashes* in Isa. 61. 3 and *vail* and *mercy seat* in Lev. 16. 1—in each case the *same* letters but in different order, to indicate how the precious blood of Christ *changes* everything for His redeemed. So Babel in Hebrew is the *inverted* and estranged heart (Babel, lebab).

† A leaflet on The Washing of Feet gladly sent.

"Faithful is He That CALLETH YOU, Who also will do it." 1 Thess. 5. 24.

"That ye should shew forth the praises of Him, Who hath CALLED YOU OUT OF darkness into His marvellous light." 1 Pet. 2. 9.

"God hath not CALLED US UNTO UNCLEANNES, BUT UNTO HOLINESS." 1 Thess. 4. 7.

"As He Which hath CALLED YOU is holy, so be ye holy in all manner of conversation."

1 Pet. 1. 15, 16.

CALLED from darkness into light, in these evil days, That we should live unto Him, walk in all His ways: CALLED to holiness of life in our risen Lord, And to meditate as well in His precious Word.

CALLED to sorrow for our sins,—humbled at the view— That we may, by grace alone, all His precepts do: CALLED to suffer with our Lord in this world of sin, But 'mid all we have His joy, and great peace within.

CALLED to live in daily life, wholly unto Him, Who for us was crucified,—this should be our theme: CALLED to walk within our home in a perfect way, Pleasing God by WHAT WE ARE, WHAT WE DO AND SAY.

CALLED by God and saved by grace, saved from all our sins,

God will, in His wondrous love, and what He begins: CALLED to worship Him alone, by His power Divine, So that we may *please* the Lord, for our Saviour shine.

CALLED to fellowship with Christ,—Christ our Risen Head, Through His precious poured-out blood, once for sinners shed:

CALLED to suffer for His Name, all our pilgrim days, Till we meet our Lord on high, Him adore and praise.

CALLED to holiness of life, with "that Day" in view; God will never change nor fail, every word is true. CALLED according to His plan, *saved* by covenant grace, Kept by His Almighty power, till we see Christ's face.

CALLED, redeemed, now justified, glorified as well— In His purposes of love, with Himself to dwell: CALLED in love, as chosen ones, favoured thus are we, How we should adore and praise, till our Lord we see.

"So and So is not a Christian," said a man to me, when visiting for the Lord in a foreign restaurant. The added words were to this effect: "If he is a Christian he should not have pretty things: he wears silk stockings, gold-rimmed spectacles, and has gold teeth." Some there are who will set aside these criticisms lightly, but others will be humbled to realize it is forbidden to believers to cause even the world to stumble (1 Cor. 10. 32). As the word of an unsaved man has been used of God to make a smoking believer ashamed of the dishonour to his Lord, it may be He will lead others to realize how often we put stumbling-blocks before the world, though they do not always tell us so, because of our half-conscious world-likeness.

"To obey is better than sacrifice": "to hearken" may not appear so great: but the Lord desires this rather than the fat of rams. Beware of "display."

THE CHILDREN'S COLUMNS.

THE POWER OF SATAN.

WE must see, throughout the Scriptures, that Satan is a real person; and he has great power. From the very first, after he fell, (it would seem through pride), he sought to mar God's work. We call to mind how he came of old to Eve in the form of a serpent, and cast a doubt into her mind regarding what God had said. She listened to him, and disobeyed God. Adam chose this disobedience. Most are partly aware of the sad result. But how very few realize the amazing power of Satan. We cannot now quote all the places where he is mentioned. But let us notice in Job 1 that, when Satan came amongst those who presented themselves before the Lord, God said to Satan, "Whence comest thou?" What was the reply?—"FROM GOING TO AND FRO IN THE EARTH, AND FROM WALKING UP AND DOWN IN IT." Satan is mentioned many times in Job 1 and 2, —over a dozen. He was evidently against Job, whom God said to be complete and upright. The devil is against all such, and he is mighty, *but God is ALMIGHTY*. Those who are saved praise God for the words of 1 John 4. 4, "Greater is He (the Spirit of God) That is in you, than he (Satan) that is in the world." Such verses shew us plainly *where* Satan is, and works. He is called the god of this world, or age. 2 Cor. 4. 4 shows what he has done, *and is doing still*, namely,—*blinding the minds of them which believe not*, "lest the light of the glorious gospel of Christ Who is the Image of God, should shine unto them." Satan seeks to hinder any in whom God is working, and he is a mighty power to-day in this sinful world. But God restrains amid all, and Satan cannot go beyond that which God allows, in His perfect wisdom.

We must not think of Satan as the hideous monster so often portrayed. When he came to Eve, he was in the form of a serpent, which evidently was beautiful *then*. The word means a *shining* one. And Satan does *not* always use ugly things, but those which *attract*. Eve was not afraid, as we should be of a *fallen* serpent now. Accordingly we are told in 2 Cor. 11. 14 that Satan can transform himself into an angel of light. Moreover, Jude 9 shews us, his greatness, though fallen. It is sad, indeed, to hear people speak lightly and triflingly of the devil. If his power, and his attempts to drag men down, were more known, many would fear thus to mention his name. In Zech. 3 we have another view of his "devices": thus we see Satan ever seeking to hinder God's working. Joshua the high priest was standing before the

Angel of the Lord, and Satan stood at his right hand to resist him. Observe verses 1-5. God works, and, though Satan seeks to oppose, God's power is necessarily greater than his. In 2 Cor. 12. 7, the thorn in the flesh of God's servant is described as "the messenger of Satan." We remember, too, *how* the devil came to Christ. See Matt. 4. 1-11. Note also the words of verse 11, "Then the devil *leaveth* Him, and angels came and ministered unto Him" (see Jas. 4. 7).

In Luke 22. 3 we read, "Then entered Satan into Judas Iscariot," the one who betrayed Christ, see also Acts 5. 3, "WHY HATH SATAN FILLED THINE HEART, TO LIE TO THE HOLY SPIRIT?" Ananias fell down and died. How sad is such an end to one's life, in view of the life hereafter. We would, indeed, pray that some who read this message may tremble at all that the Bible reveals of the dread power of Satan, and his one object, namely, to try to mar God's plan.

In Luke 13. 11-17, Satan's power is manifest again. There was a complaint made because Christ had healed a poor woman on the sabbath day. Notice what Christ said concerning her in verse 16, "And ought not this woman . . . WHOM SATAN HATH BOUND, lo, these eighteen years, be loosed from this bond?" His adversaries were ashamed, but the people, many of them, rejoiced for all the glorious things that were done. This poor woman is a picture of sinners to-day, who cannot help themselves. She was *bound*, but the Lord Jesus *loosed* her, and she was made straight, and then glorified God. So we have beheld the power of Satan, but also the mightier power of God, Who can, and does, save the most helpless, through the precious blood of His beloved Son. To begin with, all are under the power of Satan, being *bound* by him, but some, yea, many, in God's mercy, have been loosed from their sins. "For this purpose the Son of God was manifested that He might destroy the works of the devil" (1 John 3. 8). Oh that *many more* may be brought by God the Holy Spirit to trust, even to-day, in the one Saviour of sinners (Acts 4. 12), Who welcomes, and heals the broken in heart, who are bowed down with sin. Are you *such*, and is the welcome of Matt. 11. 28 for you?

Satan is a deadly foe,
Seeking oft to overthrow
Those who want to know God's truth
In their early days of youth.

Satan is a mighty power :—
Christ remains,—a strong High Tower,
For all those redeemed by blood,
Walking now the heavenly road.

Satan seeks to hinder those
Whom God in His mercy chose,

And God's work he seeks to mar,
But our God is greater far.

Yes, our God is Greater than
ALL the works of sinful man :
Greater far than Satan too,
ALL His purpose He will do.

Satan leads the lost to boast—
Such are still a mighty host,
Going on the road to hell,
This we dare not fail to tell.

Satan seeks the lost to bind,
And to darken heart and mind,
But the Lord still works in grace,
Saving out from Adam's race.

Satan's time is short, he knows :—
God will conquer all His foes.
His own work He will complete,
All the powers of hell defeat.

Some Requests for Prayer and Praise.

"The prayer of *faith*."

"The effectual fervent prayer of a *righteous man* availeth much." Jas. 5. 15, 16.

1. For spiritual definiteness, and that believers may not be onesided. Ps. 119. 60, Neh. 13. 8.
2. For children of God who are particularly "tried," physically or in business, that God may be exalted in the learning of His loving lessons. Phil. 4. 6.
3. For villages, and the raising up of devoted ones in all parts. John 12. 3.
4. For Scriptural gatherings, and that there may be more humiliation before God. 1 Pet. 5. 5.
5. For the witness of God's truth on the Continent (Peterswaldau and Berlin come specially to our mind), and for men of "all nations" in England,* that spiritual service may be enabled, with love and devotedness, with use of suitable translations of Scripture, and any language ability needed,—and that He may have ALL the glory.

* Our Heavenly Father has lovingly permitted testimony for Christ in various seaports, but we need His strength much, and are DEPENDENT on Him.

"If I regard iniquity in my heart, the Lord will not hear me." Ps. 66. 18.

"That thought upon His Name"—precious words. We often forget Him. "They soon forget." "Remember His marvellous works." A memory for the Lord, His love, His will, the way He has led us,—how precious is this. We often unconsciously glide into more forgetfulness. Let us seek to practise remembering. He never forgets.

Wondrous love shines out in the finished work of Christ. Why did He die? We had no claim on Him. All was in love. He delighted to suffer in accord with God the Father's choice of worthless sinners, and all was according to the covenant ordered in all things and sure, that we may praise God from the depth of our heart.

"TEMPTATION."

A Few Words with Young Believers, and Older Ones Too.

THE devil would try to tempt God's dear people apparently on the line of *their obedience*, as well as on other lines. For example, if one child of God is *earnest* in active service, the tempter would seek to lead to *over-activity*, with neglect of *spiritual quiet*. Furthermore, if the tempter fails to lead to *pride* he would aim at *despondency*. Such discouragement is his weapon to prevent strength for victory (Neh. 8. 10). Further, he would at times quickly *alternate* invitations to pride and despondency, in order to trap the Lord's people, in some way or other, by unexpected temptation. How we need to *depend* on the Lord, and to seek *discernment* in the Holy Spirit. We are not greater than he that is in the world, but He That is in us *is* greater, infinitely greater (1 John 4. 4). Thus may we look up. The only safe path is humility : in proportion to our walking with God will our victory be gained. Apart from this, we shall only conquer one sin by another, a *transfer* of failure which the tempter does not necessarily oppose. Many dear children of God have mistaken this for true progress. The flesh can hate a "sin," even as the beast can destroy the woman of Rev. 17, but only the Spirit can war against the flesh altogether, and this warfare must be in the power of the Holy Spirit.

The Levites of old left their suburbs and other possessions (2 Chron. 11. 14). It is well to be caused to leave something for the Lord. Too often we fail to see, and use, this privilege. God overrules a Jeroboam to test many a Levite. "After them out of all the tribes of Israel such as set their hearts to seek the Lord God of Israel came to Jerusalem" (16). Thanks be unto God for this activity, as in 2 Chron. 30. 11, (a last opportunity, as it were, 2 Kings 18. 10, 11). 'Tis a great privilege to give up earthly things for the Lord. Do our arrangements of residence show this? Do our desires to please Him affect our business life? And so forth. Such questions may help our hearts, to His glory Whose Name we bear.

The Judgment Seat of Christ is not a display of sovereignty, though its basis is *sovereign grace*. There will be as much righteousness as at the Great White Throne, but no *wrath penalty* at the Judgment Seat of Christ for His people. Yet to suffer loss is serious.

TALKS ABOUT PRESENT-DAY NEEDS. 9.

SIGHING AND CRYING.

GOD is ever mindful of His own. He sees and knows all. Their longings and wishes in the Spirit, are all known to Him. 'Tis marvellous to think of His tender mercies, and how He preserves, and watches over, His redeemed people. Oh that there may be more gratitude to Him, Who daily loadeth us with benefits. Although, in God's goodness, amid these last days, there is much to call forth praise, yet as we look around, and even in our own hearts, we see the need for a deep sorrow for sin, and all its results. The Lord Jesus was "a Man of Sorrows" (Isa. 53. 3 Heb. 12. 2—5). How He wept over the city of Jerusalem (Luke 19. 41), and wept at unbelief! (John 11. 35). May we, even in this be more like to Him, and have deep sorrow of heart at the unbelief of these perilous times (Rom. 9. 1, 2), and the wandering of many who profess His Name. Now is the time to be sorrowful; the fuller rejoicing is coming. We call to mind the words of Scripture concerning Christ,—“Who, for the joy that was set before Him, endured the cross.” We too have a joy set before us. “That Blessed Hope” is surely given, that we may ever look forward to seeing Him. Oh that our hearts may be more deeply affected in every way, and may we be mindful of the words, “As sorrowful, yet always rejoicing” (2 Cor. 6. 10).

The world is hurrying on to its doom, and yet we are not affected by all that is happening, as we should be. Iniquity abounds (Matt. 24. 12). We realize it is so, and that God, Who knows the end from the beginning, has forewarned us. This is not an imagination, but a solemn fact, and it should move us to pray more, and to show by our lives that we weep now. God does not desire that His people should be depressed, but have a true seriousness and solemnity. Also the Scriptures bring before us the privilege of heart-weeping over these things. The lawlessness and indifference around are saddening to every thoughtful believer. May we not be like those, of whom we read in Isaiah 22. 12, 13, that, when the Lord called to weeping and mourning, they replied with joy and gladness, eating and drinking. May we be more ready in these solemn times to have the fast that He has chosen, and to be clothed as those who know that judgment is coming. Let us not be afraid to be thought too serious, but let us dread that lightness which never befits those saved, in a world rushing on to destruction.

There were some in the days of God's servant Ezekiel who felt deeply concerned about sin, and cried and sighed for all the abominations that were done in their midst. It appears as if these were only a few, for the work of marking such seemed

soon accomplished (Ezek. 9. 4). Are there few in these times who sigh and cry for the sad worldliness, wandering, and indifference to God's truth? May we count it a great privilege to be numbered among such, and all by God's gracious inworking. How can saved ones be otherwise than rightly sorrowful? It is now that God is testing His people's love. May we, by grace, be humble and faithful, that God may be exalted daily. The world vainly “rejoices” now, but its sorrow will come. We are to present a contrast, and sorrow now, but our complete rejoicing is future. Even now we can and would rejoice in the Lord, and that always (Phil. 4. 4, see John 16. 20. 22): but we should have the godly proportion of holy grief. God's servants of old wept over the evils of their days. (Jer. 9. 1). Acts 20. 27. 31 shows how Paul warned believers NIGHT and DAY with tears, for the space of three years. Oh that we had such love for God and His truth in these last days. In Ezra 10. 1 the children were with their parents in this. How encouraging is Joel 2. 13. God is ever merciful, gracious, and longsuffering, but let us not presume on His graciousness. Rather let us humble ourselves, and weep and mourn for the many evils in our midst. We have encouragement in Psalm 126. 5, 6, also 30. 5. The weeping ones will reap gloriously in “that Day.” God sees, and records in His book, the tears of those who grieve over present-day evils. May we not be afraid of sighing and crying, but, in these perilous times, seek to be sorry with deep heart-sorrow for all that grieves our God. Surely we are encouraged by the recorded words concerning one of old,—“Because thine heart was tender, and thou didst humble thyself before thy God when thou heardest His Words . . . and didst rend thy clothes and weep before Me, I have even heard thee also, saith the Lord.” May we be humble, in the gracious enabling of the Holy Spirit, that God may hear and answer our prayer likewise, for His own Name's sake.

THE REALITY OF HEAVEN.

“**H**EAVEN”: how much this word means to some,—far more than mere emotion. To those who are the reverse of sentimental, “Heaven” has oftentimes been “music,” because Christ has become the music of their lives. To others the word is still as “nothing,”—only two bare English syllables. They are not concerned as to heaven or hell;—but they will be concerned one day.

Thus we find two contrasted temperaments. Ah, the difference is deeper than temperament; we must say “Two contrasted lives.” Some are “the sons of *this* age,” its treasures and positions and pleasures appeal to them; and others have

been begotten to a living hope by the resurrection of Jesus Christ from the dead. *Relationship to Him makes all the difference.* No "reasoning" can shake personal acquaintance with Him.

But none who know Him *always* knew Him. Hence the "*one sided*" party is of those who know Him not. Among the others, who are "in Christ Jesus," there are men who can speak fervently of their personal experience of *both sides*. Once they *did* not know realities; they *do* now, and they delight to make known the striking change. Ps. 73. 25 has a meaning to such.

"If Heaven were not a reality:"—thanks be unto God, there is no room for an "if"—but *if* there were such a possibility, the whole history of the world would need to be re-written,—re-written in terms of ruin and anguish alone. Men speak of miracles, and impossibilities. The state of earth, with *so much* order, and with *so many* proofs of Divine beneficence, and yet with much confusion also, would be a *hopeless enigma*, if Heaven were not real. Unbelief *demand*s more credulity than ought else. Faith is above reason, beyond reason, but not against reason. It fills the gap, where reasoning can only lead to contradiction.

"Heaven and the Heaven of Heavens" cannot contain God (2 Chron. 6. 18), but He is pleased to reveal heaven as His throne (Isa. 66. 1, yet note Ps. 113. 6), and it was from heaven the Lord Jesus came (1 Cor. 15. 47), to die for sinners. A heavenly calling and hope are made the birthright of His people (Col. 1. 5, Heb. 3. 1), and they wait for Him from heaven (1 Thess. 1. 10). But, to those who know Him not, He shall appear from heaven in flaming fire (2 Thess. 1. 7). Now He *appears in heaven interceding for those who are His* (1 Pet. 3. 22, Heb. 7. 25, 9. 24). The last book of Scripture is full of teaching about heaven, and those who set aside the reality *give the lie to Scripture*.

Not that heaven is our only hope. Christ will reign over *this* earth a thousand years (Rev. 20. 4), and His people, who are meek, shall inherit the *earth* too (Matt. 5. 5). Wondrous is the fulness of the plan of grace, and God will not disappoint those that are brought to believe in the One Who poured out His blood *for them*. (Matt. 20. 28). Heaven is a bright prospect for eternity: eternal life will never change. Ah, dear reader, is your hope heavenly and set on the Heavenly One (1 Cor. 15. 49) or not? Can it be that you "*mind earthly things*" (Phil. 3. 19), and that you have no One to plead your cause before the throne of God?

Service is not measured by publicity: devotedness to the Lord, in the path of His will, is acceptable.

The apostle sought the prayer of others, e.g. Rom. 15. 30, Eph. 6. 19, 2 Thess. 3. 1. We little know how we help others by our prayers or hinder them by our prayerlessness. The background child of God can be a blessing, or the reverse, often a closer proportion to the unseen life of prayer than we are ready to own. Not prayer without obedience, but prayer linked with obedience, since without this there is a considerable diminution of the power of prayer, even though the disobedience be largely unconscious.

The grace of God does *not* mean that God helps those who help themselves. *Nor* is it only His bountiful providence, glorious though that is. Grace is sovereign and mighty, and *free*, in the bonds of the covenant of *everlasting* love.

Can we not trust the Lord in the *dark*? The darkness and the light are both alike to Him. If our "*faith*" depends on circumstances, and appearances, is it in Him or in them?

Suggested Daily Readings.

"IF THE LORD WILL"—Sept: 1925.

| Day | Psalms | Revelation | Learning | Rev. | Ps. 119. |
|-----|---------------|------------|------------|--------|----------|
| 1 | 138. | 2. 24—3. 6 | 3. 7 | 7 | 148 |
| 2 | 139. | 3. 7-22 | " 8 | 8 | 149 |
| 3 | 140. | 4. 1-11 | " 9 | 9 | 150 |
| 4 | 141. | 5. 1-10 | " 10 | 10 | 151 |
| 5 | 142. | " 11—6. 4 | " 11 | 11 | 152 |
| 6 | 143. | 6. 5-17 | " 12 | 12 | 153, 154 |
| 7 | 144. | 7. 1-10 | " 13 | 13 | 155 |
| 8 | 145. | " 11—8. 1 | Ps. 145. 1 | 1 | 156 |
| 9 | 146. | 8. 2-13 | " 2, 3 | 2, 3 | 157 |
| 10 | 147. | 9. 1-11 | " 4 | 4 | 158 |
| 11 | 148. | " 12-21 | " 5 | 5 | 159 |
| 12 | 149. | 10. 1-11 | " 6 | 6 | 160 |
| 13 | 150. | 11. 1-10 | " 7 | 7 | 161, 162 |
| 14 | Prov. 1. 1-14 | " 11-19 | " 8 | 8 | 163 |
| 15 | " 15-33 | 12. 1-9 | " 9, 10 | 9, 10 | 164 |
| 16 | 2. 1-9 | " 10-17 | " 11 | 11 | 165 |
| 17 | " 10-22 | 13. 1-9 | " 12, 13 | 12, 13 | 166 |
| 18 | 3. 1-10 | " 10-18 | " 14 | 14 | 167 |
| 19 | " 11-20 | 14. 1-11 | " 15, 16 | 15, 16 | 168 |
| 20 | " 21-35 | " 12-20 | " 17, 18 | 17, 18 | 169, 170 |
| 21 | 4. 1-13 | 15. 1-8 | " 19, 20 | 19, 20 | 171 |
| 22 | " 14-27 | 16. 1-11 | " 21 | 21 | 172 |
| 23 | 5. 1-14 | " 12-21 | Rev. 7. 9 | 9 | 173 |
| 24 | " 15—6. 5 | 17. 1-8 | " 10 | 10 | 174 |
| 25 | 6. 6-19 | " 9-18 | " 11 | 11 | 175 |
| 26 | " 20-35 | 18. 1-10 | " 12 | 12 | 176 |
| 27 | 7. 1-12 | " 11-20 | " 13 | 13 | 1, 2 |
| 28 | " 13-27 | " 21—19. 6 | " 14 | 14 | 3 |
| 29 | 8. 1-14 | 19. 7-16 | " 15 | 15 | 4 |
| 30 | " 15-31 | " 17—20. 4 | " 16, 17 | 16, 17 | 5 |

By the grace of God believers are what they are, and they have the privilege of calling God "Father," of hearing His voice, and pleasing Him. Scripture is as food to them; and the Holy Spirit leads them thereby along the path into all the Truth. Shall we have a neglected Bible?

NOTES ON MEMORIZED VERSES.

Rev. 3. 7-13.

See Isaiah 22. How many allusions to the earlier Scriptures are found in the later: thus we see the *attitude* of the writers, and the *deep blessing of comparison*. The Lord knows our works, including our words (Matt. 12. 36, 37), and our thoughts (Ps. 139. 1-6). An "open door" is a privilege (1 Cor. 16. 9): let us be clear it is from Him (contrast Jon. 1. 3). "For thou hast a *little* strength": the Lord notices and honours even a *little* strength, but, like "*little* faith," it is not so glorifying to Him as *much* faith. (How loving are the Lord's reproofs). "Before thy feet:" *not* "worship thee" (note Rev. 19. 10): this passage implies the Lord will be in the centre. "I loved thee," (Jer. 31. 3, John 17. 23). 10, "The word of my *patience*," cf. 1. 9, Ps. 105. 19. "The *hour* of the *testing*," this will unveil false professors: carefully *distinguish* from the *TIME* of the *great tribulation* (3½ years).* The Lord's *response* is very precious: "Thou didst *keep*," "I will *keep*," "Behold, *I come* quickly": as in 22. 7, 12, 20, an attraction, but also a stimulus, "Hold fast." 12, *All* promises are to those that "overcome": this implies a *life of warfare*: and the singular is used, "He that *overcometh*:" the glory of the Lord is seen in *personal* faithfulness. It is easy to be spiritual, apparently, with a crowd. 13, Some have not an ear. "Saith," cf. Heb. 10. 15, the living truth.

Psalm 145.

This *acrostic* psalm (cf 111, 112) has a strong personal note: but thus leading up to the gratitude of *others* (cf Ps. 34. 2 contrast Num. 11. 4). "For ever and ever" is a precious thought, *but* "every day" reminds us that the "immediate present" is important. (Both in Ps. 115. 17). 3, A holy *emphasis* on His majesty. 4, Ps. 22. 31, 45. 17, 78. 4-6. 5-7, "I," "they," alternating. How many to-day would declare *man's* greatness: God's glory is sadly forgotten: *man's* will, *man's* comfort—these things are dear to man, and Salvation is "humanized." 7, Gratitude should overflow (Ps. 45. 1, 1 Pet. 2. 9). A memory needed (Mal. 3. 16). 9, The word "all" is an important

"word study" in this Psalm. 10, Thy works, Thy *saints*: an *extra* stress on those redeemed by blood. 11, The Kingdom, the Power and the Glory *together*. (12). 13, Contrast Dan. 2. 35. 14, His tenderness, (Ps. 102. 17, 20, 146. 7): believers need to trust Him more, 15, For spiritual guidance too in Ps. 32. 8. 16, Children should be early trained to *realize* "nature's" dependence on God, and the dependence of all for food, etc., (Matt. 5. 45, Ps. 147. 14). 16, If He withholds, men fail. 17, All *His* ways, all *His* works. 18, An encouragement to prayer, but implying it is possible to *profess* to call upon Him, *not actually* to call upon Him,—in untruth (Jer. 42. 20). O to be truthful. 19, Those who "fear" are kept to *His* desire, and *will* to do His *will* (John 7. 17). 19, 20, Thus true *filial* fear and love are united. 20, Love (Rom. 8. 28, Jas. 2. 2): a precious *characteristic*. 21, Ps. 30. 12, 34. 1, 40. 3, 102. 21, 107. 2, Isa. 12. 1. "His *holy* Name," (Matt. 6. 9): the Holy Spirit ever reminds of this.

Rev. 7. 9-17.

The *first* view of redeemed ones personally in glory. Thanks be unto God, for the stress at once on "greatness." "Standing," see Ps. 1. 5. "Cried": no complaints in glory, no self-praise: even earnest men spoil their conversation sometimes by talking too much of themselves: let us keep 2 Cor. 1. 8 and Eph. 6. 21 in their proportion. Observe the stress on "The Lamb," *four* times in the first view: "redeemed . . . with the precious blood of Christ." 11, 12, No discordant note: no silent angel. 13, "One": evidently, therefore, the elders are as personal as the angels (Rev. 21. 9): how much depends on a *single* word of God. Why "answered"?—Evidently John manifested interest: are we quick to respond to the hearts of seeking souls, etc., etc.?—Note Isa. 65. 24 for God's grace in this matter. 14, How precious a contrast granted with their former sufferings (2 Tim. 2. 12). "Washed their robes," neither made, nor mended: the "*washing*" is of that which is *not* part of the robe. 15, "Therefore," cf. Rev. 12. 11. "Serve," or "worship": specially characteristic of the glory. "Day and night": no weariness. "His *inner* temple." 16, They *once* hungered (Phil. 4. 12). "*Because* the Lamb shall lead them": everything depends on *Him*. Waters of life: the water of tears removed (Ps. 36. 8).

* Four leaflets on "The Hour" can be sent to any deeply concerned to God's glory.

Correspondence from *ANY* exercised to know the Lord *MORE*, and please Him *MORE*, and from those who desire to know they are among "the Called of Jesus Christ,"—ever welcome, for His sake. Percy W. Heward. 61, Upton Lane, Forest Gate, E. 7. Phone: Maryland 2196.

Thoughts from The WORD of GOD.

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FREE.

A Monthly of Christian testimony, that God in all things may be glorified, in the glad and simple obedience of His blood-bought people, looking for their Lord.

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

"The people which were left of the sword found grace in the wilderness . . . The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." Jer. 31. 2, 3.

"Awake, O sword, against My Shepherd, and against the Man That is My Fellow, saith the Lord of Hosts." Zech. 13. 7.

"Give ear, O Shepherd of Israel . . . Thou That dwellest between the cherubim, shine

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forth." Ps. 80. 1.

"So He drove out the man: and He placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3. 24.

"And He answered . . . by fire upon the altar of burnt offering; and the Lord commanded the angel; and he put up his sword again into the sheath thereof." 1 Chron. 21. 26, 27.

"Peace through the blood of His cross." Col. 1. 20.

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention four leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," "Behold the Mounts,—Behold, I am the Lord," and "A Further Record of Parts of His Ways," which explain more fully how we believe He has guided, and is enabling, and will graciously supply all needs.—These gladly sent. An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6.15,
Mon: 8, Thurs: 8, Sat: 6.45. 130, Grundy Street, Poplar, Tues: 8.15.

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

A Word of Introduction.

By the grace of God, we would again send forth an issue, telling of His changeless love. And what other message can we have? Dare we speak of men? What are they? Would we tell of ourselves? We had nothing, and all is received in grace. Eternal life is a gift, to humble all who receive it. A clever sermon, and brilliant rhetoric:—how empty (1 Cor. 1. 17). A fascinating story:—how worthless, and worse than worthless, when souls are on the brink of eternity. To a lost soul *that* means the brink of hell. How terrible to trifle with these things. God's people are not an organisation to amuse men, but are bidden to reach souls, in reference to whose salvation Christ said, "My God, My God, why hast Thou forsaken Me?" And for them He poured out His life-blood. How solemnizing is this precious gospel.

"His Name shall be called Wonderful." Isa. 9. 6.

A wondrous Saviour now is mine,
How precious is His love Divine:
Who can His glories fully know?
Who can His praises fully show?
In love He laid His glories by,
Became a Man, for me to die:
He knew what weight that wrath would be,
But loved to bear that wrath for me.
And *others* too His love make known,
As if He loved each one alone!
Our wondrous Saviour and our Lord,
Who can Thy preciousness record?
And do *you* know His glorious Name?
Can *you* His grace to you proclaim?
Have you His lovingkindness proved?
And do you know your doom removed?
The precious blood for sin outpoured
Unveils the love of my loved Lord:
O that I may more grateful be,
And know Him more, continually.

Words of Encouragement.

Simple, indeed, are these words. We have heard them hundreds of times. We know them very well. But have they become so well known that we can quote them without thinking? Do we possess the form of the sentence, but not its power? We can dare to say, "Christ died for our sins," if we are His. Ah, the wonder of His humiliation in matchless love. The One Who owned all stooped to the very dust of death, and bare wrath, because of our sins. And who were we? He was under no obligation because of anything in us. He did not need us. Yet He "died for our sins." An "easier" salvation would have been arranged, if consistent with righteousness; for God would not judge the Son of His love unnecessarily. The necessity of Christ's death is essential to the maintenance of the holy character of God, and thus tells forth the security of the redeemed in the fact of their purchase, and the dire doom of the ungodly, since wrath is so exact and exacting. And all grace is "according to the Scriptures." How precious then is the prayerful, daily study thereof.

GOD'S ARRANGEMENTS FOR ISRAEL'S FOOD AFTER PASSOVER.

SOME SPIRITUAL LESSONS FOR TO-DAY.

It is precious to see God's care as to everything, and His instruction concerning food. We remember Genesis 2, and after the fall His words were again very definite in this matter (Gen. 3. 19), and there is much blessing in Genesis 9. 3, 4. Every meal is to speak to us spiritually. We are never to be unmindful: God teaches by all.

When God, in His great love, brought His people from Egypt, He taught them something of His hatred of sin. Leaven, working in the dark, is ever a picture of evil doctrines (Matt. 16. 12), of hypocrisy (Luke 12. 1), of malice and wickedness (1 Cor. 5. 8). Hence the definite removal: BUT THE PASSOVER LAMB WAS FIRST. Israel's Seder service book to-day reverses this order. As the altar was before the laver, so the blood was before the unleavened bread. The deliverance was by the blood alone: yet, those who had this deliverance were to feed on the truth, while hating sin. The negative and positive are alike emphasized in Ex. 12. 20: the exclusion of evil is not enough: we must enjoy truth as we partake of it. We little realize how much we are influenced by our spiritual food and by the doctrine we hear, by the companionships we choose, by the reading

we seek. The Lord's glory should be sought more in these things.

The words rang out, "Seven days shall ye eat unleavened bread,"—and this was, and is, a type of Christ. So in the Lord's Supper, the only typical food is pictorial of Himself, nought else. Our food becomes ourselves. And so there is precious helpfulness in the Divine lesson that Christ is the Centre, and our spiritual life is to be inseparable from, and sustained by, faith's realization of Himself.

In order to encourage Israel in obedience, the Lord appointed "Even the first day ye shall put away leaven" (Ex. 12. 15). Ex. 12. 39 shows His tenderness, and how a thrusting out is sometimes used to lead to an obedience which might otherwise be omitted. Apparently Israel would have "forgotten," and used leaven, had they not been thrust out. Yet the definiteness of faith's action, when such circumstances do not exist, is commanded,—Put away leaven—no leaven found in your houses (Ex. 12. 19)—neither shall there be leaven seen with thee in all thy quarters (Ex. 13. 7). The repeated, and different, words are very instructive. We must not "play" with temptation. Many read dangerous books out of curiosity, and listen to wrong preaching, but think they will be unharmed. Let us not keep the leaven, and say that we can hold back from "using" it. The Holy Spirit warns us. Our houses, our homes, our quarters are to be purged. A Christian home is to be known as such. And the whole week of Israel, pictorial of the present dispensation (1 Cor. 5. 8), was to be marked by willing separation from the "usual" food and ways of the world, and by faith's enjoyment of the bread of humiliation and affliction (Deut. 16. 3). If our joy depends on ought else than God's will, and if we do not feed on Christ, there is something radically wrong.

A REQUEST.

Especially, but not only, to Those in Foreign Lands.

It has been the joy, and privilege, of different dear children of God, in seeking to glorify His Name, to send this magazine *regularly* to many workers in distant lands. Some occasionally write, thanking us, and giving details that encourage the senders, and help prayer. Others "*intend*" to write. If such, and those who have not up till now pondered this privilege, (and some in England too), could let us know that this little token of love for Christ's sake is *welcome*, those who have *continued* this service, and hope to continue, if the Lord will, would be *refreshed*. And then, an occasional letter afterward might bring God glory, and keep us in touch more fully, and more prayerful in the Holy Spirit; and it may be we could sometimes help by leaflets on special subjects, or by a reply as to a difficulty of some more isolated children of God. Or some guidance as to any verse, needed in translation to a fresh language, might be a little service for other lands which we could do, in the enabling of the Lord.

One word more—If the Lord speaks to you through this, do not delay, beloved friend.

"DO WE ERR?"

"For ever, O Lord, Thy Word is settled in heaven." Ps. 119. 89.

"The Word of our God shall stand for ever."

"The Word of God is quick, and powerful." Isa. 40. 8; Heb. 4. 12.

"Christ the Power of God." 1 Cor. 1. 24.

The Lord Jesus Christ said to some when on earth,—“Ye do err, not knowing the Scriptures, nor the power of God.” Matt. 22. 29.

Do we ERR, not knowing God's unchanging Word,
And the gracious precepts of our glorious Lord?
Do we ERR, not knowing that God's words shall be
Throughout all the ages, by His firm decree?
Do we ERR, not knowing our high calling here
Seated in the heavenlies, holy is our sphere?
Do we ERR, not knowing God's prevailing Word,
And thus fail to conquer with the Spirit's Sword?
Do we ERR, not knowing, Christ our Lord is near
That He will not tarry,—for His own appear?
Do we ERR, not knowing of the coming gloom
Over all the nations, and the sinner's doom?
Do we ERR, not knowing all the grace well stored
In the Holy Scriptures by our risen Lord?
Do we ERR, not knowing God and His great power?—
He will make us victors, every day and hour.
Do we ERR, not knowing this the Lord's command,
“Go, proclaim the gospel,”—throughout every land?
Do we ERR, not knowing that the Jews will be
Gathered at Jerusalem, and Christ's glory see?
Do we ERR, not knowing what the Scriptures say
Of the awful terrors of the Judgment Day?
Do we ERR, not knowing prophecy is true
That the earth and heavens God will make anew?
Do we ERR, not knowing Satan will be cast,
With all those who serve him, in God's fire at last?
Do we ERR, not knowing more our Father's will,
And the glorious fulness of His purpose still?
Let us, then, no longer ERR as we have done;—
Caused to search the Scriptures, and obey each one.
By God's gracious working, we revived would be
In the Holy Spirit, seek more victory;
We would hence be guided, in God's pathway go
Till Himself in glory we more fully know.

The use of *inspired* words is not enough: *misuse of words* in their application may mislead: promises may be given to those to whom they are not addressed, and so forth. Hence present guidance of the *Holy Spirit*, in the right application of the *long ago written Scriptures*, would set forth our *twofold* need and dependence. He will not teach *against Scripture*: we cannot have His work if we ignore Scripture, but we cannot rightly deal with Scriptures if we ignore Him.

It seems remarkable that God appointed the bread of affliction (Deut 16. 3) for the feast of Israel's joy. But is it extraordinary? “In much affliction with joy of the Holy Spirit” (1 Thess. 1. 6) gives the key.

The Fulness of Grace and The Wealth of Salvation.

“Their sins and their iniquities will I remember no more.” Heb. 8. 12.

“I have blotted out, as a thick cloud, thy transgressions.” Isa. 44. 22.

“As far as the east is from the west, so far hath He removed our transgressions from us.” Ps. 103. 12.

“I forgave thee all that debt.” Matt. 18. 32.

“How much more shall the blood of Christ . . . purge your conscience.” Heb. 9. 14.

“Thou wilt cast all their sins into the depths of the sea.” Mic. 7. 19.

“There is therefore now no condemnation, to them which are in Christ Jesus.” Rom. 8. 1.

“Who shall lay anything to the charge of God's elect? It is God That justifieth. Who is he that condemneth? It is Christ That died, yea rather, That is risen again, Who is even at the right hand of God, Who also maketh intercession for us.” Rom. 8. 33, 34.

“Everlasting consolation.” 2 Thess. 2. 16.

“What manner of persons ought ye to be.” 2 Pet. 3. 11.

“To the praise of the glory of His grace.” Eph. 1. 6.

“Worthy is the Lamb That was slain to receive power, and riches, and wisdom, and strength, and honour, and glory and blessing.” Rev. 5. 12.

Some Requests for Prayer and Praise.

“Let the words of my mouth . . . be acceptable in Thy sight.” Ps. 19. 14.

1. For more realization of God's standpoint, and deliverance from selfishness. John 7. 17, Rom. 15. 1.
 2. For the use of correspondence to the glory of God. 2 Pet. 3. 1.
 3. For the Lord's enabling as to the meeting at 2, Minorities, that other Christian men may be reached, if it be His will. Heb. 10. 25.
 4. For God's blessing on typewritten Notes, and all the service to His glory. Ps. 127. 1.
 5. For isolated believers, that they may not compromise to “simplify” *their* path, but be kept very humbly in *His* will. Heb. 13. 13, 14.
 6. For service among men of all nations, that it may be Scriptural and Spiritual, and that the languages and other difficulties may bring us to Himself. 2 Cor. 3. 5.
 7. For homes in which Christ is central, and the walls, behaviour, friendship, conversation, all contribute to the witness for Him. 1 Cor. 10. 31.
- “WITH THANKSGIVING.” Phil. 4. 6, Col. 4. 2.

THE CHILDREN'S COLUMNS.

"NO NIGHT THERE."

ONE may well imagine not a few saying to themselves, "Where CAN that be," and, "How delightful it must be, to have NO NIGHT." But there are some, we are told on the highest authority, who LOVE DARKNESS, and Scripture says why—"Because their deeds are evil" (John 3. 19). Listen to the words of God's servant in Isa. 29. 15, "Woe unto them that seek deep to hide their counsel from the Lord, and THEIR WORKS ARE IN THE DARK, and they say, Who seeth us? And Who knoweth us?" Such forget that God sees everything, for the darkness and the light are both alike to Him (Ps. 139. 12). God is so wonderful: He can see, howsoever dark it may be. It is beautiful to remember that "GOD IS LIGHT," and in Him is no darkness at all" (1 John 1. 5), and He dwells in marvellous light, and no man can approach unto Him (1 Tim. 6. 16). Yet the thought is solemn, and would frighten,—had not God in His covenant love called some OUT OF DARKNESS into His marvellous light, through the precious work of His beloved Son (1 Pet. 2. 9). What a wonderful change FROM DARKNESS TO LIGHT, from death unto life (John 5. 24). Such are delivered from the power of darkness, and translated into the kingdom of His dear Son (Col. 1. 13). It is not easy to explain all that this WONDERFUL CHANGE means. But God's work is perfect, and those, whether young or old, who are thus blessed, should be very thankful, and should be very humble, and should make manifest the fruit of the change which God has wrought in them.

We all know that LIGHT AND DARKNESS cannot "harmonize": they are a great contrast, and much more could be said, but you will be wondering when you will hear about the place where there will be NO NIGHT. But we want you to know a little about those who will be there. There will be a real city, and such a delightful city, for no sin will ever enter that glorious place. Thus you begin to see, at least I hope so, that no one who loves the darkness, and whose works are in the dark, will be there. This world, which God made beautiful, was marred by sin, but that glorious city will never be damaged. Do you wonder then that we long to tell of Him Who is the Only Way into that marvellous resting place? Time would fail to tell you all about its beauty, and each believer must say, "I know so little about it myself compared with ITS FULNESS, yet what God has revealed, that I may know it, fills my heart, and the heart of many others, with joy." You can read about this in Rev. 21. Verse 8 tells us who will not be there. Verse 3 gives a contrast, "They

shall be His people, and God Himself shall be with them, and be their God." Scripture goes on to tell that with God there will be NO sorrow, NOR crying. Moreover, we read of the size of the heavenly Jerusalem, its foundations, and walls, and also its gates, and verse 25 says, "The gates of it shall not be shut at all by day, for there shall be NO NIGHT THERE." Now verse 27 comes to view. ONLY those will be in it whose names "are written in the Lamb's Book of Life." I wonder if YOUR name is written there. If not, where will you be when God's dear people are in the heavenly city? God has told us WHERE the unsaved will be. One hardly likes to write about it, without special thoughtfulness, yet we dare not hide any of God's teaching. Some love to think of John 3. 16, and similar passages, and they rightly believe these verses are true. But ALL God's words are equally true, and He is so righteous, He will do ALL that is written in the Scripture of truth. We are told plainly of the Lake of Fire, and who will be sent thither (Rev. 20. 10-15). Luke 16 gives us some idea of what the final abode of sinners will be like, as well as the PRESENT place of pain, when sinners die now. There are three passages which speak of OUTER DARKNESS, and weeping and gnashing of teeth is emphasized; see Matt. 8. 12; 22. 13; 25. 30. What a contrast with the place (John 14. 23) where the saved ones will for ever be with the Lord. There will be no CRYING there, and NO DARKNESS, and those who know they are blessed in and with Christ for ever (1 Thess. 4. 17) cannot keep silent about the Lord Jesus Christ, Who came to seek and to save (Luke 19. 10), and Who still brings sinners out of darkness into His marvellous light. Thus can we know that our names are in the Book of Life; and saved ones will, in God's mercy, dwell in the heavenly city where there will be NO NIGHT. I wonder if YOU will be there.

In that city bright and fair, where there is no night,
There will be no trace of sin, in the glory bright.
Nought of darkness will be there, but eternal day,
And redeemed ones will abide, praising God alway.

In that heavenly home above, where there is no night—
For God's glory and the Lamb are its glorious light—
Nought of sin shall enter in where the saints will dwell,
Being saved through poured-out blood, rescued now from hell.

There will be no sorrow, pain, neither crying there.
And no death of any kind, in that city where
Christ will dwell for evermore with His own redeemed,
Whom He purchased with His blood, who His word esteemed.

But away from God the Lord, sinners will be sent,
Those who did not from their sins, while on earth,
Into outer darkness cast all the lost will be, [repent:
Where there's weeping, anger, wrath, through eternity.

Soon redeemed ones evermore will, in glory bright,
Be with Christ Who died to save, in His marvellous light,
Where the angel hosts adore, worship Him and praise,
Who hath loosed His own from sin, songs of joy to raise.

But how solemn is the fact—unsaved ones will be
Sent away, away from God, through eternity,
Let the words sound forth again :—weeping will be
there,
Gnashing of the teeth as well,—righteous wrath they bear.
But we must not overlook once again to tell,
How God loves and saves the lost, saves from death
and hell,
All brought down to feel their doom, and their load of
sin,
God *still* welcomes, even such, gives *His* grace within.

“PRESSING A PARABLE TOO FAR.”

A Few Words with Young Believers, and Older Ones Too.

SOME speak rather definitely of this danger, but may we not suggest that the danger is when we do not follow God's Words *far enough*? Apart from the fact that God arranged nature of old, and its arrangements, with a view to the spiritual teaching, for the bringing out of which He uses parables *long after*,* may we not also realize the wisdom in all the *inserted* and *omitted* words? For example, our beloved Lord does not claim the field as *His* till the *second* parable of Matt. 13. This is not an accident.

A remarkable evidence against the sad theory, (that we must not lay stress on *every* word), is found in Luke 15. Here the Lord Jesus uses *extraordinary* words, and makes unusual statements, in order to give the deeply important spiritual lesson. The prodigal was joined to the citizen, yet received no useful wages or food, while the *pigs* were kept alive, and were “keeping on *eating*” (verse 16). The famine attacked *him*: there was necessarily no famine in the restful house which he had almost forgotten. Is it not wonderful? Nor are we told of the citizen's strain. As far as the record goes, *he* did not *feel* it, but the famine was in that land, yet *his* swine were contented. Unhumbled sinners do not know and *feel* their condition. How true to life—i.e. true *spiritually*: it would be extraordinary, naturally. Evidently the Lord would show us that He desires us to weigh every word to His glory. May our hearts act thus, to the praise of His glory.

The man who does not believe, except in what he can see, denies himself, for *he who sees* is unseen, though he uses a seen apparatus. So unwise is the natural heart that knows not God.

* He is over *all*. We would acknowledge appointed falling short, to exalt the Antitype. Moreover, Rom. 8. 20 reminds us how sin has affected “nature.”

THE LEADING OF THE HOLY SPIRIT.

PROBABLY I used to think more of this as to some special action. Nor would I now undervalue the wondrous privilege of receiving God's definite answers to prayer, and special guidance in an emergency, and strength to meet it in the Holy Spirit. But surely He means much more than this, when He speaks of His people as “led by the Spirit of God” (Rom. 8. 14). Is there not the thought of *led persons*? That is to say, not only with regard to some specific work but as to the *attitude of the whole life*? Do we not need this *condition* of ready response to the Lord? We would not bring to Him merely one or two problems. That would seem to be selfishness. We would bring to our Father the “*context*” of these and all problems, that we may not approve of living *two* lives,—one for the Lord and another for ourselves (Note Rom. 12. 1). Rather would we be in the *state* of being led, the continual attitude of willingness, contrasted with all obstinacy. The Holy Spirit leads to a holy docility of mind, a teachable spirit, and a cheerful acquiescence in all the Father's will, whatever it may be. 'Tis not for us to seek the leading of the Holy Spirit as to taking a situation, and then to forget the *daily* leading while there, to adorn God's doctrine *daily*. We need a holy and glad continuance in the *attitude*, contrasted with that of the horse and mule, even the glad continuance of dependence and of a moulded life, and of a thankfully subject heart, looking at the whole life from God's standpoint, and according to God's words. Does not this appear to be *the leading of the Holy Spirit* which is intended?

Our unconscious influence for the Lord, (or otherwise), is often more than we think. The atmosphere of the home means much to a child. And so is it in our varied intercourse with one another. Thus we understand the Lord's stress on the apostles being *with* Him (Mark 3. 14). We are unconsciously moulded by the attitude and temperament of others, by their godly manner or unspiritual mannerisms (Prov. 22. 24, 25), and thus we influence for the Lord without realizing it. Life is made up of little things. May we *walk in the Spirit*.

All are alike sinners, though all have not sinned alike, and the “religious man” needs the new birth as much as the hardened profligate.

We must not act as if we had what we have not, but should not draw back as if we had not what we have in Christ.

TALKS ABOUT PRESENT-DAY NEEDS. 10.

MEDITATIONS ON THE
PRECIOUS WORD, "COME."

WE often associate this word of loving invitation with the unsaved, and indeed it is a precious message to bring before such, from Him Who gave Himself for ungodly ones. But how precious and encouraging is Matt. 11. 28-30 *at all times*, even to those who have long ago come unto Him for rest of soul. The Lord Jesus says, "COME UNTO ME." Oh the peace and rest Christ gives to heavy laden ones, through His finished work on Calvary. Also He says, "Take MY yoke . . . learn of ME." None can take, none can learn, till, by grace, they are saved from sin. Oh that we may praise Him continually for such marvellous love. Then in John 1. 39 we have "Come and see." They came and saw and *abode with Him*. What a gracious invitation, and how much is revealed to those who rightly seek to know God's truth more fully. (See Matt. 16. 17, 11. 25, 1 Cor. 2. 9, 10). May we have the opened eyes to see, and the opened ears to hear, and the opened hearts to receive the things which God has prepared for them that love Him. Then again in Song of Songs 4. 8 we have another invitation, "Come with Me." Thus the Beloved spoke to the bride. What choice words of tender love:—"WITH ME." How marvellous that we can, in a ruined world, be *with Him* (Mark 3. 14). May we value His presence more, and love to be alone with Him, outside the camp, and apart from the excitement of this sinful age (Luke 10. 39-42). There is another precious "Come" in Song of Songs 5. 1: "I am COME into My garden," where there is refreshment for His people as well. And let us never forget ch. 2. 3, 4. If only we are *with Him*, and feed upon His glories, and His words, we shall not be spiritually weary, for so much is provided. May we delight to partake of His fruit, and praise Him daily. We are reminded in John 21. 12 how tenderly the Lord cares for our physical needs. The disciples had been out all night and caught nothing. This must have been a strain, and Christ said, "COME AND DINE." We can feel assured they were soon refreshed. May WE be thankful for such words of love. See Matt. 22. 4, "ALL THINGS ARE READY: COME." How we fail to partake of the fulness of the blessings which are prepared for us:—all things that pertain to life and godliness (2 Pet. 1. 3).

Shall we next look at a contrast, with its heart-searching lessons for us all? Let us turn to Matt. 14. 27-31. The Lord Jesus encouragingly

said, "It is I; be not afraid," Peter answered, "Lord, if it be Thou, BID ME COME unto Thee on the water." "And He said, COME." Peter went down out of the ship, *but*, when he saw the wind, he became afraid, and therefore began to sink. But the Lord was tender with him, yet He reproved, "O THOU of LITTLE FAITH." To this we have an encouraging contrast in Matt. 8. 5-10. "Jesus saith unto him, I WILL COME AND HEAL him." "The centurion answered and said, Lord, . . . speak the word only and my servant SHALL BE HEALED." The Lord Jesus said, "I HAVE NOT FOUND SO GREAT FAITH, no, not in Israel." The Lord said, "I will heal"; faith replied, "Do as Thou hast said." Oh what helpful lessons there are for us in these two portions. May we not be slow to learn. What encouragement there is in John 6. 37. "All that the Father giveth Me shall come to Me." And the other half of the verse is equally true. If we see in Joseph a type of Christ, surely Gen. 45. 4 is precious. He said to his brethren, "COME NEAR TO ME." We have been made near. May we live as near ones, and value our precious Saviour more fully. We are reminded of His mighty power, (not only now but in the future), by John 11. 43, 44. He cried with a loud voice, "Lazarus, COME FORTH; and he that was dead came forth" (cf. John 5. 25-28). We see in Mark 10. 21, 22, how one was made sad at the words of the Lord Jesus, "One thing thou lackest . . . sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven, and COME TAKE UP THE CROSS, AND FOLLOW ME." Are we sad at such words? There is a cross: are we bearing it, and withal *patiently*? See Luke 14. 26, 27: verse 33 is heart-searching. How impressive are the words of Mark 6. 31, see the previous verses. "Then He said unto them, COME YE (not go) YOURSELVES apart (not with the multitude), INTO A DESERT PLACE AND REST AWHILE." With Him a desert place is lovely; for His presence alters everything. To rest with Him is blessed indeed. How wonderful is such love.

Remember Mark 1. 17, "COME ye after Me, and I will make you to become fishers of men." Successful work is done when with Him. Surely these invitations to Himself should speak to our hearts, and cause us to be drawn nearer to Him in our daily life, and all that He may be exalted, and glorified.

Then we have some gracious "Come's" with reference to Christ's Coming again. In John 14. 3, He said, "I WILL COME AGAIN," to encourage His people. How these words stimulate us amid the trials of these dark days. Moreover, He has said, "SURELY I COME QUICKLY" (Rev. 22. 20). This message is repeated: the promise sounds forth three times in the last chapter of

Scripture. The associated words "blessed" and "reward," must not be overlooked, nor the note of warning to "HOLD FAST." Let us remember the exhortation to "COME OUT" and "BE SEPARATE" (2 Cor. 6. 17). The Lord is coming, and coming soon; wherefore He says, "OCCUPY TILL I COME." How we should live and labour for Him, of Whom it is written, "*Yet a little while and He That shall come will come, and will not tarry*" (Heb. 10. 37). Oh that we may be ready by His grace, ready in the Holy Spirit's enabling, to meet our Lord with joy (1 John 2. 28).

"IN HELL HE LIFT UP HIS EYES, BEING IN TORMENTS."

THE words are words of Christ, not of a faulty man. The title is not mine, it is the testimony of the Son of God. We cannot reject it without peril.

The gospel is a reality, salvation is a reality, eternal life is a reality, but hell is a reality too. God has not made a mistake. He has condescended to warn. Dear reader, do you accept His warning, or not?

First, "In hell he lifted up his eyes": then hell is a place. Christ has said so. As surely as heaven is a place, so is hell. "These shall go away into everlasting punishment" (Matt. 25. 46), "into everlasting fire" (41). Hades—a place, "this place of torment" (Luke 16. 28). Contrast "I go to prepare a place for you" (John 14. 2, 3).

Secondly, "In hell he lifted up his eyes." Hell is a place of consciousness. There is no hint of anything else. Christ speaks, and to doubt His words is to attack the very Son of God. Many have attacked them, and found out their sin to their cost—too late. Will you be so unwise,—so daring,—so rebellious?

Thirdly, the man in hell only asked for a drop of water. He had no thought of escape. Hell has no way out. "It is appointed unto men once to die, but after this the judgment" (Heb. 9. 27). There can be no escape. It may be said, that he spoke in fear. Abraham did not speak thus, nor is Abraham cruel, but he held out no hope of deliverance. There are many roads to hell, but none from within its prison house.

Fourthly, the drop of water was not given. There is no alleviation of the doom, no diminution of torment. It is a solemn thing to be cast away from God, where hope enters not. Hope oft brightens the darkest thing of earth, but there is no hope in hell.

Fifthly, the tongue seems specially pained: the

tongue had fared sumptuously (19). Hell reminds of holy retribution. The Lord Jesus will give to every man according to his works (Rev. 22. 12). There is no favouritism before God's Throne.

Sixthly, the man in hell could not help his brethren (28, 29). It was (and is) a prison of powerlessness, eternal restraint. 'Tis indeed a dismal outlook, and yet, how many are careless to-day, and are you among them?

Seventhly, there is no suggestion of sorrow for sin before God. The feeling of pain is before us, that is all. The concern for his brothers was linked with a thought of "this place of torment." There is no hint of holy horror because of their sin against God. A true view of sin is not brought about by judgment (cf. Rev. 20. 3, 7, 8). The larger hope of human dreams is not a hope at all: it does not realize the nature of the human heart. The man does not turn to Christ in hell. It would, indeed, be too late, but there is no hint of a wish of love toward Him Who died on Calvary.

Abraham's answer is impressive. It is Christ's testimony. "They have Moses and the prophets; let them hear them" (29). God's final testimony is in Scripture,—it is beyond nature and history. If you reject that, what hope can be found?

Ah, dear troubled reader, will you not hear the warning of Moses and the prophets?—And it is to Christ that all the prophets give witness (Acts 10. 43), and the righteousness of God, in His finished work is witnessed by the law and the prophets (Rom. 3. 21-24). Thus, by His atonement, there is the way to God for guilty sinners. Would you not delight to come to Him Who welcomes the lost, and will you yet continue, unmindful, in "the way to hell" (Prov. 7. 27), with its dread goal? "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6. 2).

NOTES on MEMORISED VERSES.

REV. 22. 1-7.

1, "He showed," a precious word 1. 1, 4. 1, 17. 1, 21. 9, 10, 22. 6, 8. Water out of the throne, in Ex. 17. 6 from the Smitten Rock, in Ezek. 47. 1, 12 from the sanctuary: the thoughts are linked,—"The Lamb." "In the midst," Gen. 2. 9, contrast Eve's words (Gen. 3. 3). 2, No wintry failure: so should it be spiritually in our lives. 3, Serve, and worship (cf. Rom. 12. 1). 5, How real is our "need" here: this passage has wondrous suggestions as to God's use of some means, and His blessing beyond means, and the avoidance of *unappointed* means, and the blessedness of realizing all fulness in Himself. 6, "These words," verbal inspiration. "Must," so 1. 1. 7, "Happy," cf. 1. 3.

Prov. 10. 1-5.

Solomon, 1 Kings 4. 29, 32. How much about the *home*. Is there sufficient "heaviness" today?—People often take "things for granted." There are many treasures of wickedness, (so "pleasures of sin" Heb. 11. 25), but how empty (Prov. 21. 6). Righteousness is precious (Prov. 11. 4, Phil. 3. 9). 3, The soul preserved (Heb. 10. 39, Luke 21. 19, Ps. 33. 19, 34. 22). 4, It is possible to "work" yet *deceitfully*, and thus is there spiritual poverty too. 5, Many sleep now (John 4. 38): cf. the warning against hesitating to plough because of the cold (Prov. 20. 4).

Prov. 14. 12-15.

The broad way has "many" friendships (Matt. 7. 13) and *destruction* is not visible. Satan still *deceives* (Rev. 12. 9, 20. 10), and *blinds* (2 Cor. 4. 4), and *beguiles* (2 Cor. 11. 3). 13, Laughter (Eccl. 2. 2); how different the joy of the Lord (Neh. 8. 10, Phil. 4. 4). 14, Backsliding begins in the heart (Acts 7. 39, Heb. 3. 12, contrast Acts 11. 23). 15, True faith has a true ground: "discerning" is the word here (Phil. 1. 10 marg: Heb. 5. 14): the *feet* must be cared for (Luke 1. 79, John 13. 10, Rom. 10. 15).

Matt. 4. 3-11.

Satan's real power in Gen. 3, Job 1, 2 Cor. 12 manifests a climax of defiance in Matt 4. 8, Rev. 13. 1-4. A *real person*, he came to the Glorious Contrast with the First Adam. Satan's methods are *ever* the same: he "insinuates" here, (as in Gen. 3. 1), that God has deprived of something precious. But Christ refers to yet more important food, reveals Himself as "the Man" of Deut. 8, and shows a continual stress on Scripture. How exactly contrasted were both the words of Eve, and the attitude of Adam. It is observable that the tempter alludes to Christ as Prophet (3, 4), Priest (5), and King (8). The devil's "answer" to the beautiful *faith* of 4 is *presumption* (6), leaving out some words from the psalm (contrast "every" 4): notice "stones" (3) and "a stone" (6). 8, The glory of kingdoms, Babylon (Isa. 13. 19). Antichrist will accept this, even as *he* will come on the "wing" of the temple, then an abomination (Dan. 9. 27, "over-spreading" is "wing"). "Worship": mark this aim, this "final" word: it explains idolatry and its "hold" on men, and Rev. 13. 4, 15, 14. 9. This dispensation ends in *worship*, but of *whom*? How different John 9. 38 (Christ *included* in "Him only": our Triune God).

Prov. 16. 5-7, 13-15.

5, Unity is not always good (Gen. 11. 6). "Iniquity is *atoned for*": mercy and truth joined—grace and justice seen on Calvary: so in the rainbow. The *result*, "the fear of the Lord"

(Prov. 1. 7): salvation leads to godliness (Titus 2. 11, 12, so in the type, 1 Cor. 5. 7, 8). 7, Inasmuch as we *fall short*, our Father chastens lovingly *through* men's opposition, etc., (Heb. 12. 4-6, cf. 2 Cor. 12. 7). How fully Christ illustrated this. 14, "Will make an atonement," same word as in 6: Christ was the truly Wise One (cf. Eccl. 9. 15: many passages, apart from direct prophecies, suggest *Him*). After atonement, light and life (John 8. 12 with 1. 4): may this be our experience. And thus true fruitfulness is by His latter rain: "*His* countenance," "*His* favour" (Ps. 89. 15-17).

Suggested Daily Readings.

"IF THE LORD WILL"—Oct: 1925.

| Day | Proverbs | Revelation | Learning | |
|-----|------------|---------------|-------------|----------|
| | | | Rev. | Ps. 119. |
| 1 | 8. 32-9. 9 | 20. 5-15 | 22. 1 | 6 |
| 2 | 9. 10-18 | 21. 1-8 | " 2 | 7 |
| 3 | 10. 1-12 | " 9-21 | " 3 | 8 |
| 4 | " 13-23 | " 22-22. 7 | " 4 | 9, 10 |
| 5 | " 24-32 | " 8-21 | " 5 | 11 |
| 6 | 11. 1-11 | Matt. 1. 1-17 | " 6 | 12 |
| 7 | " 12-21 | 1. 18-25 | " 7 | 13 |
| 8 | " 22-31 | 2. 1-10 | Prov. 10. 1 | 14 |
| 9 | 12. 1-14 | " 11-23 | " 2 | 15 |
| 10 | " 15-28 | 3. 1-10 | " 3 | 16 |
| 11 | 13. 1-14 | " 11-4. 4 | " 4 | 17, 18 |
| 12 | " 15-25 | 4. 5-16 | " 5 | 19 |
| 13 | 14. 1-14 | " 17-25 | " 14. 12 | 20 |
| 14 | " 15-25 | 5. 1-12 | " 13 | 21 |
| 15 | " 26-35 | " 13-20 | " 14 | 22 |
| 16 | 15. 1-11 | " 21-32 | " 15 | 23 |
| 17 | " 12-23 | " 33-45 | Matt. 4. 3 | 24 |
| 18 | " 24-33 | " 46-6. 8 | " 4 | 25, 26 |
| 19 | 16. 1-11 | 6. 9-18 | " 5 | 27 |
| 20 | " 12-24 | " 19-27 | " 6 | 28 |
| 21 | " 25-33 | " 28-7. 5 | " 7 | 29 |
| 22 | 17. 1-14 | 7. 6-17 | " 8 | 30 |
| 23 | " 15-28 | " 18-29 | " 9 | 31 |
| 24 | 18. 1-13 | " 8. 1-9 | " 10 | 32 |
| 25 | " 14-24 | " 10-17 | " 11 | 33, 34 |
| 26 | 19. 1-12 | " 18-27 | Prov. 16. 5 | 35 |
| 27 | " 13-26 | " 28-9. 3 | " 6 | 36 |
| 28 | " 27-20. 9 | 9. 4-17 | " 7 | 37 |
| 29 | 20. 10-23 | " 18-26 | " 13 | 38 |
| 30 | " 24-21. 9 | " 27-38 | " 14 | 39 |
| 31 | 21. 10-27 | 10. 1-13 | " 15 | 40 |

"As the hart panteth after the water brooks," the psalmist longed for God. We should have more *intensity* in the study, the prayerful study, of God's Words, that God in all things may be glorified. *Food* is the believer's daily need.

Correspondence from ANY exercised to know the Lord MORE, and please Him MORE, and from those who desire to know they are among "the Called of Jesus Christ,"—ever welcome, for His sake. Percy W. Heward. 61, Upton Lane, Forest Gate, E. 7. Phone: Maryland 2196.

Thoughts from . . . The WORD of GOD.

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FREE.

"If any man have not the Spirit of Christ, he is none of His." Rom. 8. 9.

"That which is born of the Spirit is spirit." John 3. 6.

"Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father."

Gal. 4. 6.

"As many as are led by the Spirit of God, they are the sons of God." Rom. 8. 14.

"The fruit of the Spirit is love." Gal. 5. 22.

"Love . . . rejoiceth not in iniquity, but rejoiceth in the truth." 1 Cor. 13. 4, 6.

A Monthly, as God enables, to set forth His love and truth, that His blood-bought people may enjoy their heavenly calling and walk as "strangers and pilgrims," to the praise of His glory. "If we live in the Spirit, let us also walk in the Spirit" (Gal. 5. 25).

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

"Grieve not the Holy Spirit of God, Whereby ye are sealed unto the day of redemption." Eph. 4. 30.

"Praying in the Holy Spirit." Jude 20.

"If ye through the Spirit do mortify the deeds of the body, ye shall live."

Rom. 8. 13.

"The Spirit and the bride say, Come." Rev. 22. 17.

"The communion of the Holy Spirit" 2 Cor. 13. 14.

"He that hath an ear, let him hear what the Spirit saith unto the churches."

Rev. 2. 7

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention four leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," "Behold the Mounts,—Behold, I am the Lord," and "A Further Record of Parts of His Ways," which explain more fully how we believe He has guided, and is enabling, and will graciously supply all needs.—These gladly sent. An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15,

Mon: 8, Thurs: 8, Sat: 6. 45. 180, Grundy Street, Poplar, Tues: 8. 15.

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

A Word of Introduction.

The changing times do not affect the unchanging gospel. We rejoice in God's testimony. The verbal inspiration of the Scripture is a precious resting place, and the Holy Spirit *lovingly* applies the words of truth: "What the Spirit *SAITH*—still *SAITH*, not only *SAID*. "Development" is Romanism's plea: "development" is Rationalism's battle cry. But *against* the consensus of men, and *against* the "right" of man's opinion and private judgment, we would seek to emphasize *humility before God*, (Ps. 25). In Genesis 22 Abraham was commended because he took God at His word. Faith is very simple, and, therefore, a clever world mocks. But to ignore God, Who *overrules* the world, is unwise wisdom (1 Cor. 1. 21), and the believer should be willingly counted foolish for Christ's sake (1 Cor. 4. 10). With a desire to glorify God in simplicity as to faith and practice, and an unlikeness to the world, are these pages sent forth. The blood of Christ severs

from an intellectual world of varying theories, as much as from a world of savage degradation,

"Let no man deceive himself."

"Let no man glory in men."

1 Cor. 3. 18, 21.

'Tis precious to be brought to know
One Who is True indeed;

And in His path with joy to go,
From self's cruel bondage freed.

How easy 'tis to be deceived,
And think that we are right;
Henceforth our Lord must be believed,
His words our one delight.

Let no redeemed one own the tie
Of human "wisdom's" snare:
But on the Lord by grace rely,
And thus His standpoint share.

'Tis vain in men to boast at all,
With man to find accord:
Redeemed, and rescued from the fall
We'd glory in the Lord!

Words of Encouragement.

Nehemiah 8. 10 is often forgotten, or half the verse is remembered. "The Joy of the Lord is your Strength." But the fulness of Scriptural joy is as God's complete sentences are acknowledged. The heavy laden are welcome to Christ. The "comfortable" are not welcome. He did NOT come to call the righteous. So in Nehemiah, the weeping ones, who have heard God's words, are called to rejoice. Those who have not wept rob themselves of this encouragement. If the wound is healed slightly, and "peace" is proclaimed apart from His creating of it, there is no ground for permanent gladness.

Further, many dear children of God overlook His joy. He joys over His people with singing (Zeph. 3. 17). If we are not delighted with Salvation, we are out of harmony with the Lord; and, dishonouring Him before the world, many forget that they disgrace His character. A dulness may suggest that He is unkind. Satan's aim is to travesty His character. Levity is not joy, however. Holy weeping and holy joy are alike to His praise. We ought to be sad because of a ruined world, and to show this. We can tell the unsaved why we are rightly grieved. (Ps. 119. 136).

Again, many miss power for victory through lack of gratitude. The strength for conflict is in His joy. If we sink "under circumstances," if we substitute remorse for repentance, yesterday's failures will be to-day's. Strength is, in the enabling of the Holy Spirit, as we rejoice in what the Lord IS.

THE IMPORTANCE of MOTIVE IN THE CHRISTIAN LIFE.

THE privilege of doing all TO the glory of God transfigures the trivial details (1 Cor. 10. 31). Nothing is small (Matt. 10. 43). The uneducated saint and the bed-ridden believer are not to say, "Behold, I am a dry tree." God has a wondrous interest in all His people's concerns. Five barley loaves brought to Him are more than two hundred pennyworth of bread without Him. It is well to test our own motives more, and criticize others' motives less. Self judgment is a very necessary preparation, for worship (1 Cor. 11. 28). It is remarkable that the Lord Jesus urged the spiritual force of washing one another's feet in exactly the same context.* So we are not to ignore the failures of beloved brethren. But our object must be washing, not criticizing, and "considering thyself" is a Divine principle (Gal. 6. 1) implied in "one another's feet." We are not forbidden in

* Prior to the breaking of the bread.

this sense to judge actions: we must discern: but judgment of persons and their motives is forbidden (1 Cor. 4. 5).

The Judgment Seat of Christ will give a new view of many things. It is the privilege of believers to live in the light of this.

A "good motive" cannot make a wrong action right. If an Uzza touches the ark because the oxen shake it, we cannot excuse the action. If spices are humbly brought the resurrection morning, they must (as far as the instructive record goes) be lost.

A fleshly motive can spoil a good action (Rom. 14. 15-23). This is searching. If I do anything to please myself, is it unto the Lord? The defence that the thing is right in itself is condemned. The motive and context must glorify God. We may be circumscribed by the conscience of another (1 Cor. 10. 29), and, if we argue, "Why is my liberty judged?" we do the very thing which the Holy Spirit condemns.

The flesh is not always outwardly bad. There is the "goodliness" of the flesh (Isa. 40. 6). The natural man is not always opposed to religion, not always antagonistic to God. He is not subject to the law of God, but he may "like good things," and talk of God. In the same way, the flesh in a believer is not always declaring itself to be the flesh. Far otherwise. Every thoughtful child of God should know that the flesh in him often enjoys an earnest and emotional meeting. It craves for blessing. If we go forth to preach, the flesh is anxious that many may stand and hear. The salvation of a soul, "through my preaching," and through others too, may become a great aim of the flesh. We could multiply solemnizing examples indefinitely. These may be sufficient to show that the flesh is not necessarily against gospel preaching, nor against apparent success and spiritual blessing. A flood-tide of "blessing" appeals to the flesh. There are few things that the flesh will never seek. It has a thousand disguises, to serve its one purpose. How prayerfully concerned are God's humble people that they may not be misled through the deceitfulness of sin. Every action should be spiritually pondered. Why do I want encouragement? Why do I desire fresh instruction from the Scriptures? Why do I enjoy witnessing for my Lord at a street corner?

But, even in this, Satan's "swing of the pendulum" must be avoided. He tempts along the very lines of our wish to please God. If he sees that we are "concerned," he will seek to encourage "giving up all public service, because of past failure as to motive." If a believer then waits till he is conscious all his motives have nothing of alloy, he is not keeping to Scripture. Whatever motive is love to the Lord is to be promptly put into action, along the line of His revealed will; and

thus "mixed motives" will be more often laid low, not via inactivity but via godly use of the motives that please God. Thereby will the warfare be maintained in the Spirit. And as there is a thoughtfulness before God, and a seeking to see oneself in His light (Ps. 36. 9), the words of 2 Sam. 3. 1 will have some illustration, "David waxed stronger and stronger, and the house of Saul waxed weaker and weaker." So will our Heavenly Father be glorified, and this is the real aim of blood-bought ones. Doubtless the words will have come as a surprise to some that the flesh can long for the Salvation of souls. But any who know their own hearts will bear out this humbling testimony. The flesh of those seeking the Lord's narrow way will yearn for "credentials" not only against those who mock "Where is now their God?" but also against those who work on broader lines, and who seem to have "conversions." But here also we must be on our guard as to reaction, and wrong inferences. Spiritual deliverance from fleshly longings for results will not be indifference to souls. Far otherwise. Nor is a lack of fleshly yearning for "blessing" any proof of spirituality. There are many other varieties of sin, and the flesh imitates and parodies everything,—even a loving readiness to wait upon the Lord amid rejection. Thus we see the need for a continual concern to walk with God, that, with many temptations around, we may be lovingly kept in the balance of His truth. Oh that He may be honoured by such simple lives, for we need to know that to-day's clear perception of His will is not to-morrow's. A DAILY walk, and awakening morning by morning, will please Him for Whose coming we wait and long, and Whom then we shall serve perfectly.

"Rivers of waters run down mine eyes, because they keep not Thy Law." Ps. 119. 136.

"By the space of three years I ceased not to warn every one night and day with tears." Acts 20. 31.

"They that sow in tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing."

Ps. 126. 5. 6.

SOWING now with tears, that with joy we may REAP a full reward, in that coming day, When we shall behold, Christ, our risen Lord, And for ever dwell where He is adored.

SOWING now in view of Christ's Judgment Seat, Knowing we shall soon with our Saviour meet, Free from sin and grief, praise our glad employ, In our home above, with eternal joy.

WEeping over sin, and the lawlessness Of these closing days, with true heart distress PRAYING God will work, give repentance too, Cause our hearts to grieve, and our love renew

WEeping as we see sinners, lost and dead, Heedless of their doom, and by Satan led : Solemnized and sad,—Yet by grace we can In our Lord rejoice, in God's covenant plan.

WEeping as we think of the sinner's doom, And the Judgment Day, and earth's coming gloom ; Like God's saints of old, may we weep and sigh, Knowing that God's wrath surely draweth nigh.

WEeping over sin, in these solemn days, O'er the worldliness, which should saints amaze, WEeping day and night, warning saints as well. Telling far off ones of the gloom of hell :—

Are we weeping thus, in our hearts concerned ? Are the solemn signs of the times discerned ? Rather it may be we convicted stand, Long to be revived, by our Father's hand.

Oh that we may be wakened now to see Satan's mighty power, BUT GOD'S FIRM DECREE, That HIS word shall stand, over all prevail :— So we can rejoice, GOD will never fail.

Some Thoughts as to Prayer and Praise.

(But Ps. 66. 18 has a limitation).

1. God's servant of old prayed that believers might have the eyes of their heart enlightened (Eph. 1. 18), and that their love might abound in all knowledge (Phil. 1. 9 *cf.* Col. 1. 9) that they might walk worthily (Col. 1. 10).*
2. Is there much waiting on God that those who bear His Name may be brought to oneness of mind (1 Cor. 1. 10), or is there the wish to encourage prayer without "agreement"? See Matt. 18. 19, 20.
3. We feel our own need (Col. 4. 3), and desire that God may be glorified in these publications, in the type-written notes, and in any labour of love, (as among foreign seamen), committed to our care, that the object may be His glory, and the means in accord with His will. There is too little prayer, perhaps, for deliverance from methods that do not meet with His approval.
4. The prayer "Come, Lord Jesus," needs intelligent emphasis. Seeking to be ready for Him is not confidence in our readiness, but the absence of this must dishonour His Name.

It is so easy to see another's faults, so much harder to see one's own, unless walking with God. And so much harder to deal rightly with another's faults. In the *midst* of love, impatience will seek to intrude, and pride will foist itself on a *true* wish to help a brother along the path of spiritual victory. A *disproportionate* occupation of mind with the faults of others, though intentionally with jealousy for God, will incapacitate for balanced service unto Him on their behalf. Only as we feed on Christ and think *more* of His love, can we spiritually see the shortcomings of our brethren, without being damaged. "Considering thyself, lest thou also be tempted" is a striking word of God.

* Present day opinions seem to think more of praying for the unsaved than for children of God. An examination of "New Testament Prayers" will surprise in this connexion.

THE CHILDREN'S COLUMNS.

"NO MORE DEATH."

THERE should be no need to bring before any that death is a solemn reality. There are few homes where death has not entered; yet not many are alarmed at this, and few wonder what will happen to them after this life. But we read, "It is appointed unto men once to die, but after this the judgment" (Heb. 9. 27). Death came into this world through sin, and all will, sooner or later, die, except those who are saved, and remain unto the coming of the Lord Jesus (See 1 Thess. 4. 16, 17). How delightful it will be to be caught up to meet the Lord in the air, without dying. I wonder if you have thought much about two who once lived on this earth, yet who went up to heaven without dying,—Enoch (Gen 5. 24, Heb. 11. 5), and Elijah (2 Kings 2. 11). There are many saved ones who, living now, hope if it is God's will, to live till the Lord Jesus shall come again, and His people be caught up alive to meet Him, and to be for ever with Him. The apostle wrote in 1 Cor. 15. 51, 52, referring to saved ones, "We shall not all sleep, (in death), but we shall all be changed," and those who have this hope long for others to share it, since such are saved through the precious blood of the Lord Jesus, once shed for sinners.

Now let us turn to the last book in the Bible, and the last chapter. In Rev. 22. 3 we have that time brought before us when there will be **NO MORE CURSE**. It was because of sin that God cursed the ground (see Gen. 3. 17). By nature all are children of wrath, and all are under sin: hence the curse, as we read in Gal. 3. 10. But verse 13 says of believers, "Christ hath redeemed us, (saved by grace), from the curse of the law, being made a Curse for us." How wonderful that He Who was God should bear the wrath which sinners deserved, for a great number whom no man can number. Oh what love! How can saved ones hold back from loving Him? Now we may well look at the verses about the glorious future for such. How thankful they are that the time will surely come when there will be no more curse. In Rev. 21. 1 we read there shall be "no more sea." The sea affords a picture of God's wrath, and the wicked (as Isa 57. 20 says) are "like the troubled sea when it cannot rest." Next, in Rev. 21. 4, we have, "And there shall be no more death": what a change. So many times is death mentioned in the Bible. Genesis 5 says over and over again, "AND HE DIED." We are daily reminded of death, and both young and old die. Remember how many graves there are, and the many funerals which we see in the streets. These all speak loudly of what sin has brought into the world, which God made beautiful: sin spoils everything, and reveals

boys and girls, and men and women as against God, and forgetful that His wrath against their sin is real and certain. But in the glory of which this verse speaks, there will be no more pain, no more sorrow, and no more crying. Why? Because there will be **NO MORE DEATH**, for Scripture says, "the former things are passed away." How lovely it will be for those redeemed, who will be with their Lord for ever. We think, too, of Israel in the future, when they shall look on Him, Whom they pierced, and mourn for Him (Zech. 12. 10). Then they will be brought to say, "Though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me" (Isaiah 12. 1). What does God say concerning such? "Their sins and their iniquities will I remember **NO MORE**" (Heb. 8. 12, Jer. 31. 34, 50. 20). So we see there is a delightful time for those saved by grace now, and for repentant Israel. But what will your future be? And where will you be? God is still merciful, and He waits and welcomes the heavy-laden, even now. Are you such?

NO MORE DEATH, and no more curse,
God will not His word reverse,
But will all fulfil and do,
Make the heaven and earth anew.

NO MORE DEATH, and no more pain,
God's sure word is clear and plain;
No more crying in that day,
Former things are passed away.

NO MORE DEATH, and no more tears,
Saved from sin, and DEATH, and fears,
All will be so bright for those
Who are saved, though **ONCE** God's foes.

NO MORE STRANGERS to God's grace,
Brought into the holy place.
Into fellowship with God,
Through the Saviour's poured out blood.

NO MORE DEATH, the Scriptures say,
But a long eternal day,
When with Christ the saints will dwell,
Saved from sin, pain, DEATH and hell.

NO MORE GLOOM, how bright to be,
Those e'en **NOW** from sin set free;
THEN—to have no pain, nor DEATH,
With their Lord, the Scripture saith.

NO MORE ANGER, in that day,
When God's wrath is turned away
From poor Israel, when they see
Christ Who died upon the tree. —

BUT there will be anger, pain
Where the lost for aye remain!
Where will you be in that day:—
With the Lord,—or sent away?

Can we not trust the Lord in the *dark*? The darkness and the light are both alike to Him. If our "faith" depends on circumstances, and appearances, is it in Him or in them?

TRUE FASTING AND ITS FOUNDATION.*

GOD does not seek religious forms *when the heart is not right*. "The Lord looketh on the HEART" (1 Sam. 16. 7). "Long prayers," dear reader, are not enough: is your heart right before God?

This is *not* a question for those who are quite careless. If you only keep the Fast for appearance's sake, if you laughingly make it a promenade day, it is plain you have *no realization of sin*. But what if you seek God "*daily*" in religious forms (Isa. 58. 2). Are not *they* acceptable? No, while the HEART is still wrong (Prov. 20. 9). You feel almost *angry* with the one who gives you this leaflet. God has exactly referred to this very condition of HEART.—

"Behold, ye fast for *strife and debate*, and to *smite* with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high" (Isa. 58. 4).

הן לריב ומצה תצומו ולהכות באגרוף רשע לא תצומו
כיום להשמיט במרים קולכם ישעיה נח ד

But the *תנין* is true. God appointed a fast of old. Yes, but He appointed an *atonement first*. In Exodus 12 the Passover Lamb is *first*, before the מצות. So in Leviticus 16, atonement is before fasting. In fact, Isaiah 58 must make every sinner feel uncomfortable. *He has failed*. Then God will not excuse. By all means, "undo the heavy burdens," and "let the oppressed go free." But what about the *first* "bands of wickedness?"—What are they? *Our own*. "Whosoever committeth sin is the *servant* of sin" (John 8. 34). We all need, by nature, a Deliverer.

Why did God always make the atonement *distinct* from the sinner? Never could the human priest offer part of himself, or his work. Nor can you. God has given a Saviour (Isa. 9. 5, 6, 55. 4), given the blood of atonement (Lev. 17. 11), and gives Salvation (Ps. 14. 7 margin).

It is *not* your giving first. God's work is *first*. The humbled sinner owns this, and he who owns it not is *not humble*. Now, dear Jewish reader, do not put aside the problem. God rejects your outward forms. He is Perfect, and rightly demands perfection (Lev. 22. 21). And He has given this. Unless there is *One Sacrifice* for sins for ever, the words of Ps. 110. 4 mean *nothing*. But they mean *everything*. There IS this Sacrifice. On successive days of atonement there was *remembrance* of sins again and again.

* We give a leaflet for the Lord's work among Israel instead of the usual words with Young Believers, trusting the Lord may deign to use to deepen prayerful interest in Israel (Rom. 10. 1) unto His glory.

but, in the New Covenant, *God Himself* says,—
"I will forgive their iniquity, and I will remember their sins no more" (Jer. 31. 34).

כי אמלח לעונם ולחטאתם לא אוכר-עד: ירמיה לא לד
And He means what He says. All the sacrifices of bulls and goats pictured Messiah, and His *one Sacrifice*: God's Words are true, Salvation is real.

Suggested Daily Readings.

"IF THE LORD WILL"—Nov: 1925.

| Day | Proverbs | | Matthew | | Learning | | |
|-----|-----------|----------|---------|----------|-----------|----------|--------|
| | | | | | Matt. | Ps. 119. | |
| 1 | 21. | 22-31 | 10. | 14-27 | 11. | 25, 26 | 41, 42 |
| 2 | 22. | 1-13 | " | 28-42 | " | 27 | 43 |
| 3 | " | 14-25 | 11. | 1-15 | " | 28 | 44 |
| 4 | " | 26-23. 9 | " | 16-30 | " | 29, 30 | 45 |
| 5 | 23. | 10-28 | 12. | 1-13 | Prov. | 22. 17 | 46 |
| 6 | " | 29-24. 6 | " | 14-21 | " | 18 | 47 |
| 7 | 24. | 7-18 | " | 22-37 | " | 19 | 48 |
| 8 | " | 19-34 | " | 38-50 | " | 20 | 49, 50 |
| 9 | 25. | 1-13 | 13. | 1-12 | " | 21 | 51 |
| 10 | " | 14-28 | " | 13-23 | Matt. 13. | 34 | 52 |
| 11 | 26. | 1-12 | " | 24-35 | " | 35 | 53 |
| 12 | " | 13-28 | " | 36-46 | " | 36 | 54 |
| 13 | 27. | 1-13 | " | 47-58 | " | 37 | 55 |
| 14 | " | 14-27 | 14. | 1-14 | " | 38 | 56 |
| 15 | 28. | 1-14 | " | 15-33 | " | 39 | 57, 58 |
| 16 | " | 15-28 | " | 34-15. 9 | " | 40 | 59 |
| 17 | 29. | 1-13 | 15. | 10-20 | " | 41 | 60 |
| 18 | " | 14-27 | " | 21-31 | " | 42 | 61 |
| 19 | 30. | 1-10 | " | 32-16. 5 | " | 43 | 62 |
| 20 | " | 11-20 | 16. | 6-20 | Prov. | 24. 27 | 63 |
| 21 | " | 21-33 | " | 21-28 | " | 28 | 64 |
| 22 | 31. | 1-14 | 17. | 1-13 | " | 29 | 65, 66 |
| 23 | " | 15-31 | " | 14-27 | " | 30 | 67 |
| 24 | Ecccl. 1. | 1-11 | 18. | 1-11 | " | 31, 32 | 68 |
| 25 | " | 12-2. 3 | " | 12-22 | " | 33, 34 | 69 |
| 26 | 2. | 4-17 | " | 23-35 | Mat. 16. | 13, 14 | 70 |
| 27 | " | 18-26 | 19. | 1-12 | " | 15, 16 | 71 |
| 28 | 3. | 1-15 | " | 13-26 | " | 17 | 72 |
| 29 | " | 16-4. 3 | " | 27-20. 8 | " | 18 | 73, 74 |
| 30 | 4. | 4-16 | 20. | 9-19 | " | 19 | 75 |

Gratitude to God must include gratitude for His words. And gratitude that does not delight in His words seems a misnomer. It is a privilege to hear God's voice, and do His will. "Morning by morning" means so much (Isa. 50. 4).

Have not we sometimes found dear ones owning Christ's Name, who *appear* to be far more anxious to *break bread* than to be in a *condition* to break bread? This is the peril for us all, and we need to be humbled lest we seek a blessing, rather than God's own preparation to receive and use it.

TALKS ABOUT PRESENT-DAY NEEDS, 11. DELIVERANCE FROM "COMPLAINING."

THESE are lawless times; the very air seems full of complaining, and to be kept from this sin against God we need to walk in the light of His presence, and to look at things more from His standpoint, for the wicked do seem to prosper. But what if they do? 'Tis only for this life that they have their good things, and afterwards evil (Luke 16. 25); whereas those redeemed by blood, and seated in the heavenlies in Christ, have such a glorious future. Whenever we meditate on God's love in choosing us, in His beloved Son, before the foundation of the world (Eph. 1. 1-4), and giving Him up to bear the wrath which we righteously deserved, how can be otherwise than full of grateful love? We should be such a contrast from the present age, so full of discontent and murmuring. To say, when trials are permitted, "Why should God allow this, or that, to happen?" only shows there is not full confidence in our Father. Hence the absence of restfulness within, concerning His perfect will. Let us ever bear in mind Ps. 145. 17, and we shall be held back from many words of complaint, and also from thoughts (2 Cor. 10. 5). Psalm 73 shews us how easy it is to complain,* and this is recorded to warn us in these days. May we, by grace, heed the warning. God's servant said, "I was ENVIOUS." Whatever God permits is in wisdom. In Psalm 77. 3 the same servant of God said, "I remembered God, and was troubled: I complained,† and my spirit was overwhelmed." To meditate complainingly not only grieves God, and causes others to do likewise, but it disturbs the peace of mind, and robs of the joy of the Lord. A satisfied soul (Ps. 107. 9), and a contented life (1 Tim. 6. 6), will experience great gain, yet few seem to possess such privileges. Oh that God may, by His Spirit, graciously work in His redeemed people, and cause such an awakening as to the sinfulness of murmuring, that there may be a breaking down before Him, and confession of the sin of a grumbling heart. There is more discontent in our lives than we may be aware, and this is dishonouring to Him, Whose we are by covenant love. Many passages plainly shew God's displeasure at complaining, and how it influences others. Num. 12. 3 speaks of Moses' meekness, but yet he spake unadvisedly with his lips. Though many provoked his spirit, it was wrong, and he lost heavily. God's teaching is somewhat similar in Numbers 11. The first few words are impressive, "WHEN THE PEOPLE COMPLAINED,

IT DISPLEASED THE LORD, AND THE LORD HEARD IT, and His anger was kindled." 'Tis the same now, if we complain God is not well-pleased. In verse 10 we read that Moses also was displeased, then he began to complain. How easy it is when others murmur to do likewise from quite a different standpoint, and apparently with earnestness, and yet to grieve God's Holy Spirit thereby. In verses 11-15 we see how Moses felt the strain of Israel's murmuring, and the Lord's reply shines out in verse 17. Thus again there was loss. We little realize how much we lose when murmuring. Surely these passages are recorded to warn against this prevailing sin. May we humbly take heed, knowing that Rom. 8. 28 is as true as ever. God will not fail. Why should we fail to trust Him? Numbers 13 records more complaining, but Caleb and Joshua stood firm, and their faith is set forth to strengthen our faith in our faithful God. The people said, "WE BE NOT ABLE." God's servants Caleb and Joshua said (relying on God's promise), "WE ARE WELL ABLE." Yet their testimony did not restrain the people. Again in Ex. 16. 2-12 there is the record of complaining, and Moses said "THE LORD HEARETH your murmurings," and God said, "I HAVE HEARD." How sinful is such murmuring. It is so "natural" when wandering to find fault with others, and to complain concerning "this" or "that." Whenever we are not in a right position, everything seems wrong.** Oh to be kept from thus grieving God, Who is still displeased if His people complain, even as with Israel of old. We need to be like Joshua and Caleb who had another spirit, not the spirit of complaint. How watchful we must be, for, if our heart is not steadfast, and fixed (Ps. 108. 1), words soon escape our lips over which we grieve afterward, but the harm is done, and our Father has heard. This should humble us, and it will do so, if we are convicted of the sin of fault-finding. We cannot draw back words, however much we may wish to do so. God is merciful, and He does forgive, when there is true repentance, but words are deeds and will bring loss at the Judgment Seat of Christ (Col. 3. 17, 1 Cor. 3. 15). The life of a believer is more solemn than we oftentimes realize.

What need there is for the meek and quiet spirit which is in the sight of God of great price (1 Pet. 3. 4), and what determination to wholly follow the Lord, and all by His gracious enabling. God's servant Asaph added in Psalm 77, "I will remember Thy wonders of old: I will meditate also of all Thy work, and talk of Thy doings" (verses 11, 12). Here is repentance,—and victory. It is a good thing when we are in any measure concerned about the words of complaint uttered in a moment of forgetfulness of our high calling. God has

* A leaflet "Until I went into the Sanctuary" gladly sent.

† The Hebrew word rather suggests reflecting, but the context records the manner

* It is important to see *sin* and hate it: but godly sorrow is quite different from "complaint."

heard, and someone is hindered spiritually. Oh for a life of watchfulness. Numbers 21. 4-9 is a deeply suggestive portion of Scripture. These things are written for our instruction: may we indeed, be humbled, as we behold the complaining of those who were so favoured, and God's long-suffering. Let us not imagine God will overlook our murmuring, after all that we have "in Christ." What lives free from grumbling, and full of praise, ours should be! Thereby we should, to His glory, make manifest our heavenly birth (Phil. 2. 12-16, Ps. 144, 14, a holy contrast with Jude 16).

"ONE SINNER THAT REPENTETH."

Luke 15. 7, 10.

THE words of *Christ* are perfect. How often to-day we hear *man's* way of describing a human change, "He has made a profession." If that is *all* in your life, or mine, there is no *real* work for eternity. Not a few speak of themselves, with earnestness, and use the following expressions: "I gave my heart to God," "I have accepted Christ," "I came out last evening." Such *may* "mean right," and, in *some* cases, may have experienced the work of God but

THEIR DESCRIPTION IS PAINFULLY DEFECTIVE.

Thanks be unto God, His salvation is infinitely greater, and resting upon a firm foundation, and abiding to eternity. Head-knowledge of the way of salvation does not save a man, nor does ignorance of much of God's truth "unsave" him,—although it may indicate he *is* unsaved, and all lack of knowledge should *grieve* us. It is true that a child *lives before* he understands what his life is. But if we have been saved, dear reader, it is that we may

"KNOW HIM THAT IS TRUE." (1 John 5. 20).

And it is so important to know what the grace of God is—

- (i) that we may test ourselves by God's touchstone as to whether we have *really* passed out of death into life (John 5. 24),
- (ii) that, if we are His blood-bought people, we may not mislead others by a wrong explanation of the riches of His love.

There is joy in heaven "over one sinner that *repenteth*." Repentance is so definitely marked by Christ, "Except ye *repent*, ye shall all likewise perish" (Luke 13. 3, 5). This includes *sorrow for sin, because it is sin*, and not only sorrow for its punishment.* Ah, dear reader, there is not enough true anguish for sin to-day.

* This thought is important to hinder pride.

Men have rebelled against God, but they treat their crime so lightly. They do not *feel* for His honour. God called Israel to be

"ASHAMED OF THEIR INIQUITIES"

(Ezek. 43. 10), and are you not *ashamed* of sin? *Your* heart was not good enough to "give" to God, but salvation is infinitely beyond this:—God gives a new life, yea, an eternal life. *It is God's Gift, not yours: God's glory, not yours. What a joy to a truly troubled sinner.* And there is *joy in heaven* when such brokenness of heart is experienced. God will *not despise* a broken and contrite heart (Ps. 51. 17), for that is His work. Mere profession, without heart-humbling, is not in accord with the gospel of the grace of God. The blood of Christ makes an anxious sinner *loathe himself in his own sight* (Ezek. 20. 43, 36. 31). That is *repentance*, and repentance unto life (Acts 11. 18) takes God's standpoint, and the sinner who *thus* repents will not dare to trust to his repentance, but, by the very repentance, is *ashamed of everything* in himself,—except that which God's grace has humbly brought about. Reader, have you ever known such a precious and mighty work of God? Or is there

NO JOY IN HEAVEN

over you? Or have you been brought up in "Christian surroundings," attended many missions, "decided for Christ" in your own way, and yet never, NEVER, NEVER been brought down to *loathe yourself before Him*, to know the love of one who is *forgiven much!* Till you cast away *your best things* as well as *your worst things*, and see that the Spirit of God blows even on the *goodliness of the flesh* (Isa. 40. 6, 7), there is only your short-lived joy (Matt 13. 20), *the joy of a selfish rocky heart that has never been broken.* You have never *felt*, for God's glory? But when your works are *all* set aside, *then* is there

JOY IN HEAVEN,

(Luke 15. 6, 7, 10 "with Me") and God Himself rests in *His* love, and joys with singing (Zeph. 3. 17) over the burdened sinner whom He has set free by the blood of His beloved Son. Thanks be unto God for *a real salvation*, to the praise of the glory of His grace (Eph. 1. 6).

Notes on Memorized Verses.

Matt. 11. 25-30.

25, Observe the Lord's delight in salvation (cf. Dent. 33. 3, Heb. 12. 2). Babies, (a) unworthy, (b) not cleverly finding out for themselves, (c) a new creation (Ps. 22. 31, John 3. 3, 2 Cor. 5. 17). Salvation leads to *revelation: believers*

are to know God (John 17. 3), and the things freely given them of God (1 Cor. 2. 10, 12). "Even so": cf. the rejoicing in the Father's will (John 6. 38). Salvation is because it "seemed good in His sight." 27, A further stress on revealing: all human boasting shut out (cf. Matt. 16. 17). 28, Grace does not work in man's fatalistic way: every troubled sinner is welcomed because of grace: those who "come" are welcome to Him, Whose "drawing" they behold when they have come (John 6. 44, 45). An anxious sinner is never turned away. 28, Rest of salvation: *then* 29, rest in *service*. The yoke reminds of the cross (Matt. 16. 24).^{*} Why easy?—1 John 5. 3, 4: "He giveth more grace" (Jas. 4. 6).

Prov. 22. 17-21.

17, "Bow down": Spirituality is not high-minded. We often fail to *hear* God's voice because we do not *bow down* (Ps. 25. 9). Notice the *applied heart* (Prov. 23. 26). God's pleasant things are precious (Ps. 133. 1). The lips *also* will be fitted (and fitting), if the heart is unto the Lord (Col. 4. 6). 19, The Lord *and* His words linked (Mark 8. 38, John 14. 15). 20, "Have not I written?": we must emphasize the *written* Scriptures. "To make *thee* know" (Rom. 15. 4). The certainty (Luke 1. 1-4), *then* the *answer*: uncertainty will lead to a hesitating reply, or to lying words; oh for grace to keep to the truth. It is alarming to spread a *lie*. We must stand in God's counsel (Jer. 23. 22).

Matt. 13. 34-43.

34, Cf. verses 10, 11: a rebuke to the people: the Lord Jesus knew their shallowness. 35, "That it might be fulfilled": so in such passages as 2. 23, 21. 4, John 19. 28 *everything* remarkably entwined with the *inerrancy* of Scripture: a teacher of "incomplete inspiration," (i. e. of no *real security* at all), could not have written thus, logically. 36, Mark 3. 14, Luke 9. 18: we undervalue the blessings of *reverent intimacy*. 37-39, The Lord's definitions *remove* the theory, "Do not emphasize every part of a parable." *Every* part of the earthly parallel *mentioned* is mentioned for a purpose: if not desired, it is not *mentioned*. Observe, Christ is distinguished *from all* (37): so in many parables: the One Purchaser, the Only Son, etc. The field is *His* (24): this parable *succeeds* the Sower, which pictures the time before Calvary; hence, the field is not there said to be His. Notice Satan's present aim: *imitation* Christians, *like* God's people in *many* ways, till "the time of the harvest," i. e., "the ending of the age." Note that the sowing is not *physical* birth (the tares illustrate this): nor is the removal

^{*} Observe. "*dany himself*": all boasting of "a cross" is deadly. Self is to be denied, not congratulated.

necessarily *physical* death: Satan's "counterfeits" are *unmasked before* the wheat is gathered (when Antichrist is unveiled, 2 Thess. 2. 8, it would seem). The gathering in bundles suggests a unity of evil *on the earth*. The burning^{*} is *not* said to be immediate, nor before the wheat is garnered. Solemn times are coming, but how blessed is verse 43 (cf. Col. 3. 4).

Matt. 16. 13-19.

13, A Gentile-named place: fitting for the revelation of 18. Many guesses, but *true* knowledge, not a guess,—a revelation (17). 16, "The" occurs four times in Peter's reply: Christ Unique. 17, "Happy," happiness and its foundation. *Simon* means *hearing one*. Italicized "it" must be omitted: we behold our Lord Himself by faith (2 Cor. 3. 18). 18, Peter; A stone: the word "Rock" is *distinct*†: "Peter" is from *the same root*. 1 Pet. 2. 4, 5 would give to us a key. The word "Peter," in the Greek, might "naturally" have "the" in front, or be put first, for stress: Christ prevents both emphases, "Thou art *a stone*"—there are many others of the same character. "The gates of Hades" could not keep down the Lord Jesus (Acts 2. 27), nor His people. 19, "And"—responsibility linked (cf. Rev. 3. 8). "Shall have been bound," i. e. the Lord's binding first: cf. Acts 10 and the sheet: God cleansed first: the apostle was to accept God's decision: so Matt. 18. 18.

Prov. 24. 27-34.

27, Godly order: preparatory service pleases God (note 1 Chron. 29). A "rush" of human devising is not His will. 28, How *easy* it is to be a busybody (1 Pet. 4. 15): how *easy* to misuse the tongue (Jas. 3): these Scriptures are not out of date. 29, The underlying spirit, as well as the words, must be condemned: "Thou shalt love" means so much: we are not judges. 30, "Slothfulness casteth into a deep sleep" (Prov. 19. 15, Heb. 6. 12) the lazy man did not mean to be so lazy: he only intended a *little* sleep (33). It is cruel to train children to be lazy, or to excuse or even allow laziness. 34, "Thy poverty": many a child of God has spiritual poverty, because he has stopped an alarm clock, and gone back to bed, "for a few minutes." Thorns, thorns, thorns!

^{*} This pictures wrath (42).

† "*This Rock*," cf. "*This Temple*," John 2. 19. Again, Christ distinguishes and exalts Himself alone. The stone is *worthless* without the Rock: and *one* ordinary stone is *valueless* for a building. Peter and *many others*, like to him, must rest *altogether on Christ*.

Correspondence from any exercised as to salvation, or the simple path of God's will, welcome. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E.7. Telephone: 2196 MARYLAND.

Thoughts from . . . The WORD of GOD.

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FREE.

"Our Lord Jesus Christ, Who died for us that . . . we should live together WITH Him." 1 Thess. 5. 9, 10.

"WITH Christ, which is far better." Phil. 1. 23.

"So shall we ever be WITH the Lord." 1 Thess. 4. 17 (14).

"Then shall ye also appear WITH Him in glory" Col. 3. 4, note 2. 13, 20, 3. 3.

"They that are WITH Him are called and chosen and faithful." Rev. 17. 14.

"They lived and reigned WITH Christ a thousand years." Rev. 20. 4, 6.

"It is a faithful saying: for

A Magazine as God graciously enables, seeking to set forth His will, in accord with absolutely sovereign grace, and on the simple path of individual, and united, separation, in view of the near Coming of our still rejected Lord, Who died to save us from eternal wrath.

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

if we died WITH Him, we shall also live WITH Him: if we suffer, we shall also reign WITH Him: if we deny, He also will deny us." 2 Tim. 2. 11, 12.

"Joint-heirs WITH Christ, if so be that we suffer WITH Him, that we may be also glorified together." Rom. 8. 17.

"If I go and prepare a place for you, I will come again, and receive you UNTO MYSELF; that where I am, there ye may be also." John 14. 3.

"Let us go forth therefore UNTO HIM without the camp, bearing His reproach."

Heb. 13. 13

Some lovingly enquire about the subscription to this magazine. Valuing such thoughtfulness and interest, we would just mention four leaflets, "Hitherto Hath the Lord Helped Us," "The Faithfulness of God," "Behold the Mounts,—Behold, I am the Lord," and "A Further Record of Parts of His Ways," which explain more fully how we believe He has guided, and is enabling, and will graciously supply all needs.—These gladly sent. An earnest invitation to gatherings to the glory of God. "If the Lord will,"—

Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 8 and 6.15,
Mon: 8, Thurs: 8, Sat: 6.45. 130, Grundy Street, Poplar, Tues: 8.15.

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

A Word of Introduction.

Enabled by our gracious God, we would send forth these pages. "He is Faithful That promised," and no good thing will He withhold from them that walk uprightly. We desire therefore to encourage His beloved people, including ourselves as ones who *need* stimulus, to walk in the Spirit and to press toward the mark, for the prize of the high calling. Grace does not make us careless, or without responsibility, or sure of the reward, which will bring Him honour (1 Pet. 1. 7). Redeemed by blood, we should be deeply concerned that our life may correspond, and that His Name may be to us as ointment poured out, that there may be simple unworldliness, as we look for Him That shall come, walking along the path of His revealed will. To speak of the Coming of Christ, while neglecting His Words, is vain.

"He will Ever be Mindful of His Covenant."

Ps. 111. 5.

Our Father never *hath* forgot
And never will forget,
He loves, and loves, and changes not,
None can His purpose let.

Our Father has a covenant sure,
And He will mindful be,
His promises will firm endure,
Till we our Saviour see.

The foes may rage, and *would* destroy,
But God was pleased to choose:
The wolf the sheep may much annoy,
The Shepherd will not lose.

Eternal love awakens praise,
And we shall praiseful stand,
Admiring all our Father's ways,
Preserved by His good hand.

Words of Encouragement.

**"The Wolf
Catcheth them
and Scattereth
the Sheep."**

John 10. 12.

The first thought may be—"What encouragement is this?" NONE from our standpoint. Alas, how we often forget that the Lord has appointed unity. But the prayerful reader will notice the wolf can do no more. "They shall never perish" (verse 28). "The thief cometh not but for to steal and to kill and to destroy" (10). We are not told he comes AND destroys. The "and" is limited to scattering. How wondrously the Lord Jesus prophecies His "going away" (John 14. 2, 3), else we should ask, "Where is the Shepherd at this time?" The consistency of the parables is seen if we compare Matt. 13. 24. The Sower is NOT visibly remaining, hence "while MEN SLEPT" (25): the fault is THEIRS. The marvel of grace shines out: the wolf can only scatter. But scattering is sad, and it is Christ's prophecy of this dispensation. But there "shall be one flock (literally), and one Shepherd" (16). Meanwhile, does not the Lord's encouragement, that none shall pluck out of the Father's hand, and His, awaken our desire not to be scattered sheep, in the cloudy and dark day (Ezek. 34. 12), but to be those who hear His voice and follow Him (27) without the camp (Heb. 13. 13)?

"Christmas,"

An Anniversary:—

But of WHAT?

NOT the anniversary of Christ's birth, for the date is *not known*. God, Who veiled the burial place of Moses, has veiled this. Search the Scriptures, and see if this be not so. The time of His death, and resurrection, and ascension can easily be traced. There are remarkable date-types for these. But nothing in Scripture gives us the date of His birth. Is it an accident? Or shall we *respect God's silence*?

But it may be said, "Possibly the right day has been chosen after all: it is as likely as any other." Is it? Christ was born when shepherds were watching their flocks *in the field*, but December is, according to Jer. 36. 22, and John 10. 22, a cold month. "The feasts of the Lord" did not require travelling between September and March, and would the Roman government have appointed a *winter* journey for census?† The thoughtful reader may ask, "Why has God specially told us that December was cold?"

Have we not here another example of His advance-answer to errors? He has answered evolution thus, *because He hates a lie*. And what if it be the same as to "Christmas"?

But if Dec. 25th is *not* the anniversary of Christ's birth, *what* does it commemorate? Alas, there is no difficulty as to the reply:—

THE BIRTH OF THE SUN GOD.

Mythology, linked in measure with astronomy, gives sad evidence of *this* anniversary. The Saturnalia were pagan Rome's mad festival at the very time. Papal Rome has adopted the date, and changed the name, but *the revelry remains*. The rejected Lord Jesus is NOT honoured by display to encourage gluttony, and by amusements of "believers" and unbelievers together in the joy festivities of the "Season." If the birth of Christ is nominally owned, separation by the death of Christ is openly disowned. And is a heathen anniversary fit for a heavenly people? What have children of God to do with the sun god, and his customs? How would a Daniel, who purposed in his heart, not to defile himself with the king's meat (Dan. 1. 8), have acted?

And thus "Christmas" is

the Anniversary of a Compromise.

The narrow path seemed too narrow, and there was a broadening, even as we find a tendency to-day not to be "too strait." The *nominal* church adopts some of the amusements of the world, to "retain the young people," and the older ones too. Thus it was of old and thus it is,—but *Christ* is the Same. Constantine or Christ?—Who is our Lord and Master? Ah, dear friends, the question probes. Are there not children of God, humbly willing to go forth to their beloved Lord WITHOUT THE CAMP, bearing His reproach, and giving up the *anniversary of a compromise*, with prayerful firmness? Away with festivities, that have *such* an origin. Away with presents and cards, reminding of such a source. Let us not cause others to stumble by a half-way separation. Let us "sigh and cry for all the abominations,"* because of love to Him *Who died* for us. Our love to His dear people who do not know whence Christmas is, calls for this definiteness, though ever humbly illustrating Heb. 5. 2, Gal. 6. 1. The Holy Spirit *never* leads to world-bordering.

Further literature on this deeply important subject, including "The High Places Were Not Taken Away" gladly sent to exercised believers for personal perusal, and passing on to God's glory, as He enables.

* Such haphazard arrangement would, of itself, dishonour the God of order. † See Matt. 24. 20.

* The preceding chapter in Ezekiel (8) refers to the very evil enshrined in "Christmas" (verse 16).

Some Thoughts as to Prayer and Praise.

(But Ps. 66. 18 has a limitation).

"He will ever be mindful of His covenant." Ps. 111. 5.

1. It is a joy to pray that the Lord may revive *His* work (Hab. 3. 2), but revival is not human: it is not a mere excitement. It involves pain, as Isaiah and Job experienced. Prayer for ourselves is not selfish in *this connexion*, but we should *also* pray for friends. (Job 42. 10).
 2. If children of God were unlike the world in attitude, and wish, and home simplicity, and educational arrangements, and "getting on," there would be a witness. Do we pray for this? The Lord Jesus said, "I have chosen you out of the world" (John 15. 19).
 3. The Lord's work in connexion with a magazine, which may be used in blessing to any readers, is *not* an easy task. That which glorifies God is hated by Satan. We need prayer. We do not feel ourselves sufficient of ourselves to think anything of ourselves, but the verse does not end thus (2 Cor. 3. 5), and those who long to be disciple-like may have the joy of 2 Cor. 1. 11;—though we dare not ask the prayers of those who would rather not be too pilgrim-like for Christ, in the narrow way He has marked out.
 4. The last prayer of Scripture is to affect daily life (Rev. 22. 20). The Lord Jesus said, "I am a prayer" (Ps. 109. 4).
- "Not unto us, O Lord, not unto us, but unto Thy Name give glory." Ps. 115. 1.

Many beloved children of God lacking early education write to me. I am praiseful to God, indeed, to have their letters concerning Him and welcome them much, and care nothing as to the spelling, etc. Let *none* hold back on this account. They never need apologize for their grammar. But a word of loving suggestion to young Christians may be in season. Sometimes they are careless, and the mis-spelling, of such words as *millennium*, and *privilege*, suggests this, and reminds how easily we copy one another's mistakes spiritually. Many a young believer dishonours the Lord by carelessness. And, beyond this, one is still *more concerned* when there is an attempt to be "grand" and "clever." Never let us "show off." These little things affect the adorning of God's doctrine, and the "little things" are part of character training for the Lord, as the book of Proverbs beautifully indicates.

FRUIT *belongs to the owner*. The Lord has chosen His people that there should be fruit (John 15. 16). *Good ground without fruit* is unknown in the parable of the sower, though some has less fruit. And every *purged* branch in John 15 has fruit. *Unpurged* ones are *not* types of "sons" (Heb. 12. 8). There is no hint of a fruit-bearing branch *becoming fruitless*. The only ones cast out are *not* said to have had any proof of life at any time. Oh to be filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

(Leaflet on John 15 gladly sent).

LOVED and KEPT.

"I have LOVED thee with an everlasting love."
Jer. 31. 3.

"God so LOVED the world that He gave His only begotten Son." John 3. 16.

"The Son of God Who LOVED me, and gave Himself for me." Gal. 2. 20.

"Having LOVED HIS OWN . . . He LOVED them unto the end." John 13. 1, 15. 9, Rev. 1. 5.

LOVED with everlasting love, KEPT by sovereign grace,
Chosen in our glorious Lord, out from Adam's race;
LOVED, redeemed, and saved for aye, through the precious blood
Brought from depths of deadly sin, and made nigh to God.

LOVED before the world was framed, LOVED by God on high,
Brought by grace to love Him now, and for sin to sigh;
LOVED in Jesus Christ the Lord, with eternal love,
KEPT by cov'nant love alone, for our home above.

LOVED by God's eternal love, in His boundless grace,
Brought, by His eternal love, in the Holy Place,
Where we see His marvellous love, and His majesty,
His own purposes of love—for eternity.

LOVED by God in His dear Son, Who Himself alone
Brought redemption, through His blood, to His very own:
KEPT, and LOVED UNTO THE END by our risen Lord,
Whose we are, and Whom we serve, and His love record.

LOVED by God when we were lost, far from Him and dead,
Dead in trespasses and sins, and by Satan led:—
Now in Him we are BELOVED, KEPT, and cared for too,
And preserved in Jesus Christ, with that day in view.

LOVED by God's unchanging love, saved for heaven above,
We would praise Him, and adore for such marv'ulous love:
LOVED and KEPT, enabled too, mid the trials here,
Knowing soon our glorious Lord will for us appear.

LOVED by God's surpassing love! How can we express
All His love, in human words? All His righteousness?
But we can in *life* shew forth somewhat of His love,
As we humbly walk with Him, set our mind above.

The Faith of Hezekiah.

"He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan. He trusted in the Lord God of Israel."

Human misunderstanding of the removal of "traditions":—

"But if ye say unto me, We trust in the Lord our God: is not That He, Whose high places and Whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?" 2 Kings 18. 22.

These thoughts are deeply suggestive as to "Christmas."

THE CHILDREN'S COLUMNS.

"WELCOME."

DOUBTLESS, most have seen, at different times, and in different places, the word "WELCOME" displayed across the roads. Possibly the king has visited another country, and returned, in the mercy of God, safely. His glad people have given him a hearty greeting, and the word "WELCOME" has expressed their joy. Or one in high honour visits a hospital, and to shew their appreciation many decorate the neighbourhood, and again the word "WELCOME" meets our eye. Sometimes friends say to one another, "You are WELCOME to this," and so forth. It is an attractive word, and very frequently used. Nor is it wrong to shew our pleasure by such words to those whom we love. Selfishness of every kind is bitter.

Now, however, we want to tell you, not of an earthly king, but of "the King of kings, and Lord of lords," and how, through His work on the cross of Calvary, sinners are WELCOMED by God the Father "in Him." Yet how sad it is to remember that when He came to this earth, to live and die for rebels, He was *not wanted, not welcomed* (John 1. 10, 11). Though He was God, Who became Man that He might redeem His people from their sins, He was despised and rejected of men. Such were His enemies, but He died to save sinners. Oh what love! But, let the words be repeated, *He was not loved*. (Ps. 109. 4). Herod the king early sought to kill Him, and *throughout* His earthly life He was "in danger," as it were, and many others sought to destroy Him, but they *could not*, till the appointed time came for Him to die on the cross. At the last the favoured people of Israel said, "*Away with Him.*" So we see the climax of His rejection (John 19. 15). There was *no WELCOME* for Him in this world! Yet there were a few who loved Him (John 1. 14), and were glad to receive Him into their homes. We think of His disciples, and of Martha, Mary, and Lazarus in Bethany (Luke 10. 38-42, John 11. 5). But most would not come to the Light (John 3. 20). Yet onward the Lord Jesus pressed, and then really died. *For Whom?* NOT for Himself, for He never did anything amiss (Luke 23. 41), but died for hell-deserving sinners, and now, God, in wondrous love and mercy, WELCOMES,—AH, WELCOMES *whom?* The "heavy laden" (Matt. 11. 28); the "broken in heart" (Ps. 147. 3), those who are like the woman of whom Simon said, "a sinner" (Luke 7. 39, see verses 49, 50). The proud self-righteous Pharisees retorted, "This Man receiveth sinners," and named Him "a Friend of publicans (taxgatherers) and sinners."

How true in a vastly different way were these words of scorn, though they knew it not. For such, and such only, are WELCOMED by God in His beloved Son. God resists the *proud*, but in mercy receives the penitent, even those who have been brought to see and feel their helplessness, and to hate their sins (Isa. 66. 2). In Isa 55. 1, 2, thirsty ones are bidden, and such receive a loving WELCOME from God. In Luke 15 we read of the younger son who went away, and how mercifully he was brought to see himself, and to long to return. What did he say? "I have sinned . . . and am no more worthy to be called thy son." What was the WELCOME for him? "When he was a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." What a gracious WELCOME for one who had so deeply sinned, and yet not one sin is excused. Is not this a picture of God's love to the poor, broken-hearted sinner? The proud He knoweth afar off (Ps. 138. 6). But those who, by the working of the Holy Spirit, confess and forsake their sins, are brought near in wondrous mercy (Prov. 28. 13, Eph. 2. 13). God grant that not a few who read these messages, whether young or old, may be brought to see their sinfulness, and, in mercy, the Lord Jesus as the very SAVIOUR of SINNERS. God *still* WELCOMES all *such*. Are you "heavy laden"? God will bless, justify, give eternal life, and lasting blessing in Christ Jesus, and the knowledge of this, to all *such*, through the once poured-out blood. The way is open, and above it is the banner of love, and the word, and the reality beyond the word,—"*WELCOME.*"

God receives, and welcomes too, sinners lost, and dead, Through the precious blood alone, once for rebels shed: Heavy laden, burdened ones, God receives in grace, Whether young or old in years, saved from Adam's race.

God, Who welcomes, works in grace, makes poor sinners nigh

To Himself, through poured-out blood,—*such* will never But with Christ will ever be, in His home above, [die, With Him *such* will ever dwell, in His marvellous love.

Welcomed, through the work of Christ, God's beloved Son, By Himself, Himself alone, all was fully done: Now the helpless, hopeless, lost, feeling but their need, Can approach to God by Christ, and His merits plead.

God receives, and welcomes still, broken-hearted ones, Pardons all their many sins, makes them *now* His sons: Welcomed in His boundless grace, *such* can walk with Him, And His mercy and His truth should be all their theme.

Gladly does our God receive those who now repent Of their sins, and turn to Him, Whom in love He sent To redeem from sin, and death, those deserving nought: Welcomed, by the blood alone, quickened, called, and brought.

Welcomed through the work of Christ, sinners are to-day, Thus they come to God *through Him*, hate their sinful God still welcomes, justifies, gives eternal life [way: To poor rebels, "dead" in sins, saved from endless strife.

Yes, God welcomes still and saves, saves from death and hell,
This, with heart-felt joy and peace, saints delight to tell :—
Oh that YOU, dear troubled one, may be brought to see
How God welcomes BURDENED SOULS, and from sin sets free.

A Few Words with Young and Older Believers.

"FLIES OF DEATH."

Ecc. 10. 1.*

WE all know something of what these words mean, if our hearts are tender toward God. It is perilous if we only suggest that we have seen these flies in others :—"He had an encouraging love to the Lord, but at times lost his temper": "She seemed earnest for Christ, but was afraid to be altogether outside the fashions." We need to be humbled ourselves, and to see ourselves, beloved friends. Love may still wash, and should wash "one another's feet," but love to Christ sees self's hatefulness, and judges one's own failures so unsparingly that, but for Christ, there would be despondency.

"Flies of death": how many there are, and they attack the best ointment. The humble and godly believer is not immune from their attacks. Such earnest love may be manifested, and then irritation quickly may show itself. One may talk helpfully on electing grace, and then be annoyed because another "crosses" him as to prophetic teaching. Enthusiastic activity may be seen in going forth to preach, and then the Lord's servant may return tired, and be a little hasty because of some mistake as to food in the home, or be thoughtless of the physical weariness of the dear ones there. Prayer may be a joy, and yet, soon after, "a fly of death" may enter (Acts 12. 15), and some utterance may lack the gravity of one who would have the joy of the Lord, distinguished from the mirth of the world. There are thousands upon thousands of these flies of death. Nothing in nature has so many species.

Are we not sometimes surprised at ourselves? "A little folly," "A little leaven," "little foxes"—how subtle are Satan's methods. We do not realize how weak we are, and how we need to be kept very near the Lord, and humbly dependent on Him. 'Tis only thus there can be victory in the Holy Spirit, because of a holy discernment of "the flies of death,"—the unguarded words and mannerisms which rob a would-be-earnest believer of the fragrance of Christ.

Feelings are poor things against, or instead of God's Words, but blessed things when in the line of and in accord with His Words.

* Margin. Cf. "There is death in the pot" (2 Kings 4. 40). A dead fly is unpleasant, but a fly of death is positively active, and *poisonous*. So is sin.

AN OLD MACHINE—

has cut (during 17 years) hundreds of thousands of gospel leaflets,—and much else, for the Lord. Its history comes before me. There was a year when it was made, among many others, and quite similar. Some have been broken up. Others may be doing *evil* work to-day. Herein is a parable. There was a year when you and I were born. Many born the same year *have died*. Others are now worn out, or still active, in Satan's service. We *were* children of wrath even as others, but has the Lord deigned to save, and use our "earthen vessels" in His service? O that even *His* "old machines," and "newer ones" who own His Name, may realize *grace* more, and do His work more faithfully, even though our "outward man" perish. *He is Faithful*. Praise should overflow. *He is Faithful*.

Suggested Daily Readings.

"IF THE LORD WILL"—Dec : 1925.

| Day | Ecclesiastes | Matthew | Learning | |
|-----|--------------|------------|-----------------|----------|
| | | | Matt. | Ps. 119. |
| 1 | 5. 1-10 | 20. 20-29 | 21. 12 | 76 |
| 2 | " 11-20 | " 30-21. 6 | " 13 | 77 |
| 3 | 6. 1-12 | 21. 7-16 | " 14 | 78 |
| 4 | 7. 1-10 | " 17-32 | " 15 | 79 |
| 5 | " 11-22 | " 33-46 | " 16 | 80 |
| 6 | " 23-8. 5 | 22. 1-10 | Ecc. 8. 11 | 81, 82 |
| 7 | 8. 6-17 | " 11-22 | " 12 | 83 |
| 8 | 9. 1-10 | " 23-33 | " 13 | 84 |
| 9 | " 11-18 | " 34-46 | 10. 1 | 85 |
| 10 | 10. 1-9 | 23. 1-12 | " 2 | 86 |
| 11 | " 10-20 | " 13-24 | Mat. 22. 35, 36 | 87 |
| 12 | 11. 1-10 | " 25-36 | " 37, 38 | 88 |
| 13 | 12. 1-14 | " 37-24. 9 | " 39, 40 | 89, 90 |
| 14 | Song 1. 1-7 | 24. 10-21 | " 41, 42 | 91 |
| 15 | " 8-17 | " 22-31 | " 43, 44 | 92 |
| 16 | 2. 1-7 | " 32-41 | " 45, 46 | 93 |
| 17 | " 8-17 | " 42-51 | Song 2. 1, 2 | 94 |
| 18 | 3. 1-11 | 25. 1-13 | " 3 | 95 |
| 19 | 4. 1-10 | " 14-30 | " 4 | 96 |
| 20 | " 11-5. 2 | " 31-46 | Matt. 26. 6 | 97, 98 |
| 21 | 5. 3-16 | 26. 1-13 | " 7 | 99 |
| 22 | 6. 1-13 | " 14-25 | " 8 | 100 |
| 23 | 7. 1-13 | " 26-35 | " 9 | 101 |
| 24 | 8. 1-14 | " 36-46 | " 10 | 102 |
| 25 | Isa. 1. 1-9 | " 47-56 | " 11 | 103 |
| 26 | " 10-20 | " 57-68 | " 12 | 104 |
| 27 | " 21-31 | " 69-27. 2 | " 13 | 105, 106 |
| 28 | 2. 1-9 | 27. 3-14 | Isa. 1. 16 | 107 |
| 29 | " 10-22 | " 15-25 | " 17 | 108 |
| 30 | 3. 1-11 | " 26-38 | " 18 | 109 |
| 31 | " 12-26 | " 39-49 | " 19, 20 | 110 |

The value of God's words is beyond earthly treasures. We say so. We mean what we say. But it is important to act up to what we say. The work of the Holy Spirit is a very wondrous work in applying Scriptures. But if we do not study, will He bring to our remembrance (John 14. 26) that which we do not *knew*?

TALKS ABOUT PRESENT-DAY NEEDS, 12. A PEACEFUL, READY, AND WILLING MIND.

SO much depends on the condition of the mind, whether physically or spiritually. We read of the importance of a sound mind (2 Tim. 1. 7). How thankful we ought to be if the mind is "mentally" balanced. But let us seek to keep the mind in a right condition spiritually, and we shall be kept from many worries, and from restlessness. We are exhorted in Prov. 4. 23 to keep the heart "with all diligence." Then comes the striking statement, "for out of it are the issues of life." May we seek to retain restfulness of mind, for it is easy to become irritable and excited, when we should, as those saved by grace, be patterns of quietness, amid all that would "naturally" disturb, and distract. Satan is very subtle; he will seek, in one way or another, to lead the mind away from the things of God. May we, in this, even as in all else, not be ignorant of his devices (2 Cor. 2. 11). To the glory of God, and that we may help others to overcome, let us seek to have our mind stayed upon the Lord (Isa. 26. 3), Who will keep in "peace, peace" all such. Thus will there be results to His praise. A peaceful mind (John 14. 27, 16. 33) is beautiful, and God will enable, as we seek to have our minds set on things above (Col. 3. 1). 'Tis delightful to have "peace with God" (Rom. 5. 1), and "peace in believing" (Rom. 15. 13), and the "peace of God," which passeth all understanding, keeping our hearts and minds through Jesus Christ (Phil. 4. 6, 7). How encouraging are the words, "Peace through the blood of His cross" (Col. 1. 20). Let us ever be mindful of the precious cost of our redemption, and seek by grace, to enter into, and realize, the purpose for which we were chosen in Christ, out of a ruined world (Eph. 1. 1-4, John 15. 16-19).

Believers are, in God's mercy and power, to be a holy contrast with the world in every way. We are not to be soon irritated, but calm and restful amid all, and thus full of praise. This is not only a negative victory (Ps. 34. 1, 1 Thess. 5. 18). Ah, dear fellow believers, how we fail in this, even as in many other things. May we be more grieved at our shortcomings, and see how often we falter with reference to the mind (Matt. 22. 37, Heb. 8. 10). If only we possess, in God's enabling, a peaceful mind, what homes ours will be, and business life will be transformed, even as the assembly life: we are all helping or hindering others, not only by what we say, but by what we are. If the mind is restful, the words will be spiritual, and not "irritate" others. We call to mind Ruth 1. 18 when Naomi saw that Ruth was stedfastly mind-

ed to go with her, then she left speaking unto her. Oh for a peaceful and steadfast mind in these lawless and excitable times. A peaceful mind will not be doubtful, but trustful under all circumstances (Luke 12. 29). Moreover, a mind which is restful will surely be a ready mind, ready to hear and to welcome the truth, and steadfast against error. We do need an open mind for God's truth, but closed to all that is erroneous. (Heb. 5. 14). In Acts 17. 11 we are told of those in Berea who were in such a condition spiritually, that they welcomed the word with all readiness of mind, and the result was, they searched the Scriptures daily. Readiness for the truth and this searching seem linked. See also 2 Cor. 8. 19, 9. 2. Here we have a ready mind in giving unto the Lord. May we have the joy of counting everything His, and there will be no withholding which tends to poverty,—spiritually (Prov. 11. 24. 25). Then in 1 Pet. 5. 2 mark a ready mind for service. How delightful, by grace, to be always in this condition of mind, and to do all unto Him, Who, in wondrous love gave Himself for us, that He might redeem us from all iniquity, and that we might be around Him in that day (Tit. 2. 14). In view of such love what joy there should be in living altogether for Him (2 Pet. 3. 11), and all by grace, and that He may be exalted in our daily life. How we fail and fall short of such devotedness.

Now we come to the further description:—a willing mind. How gladly men do ordinary things if the mind is willing. How much more should we willingly do the things which are of God, and appointed by Him, even tiny duties transfigured by grace (2 Cor. 3. 18). May the words of 1 Chron. 29. 9 stir our hearts and minds to offer WILLINGLY, gladly unto the Lord. The people OFFERED THEMSELVES willingly (compare 2 Cor. 8. 5). When there is first a giving of ourselves to the Lord, results to His glory will follow, and there will be rejoicing. So, as we learn from 1 Chronicles 29. 9, not only did the people rejoice, but also the king (see verses 14-17). How graciously God encourages His people when He exhorts by His word to more devotedness unto Himself. Mark every precious thought:—"If there be FIRST A WILLING MIND IT IS ACCEPTED ACCORDING TO THAT A MAN HATH, AND NOT ACCORDING TO THAT HE HATH NOT." Oh for grace to praise Him more, if, in any measure, we possess a PEACEFUL, READY, AND WILLING MIND in these trying times.

Prayer is a mighty power, because it depends on the Mighty God. If we look to ourselves, our speaking is vain. But true prayer is more than our wish and work, if humbly in the line of God's will.

BALAAM'S TRAGIC LIFE.

"I shall see Him, but not now:
I shall behold Him, but not nigh."

FEW lives, if any, are more tragic than Balaam's. A man of ability, nay more than ability, possessing profound knowledge of God's ways—yet, the slave of passion for gain. Years after, when men sought earthly advancement, careless of truth and eternity, they were said to run "greedily after the error of Balaam for reward" (Jude 11). Nor are such absent from this land to-day.

A tragic career indeed. *Knowledge* does not save a soul, nor does intelligence prevent *madness of heart*. A man appears before God according to his affections: his wishes come into judgment. "Balaam LOVED the wages of unrighteousness" (2 Pet. 2. 15). "Where your treasure is, there will your heart be also" (Matt. 6. 21). Balaam foresaw the glory of Israel, but craved for Moab's gifts and honours. How unlike Daniel, who, when offered all, replied, "Let thy gifts be to thyself, and give thy rewards to another" (Dan. 5. 17). Baulked of his purpose, incurring the Moabite king's anger, Balaam's covetous heart "taught Balac to cast a stumblingblock before the children of Israel" (Rev. 2. 14), and "they joined themselves also to Baalpeor, and ate the sacrifices of the dead" (Ps. 106. 28). 'Tis worse than the prostitution of talents, 'tis the misuse of all that God had given, for base gain. But how empty was all! How fleeting! But are not many to-day equally criminal and unwise?

Ere the climax was reached, God warned. And, dear reader, He has given us warning. This tragic career may remind you of many acts of forbearance to you. Brought up, it may be, in a Christian home, possessing, at any rate, an open Bible, have you not cast aside His words, times without number? The longsuffering of God waits, but not for ever. Do you despise the riches of His goodness and longsuffering and forbearance? In Balaam's case, the warning was remarkable. The man whose eyes were open could not see, and "the dumb ass speaking with man's voice, forbad the madness of the prophet" (Num. 22. 28-31, 2 Pet. 2. 16). Yet he repented not. He LOVED the wages of unrighteousness. Intelligence has never saved a soul. Madness is in the heart of men, as they forget God in a ruined world (Eccl. 9. 3). What a man loves he really is. Love reveals the heart. AND love reveals God's heart. Though men loved darkness, God so loved that he gave His only begotten Son (John 3. 16, 19), to die for sinners.

"Thanks be unto God for His unspeakable gift" (2 Cor. 9. 15). Have you thanked Him? What is Christ to you?

Balaam's destiny is *not* uncertain. He foretold it himself. He declared that he would behold the Lord,—and he will (*cf* Rev. 1. 7, 20. 12) yet, mark the bitterness of the added words, "*But not nigh*." Ah dear reader, will you, too, behold Him far off? Will you see the King in His beauty, and be among those who meditate *terror* (Isa. 33. 17, 18). For you will not be able to stand in His sight when once He is angry (Ps. 76. 7), unless made nigh by the blood of Christ (Eph. 2. 13). The words of mercy still ring out, "Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him" (Ps. 2. 12). Ah, if you would behold Him nigh, you must see Him now, with the eye of faith, as the very Saviour you need. Balaam said, "Let me die the death of the righteous," (Num. 23. 10) yet he did not flee for refuge to the death of the Righteous One, and thus he died in his own sins. But the door of God's ark is still open, to-day. He Who bore the sin of many still speaketh in tones of mercy, "I am the Way and the Truth, and the Life: no man cometh unto the Father but by Me" (John 14. 6).

God commanded the *light* to shine out of *darkness*, and He causes the light to shine in the heart now. Salvation is *not* evolution. The darkness through sin is intense, but God's grace is not experimenting. The omnipotence of God in *Salvation* draws His people away from despondency, and human methods, unto *Himself*. There are no unlikely cases when He takes in hand, nor are they only "likely cases": His work has a certainty about it. Regeneration is not a *development* but a *new creation*. The ruined sinner is saved, but *not* because of anything in himself. Many think of the potentialities of the man: let us remember the omnipotence of the Saviour.

Does Scripture suggest admitting merely to the Lord's Supper, or breaking bread *without* an assembly having godly discipline? Is "occasional communion," with different companies, in the Scripture, or a human *convenience*?

"IF THE LORD WILL,"

Gatherings to God's glory during the "Holidays,"

Fri : and Sat. : Dec : 25th and 26th, 3 and 6 p.m.

In glad separation from the world's festivities. Exercised children of God who long to be more disciplelike, and any enquiring the way of salvation, are earnestly invited in the Lord's Name. Further particulars gladly sent.

Notes on Memorized Verses.

Matt. 21. 12-18.

12, Apparently to meet a "need" of those from other lands, but showing the danger of human decision and expediency,* and of a "commercial spirit"; and the growth of evil (the words of 13 are stronger than John 2. 16).

13, "My house:" *still* claimed, but 23. 38 near: true warning, repeated (cf. Gen. 41. 32), (as Mark shows, 11. 12-19), after the fig tree was judged: i.e. the Lord prophesied how a second warning would be given after Israel were set aside (Matt. 23 and 24),—fulfilled in Acts. Prayer—the opposite of robbery: the opposite of self-seeking: spiritual parallel important: our prayer is in His house (Heb. 10. 19). 14, Contrast 2 Sam. 5. 6. 15, 16, Matt. 18. 5, 6, Psalm 8. 2: not an argument for singing by unsaved ones, but an encouragement to expect God's blessing early. Cf. Luke 19. 40 (God privileges His people to praise, but He can cause praise without: Ps. 145. 10 twofold).

Ecc. 8. 11-13: 10. 1, 2.

11, Rom. 2. 4, 1 Pet. 3. 20, contrast believers in 2 Pet. 3. 9. "Man" fears punishment, not sin. 12, Note Psalms 37 and 73: "Until I went into the sanctuary; then understood I their end" (17). 13, A shadow: contrast 1 John 5. 11. 10. 1, Flies of death—poisonous (cf. 2 Kings 4. 40). "A little folly" cf. "A little leaven": if you have been faithful, do not cast it away. Often a child of God has undone many earnest words by one light word "afterward." 2, Man is never "prepared": the physical tendency of the heart may be meant to humble: there are none wise.

Matt. 22. 35-46.

35, Lack of reverence for Christ. Possibly, "what kind of commandment is great in the law?"—almost a slur on God's law too: but Christ's answer deals with everything. Love honours all God says, and indicates the mode of obedience (note "as" in Deut. 6. 25: manner of doing deeply important still). 39, "But a second one is like to it":—How wondrous a rebuke of the unloving attempt to take hold of His words. 40, "In these too": thus the Lord Jesus exalted all, and, as in verse 21, answered beyond the question, convicting the questioners of sin (so is it in John 8. 7). Without love we cannot obey (Rom. 13. 10). 41, 42, "Concerning the Messiah" is the precious thought (Israel accepted Messianic doctrine. "Christ" is the Greek translation).

* God's authority should be sought more definitely: even though it seems to suggest that which is inexpedient, and less "successful." What is success? Pleasing Him.

43, "How then?"—The Lord Jesus does not deny. He asks "How?" So "Why?" in Matt. 27. 46 is the reverse of complaint, and, in Mark 10. 18, the opposite of refusal. The questions of Christ are to test the hearer. Observe, too, His confession of the Davidic authorship, and reference to inspiration ("in Spirit"). 46, Yet no humbling.

Song 2. 1-4.

Christ exalted—and His people (2). Lily—thorns: a contrast. Saved from the curse (Gen. 3. 18). 3, "Orange": golden, cf. Prov. 25. 11. Note, in margin delight is first. If we delight, we shall not hurry away. A personal note, "My." 4, He brought—grace. Love throughout. How "cold" our love, compared with His (8. 6, 7).

Matt. 26. 6-13.

The exaltation of Christ more precious than all else! If Christ had been only a man, would not this have been waste? From the present-day standpoint of so-called "Christian Social Work," would not this have been waste? We must revise all our natural opinions in the light of Christ's answers, and be more concerned about His glory. 'Tis "costly" (in time and all else) to honour Him (cf. Rev. 4. 8). "Waste" means "destruction": no destruction in true service to the Lord (Gal. 6. 8b, Rev. 14. 13, cf. John 12. 24). 13, A wonderful stress on urging others to devotedness, and an explanation of "memorial."

Isa. 1. 16-20.

16, 17, Convicting words: not only to show national repentance, but also man's impotence, when the words are fully weighed (cf. Ezek. 18. 31). The consciously impotent sinner is made ready for grace: "Come now, and let us be reprov'd! The Lord will say" etc., (cf. Luke 15. 7, 10). "As white as snow," not only negative pardon, but positive imputation of righteousness (Ps. 32. 1, 2 with Rom. 4. 6, 7, 8): thus "as wool" (clothing, Isa. 61. 10). 19, 20. The contrast: unwilling obedience is not obedience. "Ye shall eat" or "shall be eaten." The mouth of the Lord, (Matt. 4. 4, Rev. 19. 15, 21).

The Lord Jesus emphasized, and illustrated, the joy of giving. Acts 20. 35. "Not grudgingly, or of necessity" (2 Cor. 9. 7) needs emphasis just as much to-day as ever.

Correspondence from ANY exercised to know the Lord MORE, and please Him MORE, and from those who desire to know they are among "the Called of Jesus Christ,"—ever welcome, for His sake. Percy W. Heward. 61, Upton Lane, Forest Gate, E. 7. Phone: Maryland 2196.

