

Thoughts from The Word of God.



A Monthly *seeking* to be true to the title chosen, unto the glory of the Lord in dark days, "until He come."

"THY TESTIMONIES are very sure, Holiness becometh THINE HOUSE."—Ps. xciii. 5.

"Endeavouring to keep the unity of the Spirit, in the bond of the peace."—Eph. iv. 3.

VOLUME VI., 1906.

EDITED BY PERCY W. HEWARD.

"The Lord knoweth THE THOUGHTS of man that they are vanity; blessed is the man whom Thou chastenest, and teachest out of Thy law."

—Ps. xciv. 11, 12.

"College Hall," 340, Romford Road, Forest Gate.

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“It is the Blood that maketh an atonement.”

**“The Gospel of Christ . . is God’s power into
salvation for every one that hath faith.”**

“The righteous by faith shall live.”



PREFACE.

340, ROMFORD ROAD,
FOREST GATE.

DEAR FELLOW CHRISTIANS,

You will not find it hard, if you be near to the Lord in your experience, to detect errors in this Messenger. The earlier numbers cannot be sent forth in this way without an indication that they attempt to BLEND *modern* evangelicalism with Scripturalness, instead of simply beginning Bible labor in love to all saints, and in isolation from all systems. It is vain to mix new cloth and old garments. The Editor praises God that, in becoming detached from the traditions of Christians "half in Christendom," he has not been led astray toward "the crossway of the deceit" concerning election and atonement and eternal punishment—so many denying one or all in their Divine *entirety* and *mystery*. Perhaps many would say there is no change at all between January and December, except increased pessimism. These may not be in what some call great things, but everything is important—even church fellowship—in the light of that Word, which *is* light or nothing else. The prophetic teaching has by grace become more definite, and the "development" of everything evil, and the gradual leading out of *the saints* to live and suffer in view of Christ's Return, and in spite of a near Anti-christ, has been preciously impressed. The one righteousness of the Lord Jesus, and the absolutely legal basis of that everlasting salvation wherewith grace presents the elect of God—have been a source of comfort and patience and hope.

What shall we render to the Lord for all His benefits? What will you do, dear reader, if you see the Lord's command to come outside the camp? Do not imagine that you can do evil that good may come even for one hour. Obey readily. "If ye love Me, ye will keep My commandments."

Yours in Christ,

PERCY W. HEWARD.

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1906.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN 17. 17

"Through Thy
Precepts I get
understanding."

Vol. vi., No. 1. January, 1906.

EDITED BY PERCY W. HEWARD.
(Of the Bible Training College).

A Monthly of Notes, Devotional, Doctrinal,
Practical, unto the Glory of God.

"Oh how
Love I
Thy Law."

MOTTO FOR THE MONTH.

"Endeavouring to keep the unity of the Spirit
in the bond of the peace."—Eph. iv. 3.

SPECIAL ANNOUNCEMENT.

The fellowship of all Saints will be attained "in
that day," meanwhile "anticipations" are possible,
helpful, important, and expected.

Some of the Contents.

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Quarterly?**
(b) **The Student of
Scripture?**
(Recent articles for
Preachers, Open-air
Workers, Sunday
School Teachers.)

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(Mal. iii. 16, Acts xx. 7,
Heb. x. 25).

"I will set up One Shepherd."—
Ezek. xxxiv. 23.

"One Head."—Hos. i. 11.

"One is your Master."—Matt. xxiii. 8.

"One is your Father."—Matt. xxiii. 9.

"That One Man should die . . . that He
should gather together in One."—John xi.
50, 52.

"That they all may be One."—John xvii. 21.

"By One Spirit are we all baptized into
One body."—1 Cor. xii. 13.

"For whom is this
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FOR ALL SAINTS.

"But how about denom-
inational teaching?"

1 Cor. i. 12, 13, Eph. iv.,
3, Acts iv. 12.

"But is not this latitu-
dinarism?"

NAY: READ and SEE.

MONTHLY PREFACE.

"Not unto us, O Lord, not unto us, but
unto Thy Name give glory," is the sum
of our heart's desire and prayer unto
God, for what have we that we did not
receive? God according to His much
mercy hath begotten us again to a lively
hope. In Christ we have all spiritual
blessings, and our words must be "What
shall we render unto the Lord?" Those
who think likewise will value Biblical
literature, encouraging discipleship, &c.,
"unto the Lord,"—"till He come."

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Thoughts from the Word of God.

"Contrasts."

Time is fleeting, passing by,
 Eternity is drawing nigh,
 When God will His great power display,
 In that last awful judgment day.
 When all who have despised His law
 Will find Salvation's day is o'er!
 Such will be lost in dark despair,
 The wrath of God they then must bear.
 Seeking salvation when too late,
 At the white Throne, both small and great!
 The books are then in judgment brought,
 To show the works by rebels wrought.
 And they are judged by all therein,
 For all have lived and died in sin!
 In agony they sigh and cry,
 And wish they could forever die.
 But they forgot the Lord, and now
 To His sure, righteous wrath they bow;
 They turned from Him so they must dwell,
 With Satan and his hosts in hell.
 While those who sought the Lord on earth,
 Have peace and joy and heavenly mirth,
 With Christ in heaven they dwell for aye,
 Where ALL His holy Word obey,
 Saved through His precious Blood alone,
 Faultless they stand before His Throne,
 May God, dear reader, speak to you,
 If still in sin, your heart renew.
 Show you yourself and Christ the Lord,
 Who died according to His Word.
 To save the sinful, lost, undone,
 God gave His well beloved Son.
 That ALL who trust the work He DID,
 May have their sins for ever hid;
 Covered with His atoning Blood,
 No more remembered by our God.
 May you this blessing now possess,
 Be clothed in Jesu's righteousness,
 Then you will stand in that great day,
 When heaven and earth shall pass away.
 Saved by the Blood, His Name adore
 And with Him dwell for ever more.

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at Forest Gate, an Unsectarian Assembly will (b.v.) meet on
 Lord's Days, at Hall in rear of 328, Romford Road (Forest
 Gate, Collegiate School). Entrance in Palmerston Road.
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—✕— Reviews. —✕—

The Protestant Calendar.—Very effective and attractive. On the black portion are recorded striking words of various saints, among them some who sealed their testimony with their blood, including "last words." Not all whose names appear, however, seem quite worthy of the solemn title "*Witness unto Me.*" The exclusion of several nineteenth century "heroes" would have been an improvement, and a "silent" witness against error. Anniversaries of prominent Protestant events are indicated. 1/-

J. A. Kensit, 18, Paternoster Row, E.C.; C. J. Thynne, Great Queen Street, Kingsway, W.C.

Popery, Puseyism, Jesuitism. By Luigi Desanitis. This authoritative book is worthy of a former "official censor of the Inquisition." It gives an inside view of the abominable system of Popery, and thus calls the Lord's people to hate all Babylonianism with perfect hatred. 176pp. 1/6. Illustrated, 2/6.

The Life of Luigi Desanitis. This valuable volume of 50 pp. shows the difficulties and gradual progress of those who seek to follow the Lord out of Romanism. How grateful should we be that our early life was not therein, but the more generally accurate a system is, the more likely are many to remain therein, hence the danger of many true Protestants brought up to believe some errors, e.g., the diluted Romanism of Arminius, of pseudo-baptism, &c. The "theses" which were brought up at the chief theological institute and which Desanitis defended are most interesting. The chapter on escape from Rome suggests the importance of avoiding dishonesty in such matters. 1/-, 1/6.

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(The Editor will be glad to supply copies of these useful books).

Index for 1905, with Preface and Title Page, 1½d., post free. Please order early, unless there be the wise intention of securing a bound volume.

Prayer List.

"My voice shalt thou hear in the morning."

- For all saints, inasmuch as they are those for whom Christ intercedes (1 John ii. 1).
- For those who have office, and are therefore officious, that grace may constrain gentleness rather than "Gentleness" (Luke xxii. 25).
- For professing Christians outside the fold, having "fellowship" with sheep and wolves!
- For all who are growing in grace that new year "revivals" may not hinder heart-searching, heart-rending, heart-praising and heart-serving.
- For all who belong to the B.T.C., or rather to whom the B.T.C. belongs, i.e. every student that the Lord may "add" in every way, subtracting as He always does at the same time—for the true multiplying ever means dividing, personally and collectively.
- For the supply of all funds, and that discretion may characterize aggression, that the details may praise the Lord, yea, all the details praise Him.
- For those who are easily offended by the truth and loving rebuke, that the Lord may teach reprover and reprov'd, overruling ever to this end.
- For village testimony, and that the Lord may guide in "proposed" tricycle tours to Cardiff and Norwich.
- For the Prayer Union for Israel and all testimony unto the Ancient people, especially that College open-air may be in demonstration of the Spirit and of power.
- For the completion of all the Divine plan, even the glorification of Him Who is both God and man, our beloved Redeemer and Head. Let praise combine and anticipate—in everything.

"Seven times a day do I praise Thee."

Thoughts ^{from} the Word of God.

Vol. VI. No. 1. New Series. ["In God I will praise His Word."]

[January, 1906. 1d.]

"holiness becometh Thine house."

Editorial.

Unbelief. The triumphs of unbelief are heart-rending, and well might saints despair, were it not written, "*He abideth faithful*" (Matt. xiii. 58). We cannot see and cannot do (Matt. xvii. 20) because of unbelief. We stagger for a like reason (Rom. iv. 20). We depart from the living God through this (Heb. iii. 12). And if grace prevent not, we shall have our portion with the hypocrites, outside the house, the city and the kingdom, because of unbelief (Heb. iii. 19, 2 Tim. ii. 13). But why should we doubt? Where is the logic of distrusting Him who hath always kept His Word? Can we dare to make God a liar? What are difficulties before Him? Have we been raised from the dead, and shall we question His ability to keep, strengthen and glorify? Whence come our reasonings? Would they not have equally held us back from our first turning unto God, and are they not hereby condemned? Let us beware of subtle unbelief, excused as an antidote to presumption, approved as an evidence of caution, exalted as a mark of thoughtfulness, magnified as a display of independence, and honored as a witness against fanaticism. "I believe God" leads to the heartfelt statement—"We ought to obey God," for is all my arguing against an action overcome while I refuse to do it? Faith anticipates miracles, and performs that which is extraordinary—because of the Word of God, and by the Spirit of our God. Faith always pleases Him: it is never disobedient.

Missionary Enterprise. "Go ye into all the world." Has this precept been repealed? If not, why is our interest confined? Why do we forget all saints? Why do we forget to long for the day of Rev. v. 9? "But one cannot go everywhere." Nay, but everyone can toil somewhere. The Lord has a corner of the field for every believer: there should be no useless member of the body, if I am idle I hinder the whole Church. It may be that *your* mission is at home. Then fulfil it "unto Him." Perhaps *you* are called to work among the Israelites of East London. Then work "unto Him." Perchance *you* have heard His command to go to Africa or China. Then be ready for the labor "unto Him," and remember that while Paul waited to visit Rome he testified for Christ. If, indeed, you are to go abroad

(comparatively few saints are thus guided: see the records of the early Church), you are not given a holiday from service in advance. Find out the Lord's Will by waiting, heart-searching obedience. Prove your ability, not as an advertisement, but constrained by Divinely forceful love. A missionary is sent from the Lord. Are you *with Him* often? Do you *now* experience His controlling and sending in little things? The test for this is obedience. Those who claim the Lord's leading must be *remarkably* scriptural in doctrine and details or they are self-condemned. And if you are to leave this land what will your real object be? How will you treat native Christians? What will you do when a number of professors lapse, and no fellow saint seems near? Have you counted the cost? Are you known for endurance and hardships here? What persecution have you received?

The Judgment of Christendom. "The kingdom of heaven is like unto leaven . . . until the whole was leavened."

Here is the history of every false professor, and of every aggregate of such. "The Lord's own judgment on Christendom" is seen in Rev. ii., iii. *His people* are chastened that they may not be condemned with the world, but those who have no chastisement, who love this present age, who are friends with the world, who say "a confederacy," who declare that the Lord delayeth His Coming will have their part with the hypocrites. Space has been given, and they have not repented, they refuse to come out of Babylon, and Judgment is near, the Judge standeth before the doors for all who despise brethren and live unto self. But what is Christendom? Not merely Romanism, but it is found wherever there is the mystery of evil or *tolerated rebellion*. Iniquity abounds and the love of many has waxed cold, and the succeeding statement plainly implies these are unsaved. The emotional affections of the stony ground hearers are vain, the "piety" of the thorny ground hearers, which does not lead them to give up in this life, is counterfeit—Alas, the Israel of Isa. lviii. 1, 2, have a sad parallel to-day. The false leaders in Matt. xxiv. question the Lord's Return, the mockers of 2 Pet. iii. ask when He will arrive, and the Antichrists of 2 John deny His Coming in the flesh. In other words, they deny prophetic Scripture and are *content* with these live days. If we live "godly" we shall be looking for

Thoughts from the Word of God

the blessed hope, and suffer persecution (2 Tim. iii., Tit. ii.): if we love the Appearing we shall not love this present age. Here is the stimulus and the test for holiness. The Judgment of Christendom will be as that of the Jews. Only a remnant shall be saved, for when the Son of Man cometh shall He find faith on the earth? What shall be the end of them that *obey* not? He will gather out of His Kingdom all things that offend and that do *lawlessness*: yet we excuse sin (1 John iii. 5).

Every new year reminds us of the **1905—1906.** year of *His* redeemed when the greatest Feast of Tabernacles shall be celebrated, by reason of the Day of Atonement. But meanwhile our *Lord* "is despised and rejected of men," and if His people are favored by them, they are not *servants*. Now is the time of suffering, anguish, maltreatment, endurance, loss, solitariness, reproach-bearing! Soon will be the hour of victory, song, fellowship, glory. Shall we not endure the former things from the world, and anticipate the latter in the church? What has been the history of our past year? Have we grown in grace? Have we gone forward or backward? Have we been valiant for the truth, and have we rejoiced therein, or has the spirit of compromise been dishonoring the name of the Lord? Can we speak as Paul concerning his ministry at Ephesus? Can we declare we have fought the good fight? How often have we regarded iniquity in our hearts, and in the fellowship we have chosen? How frequently have we suffered sin upon our brethren? How has our spiritual thermometer varied? Have we been consistent? If we had not spoken a word would men have known we were Christians? If we had only invited them to our meals would they have seen our delight in the Lord? If we had merely met them in business would they have recognized our obedience to Him Whose commands concern everything? And how about the future? Shall we keep the feast of unleavened bread this new year? Shall we manifest the new creation and illustrate the new covenant? Are we beginning now by pressing toward the mark? Are we humbled before God as never before?

The Bible Training College.

for us, and shall we refuse great sufferings for Him. That which is *unto* the Lord is *under* His control. The question is—"are we obedient?" That which comes from God is never let go by Him, and hence it goes back to Him. If praise does not ascend, it is not a burnt offering. It is not in Christ. The

"Unto the Lord" is the best motto for Christian work. If this be not reached, we shall live "unto ourselves." The Lord hath done great things

Will of God recognizes no service which is not the *love* of the whole *heart* unto *Him*. And now the solemn thought suggests itself "Has the B.T.C. experimentally explained this truth?" "By the grace of God" we can reply "Yes, in measure." But, alas, how weak the measure. If we have been separate, there has been something of a mere continuance of the wheels going round in *much* of the separation, and the irregularity and the inconsistency of a great portion leads one to conceive that a part was only formal and natural and self-assertive. So is it with fellowship and labor. Obedience "just because we like it" is almost as sinful as that which we do not like. Love and anguish always combine in true testimony, joy and sorrow are rightly together, and as the words are written we can thankfully record that there has been something of this, that some have grown in grace, that the Word has been expounded, that the examinations have been spiritually helpful, that witness has been extended, that money has been used for the Lord, that the Name of God has been glorified—"by the grace of God." May Ps. cxv. 1, be our *heart's* expression, and may the plural not be "only editorial." PERCY W. HEWARD.

To Behold—To Enquire.

Ps. xxvii. 4.

The Psalmist's desire should be ours. The Lord will fulfil the desire of them that fear Him. How many set their heart on that which is of the earth. How few have a consuming love for that which is of God.

Only those who dwell rightly behold. In verses 2, 3 we have David on the battlefield, here in the temple by the altar. The two experiences are *together* for the man of God, and their intensity is proportionate. Moreover, as we behold we enquire. Fellowship and prayer, study and waiting, delight in God and realized dependence on Him are always in holy friendship.

Hence, therefore, we learn the reasons for blindness, and why so many find no delight in the Lord. Hence we come to know the occasion of prayerlessness. All evils accompany one another. We need to inhabit the Holiest of All if we would grow in grace. Oh, to be trees planted in the court of the Lord. Then the things of earth will become comparatively unimportant. Then the Lord will graciously monopolize our thoughts.

Life and light are linked as in verse 1. In verse 2 we see the wicked stumbling and falling unto death in the darkness which is theirs. The succeeding context shows that prayer leads to praise, accepted by reason of *the* Sacrifice whereby we are set on *the* Rock.

NOON GATHERINGS (D.V.)—Wednesday 1.15. Commercial Street Baptist Chapel; Thursday, 1.15, 68, Fleet Street. YOU will be welcome.

Jottings from Jonathan Ranken Anderson.

THE RESURRECTION AND THE LIFE.

JOHN xi. 25.

"I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live."

The condition of sinners is very wretched, and their prospect very dismal. The sentence of death has been pronounced upon them by the Judge of the world. It has been partially executed in the death of the soul; it will ere long be extended to the death of the body; and, if not reversed in infinite mercy, it will be consummated in the ruin of soul and body in hell. We ought to be thankful that, in the Holy Scriptures, we have a clear revelation of the state into which we have fallen. For we might have been permitted to sleep on in security, until overtaken by the surprisals of eternity in the loss of all that is desirable and satisfying.

We ought to do this all the more willingly that we are told of our ruined condition, in view of a suitable and efficacious remedy. But it is very evident we shall pay no regard to the remedy, nor set the least value upon it, unless we are alive to the evil which it is designed to cure. The children of Israel did not care to cry to the Lord for deliverance from Egypt, until their lives were made grievous by hard bondage. It was when Manasseh was taken among the thorns, and bound with fetters, and carried to Babylon, and "when he was in affliction, that he besought the Lord his God, and humbled himself greatly before the God of his fathers" (2 Chron. xxxiii. 12). The sisters of Lazarus did not send for our Lord until their brother fell sick, and was at the point of death. In like manner it is needful that, by the Spirit of God bearing in divine truth upon their hearts, and disposing them to give to it the place and the influence it demands, men be awakened to the misery into which they have fallen, ere they will be concerned for deliverance.

The Scripture is very full of testimonies to the condition of men as utterly ruined. And surely it becomes us to receive them with all readiness of mind; to treat them as stern yet faithful monitors; and to yield to them the submission which they so justly claim. To reject them is to forsake our own mercies; to explain them away is to wrap ourselves in delusion; to soften them down is to bribe into silence what in the end must speak as with a voice of thunder. Oh sinners! is it not true wisdom to attend to the things which belong to your peace? In a little while the warnings you disregard may cease for ever; and judgment without mercy be measured out unto you. "Hear instruction, and be wise, and refuse it not" (Prov. viii. 33).

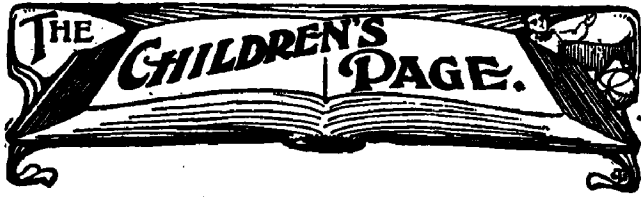
The word of God describes us as by nature "dead in trespasses and sins." Now, the best of all commentators upon this language is to be found in experience. For even if we were to gather the most approved expositions, what, after all, would they profit us, unless, by sovereign grace, we ourselves were brought to know what the Scriptures mean? We might, to be sure, have a mass of words, or, at the most, a heap of notions. But these would no more alter our condition, than the flowers planted around a grave would disturb the sleep of the dead that lay within. The plan of mercy accordingly provides that men shall become acquainted with that spiritual death into which they are fallen.

(To be continued).

Training—The Right men and the Right Means!

THE Christian life is full of emergencies, and unless there be fellowship with the Lord the wrong action will assuredly be chosen. For even if that which is right be attempted, it will not be *spiritually* accomplished "unto the Lord." The writer feels this with regard to the education of men for public testimony. How can one tell those that are Divinely called! How sinful it is to thrust out others! And in the training there must not be conciliation or undue restraint—yet where one ceases it is commonly believed that the other begins. Here is a brother, apparently chosen for pastoral service by Him Who *alone* and Who *still* grant gifts of ministry. If he be not peculiarly spiritual, the fascinating offers of "others" will entice to a more popular but *seemingly* Scriptural preparation for the desired duties. Shall we be "fascinating" on this account? How often some whom the Lord's people love are drawn away. Thereby reliance on Him, and testing of one's methods are doubtless encouraged: yet the trial is great. Here is a second brother, a "good fellow" but with no evidence of the Divine call to pastoral service—unless his wish and zeal be acknowledged. But there is a need for men! Perhaps he will improve by study! If we do not accept him and let him preach, engagements must be refused, and worse leaders will be found, and the brother himself will be seeking less satisfactory training, etc. What is to be done?

What is the "moral" of this? The Lord's people are urged to pray for us in our solemn task. The B.T.C. is no light matter. They are urged to have further "fellowship" that some may be more adequately trained at College Hall. And present students are exhorted to test themselves, and see if they are called to preach. A "pastoral manufactory" is a miserable organization. The Lord keep us from this and keep us to His Word, as hitherto, or more than hitherto.



MY dear young friends, I have written several letters to the grown up people and now I am writing one to you. We all like letters, whether we are young or old. How eagerly we look for the postman, and feel a little disappointed when he passes without having one for us. When you are away from home, at school it may be, how you long for a letter from your dear parents, and when you receive it why you immediately open it, and you can hardly read it fast enough, for you want to know all it contains; beside this first reading you carry it about in your pocket, to look at it during the day, and you do not tire of reading it because it is full of love from those dear ones at home. It is quite right to value the letters of those we love, and though you have never seen me, yet I love you, because I love all boys and girls, and I want them to not only prize the letters written by their earthly friends, but above all I desire that God's Letters may be eagerly read and highly esteemed. There are some who do not like to read these because He tells them that they are all sinners, and so they close the Bible, put it away and think that they will get on alright without it. But though they cease to read the Word of God, this does not alter the awful fact that they are sinners—"sinner" is the name of every one born into this world. For in one of God's Letters we read "All have sinned" (Rom. iii. 23). All sinned in Adam—"there is none that doeth good, no, not one" (Ps. xiv. 3). Will you read what God says sinners are like in Rom. iii. ? You may not think this a very cheerful letter for the New Year, but we must always be faithful and please God rather than man, and speak and write the truth in love, and it is because I love you that I want you to know God Whom to know is life eternal. There are many who in these days, as of old, prefer to be deceived by smooth things, they despise those who tell them they are sinners, and so they turn away from the truth and listen to those who say "Peace peace, when there is no peace" (Jer. vi. 14). Such teachers have many followers, even among young people, for they like to hear of an EASY and PLEASANT WAY TO HEAVEN. They desire to go to heaven, only they want to go their own way. This is impossible, for there is only ONE way and that is through the shed Blood of the Lord Jesus, for God hates sin, and as all sinned, and sin must be punished, some one must suffer, and no one could bear the sins of His people but the Lord Himself.

He was the only Just One, and He died for the unjust, thus it is written "The Lord hath laid on Him the iniquity of us all—all who were chosen in Christ before the foundation of the world" (Eph. i. 4). Then there is another reason why many do not find their pleasure in reading God's Letters, because Satan is so subtle, and he hates God's Word for it testifies against him and his final judgment. Right from the first he tries to make people doubt God. Remember how he came to our first parents saying "Yea, hath God said?" (Gen. iii. 1); he is still the same, and by his subtlety Satan is deceiving many. I want you to beware of him who seeks to hinder both young and old in the reading of God's gracious Letters which are unlike any others for these are LIVING, and they never change, they suit both rich and poor, young men and maidens, even children. I am so sorry that Satan has appeared so successful, for how few really love and delight to read the Bible. If those who love God, also love His Word, then I fear there are not many who love Him judging by the way the Bible is neglected and how many are ignorant of the glorious truths therein though they live in what is called "Christian England," but it is daily becoming more and more *pagan* since He is forgotten. I do hope my young reader does not "forget God." Now I am going to wish you a happy New Year, and "happy" means "BLESSED" and fits those whose sins are covered with the precious Blood of Christ (Ps. xxxii. 1, 2). If you are to be truly happy you must

Believe all that God saith (2 Tim. iii. 16),
Love His Letters (Ps. cxix. 97).
Eagerly read them (Neh. viii. 3).
Search them daily (Acts xvii. 11).
Study to KNOW them (Ps. cxix. 11).
Eat them (Jer. xv. 16).
Delight to DO THEM (Ps. cxix. 24, Rev. xxii. 9).

Then I am sure 1906 will be a very Happy and Prosperous New Year (1 Joshua i. 8; Prov. x. 22).

Will you BELIEVE all Scripture saith—
BELIEVE that Jesus saves from death,
BELIEVE that all who come by Him,
Are saved from sin, made pure within?

Will you BELIEVE and trust in God—
BELIEVE, and trust in Jesus' Blood,
BELIEVE on Him Who gave His life,
To save from sin and endless strife?

Will you GOD'S LETTERS LOVE and read—
LOVE every line, and on them feed,
LOVE all God's Law, for He hath said,
"For sinners Jesu's Blood was shed?"

Will you GOD'S LETTERS LOVE, obey—
LOVE with your heart—heed all they say,
LOVE every Precept, Promise, too,
For God His Word will keep and do?

Will you God's Law read EAGERLY—
EAGERLY read His truth to see,
EAGERLY look therein, and find
Refreshment for your soul and mind?

Will you read **EAGERLY** each line—
EAGERLY read by Grace Divine?
EAGERLY wait to understand,
 God's gracious Law—His Own Command?

Will you now **SEARCH** God's Holy Book—
SEARCH, and toward Him daily look,
SEARCH it and find therein great spoil,
 To gladden you amid earth's toil?

Will you the Scriptures **SEARCH** away—
SEARCH, daily heeding all they say;
SEARCH with your heart, there hide them too,
 And read them often through and through?

Will you God's **LETTERS** **STUDY** well—
STUDY indeed, and in them dwell,
STUDY that you God's Will may know,
 And in His grace and knowledge grow?

Will you God's **LETTERS** **STUDY** more—
STUDY His Word which shall endure,
STUDY that you may live aright,
 And be well pleasing in His sight?

Will you be earnest, **EAT** them too—
EAT them, for they will strengthen you,
EAT them, and you will find each part,
 Reviving to your dropping heart?

Will you be eager, and now **EAT**—
EAT all God's Words they are so sweet,
EAT them—esteem them better far,
 Than earthly food—for such they are?

Will you **DELIGHT** to read God's Word—
DELIGHT, and it will strength afford,
DELIGHT in it from morn till night,
 And know it by the Spirit's might?

Will you **DELIGHT** and meditate—
DELIGHT in Scripture—error hate,
DELIGHT to read it line by line,
 And there behold God's great design?

Will you **BELIEVE** and **LOVE** God's Law—
EAGERLY read His Letters more,
SEARCH them, and **STUDY**—yea, and **EAT**,
DELIGHT in them, at Jesu's feet?

Your loving friend,

S. A. HEWARD.

YOUNG BELIEVERS' COLUMN.

ISRAEL.

THE Lord's ancient people were chosen nationally by covenant grace (Deut. vii. 8), and the fact that there were two seeds of Abraham is a key to most of prophecy, for the majority thereof has an earthly and a heavenly fulfilment. The question may be asked as we view the sad history and anti-semitic sufferings of the nation—"Hath God cast away His people?" The answer of a worldly religionist is that of a politician—"Yes." The reply of Scripture is "nay." Paul, in the Spirit of God, shows that there is a *remnant* now, and that the *fulness*, **ACCORDINGLY**, of which he definitely speaks belongs to a **FUTURE** dispensation (Rom. xi). He affirms that all Israel shall be saved, and the quotation from Isa. lix. 21 suggests an allusion to

Isa. lix. 21. If this be so, we see why the answer to the question (Rom. xi. 1), was one born out of due time, *i.e.*, before the time. In 1 Cor. xv. 8, 9, the apostle speaks of himself as a typical Israelite (*cf.* Rom. ix. 1-5), the least of the apostles (see Matt. xxv. 40), a persecutor of the church. Thrice does he mention "grace" in the next verse, for all who are redeemed are, or should be, consciously dependent thereon. These facts will throw light on his missionary activities anticipating those of Israel "in that day." The saint who forgets dispensation should be reminded of Paul, and a true emphasis should be placed on the Divine statement that "the gifts and calling of God are without change of mind," for having begun a work He carries it through. A transference is not permissible. The Lord shall reign in Mount Zion before His ancients gloriously. The time of peace is no myth, and *that* is the time of Israel's conversion. If Israel be the Church of God the teaching is lost, and Scripture is falsified.

But what about the Jews now? The Lord has not yet gathered them a second time (Isa. xi.), but He is calling out a people for His name. And the question suggests itself. "If the gospel is 'God's power . . . to the Jew first,' what am I doing on their behalf.—If I received the Word of God through Israel shall I not repay them?" The fact that they are under a curse is no excuse for indifference else *all* missionary work must cease. The difficulties are no insuperable barrier. The blessings given in this labor are a suggestive invitation. Beloved young believers, will you read all passages which speak of Israel after the flesh in the New Testament, pray for them daily, and endeavour to interest others in

- (a) The Prayer Union for Israel.
- (b) The Mildmay Mission which is doubly dear to the College as the centre of two of its tutors, and its first "home."
- (c) The Biblical Distribution Testimony of Mr. M. S. Bergmann, "an Israelite indeed."
- (d) The Open-Air Labor of the writer and his colleagues, and, it is hoped, ere long the "in-hall" continuance of the testimony.

Do you ask what you can do after these suggestions? Let "unto the Lord" be your motto, for His glory is a grand object: without it there is but insolent and counterfeit service, with it there is spiritual progress and Scriptural blessing.

Christian Service.

YOUR work is not easy but your Lord is not uninterested. His power is no mere fraction of that which is necessary. His grace is no mere imagination of emotional men. It is a fact, an experience, a realization, an enjoyment of those who depart from evil, and seek to glorify His name.

SERMON SUGGESTIONS.

Jer. xxxii. 27.

An answer to prayer. The following words are of judgment before blessing, but God anticipates all by a reference to His power. Thus faith is *tested* and *strengthened*. The Lord's manifestations are reserved for needed times. Jeremiah's supplication had been *holily* indefinite—the plea of John xi. 3 was found merely in *facts*—perhaps the Lord graciously interrupted. The answer did not only concern the petition but *much more*—thus the Lord blesses. As He would not promise to J. value for his money (a servant must be willing to lose for testimony), He wondrously suggested absolute sufficiency for *all*.

1. The Twofold Statement. I am Jehovah, the God of all flesh. God's *unique*, universal power for *time* and *space*—the Head of Israel and Head over all the nations; what then could harm? The greatest encouragement is not a declaration of what God will do, but of what He *is* (Ex. xxxiv.) Contrast man's descriptions.

2. The Question. All the powers finite, therefore, their works finite. The true arguments for obedience and for confidence, are from Jehovah's might, not from circumstances or possibilities. A reminder of incipient unbelief. A suggestion that all unbelief is against God. Self-dependence results from error in doctrine as to the Lord.

Or, read thus, "Behold—I, Jehovah, the God of all flesh—is there anything too hard for Me?"

1. A Rebuke. (a) Thine eyes are closed. (b) Thou art forgetting Me, and magnifying men. Note closing words of prayer. (c) Nothing is happening outside My will. (d) Thou art forgetting Thine own words, 17. (e) Thou art looking for miracles. (Heb. too hard=wonderful).

2. An Encouragement. Always at same time. (a) Open thine eyes—the blessing may already be seen. (b) I keep covenant. (c) I have power. (d) Men are controlled. (e) I can do everything: it is not secret for me—wonder not.

3. A Few Remarks. (a) The God of *Grace* works *judgment*. (b) When we spiritually hear we spiritually see. (c) A right appreciation of God involves a right understanding of man's position. (d) God takes up a man's words in His answer, 17, 24—"behold"—faith repeats God's utterances. (e) Anything purposed is not to be wondered at—note "therefore, thus" in 28, 36. (Judgment, mercy).

Special Column for Sunday School Teachers.

"NOT unto us, O Lord," saith the Psalmist; and every Christian should be so characterized. Till we "enter into" the meaning of Scripture, we are experimentally outside the house. Oh for grace to "see" in the one place where the truth can be seen, even in the light of the glory of God. Oh for willingness to give Him all the praise, and not to pass on the murmuring and reproach received.

Beloved fellow worker, your toil must not be irksome. Why should it be? What do you like—only that which is

easy? Nay, you walked a long journey with pleasure. What then—only that which brings money? Nay, your love to dear friends, and, it is hoped, toward all saints is not of this character. Have you anything whereof to complain in connexion with your Master, or the nature of the service He ordains or the secured reward? Is not the "earnest" more than you deserved? Let there be affection unto Him, affection for His Word, desire for His glory, and the light affliction and the world's friction will only "rub off" sin, and make you to rejoice in the sovereignty of His grace and the perfection of His methods.

Take your children apart, and speak with them "concerning Him." But do not force a "decision," since that belongs to the new heart, and if you encourage counterfeits your Lord will hate the forgeries. Speak lovingly and firmly. Show the issue of sin and the tissue of lies where-with some despise Christ. Manifest His value to you, and evidence the trifling worth of that which some hold dear by your contempt for it—at least apart from Him.

Let your questions be heart-searching, at any rate to yourself. Aim at accuracy. Do not laugh at failure, any more than at other proofs of the fall. Be patient, be diligent, be courteous. Invite the children to turn the tables by questioning you—not that there may be a "show off," but a meeting of their difficulties, and an encouragement of their thinking. Verily the "tables" will be found furnished with spiritual food, and as you answer in the Lord's name His name will become more precious to you.

Luke xvi. 1-13: The Pharisees thought they were sons, they were only temporary stewards: the Lord unmasks them to "His learners." God's riches. "Used to have"—continuance in the *past*, warning. "Was accused"—by the prayers of saints, Jas. v. 4, by angels, Matt. xviii. "Scattering His possessions"—Robbery, as the younger son whom they despised, gifts to friends, xv. 29. See Ezek. xvi. 15-19. What grace restrained them from scattering the oracles of God so that we could not find them! The Lord's warning by John (Φωνή). *Judicial* action. The Lord bears. "What?" Contrast the man's selfish "What?" in 3. "Give the account," 1 Pet. iii. 15, iv. 5, *Judicial*. The day of God's "giving back" suggested Hebrew x. 30. "Thou hast power no longer": Cf. man's powerlessness in John; here see the hint of its source. Our "no longer" is in Rom. vi.-vii. a bringing into fellowship for ever. "But" 3 Gk. No answer, Matt. xxii. 12. "The steward": he desires to retain the title. 3, No thought of sin—the progress of iniquity. "These shall be taken away from him even that which he seemeth to have." Pride. Begging, digging, living in houses of others—the three classes of men: thanks be unto God there is the fourth, that of the real steward. No house of his own digged: Israel among the nations. "Put out," contrast "translated," same word, Col. i. 13. "They may welcome," how Israel have been disappointed. Away from God's house, because *their* house was left for *them* a desolation. 5, Robbery again. Fellowship with *all*. Acknowledgment of *some* sins. The debts—wheat and oil—are millennial *blessings*: wondrous grace. Different treatment to suggest authority. 8, Divine irony: not "then," 1 Cor. iv. 5. "The steward of the unrighteousness," cf. "the man of the sin." "Of this age," 1 Cor. ii. 9. "Their own generation"—"an evil generation": their goal. "And I," as the Lord. Contrast the *two* friendships, and the *two* ends thereof, see Matt. xi. 19. Lazarus was welcomed, but he could not welcome the rich man. A better and an enduring substance in heaven. Our faithfulness is tested in details, in every day life, and only those who serve the Lord therein have the glory of the reality ("true," the opposite of typical). Loving=holding to. Hating=despising. Inferences as to the ungodly. What loving Christ involves. A life of suffering and loss must not be hidden even from children. The evil of man, even among good surroundings, the heart-knowledge of Christ, and the glories of that day must be shown.



LAWLESSNESS.

HORROR hath taken hold upon me, because of the wicked that forsake Thy Law." "It is time for Thee, Lord, to work, for they have made void Thy Law." "Rivers of waters run down mine eyes, because they keep not Thy Law." "My zeal hath consumed me; because mine enemies have forgotten Thy words." "I beheld the transgressors, and was grieved, because they kept not Thy Word" (Ps. cxix. 53, 128, 136, 139, 158). It was thus God's servant spake of old, and surely in these times when the Scriptures are so neglected and criticised, God's people who are zealous for His Law should be deeply moved, and know something of the HORROR felt by the Psalmist, as on all sides we behold how many are forsaking Jehovah's Everlasting Word. It was not because He was persecuted that he was moved to tears, but that God's Law was forgotten. Would to God that His saints had a like zeal to-day, but, alas, few are so sorely grieved (Eze. ix. 4, Jer. ix. 1, Acts xx. 31). Weeping over the rejection of God's Law seems out of date. The Lord Jesus when He beheld the city wept over it (Luke xix. 41), and we should weep too over those who forsake God's statutes, if we had a holy zeal for His honor and glory. Surely there is great cause for sorrow as we see the Scriptures cast aside and man exalted. May the Lord so work in our hearts that we are exercised and greatly grieved at all that is happening in these lawless days. Let us not be ashamed to sigh and cry for the abominations in our midst, though we are called pessimistic. It is well that some should sorrow, especially in these times when every thing is being made "pleasant," so that sinners can attend meetings and not feel uncomfortable or concerned about their sins. Satan is thus alluring many; wherefore let us be watchful, for he now appears more as an angel of light than as a roaring lion, making everything to look apparently right because so plausible. Thus the unwary say "there is no harm in it," and myriads are ensnared and led away from God's Law. Is it any wonder that God withholds blessing when His Law is so forgotten? May we heed the warning given to Israel in Mal. ii. 2, for it will also apply to us. "If ye will not hear and if ye will not lay it to heart to give glory unto My Name, saith the Lord of Hosts, I will even send a curse upon you, and I will curse your blessings, yea, I have cursed them

already, because ye do not lay it to heart." It is so easy to leave all the curses for Israel, and take the blessings, but when there is departure from God and His law He permits trouble that His people may be humbled and return and keep His Word. Oh, that we may heed His warnings, and cleave unto his Precepts. It is indeed saddening to see those who are in responsible positions departing from the truth. When a man holds high offices, if he forsakes God's Law his teaching is all the more subtle, and we have many such in our midst. Why is it that numbers even among those we least expect, are carried away with the so-called revivals, which are becoming so fashionable that posters are placed outside Chapels and Halls announcing revival meetings, as though man can work up a revival! Is it not because God's Law is forsaken, and so there is ignorance of God's plan of working? He works in the hearts of His people by His Law. Hence we are not surprised at the lawlessness manifest everywhere. Even the little children are lawless and no wonder when preachers, teachers, and parents care so little for Bible Study. We are certainly drifting, and if we continue to neglect the Word the result must be a terrible climax of lawlessness. When we think of men like George Muller, R. Chapman and others, who rose at four o'clock for Bible Meditation and Communion with God, we realize that the secret of their strength was their love for God's Law. But how few are willing to thus rise early and wait upon Jehovah? May the Lord give us heart-sorrow because His Law is forgotten, and grace to search it daily, that we may in our measure hinder the spread of lawlessness, and bear a witness against it to His glory.

The Great Architect.

MANY are building without plans. There is only One Who can design aright. His services are not costly, but it is expensive to proceed without Him, for buildings of this character shall be burnt up. Oh, that we may be spiritually enabled to rejoice in the abdication of the usurped authority over our life. Oh, that we may be compelled to let the Lord control. When He directs He acts. All sin is the exclusion of Him. All transgression robs Him of His honor. We are afraid of being underlings. Independence is a pleasure. Is this possible? Alas, it is a fact. The Lord grant that we may ask Him to rearrange our building, and supply the materials. May no pride refuse Him the right of pulling down ere He continue the work. Spirituality leaves all decisions with Him, and therefore it is most decided. True Christian work is *exactly* in accord with His specification, which is found in the Word when the Holy Spirit leads us thereto.

Thoughts from the Word of God.

Life, Love and Labor.

LIFE.

THE gift of God is ETERNAL LIFE through Jesus Christ our Lord" (Rom. vi. 23). Let us ever be mindful of our past, that we were, as others, "dead in trespasses and sins," but now we have been quickened (made alive, Eph. ii. 1). Wherefore let us praise God continually for His unspeakable gift—the gift of His dear Son, by Whose death we now have LIFE, and LIFE ETERNAL. The Lord said—"Because I LIVE ye shall LIVE also." We live by the faith of the Son of God "Who loved us and gave Himself for us" (Gal. ii. 20), and we are so made one with Him, by grace, that it is written, "Your LIFE is hid with Christ in God" (Col. iii. 3). Eternally secure are all His people. May we not only possess LIFE, but LIFE more abundantly, and thus be LIVELY Christians, "dead indeed unto sin, but ALIVE unto God in Jesus Christ our Lord" (Rom. vi. 11).

LOVE.

"The LOVE of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. v. 5). We LOVE God because He first LOVED us (1 John iv. 19). See what the Scriptures say about LOVE in 1 Cor. xiii. We are to LOVE the Lord with all our heart, and our neighbour as ourselves—"He that LOVETH another hath fulfilled the law . . . Love worketh no ill to his neighbour, therefore LOVE is the fulfilling of the law" (Rom. xiii. 8, 10). Christ commanded saying "As the Father hath LOVED Me, so have I LOVED you, continue ye in My LOVE" (John xv. 9). Oh, for more LOVE to God—LOVE for His Word—LOVE to His people!

LABOR.

The Apostle Paul said—"Wherefore we labor . . . that we may be ACCEPTABLE to Him" (2 Cor. v. 9). This too, should be our one aim. Is it so? Surely we who have passed from death unto LIFE—we who have God's LOVE in our hearts, will seek, by His grace, to be well-pleasing unto Him who has worked, and still works so wondrously for us. Let us be watchful, and LABOR not that others may see us, but, as in God's sight, doing *the thing* that pleaseth Him. The Lord sees, and He knows whether we LABOR to be seen of men, or whether we LABOR so that we may have His approval, and at last hear Him say, "Well done." God does not call all His children to go out as missionaries either at home, or in foreign lands. Yet He gives to every man his work, which may be the little things of every day life. This may not seem so pleasant, but, if it is LABOR for the Lord, and done faithfully, God will reward such faithful service. "For God is not unrighteous to forget your WORK and LABOR

of LOVE . . . in that ye have ministered to the saints, and do minister" (Heb. vi. 10). And it is written every man shall receive his own reward according to his own LABOR" (1 Cor. iii. 8). I fear there is one part of our LABOR which is often forgotten—"LABORING in prayer" (Col. iv. 12). May we not neglect this, but be much in prayer for ourselves and for all saints. There is just one more thought; we are so apt to think the work is ours, and how much we can accomplish. The Apostle said "I have PLANTED, Apollos WATERED: BUT GOD GAVE THE INCREASE (1 Cor. iii. 6). The work is the Lord's, and He works in and through His people.

LIFE for everlasting,
God the Lord hath given,
Thus are we His children,
Sons, and heirs of heaven.

LIFE through our Redeemer,
Who on Calvary died,
For our sins He suffered,
For us crucified.

LIFE, that we may daily
Show forth all His praise,
Live unto His glory,
Walk in all His ways.

Let the LOVE God giveth
Be now manifest
In our words and actions—
These our LIFE will test.

Let us LOVE God's people,
LOVE God more and more,
LOVE to serve Him ever,
LOVE His Holy Law.

LOVE to wait upon Him,
LOVE to be alone
With our God and Saviour,
Waiting at His Throne.

We may LABOR daily,
God alone can give
LIFE unto His glory—
Make dead souls to live.

We may LABOR daily,
But our work must be
In the grace God giveth
To us constantly.

We may LABOR daily,
But our God alone
Can give constant blessing,
Make His power known.

We may LABOR daily,
God will increase give,
If we seek His glory,
In His purpose live.

LIFE the Lord hath given,
Filled us with His LOVE,
So that we may LABOR,
Till we meet above.

S. A. HEWARD.

[“Reprinted” from a Manuscript-Magazine. If the Lord's people would “take up” this method of helping one another more and more, they would be much blessed].

Missionary Words.

THE true missionary has heard Isa. vi. 8, and trembled as in Jer. i. Those whom Christ sent forth were first with Him, and they were endued with the Spirit. Should there not be more frequent tarrying before ministry? Some, however, wait too long, and then persecution sends men everywhere preaching the Word.

1 Thess. i. 6, 7, 8 must be noticed. Those who welcome the Word aright will *echo* it forth. As we welcome it, so will our ministry progress, and we shall be types at the same time. Preaching begins at home—Macedonia precedes every place, but every place must succeed that.

Again, we see that tribulation prompted labor; and that joy was connected therewith. While we realize not whence we have been saved there will be little real service.

The servant of God who abides in Him will bring forth fruit. Hence fleshly energy is useless—the question is, “Where does the Lord place?” If He sends to Ceylon and I stay in England, I am not experimentally abiding in Him, hence the work will be fruitless. Independence is the greatest failure. The converse is true. The missionary training is found in Eph. v. 8-11. Hence the true missionary will be often thinking of union with Christ, reminding the Father of the petition of John xvii., and seeking to remain in the *place* where God has determined he shall be (*χωρίς*).

Gracious earnestness is not compromising or men-pleasing. Plausible speech is not actually earnest, *i.e.* it seeks disciples for self not for the Lord. It is rebellion.

Uzzah may steady the ark, and so seemed to be discreet and *successful*, but the sin must be punished.

7 Beholds.

Behold, the LAMB OF GOD (John i. 29; ix. 30).

Behold, NOW IS THE ACCEPTED TIME (2 Cor. vi. 2; Luke xiv. 17).

Behold, therefore THE GOODNESS AND SEVERITY OF GOD, etc. (Rom. xi. 22; Nahum i. 7; Jude 6).

Behold, I lay in Zion a CHIEF CORNER STONE, ELECT, PRECIOUS, and he that believeth on Him shall not be confounded (1 Pet. ii. 6; Matt. xxi. 44).

Behold, WHAT MANNER OF LOVE THE FATHER HATH BESTOWED UPON US (1 John iii. 1; John iii. 16).

Behold, look on the fields for they are white already to harvest (John iv. 35; Matt. xxviii. 19).

Behold, I come quickly and My reward is with Me to give every man according as his work shall be (Rev. xxii. 12; 2 Cor. v. 10).

HOW are you manifesting separation from the religious world, and “fellowship” with scriptural movements on Scriptural lines?

SCRIPTURAL STUDIES . . . SOCIETY . . .

Thorough Bible Work.

Daily Readings,

Calendar.

JANUARY, 1906. If the Lord Will.

DEUTERONOMY.	DEUTERONOMY.	DEUTERONOMY.
1. i. 1-8.	11. iv. 15-35.	22. ix. 7-14.
2. i. 9-21.	12. iv. 36-49.	23. ix. 15-21.
3. i. 22-31.	13. v. 1-15.	24. ix. 22-29.
4. i. 32-46.	14. v. 16-33.	25 } Revise i.-iii.
5. ii. 1-15.	15. vi. 1-15.	26 }
6. ii. 16-37.	16. vi. 16-25.	27 } Revise iv.-vi.
7. iii. 1-17.	17. vii. 1-11.	28 }
8. iii. 18-29.	18. vii. 12-26.	29. Revise vii.-ix.
9. iv. 1-13.	19. viii. 1-9.	30. Re-read <i>all</i> .
10. iv. 14-24.	20. viii. 10-20.	31.
	21. ix. 1-6.	

The Word of God is precious: those who search it will find pleasures and treasures. But lazy reading is not heeding. It is possible to peruse and not to use; to glance through without weighing and obeying. What does the Lord think of the manner on which most of His people treat His Word? Is there love behind carelessness? Reflecting and respecting go together—alas, too often the word “go” may be applied in a secondary sense.

NOTES ON DEUTERONOMY.

i. 1. “In the wilderness” still. The Red Sea reminds of “weeds” (Heb.), suggesting the depths (Jon. ii. 5).

3. A true “according.” All else “discording.”

6. Inferences from God’s revelations at Horeb. To Moses first, Israel after. What an encouragement the second time. *Then* coming near.

8. “I have given—go.” Promises and commands. Cf. xxxiii. 27, Josh. i. 6. No idleness, no pride permitted.

11. “A thousand times.” Millennial blessing.

13, 15. Fellowship in appointment. See Acts vi.

16. “Hear . . . judge.” Isa. xi. 3.

17. Man *or* God glorified.

22. Only caution at first. Dangers!

23. Yet Moses needed God’s guidance, Num. xiii. 3.

26. The spies were dead, hence the special mention of the sin of all Israel! It is easy to blame others. Here we have “free will.” Rebellion!

28. Marg. Josh. ii. 11. The change! How sinful it is to think of a great people rather than of a great God, of cities walled up to heaven rather than blessings coming down therefrom.

30. Faith remembers. “Your eyes,” Gal. iii. 1, 2.

31. Israel God’s Son, typically, nationally.

Thoughts from the Word of God.

Note the two "bearings"—of ourselves and of our sins.

35. Evil generation. Matt. xvi. 4. Paul's reference in Heb. iii., iv. will explain why the Lord speaks of "this generation" between the present time and His Advent. Moreover the parallel explains such words as Acts iii. 19. "They entered not in because of unbelief."

35, 36, 38. Seeing and going in. John iii. 3, 5, 36.

38. Unbelief to be mourned, yet not so as to forget other things. What a rebuke to pride to "encourage" Joshua.

39. I will, *they* shall.

41. Man's attempt to "make up." This sin would be paralleled if any after years of disobedience to a Divine call to office were to presume and suddenly assume it, or if the saints of to-day were to pretend to *have* the supernatural gifts lost through departure, but not if the continuance in any position (*e.g.* of non-separation) were in itself sinful. Beware of professed obedience. Saul can say "I have sinned."

42. See Num. xiv. 41, 42. We have the record of the Lord's Word here. Inference, even when it is not recorded Moses was accustomed to wait on Him.

43, 44. Not hearing, rebellion, presumption, destruction. The history of sin.

45. Another attempt to change God's plan: so Esau sought a place of repentance.

ii. 1. *We* TURNED, the Lord COMMANDED *me*.

5. And yet the whole land was promised to Israel. Have we not a proof that *now* the revelation of delay till millennial time was given? (See Obadiah). Hence, too, the semi-refusal of Moses when Reuben applied for land that was legally Israel's.

7. "He knoweth thy walking."

"The LORD is my Shepherd; I shall not want."

9. Notice the "sparing" of the people here named (see v. 19), in Dan. xi. 41.

Covenant relationship? Or reservation for final judgment by Christ Himself? Antichrist as Israel, made God's servant: Israel answering to the Canaanites in that day!"

15, 16. The fire and consummation of the Lord.

24. "I have given, begin, possess, contend."

25. "And." "This," so in *that* day.

26. In like manner the proclamation to those who the Lord knows will reject the gospel.

29. The same invitation as to those not destroyed. *How* God shews who are separated for grace. "As *they* did unto Me."

30. Hard before hardening. Spirit, heart.

33. The Lord delivered, we smote.

37. Obedience to prohibition, Acts xvi. 6, 7.

iii. 1, 2. Og came, *then* the Lord said.

18. Those who have peace should help their brethren. Fellowship. So with money, time, etc.

20. Rest, possession. Isa. xxxii.

25. "That goodly mountain"—Jerusalem?

26. No "hearing" where the prayer is contrary to God's will. In the answer note mercy and chastisement, grace and sternness.

27. "Eastward," a reminder of the millennial extent of the land.

How wonderful when Moses came to Lebanon (see 25) at the Transfiguration. Thus grace reigns, and the exclusion is not from *the* Kingdom, when the righteousness suggested by the white mountain has made meet for glory.

28. "Charge, encourage, strengthen." All need awakening and helping. The danger is lest we separate parts of service.

iv. 1. After a solemn preface revealing power, love and wrath. Hearken, do, live, go in, possess.

2. This verse with 1 explains Rev. xxii. 18, 19.

3. "Followed." Contrast Caleb's following.

"From among you." The same judgment on rejectors of the Prophet. No longer Israelites. Hence we are Israel, but in the millennial day they shall be brought back (or rather their descendants: the fact that the word "they" can be used Scripturally shows that the election was national).

6. Wisdom and obedience.

7. Our greatness, His nearness. Ps. cxlv. 18.

7, 8. The Word of God and prayer.

9. 1 Tim. iv. 16. Out of the soul the issues of life, see 4. How to remember.

10. Learn, live, teach. Compare the yet more glorious "gathering," Ps. 1, 2 Thess. ii. 1, not *under* the mount.

12. Afterwards He spoke from the blood-sprinkled mercy-seat. The fire, but not the flaming sword. See the fire of 20.

16-18. God over all blessed for ever.

19. "Unto all nations." Hence forgetting the *covenant*.

20. The history of *all* His people. Why *iron*?

21. Sorrowful remembrance. No proud silence.

25. Continued blessing will not cause permission of sin. "In the sight of the Lord."

27. Leaving and leading away.

28. Hence our Lord emphasized the idolatry of His day. See Acts vii.

37. Loved, chose, brought; in His sight.

41-43. Why suddenly introduced? (a) To give a holy abruptness to 40: (b) To suggest combination of teaching and work: (c) To hint God's provision for life despite sin.

49. Pisgah a type of Jerusalem, where "all springs," and the river of the water of life "in that day."

v. 9, 10. Wrath and grace. Always together.

11, 12. The name, the kingdom (typically), as in

the prayer of Matt. vi. Contrast the fulness of the N.T. and the *Lord* brings the kingdom there.

14. "Ox and ass." Additional to Ex. xx. *Nine*, the number of judgment, following resurrection (8). Notice who will share the blessings of that day.

15. A two-fold reminder in the Sabbath: Cf. the two-fold origin of the name *Aceldane*.

16. The *positive* command with blessing.

24. "His." "Out of the midst." Liveth, viii. 3.

29. The heart fears and keeps.

vi. 3. Well with thee; then increasing, so in the Church. "Floweth"; contrast "milk and honey" of Isa. vii.

4. The covenant suggests the unity in Rom. iii., Gal. iii.

5. Heart then might (so 6, 7). "All."

7-9. Family obedience. The *city* too.

12. The need for fasting. Sin's causes.

15. As at the Flood. Fire, not water (2 Pet. iii.)

20-24. Obedience follows redemption.

25. Isa. lxiv. 6, Jer. xxiii. 6.

vii. 1. "Many nations." "Seven"—millennial.

2. When the Lord shall deliver, thou shalt make a covenant.

2, 3. Covenant, mercy (9), message. See in N.T.

7. "I called him alone."

13. Seven-fold blessing.

21. The "reason" for fear. Unbelief *works*!

26. "They have followed vanity and become vain."

viii. 2. The present history of the Church and its object. The humbled heart obeys.

3. *When* we seek for God's Word.

3, 4. *Life* and clothing (1 Tim. vi. 8)—*Righteousness*.

7-10. Land seven times. Note structure.

9. Meanwhile shoes iron and brass.

11. How we forget. The end of disobedience.

14. Collect references to the heart.

15. The Lord leads His people through fire.

No fiery sword. The Serpent, the Rock.

ix. 3. What light this context gives on Heb. xii. 29.

6. Righteousness the opposite of a stiff neck. Behold the Lord bowing His neck. May we take His yoke upon us.

10. The finger of God. See Ex. viii. 19, Luke xi. 20.

14. As the enemies! But see Isa. lv. 13.

17, 18. Indignation, supplication.

18. A proof that man had failed under law.

20. 1 John v. 16. Love is stern.

23. Rebelled, believed not, hearkened not.

27, 28. So Christ is viewed instead of us. Notice the argument of true prayer.

29. "Thine," because brought out.

The Bible Training College.

THROUGH the tender mercy of our God we have been enabled to say "I was brought low, but **He** helped me." Truly God is our Salvation. "In Him is strength," aye, He is our Strength and our Song. Why should we look at countenances and circumstances from men's standpoint, or imagine that difficulties will overwhelm? Is the Lord's hand shortened at all? Hath there ever failed one good thing?

But Hallelujahs and Jeremiads are always together, for the flesh striveth against the spirit, and there is "departure" to be mourned, or the Word of God will be scorned. Hence we acknowledge, not with mock modesty or advertisement ingenuity, that there have been failures, meetings that might have been far different, managements that should have been far more manifestly unto the Lord's glory. Thereby He has overruled our iniquity to show the sovereignty and continuousness of His grace, but those who take comfort from the effects of overruled evil, must sigh and cry beyond *usual* measure for the abominations so gloriously brought to praise God despite their will and intention.

It is encouraging to be Divinely strengthened and encouraged to add, after this glance backward, that "this God is our God for ever and ever, He will be our Guide." Any confidence in the flesh is misplaced, but confidence in the Lord is never disgraced. He has never put aside or put off the loving faith of His people, and we may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me." The outlook—nationally and denominationally—is not bright. Christendom is ripening for judgment, and our country, as one of its headquarters, draws near to an awful doom. Multitudes in the land profess godliness, but their scorn of ancient truth, their love of prestige and their wealth alike bear witness that they are not disciples. Thousands are philanthropic: church-members abound, but where are those who will faithfully, humbly, and amid trials, take the position of non-recognition and childlike-obedience which alone befits a follower of the despised Lord? Away with delight in popularity, with compromise, with fleshly wisdom. If tradition, "experience," "common-sense," natural prejudice are to decide their creeds and deeds, let us surrender the hypocritically-assumed name of "Christians." If the world hated Him it must hate us, or are we unlike Him. Solemn thought. There are many caricatures of Christ, abominable travesties of the truth.

As to the Central Classes, the Lord has not been absent. Examinations have, we believe, awakened the dormant love of some for the Word. Fellowship conferences have been used unto the

honor and praise of our God. For these things—tokens of His pleasure, full of stimulus to holiness lest we grieve Him Who is jealous of all glory, whenever He designs to approve of a branch of service—for these things, “bless the Lord, O my soul, and all that is within me, bless His holy name.”

At the Centres there have been *encouragements*, for the Lord works in the *heart*. Precious thought, the word “concord” is from the same root, some tremble more at musical discord than at the awful parody of Christian unity which abounds, for what fellowship hath light with darkness. When this issue reaches readers, a Hall quite close to 340, Romford Road will have been hired for one or two meetings (corner of Palmerston Road). We praise God for His guidance in this matter, for the Principal of the Collegiate School to which it is attached was not approached (although the writer prayed concerning this very action), but was led to make an offer, and to accept but small compensation, thus increasing the proofs of Divine direction which the Lord has given, and adding to the numbers of those who (unknown tradesmen included) have been constrained to grant “special terms” for the glory of the Lord’s name. Further, when this publication is perused by some the December 25th and 26th conference will yet be future. May their presence manifest fellowship, but may a Greater than they are be “in our midst.” Moreover, co-operation as to the securing of the two *conditional* gifts of

FIFTY POUNDS

for Ilford Freehold (the condition being that remainder of sum required £105 be obtained by December 31st) will yet be possible. “Every man as he hath purposed in his heart, so let him give.”

If a few of the Lord’s people would regularly lay by a small piece of silver, as a minimum, for this testimony, we should be enabled to employ a needed “evangelist,” and a lady visitor who would call with the *express object* of loving proclamation of Christ through words fitly spoken and evident interest. If yet a few more would thus unite to serve, without waiting for one another to start, and without lamenting their inability, the All-Day Missionary College would be a realization and a subject for thanksgiving and rejoicing. But these need not be delayed. The matter is in the hands of our readers, or rather in their hearts (at least, so we trust), and blessed be God, it is in His hands, albeit His work is *via* His redeemed ones. We do not wish to press or to criticize beyond measure, but *some* who *note* these lines could support several brethren, and open the needed Jewish Hall with money saved from incidentals. For whom and with what warrant is the continued “holding” of much money? Whence is the desire for “little extravagances.” Oh that these words may be read by all prayerfully, and considered in the spirit

in which they are written—before the Judgment Seat of Christ. The opportunity is now: the witness is now: the blessing will be now, if by grace there is genuine obedience. And these words apply to all for all in their measure are stewards, and are we not all unfaithful? But the inference is not “then it is excusable, I can’t help it,” but rather “woe is me, I am undone.” Let none await “precedent” for fellowship and generosity.

A reminder of the noon meetings and of the Quarterly All-Day Conferences (specially arranged for pastors) may be given, and a greeting in Christ will be the best conclusion, and the best new year’s message, for all blessings are in Him and therefore, none are to be found outside Him.

PERCY W. HEWARD.

Programme for the Year.

KNOWING not what a day may bring forth one trembles to look ahead. Unless “if the Lord will” characterises our promises and wishes, as well as our prayers, we are backsliders.

It is hoped that continuing grace will enable us to send forth an ever-improving witness to old-fashioned and despised but heart-searching and heart-encouraging truth. Alas, that such teaching is unpopular; but must not these things be expected? Yet the foundation of God standeth sure. Notes, exposition, practical papers, words for workers among children will be still issued, and, we trust, not only read, but used unto the Lord’s glory. There will be examination papers, and questions and answers, and extracts from letters to the Editor on Biblical exposition—if readers approve and desire. One brother has suggested a page of outlines (till a magazine on these lines can be issued), and book analysis. Do others agree?

A monthly poem on Christian Fellowship may be used to awaken love. And reports of Christian service may be, and doubtless will be, a stimulus to primitive evangelism in the universal *dark* lands of this *dark* age. Oh that faithfulness may be granted, and that across each issue there may be written “Holiness unto the Lord,” and “In this is My Father glorified.”

Would that the writer could adequately describe the need for bold testimony. Alas, that he fails in this. But the Lord can take the message home to the hearts of His people, and incline them to have fellowship, and hold aloof from fellowship which dishonours Him.

The suggested Gospel Magazine for widespread distribution and the Monthly for children are still “proposed.” The Lord of all grace has power to supply the need in any way that He thinks best. Our desire is to move in the line of His Will, and to rejoice in the proofs of His Presence. Then will 1906 be a Hallelujah, and an anticipation of “that day.”

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Forms of application free (or a copy of the Rules for Five Stamps), may be had of the Secretary, MR. THOMAS KNOTT, 1, Lynton Road, Bermondsey, London, S.E.

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2½d. post free.

Have you thought of
"giving" during the "past" year?

"I thought on my ways, and
turned my feet to keep
Thy testimonies."

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Are you satisfied with growth in grace during

1905.

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AIMS. The Glory of God is the great object, involving "a witness," the upbuilding of saints, and zeal for the conversion of sinners. These aims *constrain* to Meetings, Distribution of Bible Literature, &c.

**T
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METHODS. (a) Biblical Classes for "solid study" in various districts. (b) Greek Tuition. (c) Correspondence Instruction. (d) Undenominational assemblies. (e) Open-air Testimony. (f) Village Labor. (g) Literature circulation.

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CENTRES—(a) 68, Fleet Street, E.C. (offices).
(b) The Baptist Chapel, Commercial Street, Aldgate (kindly lent).
(c) Grange Road Hall, Ilford.
(d) College Hall (residence for } Usual
students), 340, Romford Road, } Lord's Day
Forest Gate. } Meetings, &c.
(e) Hebron Hall, Cornbury Road, S.E.
(f) "Open-air" Centres in Bethnal Green, White-chapel, Forest Gate, &c.
(g) Village Centres, as the Lord opens the way.

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NEEDS. (a) Prayerful encouragement.
(b) Manifest sympathy amid rejection by Christians.
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"3f the Lord will."

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£205 needed before December 31st, 1905; **IF** the two conditional promises of

£50 towards the freehold are to be secured. Do you wish us to lose this? About—

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NEW YEAR

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- (c) The Editor's Volumes (God's Letters to His Church, 2/9; Scripture Translations, 1 6), may be helpful.

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WANTED!

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- (b) Organization of Bible Meetings and Prayer Unions for Israel Gatherings.
- (c) Supply of needs.
- (d) Encouragement of brethren in the Lord to take the B.T.C. "Course," in the way of His commandments.

"Not unto us, O Lord, not unto us, but unto Thy Name give glory."

YOUNG'S ANALYTICAL CONCORDANCE.

One of the **BEST NEW YEAR'S PRESENTS** to Pastors, Christian Workers, &c. Indeed, at any time such "fellowship," as a manifestation of Christian love, will be valuable, and there will be frequent re-payment in the form of increasingly **EXPOSITORY SERMONS**. This Concordance will not create a Bible Student, but the Lord will use it to help in the guiding and strengthening of those who seek thus to please Him.

Cloth, 16/-; Half Morocco 19/6; Half Morocco 23/3. All Carriage Paid.
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B. Extension By an error, which may the
T. Witness. Lord overrule to awaken the
C. "FOR THE NAME." interest of His people, the list of
"gifts" was omitted from the
place provided for it last month.
We now record with thanksgiving
that the Lord has sent through
His people:—

72, £1; 73, 10/-; 74, 10/-; 75, 5/-; 76, £3; 77, 10/-; 78, 10/6; 79, 2/6; 80, 5/-; 81, 5/-. The needs are increasing, not so the fellowship of all.

D.V.] Receipts of help for central expenses for [D.V. Ilford Special Effort, and a longer list concerning General Extension Witness will appear next month.

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THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN 17. 17

"Holiness Be-
cometh Thine
house for Ever."

Vol. vi., No. 2. February, 1906.

EDITED BY PERCY W. HEWARD.
(Of the Bible Training College).

A Monthly of Notes, Devotional, Doctrinal,
Practical, unto the Glory of God.

"The New Man
Created in Holi-
ness of Truth."

MOTTO FOR THE MONTH.

"The Lord hath put away thy sin: thou shalt
not die. Howbeit . . ."

SPECIAL ANNOUNCEMENT:—In question form.
Is isolation occasioned by zeal for the Lord or love of
self? There are two kinds of "deduction" from
answers: May the absence of one ensure the other.

Do you take in—

- (a) **The Puritan
Quarterly?**
(b) **The Student of
Scripture?**

(Recent articles for
Preachers, Open-air
Workers, Sunday
School Teachers.)

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Do you attend Bible
Gatherings at—

- (a) **Grange Road Hall?**
(b) **College Hall?**
(c) **Hebron Hall?**
(Mal. iii. 16, Acts xx. 7,
Heb. x. 25).

"Be not ye like your fathers, and like your
brethren."—2 Chron. xxx. 7.

"They were disobedient and rebelled against
Thee, and cast Thy law behind their backs."—
Neh. ix. 26.

"Ye say, If we had been in the days of our
fathers, we would not have been partakers with
them."—Matt. xxiii. 30.

"My words and My statutes . . . Did
they not take hold of your fathers?"—
Zech. i. 6.

"Come out from among them and be ye
separate"—2 Cor. vi. 17. (Notice "there-
fore" and "wherefore" of context).

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Magazine?"

FOR ALL SAINTS.

"But how about denom-
inational teaching?"

1 Cor. i. 12, 13, Eph. iv.,
3, Acts iv. 12.

"But is not this latitu-
dinarianism?"

NAY: READ and SEE.

MONTHLY PREFACE.

The Lord's work is never highly esteemed
among men, but rather is it an abomina-
tion to them. His people should not seek
to be popular or unpopular, but to be
faithful. For the glory of His name, and
thus the making known of forgotten truth
concerning grace, separation, fellowship,
service and coming events, this monthly
is issued. The desire is to give none
offence, except the offence of the cross.
Those who disapprove plain speaking will
naturally disapprove.

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Usual Lord's Day and Thursday Services.

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Thoughts from the Word of God.

To the Members of the Christian Endeavour
at the Baptist Church, Kandy, Ceylon.

"GROW IN GRACE"—(2 Peter iii. 18).

Ceylon Friends, both young and old.
May you God the Lord, behold,
See Him as your Saviour, Friend,
Who will love you to the end.

INTO grace you cannot "grow,"
You must first the Saviour know,
Have new life—be born from heaven,
Know your sins are all forgiven.

In the Lord have peace and rest,
In His righteousness be dressed,
Then you can each day and hour
"Grow in grace" by heavenly power.

All "in Christ" should "grow in grace"
As they journey in faith's race,
And their life should illustrate
That on God they daily wait.

All "in Christ" should holy be,
From all malice, envy free,
Live in unity, and show
That in grace they daily grow.

All "in Christ" should love His Word,
Wait upon their gracious Lord,
Listen daily to His voice,
In Him ever more rejoice.

All "in Christ" are set apart,
And His Word should be their chart,
That they may His purpose know,
And in grace and knowledge grow.

May the Lord, Whose Blood was shed
For His own, our Saviour, Head,
Bless you now, that by His power
You may "grow in grace" each hour.

May the Lord be all supreme,
And His Glory be your theme,
As you seek His Word to know,
And in grace to daily grow.

May He bless you more and more
As you search His Holy Law,
That in grace, and knowledge too,
Growth may still be seen in you.

Yours in Christ Jesus,

S. A. HEWARD.

At the request of a native pastor in Ceylon, the above lines were written as a message from God to the friends who meet together week by week to study God's Word. How precious IT is to many not only in England, but all over the world. We have printed these verses, praying they may be blest to others as well as our friends in Ceylon, and also to interest our readers in the work of God through this Church in Kandy. It has been our privilege to send out many of our booklets, cards, leaflets, etc. The following extracts from a recent letter may incline some to help in this work—"I thank you again and again for the packets of lovely, blessed tracts, booklets, etc. . . . We are only too glad to receive them, as soon as they reach us we send them broadcast with earnest prayer, that those blessed messages may be winged with Divine power for salvation and sanctification. . . . I wish the supply of those valued booklets, etc., were larger." Who will help to fulfil this desire?

PROSPECTUS. REPORT.

POST FREE. **2½d. each.** POST FREE.
What can be found therein.

- (a) Manifestation of the Lord's Grace.
- (b) Exposition of the Lord's Word.
- (c) Anticipation of the Lord's Blessing.

SOME BIBLE MEETINGS.

If the Lord
will.

C=Commercial Street Baptist Chapel, Aldgate.
F=340, Romford Rd., Forest Gate.
P=Hall adjoining 328, Romford Rd. (Corner of Palmerston Rd.)
I=Grange Road Hall, Ilford.
R=Hebron Hall, Cornbury Road, Rotherhithe, S.E.
O=68, Fleet Street, E.C.
J=Jewish Open-air.

Lord's Day.—"p.m.," except where mentioned. **F, 7.30** a.m.; **P, 10 a.m.**; **P, I, R, 11 a.m.**; **F, 3**; **P, I, R, 6**; **P, I, R, 6.30**; **P, I, R, 8** (The Lord's Supper).

Monday.—**F, 7 a.m.**; **J, 6.20**; **C, 7, 8** (College Classes; will not more saints enrol?).

Tuesday.—**I, 7, 8, 8.45** (8 and 8.45, College Extension Classes: Important); **R, 7.15**.

Wednesday.—**C, I, F, 6.45, 8** (Those who desire to have continued fellowship with the undenominational assembly connected should see brethren after the meeting).

Thursday.—**O, 8 a.m.**; **O, 1**; **F, 6.15, 7.30, 8.30** (College Extension Courses: New Greek Class beginning); **I, 6.30, 8**; **R, 7.15**.

Friday.—**J, 6**; **C, 7, 8** (Central Classes).

Saturday.—**F, 3, 6, 7** (Conference and Prayer Gathering).

Prayer List.

"Unto the Lord." "We know that we have."

1. For all who profess godliness that they may adorn themselves with good works, and illustrate the faith of God's elect.
2. For officers in Churches and Societies, that grace, mercy and peace may be manifestly theirs, and that earthly qualifications may not be approved to the setting aside of those which are spiritual.
3. For depressed and weak believers that Scriptural tonics may enliven them and lead them to say "My spirit hath rejoiced in God my Saviour, for . . ."
4. For B.T.C. brethren that humility and jealousy for truth may not encroach on one another, or rather that the counterfeits of both may be excluded; that spiritual progress may be as marked as backsliding in many cases has been.
5. For those who toil among Israel; that the Lord's hand may be on them and with them, that the indirect results (e.g. increase of prophetic study) may be as great and gracious as those which are direct.
6. For children—especially the children of believers—and that service among them may not be regarded as an amusement "practice" for the least capable, to secure their interest, &c.
7. For the fulfilment of every Divine word, inasmuch as the Scriptures cannot come to the ground, and for grace to praise the Lord in view thereof and even to lift up one's head and heart and hands when lawlessness abounds and judgments begin.

"I will hear, for I am gracious."

Thoughts from the Word of God.

Vol. VI. No. 2. New Series. ["Not by works" . . . "Not by Might."]

[February, 1906. 1d.]

"Let the words . . . be acceptable."

Editorial.

"I will Bring Again." Ps. lxxviii. 22. How precious is this promise. The Lord has made His plans, and none shall frustrate them. Hence He brings back all the elect from the servitude into which Adam sold them. He will lead into their own land the children of Israel though they be scattered everywhere (Ezek. xx. 34). Those who dispute such promises, by explaining away, impute deceit unto the Lord. If the scattering was literal, so shall the restoration be. And further, the Lord will bring back His people when they wander from Him (Ps. 139, 8-10), for He will not suffer them to be destroyed. And *all* these blessings are simply and exclusively for His great Name's sake, and because, in accord therewith, the Lord Jesus was brought again from the dead, even from the depths of the sea of wrath (Heb. xiii. 21). The solemn question comes to us: Are we ready to receive the Word of our God. "The Lord said"—Is this enough for us. He has brought us from death and is ever bringing us to Himself, and the work will be completed when in that day we shall be led into all truth, and the redemption will be completed in a glorified body. Meanwhile, the anticipations granted are very precious even as with Israel of old in the past (Ps. 128, 1) and the present (Isa. x. 21, 22, with N.T.) The method Divinely used is found in Neh. ix. 29. "The Word of God is living and inworking." All outward blessings and chastisement fail. How foolish is man. How wondrously has God demonstrated this fact. How gloriously invincible is He Himself.

"After Rest—Evil." Neh. ix. 18. How solemn are these words. When Noah came out from the Ark he became drunken. When David had quiet he committed the sins deplored in Psalm li.

When Hezekiah had been marvellously spared he set his house of treasures in order, but forgot his household, and Manasseh grew up. When the Lord granted a cessation of persecution the first love of the Church declined. So it has been always. The Words of the God of Israel to His people in Deut. vi. and viii. are striking. Days of prosperity are days of declension. Hence the Laodiceanism of to-day. When there is trouble

there is turning unto the Lord. Persecution but encourages flight unto Him. Those who have tribulation will long for the rest at the revelation of Jesus Christ. That which is true of those without the Lord, that till they are heavy laden they will not experimentally come to Him, is true of those who are manifestly His people. Thus we witness the depravity of man, the ingratitude of sin, the uselessness of outward working apart from that which is within, the comprehensiveness of "counterfeitism," the methods of Satan, the need for trials, the privilege of suffering, the importance of prayer for *that* day when perfection will be attained. Meanwhile let us confess sin, realizing that evil is *before* the Lord, and that real prayer is *unto* Him, because of the sacrifice "unto Him."

Sunday Schools. A Scriptural Sunday School would never be popular. "Draw inferences" the writer feels inclined to say, and the same "application" might be found after every statement. The following mistakes are frequent. May the declaration thereof be spiritually helpful to all:—

(1) The Word of God as an authoritative Book is put in the back ground. (It is merely used for illustrations, &c.)

(2) Distinction between children who know the Lord Jesus and those who know Him not is unmarked. Consequently many consider themselves born from above, and entitled to share in the worship and service. Hence the school becomes a training ground for hypocrites, and many teachers have led many to the position of 2 Tim. iii. 13 b.

(3) Officers are chosen in accord with seeming numerical requirements rather than Divine requirements; or the possession of one portion of ability is supposed to "compensate" for the absence of that which the Lord has equally commanded (a similar error to that of those who put up one "good work" against one sin). Perhaps, many are selected merely because they volunteer. When a young man or woman is converted, it is considered the "right thing" to give them a class, and this unspiritual love for prominence, with contempt for study, is regarded as an evidence of growth in grace.

(4) All manner of sinful attractions are permitted, recognized, approved. Those who disapprove of "pleasant Saturday evenings" for adults do not mind them for children. Spiritual enthusiasm is at a discount, and carnal zeal is cried up.

(5) The school is "run" as a self-contained society, without true discipline and regard of authority. Hence pride, disunion, unspirituality.

**"My People
are bent to
backsliding."**

Hos. xi. 7.

How often must the Lord say this concerning His professing servants to-day. Yet they seek Him daily as a nation that did righteousness. There is unusual activity and enterprise, but *Ichabod* is written across it, and many are under the Divine *Anathema*. Satan is disguised as an angel of light, and his popularity in Christendom is greater than that of any other preacher. His *alias* ensures recognition, for many do not fear error but the name thereof. His *nom-de-plume* attracts all except those who cry and sigh for the abominations of to-day.

"Do we not judge them that are within?" What right have we to approve and seek the fellowship of those who are aiming blows at the Head of the family. "Ah, but we must not judge." Direct contradiction of Scripture, and yet adopting Scriptural terms. Here is the subtlety of sin. "But the sins are not grievous errors." Tolerated iniquity in trifles is worse than the greatest sin, or rather it is the greatest sin, for herein is the essence of rebellion. Hence only the new nature can detect. Hence the religious world are put aside. Hence their opposition to this doctrine!

Backsliding is simply hanging back from the Lord—"following afar off," and in these words we have a hint of its goal. It is "only" departure from the Lord's presence, and avoidance of His heart-searching light. It is "merely" compromise and agreement with the world. The latter part of the verse shews that such iniquity is a refusal of prophetic call, and a degradation of God. It is Antichrist's sin in embryo. But those who turn to evil are idolators: those who neglect unpopular or rarely repeated commands or those without explained "reasons" are guilty thereof.

**"They are not
Grieved."**

Amos vi. 6.

Here is the essence of sin. The true saint sighs and cries abundantly. No self-satisfied complacency lights up or rather darken the face of those who say, "Oh, wretched man that I am," "All men seek their own." "All men forsook me." No religiously popular joking characterizes the life of those who grow in grace. The burden of the Lord is upon them. Their joy is heavenly, not frivolous. Amid the Christ-rejecting world they are men of sorrows, and knowing grief, although (blessed be God) they are not brought to the heart-breaking *wrath* which Messiah took in their stead. Howbeit, bearing His

reproach they cannot laugh with the lightness of other men, or enter into the things of this world. They are a mystery to all round about, for their buoyancy seems at first a contrast with their anguish, but those who get to know them see a remarkable fitness. These thoughts have been blessed to the writer, and he passes them on out of full heart, for we have all erred in this thing, and were it not for grace our condemnation through sin of this kind would be *overwhelming*. We need to awaken, lest the Lord be writing against our name. "They are not grieved." In the context we have a mention of "wine and oil." Here is man's millenium. The Good Samaritan used these as medicines. They get rid of "sickness" (of the right kind; suggested by the word "grieved" in the Heb.) in this way. Are we not often parallel? Do not the things of this world, the musical evenings of to-day, the pleasures of this age, act as a stimulant, hiding awful facts from view in the Divine light, and making us unlike the Psalmist whose heart stood in awe of God's Word?

**The Bible
Training College.**

Never have there been more things to perplex, but the Lord does not suffer them to vex. He has graciously unveiled Himself, and black clouds have but shown up His mercy and led us to expect it. The work of the B.T.C. is becoming more dispersed and localised at once, *i.e.* the suburban classes are increasing, and those associated therewith are often led to see the need for further fellowship with those who otherwise minister the Word to them only once weekly. The Word of God necessarily has *effects*, often those least expected, and the true disciple will have a holy delight in the Lord, and a holy dissatisfaction with traditions and theories and the toleration of evil. We rejoice to realize that this testimony is still on a free-grace footing, or rather that it *rests on* Him and at the same time *depends from* Him, in Whom all fulness of free-grace is found. It is a good thing to give thanks for increasing willingness on the part of some to surrender that which is popular, pleasing and seemingly practicable, for that which is despised, difficult and seemingly dream-like, because contrary to "this age." These words are no approval of isolation for the sake of originality or of eccentric pride, but rather a solemn reminder that "all flesh corrupted His way on the earth," and that "in one Spirit we were all baptized into one body"—if by grace we know the Lord—with the Divine purpose that things spiritually discerned might be ours, and spiritual obedience a continual characteristic. Finance we desire to leave more and more *in the Lord's hands*. New students are ever welcome. The B.T.C. is to help *all Saints*.

P. W. HEWARD.

Jottings from Jonathan Ranken Anderson.

THE RESURRECTION AND THE LIFE.

JOHN xi. 25.

"I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live."

In some cases the work of awakening is sudden and powerful; as when Saul was arrested on his way to Damascus; or when the multitudes, on the day of Pentecost, were pricked in their hearts; or when the jailor at Philippi "came trembling and said, Sirs, what must I do to be saved?" In others it is more calm and gentle, as in that of Lydia, of whom we read, "The Lord opened the heart of Lydia, that she attended unto the things which were spoken of Paul" (Acts xvi. 14). Or in that of Israel, of whom it is said, "I drew them with cords of a man, with bands of love," (Hos. xi. 4). But however different be the manner, the effect is always the same. A principle of life is implanted in the soul: a light from on high penetrates the darkness that is within, and the man discovers what before was hid from his view, that he is guilty and ready to perish, that he is loathsome and unfit for the presence of God, that he is helpless and undone. He is therefore disposed to say, "I have heard of Thee by the hearing of the ear; but now mine eyes seeth Thee: wherefore I abhor myself, and repent in dust and ashes" (Job xlii. 5, 6).

For he now sees that he is destitute of all spiritual understanding, and has not the knowledge of the Holy One. He attempts to apprehend Him in His being and character, as they shine in His works, but most of all in His Word. But there seems to be a thick veil between him and the glory of the living God. He is like a man stricken with blindness: and though he feels after God, if haply he may find Him, his efforts are fruitless, and he sinks down with the doleful cry, "Oh that I knew where I might find Him!" (Job xxiii. 3). "Surely I am more brutish than any man, and have not the understanding of a man" (Prov. xxx. 2).

He feels that he is without any holy affection. He may labour to credit the testimony of God speaking in His word, but it wont do; an evil heart of unbelief prevails to shut out the truth in its evidence and glory. He may try to receive the Saviour so freely offered in the gospel, but perhaps the only result is, that in his rebellion he says, "I will not have this man to rule over me." He may seek to fear that great and dreadful Name, the Lord Thy God, but the attempt ends in a conviction that "there is no fear of God before his eyes" (Rom. iii. 18). He may try to have his soul stirred up to love Him Who is Love; but he only learns that it is true of him as of the Jews, "I know you, that ye have not the love of God in you" (John v. 42). He strives to shake himself free from earthly

things, and rise to those that are heavenly; but the bitter complaint that he makes tells that he is carnal, sold under sin: "My soul cleaveth to the dust" (Ps. cxix. 25). By such trials as these does he learn in the school of experience a little of what death in sin is. And all this is aggravated by his felt distance from God—his estrangement from His favour—his ignorance of His Word—his opposition to His law—his indifference to His glory—and his destitution of all true peace, and joy, and blessedness. He is ready to cry out in the bitterness of his soul, "Woe is me, for I am undone, for I am a man of unclean lips, and I dwell among a people of unclean lips" (Is. vi. 5).

(To be continued, D.V.).

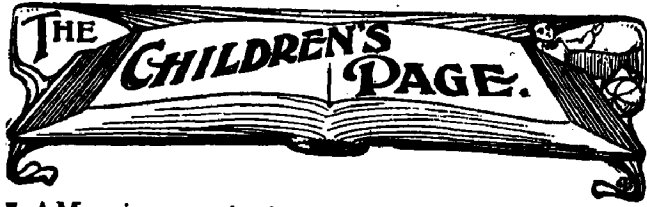
Missionary Memoranda.

OUR Lord has commanded us to preach the Gospel to every creature. Why should we decide that He meant to those in civilised lands or to those in uncivilised lands? It is easy to become one-sided. The field is *the world*, and it is our duty to regard all as possible subjects of Divine grace, and our solemn responsibility to look on every one till brought out of darkness as a heathen. There are religious heathen, respectable heathen—but their abominations are marked before the Lord. In vain, in vain do men talk of Christian countries. Every unsaved man is an idolater, to whom the preaching of the Cross is foolishness. The regeneration of an Englishman is not distinct from that of a Hottentot. All men are depraved. Therefore, let home and foreign labors be united, and let many serve the Lord in both spheres as He opens doors.

But who are fitted for this work? Not mere tyros, however, highly they think of themselves. The ablest men of the early church were the itinerants. Hence, they were strengthened to establish self-supporting churches, and to continue their journeys. Our present methods are contrary. Where is the error? Let true humility be shown by true sorrow, and the Lord's Name will be glorified.

"Why are we in jeopardy every hour?" (1 Cor. xv. 30). These lines may reach the eyes of some tired servant in distant parts. Dear friend, there is a needs-be for the dangers and difficulties. Are you willing to trust the Lord, and to praise Him? The Lord can keep alive amid hourly opposition till the appointed toil is done! All endurance must be by reason of love to the Lord, and in view of resurrection glory with Him, else it is vain. Why should we boast of our sufferings? How light are they compared with those of Paul.

Yiddish Bible Testimony.—We have received extracts from letters to Mr. Bergmann, stating the desire for the Word. Will not the Israel of God have fellowship in "supplying" poor Israel after the flesh?



I AM going to take for our little talk, dear children, an acrostic, which I gave to some boys and girls at a meeting recently, on the word CHILDREN. All who believe, whether young or old—

Come to God through the Lord Jesus, for “there is none other Name under heaven given among men whereby we must be saved” (Acts iv. 12). He is the Way, the only Way to God (John xiv. 6). I want you to remember that it is through the shed Blood sinners are forgiven and made nigh to God. “Without shedding of Blood there is no remission”—no forgiveness of sins (Heb. ix. 22). Yet many are trying to save themselves by their so called “good works” (see Is. lxiv. 6). But all who believe this and come the right Way—

Have peace with God through the Lord Jesus Christ (Rom. v. 1). Who is our Peace (Eph. ii. 14). What a wonderful change! For we read the carnal mind (the wicked heart) is enmity against God, and is not subject to the Law of God neither indeed can be (Rom. viii. 7). Now peace reigns. Further the saved ones—

Inhérit all the promises “in Christ” (1 Cor. iii. 23), for they are “Yea and Amen” in Him, and He is the heir of all things. The eldest son in earthly estates inherits all his father’s property, but all even the little ones “in Christ” possess all spiritual blessings in Him. Being thus blest, they sit at Jesus’ feet as Mary did (Luke x. 39) and

Learn of Him who was meek and lowly (Matt. xi. 29) and being taught of the Lord they exclaim “Who teacheth like Him?” (Job xxxvi. 22). It is as we daily read and meditate in God’s Law that we understand His purpose more clearly. There is also a holy joy which they have, and they—

Delight in the Lord and in His Word (Ps. xxxvii. 4, cxix. 24). I wonder if my young readers know the joy of finding all his or her pleasure in the Lord. I fear there are many who seek earthly enjoyments and thus grieve the Lord Who bought them with His Blood (Ps. xvi. 11), while those who “rejoice in the Lord alway” will—

Remember His Commandments TO DO THEM (Ps. ciii. 18). May we be doers of the Word and not hearers only, and we shall be blest in every way. The Psalmist said “I made haste and delayed not to keep Thy Commandments” (Ps. cxix. 60). Obedient ones will surely—

Enter into His gates with thanksgiving and into His courts with praise (Ps. c. 4)—into the Holiest by the Blood of Jesus (Heb. x. 19), there to thank

and praise Him Who gave Himself for us (Ps. xxxiv. 1). I am sure we shall adore and worship the Lord, if we, by His grace (for we can do nothing without Him)—

Night and day meditate in His Law (Jos. i. 8; Ps. cxix. 72). We read in the first Psalm what those are like who thus obey God, “He shall be like a tree planted by rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper” (Ps. i. 2, 3). While those who

Come not to God are far off (Eph. ii. 13).

Have no peace (Isa. xlviii. 22).

Inhérit death (Rom. vi. 23).

Learn of Satan and walk in his ways (1 Tim. v. 15).

Delight in sin (Mic. iii. 2).

Remember not God (Ps. ix. 17).

Enter not into His presence (Rev. xxii. 15).

Night and day neglect His Law (see Ps. i.)

Which is my young reader doing?

To those who seek Salvation.

Children, come through Christ the Lord,
Come according to His Word,
Come, His precious life He gave,
That He might poor sinners save.

Haste to Him without delay,
He will wash your sins away,
He redeemed us with His Blood,—
Through Him we have peace with God.

In Him blessings great and small—
In Him we inherit all,
In Him we are blest for aye,
Blest, and kept from day to day.

Let us sit at Jesus’ feet,
Listen to His Word so sweet,
Learn of Him and lowly be,
And we shall His glory see.

Daily let us walk aright,
Do God’s Will, in Him delight,
Do His bidding by His grace,
As we daily seek His face.

Read and His Commandments do,
Render unto God His due,
Read, remember every day,
What the Holy Scriptures say.

Enter in God’s courts with praise,
Every day your voices raise,
Ever thank Him for His love,
Manifested from above.

Night and day read in God’s Book,
Never from its pages look,
Now and always meditate
In His Law, and on Him wait.

Those who come not through the Blood
Never can have peace with God.
They inherit death, and learn
Satan’s ways, which from God turn.

While in sin their hearts delight,
Him rememb’ring not aright,
Far from God they live and die,
And His Holy Law deny.

S. A. H.

YOUNG BELIEVERS' COLUMN.

"I SAT WITH YOU DAILY."

DEAR fellow Christians, are you growing in grace? Is the Word more precious than it was three months ago? Can you explain the truth more accurately? Have you a keener sense of sin, and is there a holier discrimination in all your life? It is very easy to ask these questions, and not difficult to say "Excellent queries"—the problem is the heart-application thereof. Too often our convictions are transitory, emotional, unfixed. Real bowing down before the Lord is so rare that if a saint is in genuine anguish, there are opinions that he is mad. Alas, confession must be made, that this belief is a reminder of the sad existence of counterfeits.

If your heart is right there will be a blessed fulness in the words of our text. Often we read through a verse, and fail to notice *each sentence*. Hence vague and indistinct thoughts. We need to examine the whole and every part alike. Verbal inspiration demands verbal study. The more I exalt the Word of God the more must my actions prove this. An "ordinary" professing Christian may be content with ten minutes Bible "research" daily, but if I maintain that therein is my food, and yet remain even as others, I shall hold myself up to ridicule and bring disgrace to the Name of the Lord. Alas, how frequently does Satan entrap in this way, and many bring their doctrine down to their practice, rather than their practice up to their doctrine.

Mark the solemnity and fearlessness of Christ, here in the midst of an angry mob. He shews no temper or contempt, but quietly manifests His faithfulness, and gives a final warning and witness. Wonder of wonders that they could resist—are even when smitten to the ground. "The heart is deceitful above all things and desperately wicked: who can know it?"

Notice His claim . . . As a Teacher He had sat down. He does not give up His right. The Pharisees might say "How knoweth this man letters?" but despite their insults He maintained His position. It is worthy of consideration that in the garden His Deity and humanity shine forth, and that His words therein (a precious subject) set forth His heirship of the Kingdom (legions under control), His priestly and sacrificial character, and His prophetic honor.

Behold His patience and persistence. "I was sitting" or "I used to sit." Daily the Lord was engaged in the physically-wearisome and heart-rending business of the Father. It is so popular to speak of this and to admire Him, but he that saith that he remaineth in Him has a debt, along the pathway in which *He* walked, himself also *thus* to walk. It is not very attractive to speak to the

same people time after time, if one knows they are not taking in the truth, if there is a realization that mischief brewing is only increased thereby.

Next we see His energy. Our Lord never took "a day off." If He wanted a prayer-rest, and a special convention, it was usually at night. Daily He toiled, unwearying, although physically pressed down, and afflicted from His youth up. If never man spake like this Man, never man suffered as He. During *life*, His visage was marred more than any one's. Yet He was *daily* witnessing. God forbid that we should take too much care of ourselves.

Perceive ye not, dear reader, the Lord's love to Israel? "How often would I have gathered your children together!" He was ever "toward them," as the Greek reads. His heart was set on the salvation of many from among them. Ah, but this meditation only gives a background to the wickedness of man. The temple guards had heard the Saviour speak times without number. Yet they attacked Him. They had gone back to their leaders in John vii. Nevertheless, despite their seeming interest, they came against him. Herein is the might of money and the strength of sin. "Human depravity" is not merely a scholastic study. If one realizes who were most bitter against the Lord, and why they were restrained before ("His hour was not yet come,") little confidence can be placed in man or in the theories that the civilized world could not suddenly become a mediæval pandemonium against the chosen of God. Are we praiseful enough for holding-back grace? If it were not granted none of the elect would be saved, but the God of the end is the God of the means.

PRAISE.

Proceeds from a new heart	{ Isa. xxix. 13. Ps. cxix. 7.
Renders unto God <i>worship</i>	{ Ps. cxlv. 1, 2. Ps. lxxxiv. 4.
Ascends to God's Throne	{ "Strech out the hand." Ps. cxviii. 19. Ps. xxii. 3. Ps. cxxxviii. 2.
Increases as we daily know God	{ Ps. xcii. 1, 2. Ps. lxxi. 8, 14.
Shows God's greatness— He alone can be praised.	{ Ps. cxlv. 3. Neh. ix. 5.
Engages the redeemed of heaven	{ Rev. vii. 12. Rev. v. 9.

1 Pet. iv. 1—only as we realize substitution can we suffer. The "mind" of Christ was actively obeying God and passively enduring the wrath of men. Let ours be similar. This is the new mind. Then shall we be baptized with His baptism under the floods of men. Our *arming* is not with a view to *harming*.

Murmuring.

HOW much there is which comes under this heading. First there is discontent in the heart, though we read "be content with such things as ye have, for I will never leave thee, nor forsake thee" (Heb. xiii. 5). But, alas, how few heed this exhortation, and so murmur against God and against all He permits, and by their words and actions manifestly show their displeasure; thus it is seen that their affections are not set on things above, neither are they satisfied with Him in whose presence is fulness of joy, though they are bought with His precious Blood. Grumbling always proceeds from an unsatisfied heart. Wherefore let us keep our heart with all diligence, for out of it are the issues of life (Prov. iv. 23). If we complain we shall surely influence others to do likewise. It is very contagious. We are reminded of the words spoken to Israel in time of battle. "What man is he that is faint-hearted? Let him go and return to his own house, lest his brethren's heart faint as well as his heart" (Deut. xx. 8). Again in Gideon's time "Whosoever is fearful and afraid, let him return" (Judges vii. 3). Thus we see how we influence one another, and though we who are in Christ are so highly favored, yet how many grumble almost continually. May the Lord open our eyes to see how sinful this is, and to enable us to resist the devil, for surely murmuring is from him and not from God. Verily it is against Him, as we see in the book of Numbers, where we read of so much complaining. First they murmur against God, then against His servants, and God heard it and was displeased (Num. xi. 1; xiv. 2; xvi., xx. 11-13; xxi. 5-8, cf. John iii. 14). When one is in a grumbling mood it is so easy to speak evil of every thing (Deut. i. 27). The Israelites were *constantly* murmuring and thus provoking God so we read "He gave them their request, but sent leanness into their soul" (Ps. 106, 15). The whole Psalm is a solemn warning. How many now as of old murmur against God's will and purpose. Christ said to the Jews of His day "Murmur not among yourselves, no man can come to Me except the Father which sent Me draw Him" (John vi. 43, 44, cf. Matt. xx. 11, John vii. 12). They murmured against the woman of whom the Lord said "Let her alone she hath wrought a good work on Me" (Mark xiv. 5-9). Let us take heed and if we have been guilty of thus murmuring, may the Lord forgive us, for let us remember the solemn warning is to us—"Neither murmur ye as some of them also murmured and were destroyed of the destroyer." Now all these things happened unto them for examples and they are written for our admonition" (1 Cor. x. 10). Thus we are exhorted to do *all* things without murmuring and disputings" (Phil. ii. 14). The Apostle says in the same Epistle "I

have learnt in whatsoever estate I am therewith to be content" (iv. 11). May the Lord give us grace to be thus minded.

Special Column for Sunday School Teachers.

WHAT is a Sunday School Teacher? Many think that the word "Sunday" gives them six days' freedom from their work. Such are not fit for the Kingdom of God. They "lightly" assume responsibilities, and the burden of the Lord is as much a mystery to them as it was a familiarity to the prophets. Ah, but if any *teach* all Sunday they are beginning well. How can the teacher behave thoughtless and irreverently? "Be thou an example" will be written on his or her heart. If only we knew how to be instructive rather than destructive by our lives.

What are your encouragements? What do you look for? What do you call by this name? What is your favorite tonic? How do you meet discouragements? Does your heart leap for joy simply and solely when Christ is realizedly dwelling therein and manifesting His power. Or are you a sentimentalist?

What is your opinion of your fellow-teachers? That they are rather worldly? Then have you warned them? That they are not well-equipped? A man in rags does not notice his poverty till he beholds a wealthy stranger. Teach by contrast. If your face does not preach a more remarkable sermon than the majority of men give in their pulpits, there is something wrong. How can your colleagues be brought to believe the whole Word without a herald. How can you herald except as sent to them? How can you be sent from the Lord till you have been with Him and received a commission.

Have you brought any to Christ yet? Have you driven any away? Would you care to see the net result of your labors in God's sight? You either went at his bidding or stood in another's way. Is it an easy thing to be a Christian? Can you take your labors as such a minor matter in the future? You are warring with rebels in the Lord's Name, and either you will defeat them, or give them increased confidence in evil. Do you say "That is nothing." The solemnity of life, and the awfulness of witness are at a discount through the God-rejecting and Scripture-despising sentimental revivalism of to-day. Everyone wants to preach now-a-days. Jas iii. 1 needs remembrance.

Luke xvi. 14-31. The P's near, able to listen without conviction. Covetousness indicates "*friends of silver*." "And"—one sin led to others. Self-exalted means Christ despised: how these illustrated His words. "Ye are *the* ones," a hint that P's in all ages are alike. Real justification means a new *heart*. Collect references to evil hearts. All men alike. The two law-courts. 19, Riches no blessing. The two clothings. Purple—the two Kingdoms. Collect the occurrences of "daily" in Scripture. The Lord knows His people's names. Sees—their opinion of the saints. "Carried away," Ps. xci. "Into," see 28. Buried—He had a tomb. Gather prayers for "mercy" in the Gospels. 25, Thou, thy, thy. 26, You—plural: a type of Israel. God's fixing, contrast that of grace, 1 Pet. v. 10. No power to help then: a call to service now. No blending. 27, Two-fold mention of father, see John viii. 44. Moses and the prophets give a witness: the refusal of Scripture, nature and result hereby shown. No miracles convert. No persuasion except to those who "hear" the Scriptures: the need for new life (Isa. vi., John v. 25). O.T. and N.T. combined, for Christ rose, and gave gifts to those who wrote the latter book.

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"To my Sisters In Christ."—4d. post free.



FAITHLESSNESS.

SURELY in these last days we are reminded of the solemn words of Scripture which speak of the time when the Lord Jesus shall come again to this earth. Shall He find the faith on the earth? Yet many are so carried away by man's opinions that they believe that before Christ appears the preaching of the Gospel will bring in that glorious time spoken of by the prophets when the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea (Isa. xi. 9; Heb. ii. 14). This verse, like many others, has been taken from its context, and thus even believers are ignorant as to the time when all shall be fulfilled. If any read it carefully, surely they will see that it refers to the thousand years when Satan shall be bound (Rev. xx. 1-3) and the earth shall enjoy her rest. Till then FAITHLESSNESS will increase, and this is the goal to which many are hastening. Wherefore let us take heed and have faith in God. The Lord Jesus said to His disciples, "Where is YOUR FAITH?" "Oh, ye of LITTLE FAITH." They were so FAITHLESS, and do not we need this exhortation? Doubtless the lack of faith accounts for so many failures, and want of spirituality. True faith

Firmly trusts in God though the way be ever so difficult (Luke xvii. 5).

Accepts all the Word as THE TRUTH, and proclaims it by God's power (2 Tim. iii. 15, 16).

Increases and grows exceedingly (2 Thess. i. 3).

Triumphs over all the world, the flesh and the devil (1 John v. 4; Rom. viii. 37).

Holds stedfastly to the Word of the Living God. (Ps. cxix. 31; Tit. i. 9).

Are there many in this twentieth century who have such faith in God and could endure and stand fast as did the heroes of whom we read in Heb. xi.? These bore witness to the mighty power of God through faith in His Name. By faith the walls of Jericho fell—kingdoms were subdued, lions' mouths were stopped—the dead were raised—afflictions, mockings, scourgings, and imprisonments were endured—the weak were made strong and wax valiant in the fight, and turned to flight the armies of the aliens. Where can we find the like in these days of Apostasy? If ever there was a time when men and women were needed who HAVE FAITH IN GOD, and firmly adhere to the revealed Word of God it is now, when on all sides disloyalty to the Word is increasing. Faithfulness to God means

allegiance to Him and fidelity to His Law. FAITHLESSNESS is the inworking of unbelief which manifests itself in disobedience to Jehovah and non-adherence to His written words. When there is FAITHLESSNESS towards God, men have LITTLE FAITH in one another, and this is apparent—both in nations and individuals—hence the terrible working of Satan. Wherefore, let us look up, and have faith in our faithful covenant-keeping God Who will give grace to those who are loyal to Him so as to endure unto the end.

A Message from PERCY W. HEWARD,
PROPOSITIONS 340, Romford Road,
Before the Lord's People. Forest Gate.

(a) *A Scriptural Hymn Book.* The fellowship of a servant of the Lord in connexion with publication has been offered. (Meanwhile, "The Free Grace Hymnal" may be recommended).

(b) *The Raising of at least 1,000 shillings for Yiddish Bible Service.* Should our dear brother, the translator, have reason to doubt the interest of readers? Love that is not practically expressive had better not be expressed.

(c) *The Laying-By of 6d. or 1s. weekly on the part of distant saints for the Lord's work in Ilford, Forest Gate, and Rotherhithe.*

(d) *Further Correspondence on Biblical themes between those who value the truth.* The writer will gladly put saints in touch. Do you know any tried and suffering believers who would value an occasional message?

(e) *The Re-Establishment of "The Puritan Quarterly" as "The Biblical Quarterly" with articles and letters on one special subject (e.g. Imputation, The Lord's Supper) filling the majority of one issue.* Who will co-operate? If only about 500 would respond such a magazine, with 32 pages only, might be issued monthly, 4/- per year.

(f) *The issue of a Gospel Monthly for widespread distribution and localization.* If three more Scripture-loving assemblies of saints would co-operate this might be done. Other things could be laid before the Lord's people, even as they are before Him. Not in vain, considering the "popular" Sunday School work of to-day, do we seek for a Free-Grace children's monthly. Not in vain do we desire to get in touch with Scriptural Bible Classes, and companies of Christians, exiled by the religious world, who wish to have fellowship with saints, without being drawn into denominationalism. Will all who realize that these are days of departure, that the Word is paramount, that prayer is powerful, have fellowship, in their measure, as the Lord may lead, concerning these things? His guidance is not revealed to those who wait not for it; who wait not for Him. Further communication welcome: many could encourage in this way: many have intended so to do, **BUT . . . !**

Thoughts from the Word of God.

Bible Study.

It is thought by some quite unnecessary for women to study the Bible as men do, because they have not to "preach the Word." But remember that those who do not proclaim the Word of the Living God in the open air or in buildings for public testimony are nevertheless witnessing for Him by their life, and this solemn fact should always be in the mind of those who speak at meetings as well as others. It is all-important to LIVE RIGHT, for if the life is well-pleasing unto God, surely the preaching will be likewise acceptable. Women as well as men are to be doers of the Word, and how can either do unless they know? Moreover, God has graciously given us the Holy Scriptures, so that we may understand His will concerning the Jew, the Gentile and the Church of God. Therefore, it is our duty as believers, as well as our privilege, to meditate in God's Law day and night, and to hide it in our heart so that we may be kept from sinning against Him (Ps. 119, 11). There is no mention anywhere in the Word that men only are to search and study God's Law. It is for the whole family of God and thus free to all. It is also food for the New life whereby saints, whether male or female, young or old, "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3, 18). To suggest that women need not to study the Word so much as men is surely one of Satan's devices, and we must beware of his subtlety. "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God (woman included) may be furnished unto all good works" (2 Tim. iii. 16, 17). Are men only to know the deep things of God? Cannot all "in Christ" exclaim "O, how love I Thy Law! it is my meditation all the day" (Ps. 119, 97)? Yes, dear sisters in Christ, we may know the deep things of God for the Holy Spirit will reveal them to us as we live in God's Law and delight therein. Have we neglected Bible Study because we thought it only necessary for men to search the Scriptures? Let us do so no longer, for such indifference to God's purposes must grieve Him. And we too have been losing blessing which always accompanies Bible Study. May we ever remember that we *cannot* do God's commands unless we first of all know them and how can we know unless we diligently search and daily study God's Law. How can those who are mothers obey the exhortation in Deut. vi. 7, if they are ignorant of the Word? How can those who take classes in the Sunday School teach unless they first prepare. How can any one live to God's glory without meditating in His Law day and night (Joshua i. 8)? Beside, when God has graciously given us His Word, ought not all His redeemed

children to keep it in their hearts and say "Thy words were found and I did EAT THEM; and Thy Word was unto me the joy and rejoicing of my heart" (Jer., xv. 16). "Thy Testimonies also are my delight and my counsellors" (Ps. 119, 24). "Through Thy Precepts I get understanding; therefore, I hate every false way" (Ps. 119, 104).

Sisters in Christ; the Lord hath given
New life, and peace, and joy of heaven—
That we on earth may Him adore,
And glorify Him evermore.

Sisters in Christ; do we oft ask
For strength to do our daily task—
That we in all may God revere
And walk with Him in filial fear?

Sisters in Christ; be strong in Him,
And never let your faith grow dim,
But strong in faith for ever be
And wondrous things your eyes shall see.

Sisters in Christ; God's glory seek,
Be modest, godly, lowly, meek,
Examples of the saints alway,
In all you do—in all you say.

Sisters in Christ, let each unite
In prayer, and in God's Law delight;
Search it with all your heart and mind,
Rich treasures you will therein find.

Sisters in Christ, obedient be,
From malice, envy, strife, be free,
Seek in your daily life to show
The virtues of the Lord you know.

Sisters in Christ, we may not preach
In pulpits, nor the masses reach,
But we can do each little thing
For God, and to Him glory bring.

Sisters in Christ, seek not earth's gain,
Be "rich in faith," simple and plain,
By kindly deeds and words of love
Point weary ones to God above.

Sisters in Christ, be pure within,
In all your ways acknowledge Him,
And He will all your paths direct,
And you His Coming shall expect.

Sisters in Christ, some little ones
Are born from heaven, they are God's sons,
Help such, by grace, to Him obey,
To search His Law from day to day.

Sisters in Christ, where'er God leads
He satisfies—supplies our needs—
At home, at work, in every place;
Sufficient is His wondrous grace.

Sisters in Christ, be much alone,
Pour out your soul before God's Throne,
Be still that He may mould the clay
According to His will and way,

Sisters in Christ, obey God's call,
No work for Him is mean or small,
The little things may all be done
To please our God through His dear Son.

Sisters in Christ, pray for the Jews,
Teach boys and girls the glorious news,
Speak of the Lord, His name revere,
Pray for the heathen far and near.

Sisters in Christ, at home, abroad,
Let us together serve our Lord,
Be quiet and in spirit meek,
And always first God's glory seek.

Sisters in Christ, remember too
That everything we say or do,
Our life, our lips, our home, our dress,
Deny the Lord, or Him confess.

The above is a chapter from a booklet shortly to be issued (God willing) entitled "To my Sisters in Christ," which will contain exhortations on the following subjects:—Home, Business, Friendship, Marriage, Ministry of Women, their inner and outer Adornment, and Godly Women of the New Testament.

Ps. ciii. 17, 18. Description of the Saints.

1. Those who fear Him. There are two fears. Holy reverence becomes a saint. A test for spirituality.

2. Those who keep His Covenant. God and His covenant linked. The fear is not merely theoretical or indefinite. Obedience shows life, for the new life being of God, necessarily has similar thoughts and wishes. Guardianship included no surrender, another test for spirituality, for though these words are all true of all saints, they are *experimentally* true at various times and in various degrees, so it is with "*faith*." (See Ps. xxv. 10, 14; Mal. ii. 4; Matt. xxvi. 28).

3. Those who remember His precepts to do them. The right memory is connected with the heart and hand. No doing when there is forgetfulness. Attention not only general but to special words. There is a memory *that does not*. Another test of spirituality.

Contrast the wicked—Rom. iii. 18; Prov. ii. 17; Isa. xxviii. 15; Ezek. xxii. 12; Jas. i. 23, 24.

"Ye Know the Grace of our Lord Jesus Christ."

The Lord has graciously continued to bless us, and to supply our needs. His ways are not our ways, yet we can still rejoice in Him, for He will not withhold any good thing. During the period between November 14th, 1905, and January 15th, 1906, the College has received the following gifts through the Lord's Stewards:—257, £1; 259, £5; 260, £10; 261, £1 1s.; 262, 10s.; 263, £5; 264, £1; 266, 10s.; 268, 10s.; 269, 4s.; 270, 10s.; 271, 2s. 6d. The Lord calls for greater extension this year; who will help? All gifts *unto the Lord* gladly acknowledged. Address: Hon. Financial Secretary, 68, Fleet Street, E.C.

"The Lord is my Shepherd, I shall not want."

The goodness and mercy of the Lord have been signally manifest towards me since October, 1905, when I was led by His Grace and for His Glory, to resign any salary from the College Funds, and to look up unto Him to supply my needs physically and financially, as I had done regarding spiritual things. May the Lord bless His Witness through His servants. October, 1905—January 17th, 1906—In envelopes, 8s.; A.R., £10 10s.; F.P., £3; J.R., £2 10s.; Miss W., £2; W.H.B., £2; A.G.B., 10s.; E.S.T., 7s. 6d.; W.G.W., 5s.; total £21 10s. 6d. (Received Nos. 248, 255, 256, 258, 267, 272, and unnumbered). The Lord *hath been* mindful—He *will bless*.—CHARLES H. WELCH.

Received with thanks from Miss W., for personal use, £4.

SCRIPTURAL STUDIES . . SOCIETY. . .

Thorough Bible Work.

Daily Readings.

—✠— Calendar. —✠—

FEBRUARY, 1906. If the Lord Will.

DEUTERONOMY.	DEUTERONOMY.	DEUTERONOMY.
1. x. 1-5.	11. xiii. 12-18.	21. xviii. 15-22.
2. x. 6-11.	12. xiv. 1-10.	22. xix. 1-10.
3. x. 12-22.	13. xiv. 11-29.	23. xix. 11-21.
4. xi. 1-9.	14. xv. 1-11.	24. xx. 1-9.
5. xi. 10-21.	15. xv. 12-23.	25. xx. 10-20.
6. xi. 22-32.	16. xvi. 1-12.	26. Revise i.-ix.
7. xii. 1-7.	17. xvi. 13-21.	27. Revise "unto the Lord"
8. xii. 8-19.	18. xvii. 1-7.	28. x-xx.
9. xii. 20-32.	19. xvii. 8-20.	
10. xiii. 1-11.	20. xviii. 1-14.	

The Word of God is very precious to those who have precious faith. Searching is full of spiritual profit to these, and they delight therein. Unbelief, of any kind, ruins Biblical investigation. Those who find the Word, the joy and rejoicing of their heart, sit *alone from the world* as Jeremiah. Systematic and not erratic labor should characterize all who seek food in the Scriptures. "*Sweeter* than honey and the honeycomb" is a strange description of the stern portion of the O.T.—*in modern opinion*. We need to know Ezekiel's sweetness and bitterness *together*.

NOTES ON DEUT. X.-XX.

x. 1. Law *then* to be honored. But the Ark in connexion. "Wood"—"a Body hast Thou prepared."

2. Unchanged. No breaking. Both together.

3. Obedience. Only Moses' hand touched them.

4. "The midst." The assembly. "Gave."

5. A fixed resting place. "And." "As."

8. Serving, standing, blessing. Before: in. Separation first: in connexion with the blood.

10. Why everything two-fold? Twice tested.

12, 13. Fear, walk, love, serve, keep.

15. Love and election. No other basis. "Above all peoples." "As." "This day": "that day."

18, 19. He loveth: love ye therefore (Matt. v. 48).

20. What cleaving to the Lord involves. All who receive His grace cleave thereto.

xi. 1. Note the foundation of exhortation, 8, 18.

2—6. Fourfold judgment.

3. God "in the midst," with His wrath, 6.

4—6. Judgment on pagan and professor alike.

5. "Until." "This place."

12. Now He is revealed as seeking worshippers in spirit and in truth, lost sheep, etc.

14. Corn and wine and oil. Food and medicine.

16. Danger at all times. Sin's beginning.

17. Destruction from the presence of the Lord, Ps. ii.

Thoughts from the Word of God.

18. Heart, soul, strength, mind.
19. The best way to learn *and* to illustrate enthusiasm. Sunday School teachers, please notice.
21. "Thy will be done on earth as it is in heaven."
24. Land and sea. Righteousness and power, suggested by meanings of words.
25. "Who shall be able to stand."
30. "The sun goeth down." Calvary.
32. The preachers work—to set before.
- xii. 3, 5, Names, His name.
7. Eat, rejoice. Households. Acts xvi. 34.
9. Rest and inheritance. Heb. iv.
18. Prosperity (servants) and fellowship. "Before."
21. The Lord's gifts, the Lord's commands remembered.
23. Hence the Lord's supper teaches *typically* that we have the life of Christ. Further, that we possess that which belongs to *God*, that which has been accepted in connexion with sacrifice.
30. "Take heed to thyself." Collect occurrences in Scripture. See 1 Cor. x. 12.
Note the beginning of sin. "*After* them."
Curiosity. "Historical investigation."
22. Rev. xxii. 18, 19. Two sins. If the Lord commands that I preach in one place, and I draw back or preach elsewhere at another time without His warrant—I *sin*.
- xiii. 2. "Coming to pass." Testing of faith. With xviii. 22, this shows that false prophets will *either* have manifest false teaching *or* fail to predict aright: not both always. Hence the importance of thorough Biblical knowledge.
3. Adherence to evil, absence of *love*.
5. "Out of." "From the *midst*," 1 Cor. v.
- 6-9. A reputation of false charity, and an undue willingness to give space for repentance. Is not deliberate departure from the Word equally sinful? Should there not be church exclusion?
10. "To thrust." The zeal of Satan.
11. As in Acts v. 1 Tim. v. 20.
15. Judgment in sin tolerated even as on those who lead therein. Concealed sin the ruin of to-day. The responsibilities of fellowship. "Sure-y," "Utterly."
16. Does a church of recognized evil arise again? Rev. ii. iii. have been historically fulfilled. Candlesticks have been removed.
- xiv. 2. "Unto Himself." Isa. xliii. 21; Eph. v. 27.
7. "Half-qualification" Scripturally unknown.
23. Obedience and learning. Why ignorance?
- xv. 2. "The Lord's release." Cf. "*The Lord's* passover," etc.
7. "One" heart and hand. God's description of "hardness of heart": note what sins He ascribes thereto.
8. Phil. iv. 19. *How* God fulfils His Word.
9. Thine eye evil, Matt. xx. Prayer's power.
10. "God loveth a cheerful giver."
Why blessings are withheld. Love cannot be counterfeited, hence if we are generous to secure spiritual profit, it is vain.
11. Messiah looks after the poor and needy, Ps. lxxii.
14. Flock, flour, fruit. Spiritualize.
See 17, 1 Cor. xvi. 2 parallel. A stewardship.
15. Everything is to teach. "Therefore."
"To-day."
16. Love and kindness. "Thine house."
17. Ear opened, (a) hearing, (b) serving, (c) marked, (d) claimed.
18. 1 Tim. vi. 1, 2. Christianity in *life*: the effect of love. Laziness in God's sight. Sin of thought, "not seem."
20. Household fellowship. "The *place*."
21. Lame (practice), blind (doctrine). We are wrong in both, and unacceptable. Christ alone a sacrifice.
- xvi. 1. "Unto the Lord, thy God." "By night," 6.
2. Sacrifice. Place. Name. "There."
3. Holiness. Affliction. Separation.
6. "There was darkness over the land." Isa. lx. 20.
9. No sickle before the blood of the Passover.
10. "Unto." A tribute. Free will.
11. The wife included in the husband, as often.
12. Remember. Observe. Do.
13. The "gathering in" through blood of atonement.
15. Blessing, joy. Curse, grief. Fruit, works.
16. *Three*, an Israelite number. Yet on every arrival they might say, "The Temple of the Lord" in vain Jer. vii. 4.
(a) Appearing, (b) Before the Lord (c) An offering.
18. Fellowship and worship lead to discipline.
20. Live, inherit. Sons, heirs.
21. No compromise, seeming evil, etc.
- xvii. 1. Accepted *or* an abomination.
23. The *next* sin idolatry. Ps. xix. 12, 13 suggests progress of iniquity. "In the sight."
4. Sin must not be glossed over. Matt. xviii. 15.
5. The place of fellowship, xvi. 14.
- 6, 7. So in Matt. xviii. 15-18, Church exclusion.
8. Where God's will is made known.
- 9, 10. They shall shew: thou shalt do.
12. Rejection of authority as idolatry. Christ the great Priest and Judge
13. "Hear and fear." Where else? "See and fear."
14. Prophecy. Warning. No excuse.
15. The officer (a) a chosen one (b) a brother.
- 16, 17. With Solomon one sin led to the other.

Yet none would have seen the connexion. Even David failed, 17. The elder to be the husband of one wife and poor.

18. Kings search out. Christ and the Law. The Law before the priests.

19. Read, Learn, Fear, Keep.

20. The source and result of pride and sin. "The midst."

xviii. 1, 2. The Lord, the offerings, together a portion.

5. Chosen. Stand. Minister. In.

6, 8. Does the sequence in 9 suggest the time when Jeroboam separated?

10, 11. Paganism and demonolatry. 9 things.

12. Who are an abomination "unto the Lord."

14. What the Lord "suffers" not. Pride. rebuked. His gracious restraint.

15. "From the midst." "Unto Him."

16. Christ and the assembly. Yet they refused.

18. Raised up. (Priest and King). A Prophet. My Words, John xii. Find allusions in the Pentateuch to Him as Priest and King.

19. "Whosoever." "In My Name."

22. Without warrant—Presumption.

xix. 1. Faith's assurance. Cities, houses.

2. "In the midst." Giveth to possess, xi. 8.

5. Fleeing into: Living: Heb. vi. (Sin killing).

10. Israel betrayed the innocent blood, and

12. "Into the hand." Heb. x. 31.

If "hatred" is murder, what is the church to do in such a case?

How great the antitype exceeds the type, 6.

15. Fellowship. But private warning by one, Lev. xix. 17. Sin, witness—repeated.

18, 19. "Falsely against his brother." This should be remembered in a church. "His brother."

xx. 1. "For the Lord is *with thee*." The great argument for all. Isa. viii. 10.

A reminder of past mercy.

3. Faint, fear. Trembling, being tempted.

5, 8. Giving up for the Lord. "No man that wareth entangleth himself." Who are to lead the battle to-day. Missionary work.

10. Even before wrath. "Nigh," both connexions.

14. Why not always permitted? "Unto thyself."

18. Man's school. Removal of hindrances.

19. Care. Hard work. Looking forward.

20. "Until." No surrender: so in our war.

The Bible Training College.

IN the name of the Lord have we been enabled to go forward, and we do not know a better sphere. Everything valuable is connected with Him: sin is not only related to departure from Him, but *that* is the essence thereof, and other evils are only manifestations of this rebellion. By the grace of God we have been kept from a desire to please and win the world's applause: at least in measure, for must not every saint sorrowfully acknowledge that the fear of man, disguised as a fear lest beloved friends be lost to the cause of truth, has brought a snare? Oh, for the grace of confession. When the Spirit is poured there is always mourning.

First, we desire to invite—or rather first we thank our God for all His bounties. Secondly, we would extend a *family* welcome (what could be heartier)? to those who feel their need for more Bible study and Christian fellowship, *not as two distinct things*. Why should brethren and sisters always be alone? Why should they choose the companionship of those outside the family? Some may not be able always to meet with us, but a visit to relatives "a little way off," especially when they are tried and wanting *such* sympathy is surely a part of real love, or rather an evidence thereof, for love cannot be divided into portions.

There must be many who read these pages who lament a year of failure, and long for one of progress. Yet choir practices, special friends, and worldly attractions are often a hindrance. Let each draw up in the light of the Word a plan for a brother or sister in his, or her position, arranging the use of spare time "unto the Lord," and then contrast with present life and experience. The Lord has given a special blessing to those who know and do, a special punishment to those who know and do not. Time is a sacred trust, and every moment squandered has a last effect *till* that day when the Lord will restore the years that the caterpillars have eaten. But even then, until the eternal state, a lowly position may be the fruit of a wasted day, a wilful rejection of the Lord's path at one time when the Lord made it clear—with all the consequent iniquities.

The College centres are designed to be witnesses to His gracious supply of all needs, and evidences that primitive arrangements are not out-of-date. The latter fact will cause some to differ, and they will rather ask why there is not a "doing what other people do." The variation is not from love thereof, but from love of *Him*, and those who care to see the undenominational service carried on in the Lord's name at the various centres will, it is hoped, learn thereby something more of Him, and be encouraged to simple faith and obedience. May all be constrained to say, "God is in you of a truth."

Extension Testimony "Unto the Lord." NEEDS
—Known unto Him. Offices. 68. Fleet Street, E.C.
—Received with Praise—82, £1; 83*, 10s.; 84*, £4 10s.; 85*, £2; 86*, 5s.; 87*, £5; 88*, 5s.; 89, £2 (Jewish Testimony); 90*, 13s.; 91*, 5s.; 92, 5s.; 93, 10s.; 94, £4; 95, £30 (towards Hall at Forest Gate); 96, £1. * Hall at Ilford; special effort.

To write a truthful report is no easy task. There are so many things one would readily obliterate, failures to grasp the opportunities given, lack of affection for the work, or rather for Him Who is at the Head thereof. And so many remarkable interpositions quickly fall from memory. Verily the exhortations of Ps. ciii. 1 need to be coupled together. And, sadder still, so often there is a blindness of heart to the wondrous teaching of the Lord, and an insensibility to His gracious methods. Hence a report is necessarily partial. But these facts must not be used by Satan to prevent praise. "Come and hear all ye that fear God, and I will declare what He hath done" must be ever the heart's expression of His people. On this account we desire to record that His name has been glorified. Especially did we realize His presence on the morning of Dec. 25th, and the afternoon of Dec. 26th at College Hall. And beloved brethren can testify to precious seasons of awakening around the Lord's Supper at the close of each Lord's Day. "Not unto us, O Lord, not unto us, but unto Thy name give glory." Often has the writer felt overwhelmed and over-worked, yet the Lord has put a new song into His mouth, and many have seen it. Thus there has been sustaining amid trial, and trial amid sustaining, and if the Lord has been glorified thereby who can complain. There is an increasing desire to know what God the Lord shall speak, and the danger is lest wish to obey, and thus contrast with many, be turned into bitter bigotry rather than that which speaks the truth in love. There are problems in all testimony and organizations, but the Head of the church will keep the feet of His saints.

It is a pleasure to be able to say that a measure of unity has been given in many branches of the work. How often the Lord's people fight against one another. Scripture forbearance and Scriptural faithfulness are alike wanting. May these words not only awaken praise, but also stimulate heart-searching, and thus in every way glorify the Lord's Name.

A special word may be added as to the delayed Prospectus. If friends would circulate widely, they would spread truth and magnify the Lord. What higher object is possible? Alas, there are many others of another kind. (2½d., 12 copies 1/6 post free).

The Correspondence College might be more used, especially the opportunities for Greek tuition. How helpful the study of this language is few can tell, and many are not prepared to test. Such may remind one of a man keeping on lighting matches because he had not time to fit the gas. The Holy Spirit gives no special reward for laziness, and those who are mentally endowed for the study yet neglect it may well account for much spiritual declension.

The Extension Courses provide that which many would value, if only they knew of their existence, and the preciousness of *the* Word. Our readers may be used to give both parts of information. Time is gliding on: service is a present privilege. Let not a false energy take the moments from the "trivial" duty of brotherly love involved in announcement of opportunities for help. Some are afraid to risk, afraid they would soon lose heart, afraid of everything, but displeasing the Lord. Let not these words appear stern. They are offered in Christian affection, and, alas, are for all saints, present writer and students included.

Finally as to finance. There is an increasing realization that the work of faith hitherto has been less noteworthy as a *witness* than it should be. Hence the desire after yet more practical, unfaltering and evident trust in the Lord. He has supplied personal necessities. He has upheld Mr. C. H. Welch, since the new arrangement, and He will not fail or forsake. To the praise of the glory of His grace, and not as a society advertisement, the writer wishes to declare his confidence in the Lord, his expectation from Him, and his firm conviction that no exceeding trial of faith will be permitted. Therefore, he would humbly remind those who read that their responsibility is increased by this manifesto. The work is first in the Lord's hands and secondly in theirs. How are they acting? What is their feeling as to stewardship? Is simplicity of life increasing? 2 Cor. viii., ix., Mal. iii. 16.

PERCY W. HEWARD.

Hebron Hall.

During the closing days of December and the early part of January, efforts have been put forward by the grace of God to reach the children in their school holidays, by arranging a "Children's Holiday Bible School" at each College Centre, besides other places. On January 1st, 3rd and 5th about 25 children assembled in the morning at Hebron Hall 9.30—12.30) and instruction was given in Scriptural subjects, including "Sin," "The Types," "Eastern Side-lights," and Greek. Upon the Lord's Day following, the writer was constrained to suggest to the children the idea of learning Psa. cxix. one verse per week. They have taken the suggestion with readiness, and the topic for the Lord's Day morning address has been, since then, the verse memorized during the week. May the Lord use His Word to His Glory. The Lord's People are invited to attend the meetings, and to encourage Mr. Sibley in his difficult work. Some of the children are joining the Scripture Union. Surely all true revivals must be preceded by the Word of God and Prayer.

C.H.W.

The Christian and the Election.

AT the time of writing many saints are devoting to politics hours that should be given to the Word. It is considered indifferent to hold aloof, and some who feel no shame for Biblical ignorance draw the line here. Not a few are rising early and sitting up late in a way that they could never tolerate concerning such an ordinary thing as fellowship with the Lord, and that which would be fanaticism in relation thereto is now commendable energy. The question comes with Divine force to the hearts of disciples—"Shouldest thou help the ungodly?" (2 Chron. xix. 2). If the Lord's people help to place those who please Him not in office they partake of their sins, and are we so free from iniquity and with such a balance of merit that we can afford so to do? It is a solemn thing to be a genuine Christian, and comparatively few have counted the cost. It necessarily involves a reputation for madness, and the painful arrows of Christendom are not a mere amusement. If they are taken lightly, Christian feeling is strangely hidden. The Lord never intended His people to have an easy time, but rather a period of problems and a life of labor. But some will say "Yes, I can quite see that Scriptural precedent and the need for growth in grace forbid over-indulgence in things political, but surely I can vote?" For such an action the only thing required is Scriptural warrant and the writer cannot attack an argument till it exists. The solemn thought must be presented to each heart—am I willing to endure the rejected experience of a New Testament Christian, and to take the Word of God as of absolute authority in *these* as well as all other questions? The Scriptures are not merely to teach what may be called "doctrine," but to guide in everything. Many strive to separate their life into two portions, but those who blend thorns and wheat will soon find which grows more quickly: "Ye cannot serve God and mammon." It is a favorite thing to introduce the Lord Jesus into present day circumstances and to say "would He do this, or that?" The argument is dangerous, because it is frequently joined with an application to the world and a loss of reverence for the Lord, but His actions with regard to politics is unmistakeable, and can I spend time to discover a *suitable* candidate, and, if found, can I lead him into a place of peril, where one must often vote against his conscience or his constituents or his colleagues. But it will be said.

(a) How about Erastus (Rom. xvi. 23)?

(b) What would be the result of Christian withdrawal from the "fight"?

(c) Are we aright to receive the protection of the country, if we refuse to take part in its affairs?

(d) The Lord has permitted us to have votes: can we refuse a "trust"?

Regarding (a): Statements of fact are not approval. The contextually named brethren are described in a way that may suggest rebuke of this brother. It has yet to be proved too that the office here mentioned involved fellowship with those who denied the Lord. And Parliament is not a daily *business*.

As to (b), the Lord deals with results. The probable consequence would be prayer, obedience, and the passing away of the period of free and easy Christianity. Governing saints "half establish" the church in the worldly sense of the Word.

Concerning (c) and (d). It is absurd to suppose we should court opposition. Such an action would be presumption. Does the questioner attack our Saviour and Lord? Did He refuse life in Judæa because of certain protections? Did Paul reject a Roman rescue? But did either go further? The "argument," if it proves anything, demands that Christians take every possible part in political arrangements. Our absence from fellowship in social and state work is by reason of a desire to obey the Lord, and to avoid "reigning now" or fellowship with evil. Are we to become lawless by despising the protection given? The Christian should not seek favor or stand up for rights. The Lord has given us a similar "opportunity" to sue brethren at law, to take up arms, etc. Everything we can do is not a trust. Divine warrant is required. Hence this argument merely begs the question. It is idle to say that the early saints had no chance of the voting we have, and that therefore the parallel is absurd. The question is one of invariable principle.

History corroborates our contention. Political Christians have never been earnest, and spiritually strenuous. Persecuted ones have been most faithful. Unless the witness is manifest it will be unnoticed, and many will be caused to stumble. Finally, beware of proxy sin; beware of a readiness to put aside the subject till a more convenient season.

But some will say "This message is too late." Not too late for repentance, for prayerful consideration. And the principles involved need continual application. It is, we believe, the Lord's will to set them forth in this connexion while many are thinking about the recent elections.

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A Solemn Word to Religious Sinners.

DEAR FRIEND, have you peace? Are you satisfied with yourself? You say, "Yes in a measure." The question comes "Whence is your peace?" Is it simply because Christ died for *rebels*, who before He took them in hand could not do one thing to qualify for righteousness, and after He took them could not do one thing to add to an already-complete righteousness? I can understand "peace" that rests on a finished work, but not that which finds any joy in a work unfinished. "The effect of righteousness is peace," but can you say you are *legally* righteous, and does Scripture recognize any other form? I know that many of your friends agree with you, and that your minister has never spoken so plainly, but did the Lord speak so plainly? You will say I have never done anything very wrong: we all have our failures, and if I am shut out of heaven almost all will be left outside, and I cannot think this would be so: besides I feel at peace." May I examine your words in the light of Scripture? There were some who said "Peace, peace" when there was none. Feelings are not always facts. The Lord speaks of peace by the blood of the cross. Now what peace have *you* ever received thereby? Is not your peace nearly all in *your* moral life? You may feel at rest, but as men say "Peace and safety"—sudden destruction cometh upon them, and they shall not escape (1 Thess. v. 3). This is not "popular theology," but if it is true to Scripture you must logically accept it or avow yourself a free-thinker.

Again you cannot think that God would exclude most. The antediluvian would never have thought He would send a flood. Is the God Who sent the flood the One Whom you adore? Sodom and Gomorrah never thought fire and brimstone would come from heaven, and so they went on frowardly in the way of *their heart*, and accordingly quite content.

Further, you look at things from a wrong standpoint, implying that in proportion to a man's goodness he is sure of heaven. Your goodness is not worth a moment of eternal life. It is non-existent, and to boast of it is foolish pride. You cannot do right while you have a wrong heart. Does your so-called obedience come from a new heart? If so, the possession of the new heart declares you are justified by sovereign grace—grace to hapless, miserable sinners, utterly depraved, and full of iniquity, whether religious or otherwise. If you think your goodness has anything to do with self you despise Christ. He did not come to save those who were passable, but those who needed a Passover, because they only deserved death.

Yet more, you are no better than the *truthful* Pharisee of Luke xviii. 11, 12 by your own con-

fession. You are so unlike the publican that there is no hope of salvation for you in your present condition.

Finally, if this message offends, read the more direct words of Christ, and *then*, if you see your need of a *complete* Saviour, will you receive Him of Whom Moses in the law and the prophets spoke, Whose blood made an atonement, and Who brings a righteousness to those whose righteousnesses are as filthy rags, and who have nothing to recommend them to Him, and whose one prayer is "God be merciful, because of the atoning blood, to me, the sinner for whom it is shed."

Prayer List.

"Unto Thee will I cry, O LORD, my Rock."
 "Give unto the LORD glory and strength."
 "Holiness unto the LORD."
 "Unto Thee lift I up mine eyes . . . our eyes upon the LORD our God."

1. For weak and weary saints, that such may be strengthened in the Lord.
2. For those who shrink from separation and think Scriptural isolation undesirable.
3. For any who are "in two minds" as to certain habits or ecclesiastical arrangements.
4. For officers in all christian societies, that the Lord may draw some to Himself and cause others to withdraw.
5. For children's meetings where Christ crucified is simply preached, without worldly attractions.
6. For earnest servants of God depressed and discouraged.
7. For the awakening of many among Israel, that they may be brought from the old covenant to the new beholding Him Who magnified the law and made it honorable (impossible except on the basis of substitution).
8. For members of the B.T.C. and attached classes and centres that *spiritual* unanimity may illustrate forgotten portions of Scripture.
9. For open-air work during the winter, and also the villages which are so much forgotten *then*.
10. For the plain leading of the Lord in connexion with many problems that cross the Editor's path, that neither worldly wisdom nor originality may have any voice.
11. For the fulfilment of the purposes of Him Who inhabiteth the *praises* of His people.

2 Cor. i. 11.

YIDDISH BIBLE WITNESS.

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[See page 27].

"God so loved that He GAVE. . . ."

"Christ loved the church and GAVE. . . ."

"The Son of God Who loved me and GAVE. . . ."

Many thanks are offered to the Lord through His people for the following gifts towards the Central B.T.C. Fund—272, 10/-; 273, 5/-; 274, £1; 275, £2; 276, 4/-; 277, 2/6; 278, 4/-; 279, 2/-; 351, 10/6. Also £22 to reduce last year's deficit.

"To do good and communicate forget not."

Thoughts from the Word of God.

Vol. VI. No. 3. New Series.

["Bullded together."]

[March, 1906. 1d.]

"In Thy presence is fullness of joy."

Editorial Jottings.

Problems. The life of a growing Christian is one of problems. No sooner is one solved than another is found. But the Lord graciously gives the answer, through the complete Text-book, to those who wait on Him. It is comparatively easy to sit at home and speculate what one would do under certain circumstances. But the Lord's leading cannot be expected in such labor unless there be an equal willingness to solve difficulties met in the spirit of prayer and with holy and uncompromising love unto the Lord. Who is sufficient for these things? Those who desire to teach the Scriptures often spend more preparatory time on Algebra and Euclid problems than on these. And many who condemn *such* actions only waste their moments instead. "I am in a strait" is often the Christian's experience. If he does not grieve at one time as Paul for that which has been done with the best motive, and then afterwards see that it was right, there is something wrong; although the indecision *also* may be sinful. Alas, how simple it is to transgress against the Lord. If God's people have no need to pray with spiritual intensity, "Teach me Thy way," "Lead me in a plain path," there is grievous departure from the Lord. The "questions" of Scripture illustrate the multiplicity of problems. "Who is sufficient?" But no praise must be awarded to ignorance. Failure to understand reveals lack of fellowship with Him Who searcheth all things, quite as much as of dogmatism.

Obedience. What is obedience? It is not merely verbal recognition of authority, or sentimental agreement, or following out of the commands of a superior, but it is loving acquiescence in the will of God for the glory of God. The introduction of "love" into the definition must not seem strange. There is no fellowship, no giving, no service, no reverence without it. Herein may we all find a heart-searching rebuke. And this thought shows why we cannot merely serve an earthly master: the highest affection may not be possible toward such, but nothing else is possible toward our gracious God. Thus everything is unto Him. The whole of the new heart is taken up with His love, and everything springing therefrom must go *via* Himself.

The precepts of Scripture are plain. But who obeys them literally and definitely? Who would not vary actions in many matters, *if* customs around were different. There is a *suggestion* of sinful compromise here. Unreserved obedience simply because the Lord ordains is rare. We ask for the co-operation of others, for precedents, for encouragements, for reasons, for satisfactory results, for consideration of our difficulties. Why?

"Made Up." Rhyme and garments are not the only things made up. The poems of life—praise and the robes of self-righteousness are thus prepared. We speak, too, of "making-up" the fire, and there is little of the fire signifying acceptance from above. The coal of fleshly zeal is linked with the wood of carnal pride, and the result is but an earthly blaze. "Made up" Christians abound. "Made up" churches are numerous. The Lord's adding to the church, and His gathering together are forgotten fractions of truth. Indeed, He is put in the background, and the new creation is regarded as a forgotten theory. "Made up" prayers characterize "made up" meetings. "Made up" sermons flow forth from "made up" love unto the Lord. The worship of the counterfeit is now catholic. The defence of that which hates is now plausible, and any who are spiritually minded know not which way to turn. They fear to go straight forward. The pathway of obedience seems hedged up by the devil (*διάβολος*). But implicit trust in the Lord will show that his hindrances are visionary—and magnified when there is only a little looking off unto the Lord. Fellow Christians, are you satisfied? Do you know the right way? Are you not afraid to lose all for Christ? But beware of delay. Leave that which is "made up."

Devotional Literature. All the Word of God may be thus characterized. The thoughts of man, expressed in flowery language, are the usual *substitute*. That which is robust and doctrinal is thought undevotional and unpractical. Any of the Lord's people whose dry orthodoxy has helped to cause this opinion, and those whose true love for the Lord has been joined with Scriptural indistinctness, are verily guilty in this matter, and at times we all illustrate *both* sins. The books that present-day taste considers

"devotional" are spiritually insipid. "A Lord God of vengeance" is a title not to be found therein: "Oh, that Thou wouldest rend the heavens" is not their supplication: "A little leaven leaveneth the whole lump" is not their declaration: "Anathema, Maranatha" is too out of date for them, at least when translated. The popular idol is universal charity; and sentimental sanctimoniousness follows hard after it. A piety that delights in obedience is too harsh, and a holiness that expresses itself in separation is regarded as Pharisaic. Let a man veil truth, he is highly esteemed: let him compromise and his godliness is evident: let him speak plainly and he is an enemy. There is no blasphemy in these historical statements, but there is in those who make the history, Oh, that this magazine may be devotional on the only true basis, and in the only real dwelling place, the Holiest of All.

The Puritan Quarterly.

This magazine has been delayed through financial strain, but the Lord can work without it. The testimony of free grace cannot cease while the Word of God exists, and however many modern and moderate publications be given to Christendom, the friends of error can never capture the Lord's text-book. Aye, the work of sovereign love cannot be hindered while the Spirit of God is in the church. And thus the final prospect is more glorious than that of to-day, yet the mercy of the Lord is now present. None can stay His hand.

We rejoice in the fact that "The Puritan Quarterly" has *awakened* some. The total expense has been far less than some Christians use on their gardens, and if all readers of this page denied themselves for a month yearly, twelve such *Quarterlies* could be sent forth.

And how about the re-issue? We desire to tarry the Lord's leisure. He has a purpose. We long to walk therein. Waiting may be a trial, but this is no proof it is wrong. Perhaps the Lord intends a "Biblical Quarterly," dealing in each issue with some special subject, *e.g.*: The Atonement, The Minor Prophets, The Coming Glory, The Lord's Supper, Jewish Questions, Unsectarianism, Ministry, The Christian in Daily Business, The Problems connected with work for the young, and so forth. Who will unite in prayer that the Lord's definite will may be definitely, cheerfully, immediately, unhesitatingly, and continuously followed? He will be glorified by such prayer. Subjects of this kind are considered by grace at the Saturday Conferences, Forest Gate. Remember these at *the Throne*.

In next issue (p.v.) account of our brother, Mr. Bergmann's, testimony in Jerusalem, Cairo, etc. Will the Lord's people pray heartily and hopefully? (See page 27).

The Bible Training College.

All that will live godly Christ Jesus shall suffer persecution, and that which is true of individuals is true of Scriptural organizations. A Christendom Society may be "prosperous" numerically, but how will its promoters fare "in that day." It is cause for humble thankfulness that the writer can "look up" amid evil report and good report despite the trials of to-day, although conscious of weakness and sorrowful at the declension and departure of *many*. There have been blessings from Him Who gives nothing else to His people. There have been curses from Satan. But the foundation of God standeth sure. If all who read these lines knew the sad unveilings of apostasy and coldness that have been the lot of the writer in Bible work they would not read casually, pray casually, or condemn the stern words of loving advice to the Lord's people. It is evident from Scripture that we look on the religious world as more satisfactory than He did, and shall endeavor to take a primitive standpoint before our Beloved fellow-Christians, we can encourage you by recording the Lord's awakening to many who have been attending meetings of late—a large percentage than before. And the same Saviour Who saved us is calling the children to Himself. The Jewish open-airs are a reminder of His interest. And if we weigh trials against helps the latter are greater, and if we weigh against the glory of that day, the comparison is unworthy. "Thanks be unto God for His unspeakable gift."

PERCY W. HEWARD.

Jottings from Jonathan Ranken Anderson. THE RESURRECTION AND THE LIFE

JOHN xi. 25.

"I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live."

In such a crisis it is that the Son of God appears as the Resurrection and the Life. He is unspeakably glorious in Himself—in the majesty of His deity and the beauty of His humanity—in the burning brightness of His holiness, and the winning attractions of His mercy—in the stainless purity of His justice, and the overflowing tenderness of His love. "He is white and ruddy, the chief among ten thousand. . . . His mouth is most sweet: yea He is altogether lovely" (Song v. 16). In virtue of the Father's election, out of His own rich grace, in fulfilment of His covenant engagements, and as the reward of His obedience unto death, He is invested with full power to quicken those that are dead in sin. "He finished transgression, made an end of sins, made reconciliation for iniquity, and brought in everlasting righteousness" (Dan. ix. 24). "As Thou hast given Him power over all flesh, that He should give

A Journey in the Lord's Name.

eternal life to as many as Thou has given Him" (John xvii. 2).

In the dispensation of grace, occasions arise for His putting forth the power with which He is thus invested. Of this most striking illustrations were afforded in the days of His flesh by the miraculous works which He wrought; and by none perhaps more signally than by raising Lazarus from the dead. For they were all desperate cases in which human skill was of no avail; and in some this had been proved by actual experiment. But just at this point, the Lord Jesus appeared, and gave evidence of His power to save. We may try to help those that are dead in sins; we may attempt to alarm them out of their indifference, to reason them out of their unbelief, to persuade them into the reception of Christ and His great salvation. But spiritual death holds fast its victim, and refuses to let him go; and seems to say to all such physicians, as the evil spirit said to the seven sons of Sceva the Jew, when they called over him the name of the Lord Jesus—"Jesus I know, and Paul I know; but who are ye?" (Acts xix. 15). We are no doubt required to use the means which have been appointed for the conversion of sinners. We must preach the Word, expound the law, proclaim the gospel, sound out threatenings, and give forth invitations. But in all this we do no more than was done by the priests who blew the trumpets of ram's horn around the walls of Jericho; or by the prophet Ezekiel in the valley, when he prophesied to the dry bones and said, "Oh ye dry bones, hear the Word of the Lord" (Ezek. xxxvii. 4). The efficacy in our case, as in theirs, lies with Him who is wise in heart, and mighty in strength. "He speaks, and it is done; He commands, and it stands fast" (Ps. xxxiii. 9).

By means of His Word and ordinances, and through the life-giving power of His Spirit, the Redeemer visits the soul when dead in trespasses and sins, and raises it up to spiritual life. In this marvellous work He manifests His glory as the Resurrection and the Life: "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will" (John v. 21). The very title which He bears is sufficient to prove that it is with the dead He has to do; for it is impossible to conceive of a resurrection of any kind where there is not death. We know accordingly that Lazarus was dead; and not only so, but laid in the grave, and given over to corruption, when, to quiet the apprehensions of his sister, and to assuage her grief, the Divine Redeemer assured her he would arise again. She, not apprehending the true import of His words, said, "I know that he shall rise again in the resurrection at the last day" (John xi. 24). To this Jesus replied, "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live" (John xi. 25). (*To be continued, D.V.*)

MY DEAR BROTHER,

It is very good of you to enlist the prayerful sympathy of your readers in the blessed work. I have only just returned from the East, where I have had most marvellous opportunities of witnessing for the blessed Master to many Jews, and had the joy of personally circulating the Yiddish Bible even in the streets of Jerusalem.

I did not know of this trip till about five days before starting. On Saturday, Jan. 6th, I finished reading proofs of the last few chapters of Revelation and I was praising God for His grace and goodness in sparing one thus far. Everything was printed, but the last two sheets. The Old Testament was already in the binders' hands. On Sunday evening, after the service at the East London Tabernacle, a fellow deacon asked if I would accompany him and several friends (among them was our dear old Pastor, A. G. Brown) on this tour to Palestine and Egypt. I could not but see that it was the Lord's own good hand that had arranged this. The party was to start on the Saturday following, Jan. 13th. I made it a matter of earnest prayer, and the Lord clearly indicated by removing every obstacle out of the way. I had only just time to make arrangements to dispose of the 10,000 copies of the Bible just completed, ordered some to be sent on to various points, and took a few copies with me. In Paris, I had the opportunity on Sunday to go among the Jews and preach the Gospel to many. Also at Marseilles, I met with several whilst waiting for the boat. The first port we touched and landed at was the island of Crete. St. Paul's estimate and character of the Cretans is not very flattering (see Titus i. 10-14). It was Saturday when we landed, and finding that there are Jews and a synagogue in Cannee, I made my way to the Jewish quarter. Dear Mr. Brown and a few others accompanied me. The Rabbi and his congregation permitted me to preach the Gospel in the Synagogue. I do not think a Missionary ever visited them before. The Rabbi took me home with him, and I had to partake of some refreshment. I promised to send them a number of Bibles.

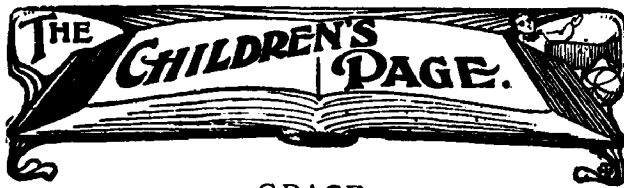
We then landed after some days, at Haifa, which is at the foot of Mount Carmel. A dear brother, Mr. D. C. Joseph, is working here with much acceptance; he had been working for many years in Jerusalem.

In Nazareth, where we stayed some time, I found one Jew, rather an important individual, Lord Rothschild's agent for the Jewish colonies. I had a very pleasant interview with him and gave him a copy of the Bible. We then went to Tiberias, one of the four sacred cities. Here is a large Jewish population. I made my way to the synagogue, where I found the real type of the Pharisees, and for some time I was engaged in quoting and expounding some of the Messianic passages, proving from Moses and the Prophets that the time of the Messiah's advent is long past. Soon it was noised about that a missionary was in the synagogue and people rushed in, and were ready to kill me, but I stood very calm in the midst of them. I felt the Lord's presence as I never did before. Whilst these people disputed and shouted, an aged Jew took me by the hand and led me through the angry crowd out of the synagogue to his own house, and up on to the flat roof and kept me there for over half-an-hour, till the crowd dispersed. After some conversation we engaged in prayer. A copy of the Bible this dear man accepted most gratefully. When I thanked him for his kindness he said, rather rebukingly, that I ought to thank God, and not him, and it was his duty to protect a stranger.

I fear I dare not write more just now, but only to say that even here among these fanatical Jews there is a good work going on quietly by faithful Christian workers connected with the U.F.C. of Scotland. I promised to send here 100 or more Bibles.

Yours with Christian love,

MARCUS S. BERGMANN.



GRACE.

WE are going to have, dear children, this word of five letters for our little talk together. Though a simple word it is a big subject, and one which we should constantly remember. For GRACE we read in the Word of Truth is the GIFT of GOD. "By GRACE are ye saved through faith and that not of yourselves, for it is the GIFT of GOD" (Eph. ii. 8). No one has any grace apart from God; it is DIVINE. All whether young or old who are without Christ are also WITHOUT GRACE. In the dictionary it says that those who are GRACELESS are "unregenerate, unsanctified, corrupt, depraved, profligate," and though sinners unsaved do not like to be told that this is their real condition by nature, nevertheless it is true, and all who know the truth must lovingly and faithfully declare all the counsel of God. There are multitudes in these last days who are so ignorant of the Word of God (though in what is called a Christian land), that they believe and also teach that human nature is not so utterly depraved. There is some good in every one they say, and thus they set to work to try and "improve" what is not there. So many are resting upon man's opinions about which the Psalmist said, "I hate thoughts (man's opinions) but Thy Law do I love" (Ps. cxix. 113). I wonder if my young readers are thus being deceived. I find many boys and girls are, and I long by God's grace, which He has given to undeceive them. I was told of a good illustration the other day. Often in a well, before they can get the water up from the springs, they have to put a little down the well to encourage and draw the water up from it. Now this is just what some think about GRACE, that in the natural heart there is a little GRACE, and we must try and draw it up, as though any good comes from within, where all is vile. The Word of God which is true from beginning to end is very clear on this subject. As in all else, only Satan blinds the eyes that they cannot see, because the Scriptures are spiritually discerned. So we read "there is none that doeth good, no not one" (Ps. xiv. 3). The Apostle Paul believed God, and by the Spirit he writes, "for I know that in me (that is my flesh) dwelleth no good thing" (Rom. vii. 18). You may further read Jer. xvii. 9, Isa. lxiv. 6, Rom. iii. So it is clear from God's Word (which is our guide) that GRACE is from God. When the Lord Jesus was on earth, one Sabbath Day after He had read the Scriptures in the synagogue it is recorded, "And all bear Him witness and wondered at the *gracious* words which

proceeded out of His mouth" (Luke iv. 22). On another occasion the officers said to the Pharisees, "Never man spake like this man" (John vii. 46). It is also written, "The Law was given by Moses, but GRACE and truth came by Jesus Christ" (John i. 17). The Law said, "Thou shalt do," the Lord Jesus fulfilled the Law which we could not do, and thus He brought, through His Shed Blood, God's free and sovereign GRACE to His own. All who are redeemed by Him are CALLED by GRACE (2 Tim. i. 9)—JUSTIFIED FREELY BY GRACE (Tit. iii. 7)—saved by grace (Eph. ii. 8). And surely those who are so blest should seek daily to "GROW IN GRACE and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. iii. 18). The Apostle Paul said to the saints at Ephesus when he was departing from them, "I commend you to THE WORD OF HIS GRACE, which is able to build you up, and to give you an inheritance among all that are sanctified" (Acts xx. 32). All who seek to know the Scriptures because they are God-breathed will thereby GROW IN GRACE. Then it is written "HE GIVETH MORE GRACE. Wherefore God resisteth the proud, but giveth grace to the humble" (James iv. 6). I wonder to which class my young reader belongs? I hope the latter, to whom God GIVES GRACE, and grace upon grace. Else you are still WITHOUT GRACE, and thus far from God and without hope in the world. But I want the boys and girls who have the grace of God in their hearts to remember that they have nothing whereof to boast, and they can ascribe all to God and say, "By the GRACE OF GOD I am what I am" (1 Cor. xv. 10). It will help to keep us humble to bear this in mind. Think, too, of the words about the Lord of Glory. "Ye know the grace of our Lord Jesus Christ, that though He was rich in Glory, yet for your sakes, He became poor that ye through His poverty might be rich" (2 Cor. viii. 9). We should remember what it cost Christ to redeem His people. What a wonderful change there is in the heart of those who are SAVED BY GRACE. Once sin reigned and Satan was obeyed, now where sin abounded GRACE does much more abound (Rom. v. 20), for the promise is "Sin shall not have dominion over you, for ye are not under Law, but under GRACE" (Rom. vi. 14). "Wherefore, 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. ix. 8). This wonderful Word is for young and old alike. Now if the grace of God is in the heart it must be manifest in the life. Then the exhortation is given—"Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and SPIRITUAL SONGS. Singing with GRACE in your heart to the Lord" (Col. iii. 16). "Let your speech be always WITH GRACE seasoned with salt that ye may know how ye ought to answer every

man" (Col. iv. 6). Wherefore, lay up God's Word in your heart and come often to the Throne of Grace, for Grace to help in time of need (Heb. iv. 16). There are many other texts I should like to tell you about concerning the glorious theme of God's free and sovereign Grace, but space forbids. But there is just one more which is so often in the minds and on the lips of God's people, and which came home to the writer with greater force than ever this week. You will remember that the Apostle Paul had a thorn in the flesh which he describes as the message of Satan to buffet him lest he should be exalted above measure, lest he should become boastful, and he tells us how he besought the Lord thrice that it might depart from him. God answered his prayer, as He always does when His people pray to Him aright, only not always in the way they expect; but according to His will which is best. The Lord said unto him, "MY GRACE IS SUFFICIENT FOR THEE." May the Lord Himself teach you all this means when His Grace fills the heart.

By Sovereign Grace the lost depraved,
Who are by Satan's power enslaved,
Are purchased by atoning Blood,
And now have peace, and joy in God.

By Sovereign Grace new life is given,
And saints are born again from heaven,
They grow in Grace and knowledge too,
As they God's Word read through and through.

By Sovereign Grace God works within,
He purifies the heart from sin,
'Tis by His Sovereign Grace alone,
He makes His will and purpose known.

By Sovereign Grace saints will endure,
Unto the end, God's Word is sure,
'Tis Grace that brings them to His feet,
And Grace reveals the Mercy Seat.

By Sovereign Grace, the saints now stand,
Their names are graven on His hand,
And by His wondrous Grace and power,
They are upheld each day and hour.

By Sovereign Grace saints love and fear,
God's Holy Name—to Him draw near,
His Grace abounds where sin once reigned,
By love His people are constrained.

By Sovereign Grace the saints abide
In Christ, and in His love confide,
For they are what they are by Grace,
And thus His Holy Law embrace.

By Sovereign Grace ere time begun,
God chose them in His own dear Son,
His Grace alone can save, and keep
The people whom He calls His sheep.

By Sovereign Grace saints can obey,
God's Holy Will from day to day,
And find His GRACE sufficient too,
As they His statutes keep in view.

By Sovereign Grace for fallen man,
God works His purposed will and plan,
Without His Grace Himself none love,
And such can never dwell above.

By Sovereign Grace are you now saved?
Or still by Satan's power enslaved?
May God, Who works His Sovereign Will,
For you His purposes fulfil!

S. A. H.

YOUNG BELIEVERS' COLUMN.

PRAYER.

1. Prayer is Communion with God.

Who may thus draw near and speak to Him? Only those who have been made nigh by the Blood of Christ (Eph. ii. 13). The first prayer which an awakened sinner can pray is, "God be merciful to me the sinner" (Luke xviii. 13). Having thus prayed and obtained an answer from God such an one can "Come boldly unto the Throne of Grace" (Heb. iv. 16)—can "pray without ceasing" (1 Thess. v. 17).

2. Secret prayer.

All who desire to know God's will more and more perfectly must never neglect the exhortation, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father in secret" (Matt. vi. 6). The Lord Jesus often spent long seasons in prayer alone with His Father. So must we if we are to be strengthened with all might according to His glorious power (Col. i. 11; Isa. xl. 31). Let us wait on God continually.

3. When to pray.

The Psalmist said, "In the morning will I direct my prayer unto Thee, and will look up" (Ps. v. 3). Again, "Evening and morning and at noon will I pray" (Ps. lv. 17). Daniel prayed *three times a day* (Dan. vi. 10). Peter and John went up to the Temple at the *hour* of prayer (Acts iii. 1). May we have stated times for prayer and continue in prayer.

4. How to pray.

In the Holy Ghost (Jude 20; Rom. viii. 26)—in the name of the Lord Jesus (John xiv. 14)—in faith (Matt. xxi. 21, 22)—lifting up holy hands (1 Tim. ii. 8)—ferently (James v. 16; Col. iv. 12)—unitedly (Matt. xviii. 19)—with thanksgiving (Phil. iv. 6).

5. For whom to pray.

For one another—for kings and for all men (1 Tim. ii. 2)—for Israel (Rom. x. 1; Isa. lxii. 6, 7; Ps. cxxii. 6)—for the heathen—for the sick.

6. For what to pray.

God's kingdom and His glory—that His will may be done on earth as it is in heaven (Matt. vi. 10)—that God's children may do no evil (2 Cor. xiii. 7)—that our love may abound more and more in knowledge and in all judgment (Phil. i. 9; Col. i. 9)—for the coming of our Lord (Rev. xxii. 20)—for the time when the kingdoms of this world shall become the kingdoms of our Lord, of His Christ, and God shall be "All in All" (1 Cor. xv. 28).

DIVINE TEACHING.

"TEACH me, O Lord," should be the daily prayer of every believer, for it is impossible to live the Christian life to the glory of God, unless He teaches the knowledge of His Word and the understanding of His Will.

Although the Psalmist loved the Word of God, and delighted in it, he still realised a need to be taught that he might more fully understand the Lord's statutes, and live a life which would be more to Divine praise and glory. In reading the Psalms one notices frequently the prayer "Teach me," and in Psalm cxix. it is repeated eight times. In verses 12, 26, 33, 64, 108, 124, 135, the desire is to be taught Divine statutes and judgments, and in ver. 66, "good judgment and knowledge." Likewise in other Psalms (xxv. 4; xxvii. 11; lxxxvi. 11; xc. 12; cxliii. 10), we see a real wish to be instructed along the Lord's way; to be led in plain paths and to do His will. Evidently the writer knew how easy it is to go wrong, and to fail to comprehend the Will of the Lord unless definitely taught by Him.

Let us notice also Job vi. 24, xxxiv. 32. Here we see a supplication to be taught because of "erring" and "iniquity." Having experienced failure in himself, the speaker turns to the Lord realising a need to be corrected by Him Who alone can explain failure and prevent repetition.

In the following passages we are shown the effect of the Lord's teaching in the lives of His people.—Strength (Psa. xviii. 34); Discretion (Isa. xxviii. 26); The Right Words to Speak (1 Cor. ii. 12, 13); Wisdom Concerning all Things (1 John ii. 27); Real Profit (Isa. xlviii. 17); and Sober and Righteous Living (Titus ii. 11-14).

Let us consider further that the Lord *promises* to teach, and "He is faithful that promised." We have an example in the life of Moses (Ex. iv. 12)—"Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Again in Psa. xxxii. 8 the Lord declares He will instruct and teach in the way we should go.

In John xiv. 26 we see the work of the Holy Spirit is to teach all things, and bring all things to remembrance whatsoever the Lord hath spoken. Truly, who teacheth like Him? (Job xxxvi. 22).

May it be our daily desire to be *thus* taught, that we may glorify Him, Whose we are and Whom we serve, by our daily walk and manner of life, *in* His ways and *in* obedience to His Will alone.

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By S. A. HEWARD.

Special Column for Sunday School Teachers.

YOUR labor is either God-commanded or God-forbidden!

Who placed you in your position? What have you done that would show your belief that a solemn sense of responsibility unto the Lord was at the root of the action?

To teach another that which is not believed is recognized as deceit. But how about the tending of that which is not obeyed? Unimmersed believer, seeing the command of the Lord, how can you heartily expound Acts ii? Fellow-Christian neglecting the Word, how can you give light upon Acts xvii, 11? You may urge a following after the Lord, but your illustrations are "negatives," and they take the larger part of your book.

How much prayer has your class occasioned lately? Do you remember when it used to come before you more often. Your supplication was more earnest then. Your waiting on God was less professional. Why has there been declension? How did it start and when? What a long time you have been content with it? Are you not half-blind to the full extent thereof, after such backsliding?

Those who teach children must beware of christianizing all, and of denying that some have found Christ. Many who regard all as "innocent," or at least "not very far off yet," are least ready to confess the work of grace. Human depravity is such that a faithful teacher will finally repel almost all in whose heart the Lord is not shedding light because of His shedding of blood.

Some will say "Tell the children to be good": others "Tell them that they cannot do good." Both are probably wrong; although the second statement is orthodox. The little ones cannot *please God*, but they can and should obey their parents, etc., and any expressions that justify or can be made to defend sin are dangerous. Christ preached "ye cannot" to Pharisees.

Beware of conflicting and contradictory teaching. Whom do you choose as a substitute? Or do you leave the task with a superintendent who is often at his wit's ends, and who, instead of seeing the Lord's suggestion of open school when officers are lacking, thrusts in those who offer, as if the work were of slight importance? Further, are you connected with a church where you invite children to come and hear "mingled" teaching at the other services, and are you so afraid to leave them, or to get a bad reputation for leading them away, that you continue? or are the monthly addresses contrary to the Word? or does the library contain books which attack the truth? How difficult is the pathway of a believer. Everything must be thought of the Lord's will or nothing, for any departure suggests the acquiescence in other cases is merely because of *human* will, or at least not very strong opposition.

Luke xviii. 1-8. *Prophetic* teaching leads to words about *prayer*. Things that are *necessary* in the church (see 1 Tim. iii. 1, 15, Tit. i. 10). While we pray we do not faint *out* of the way (hence those there cannot pray). Great men do not always fear. 3, the church, the ones whom Pharisees persecute, helpless ones come to God. The prayer of saints, Jas. v. 17 (antichrist). 4, some acts that seem alright have a wrong beginning: people *know* sin, yet . . . ! 5, the Lord's words about selfishness. 6-8, a contrast—

- Those who pray are God's beloved (others cannot draw near, they are not "regarded.")
- God's *anger* will come, for His name's sake.
- God is never *wearied* by his people.
- God's seeming delay is for His servant's good.
- The redeemed of the Lord must not accept deliverance from earthly powers, or "till He come" (2 Thess. i. 8).

8, the world is getting worse. He will find some faith and some faithful ones (Matt. xxiv. 46). "Speedily" suggests Rev. i, 1, and thus, with "righteous vengeance," THE BLOOD.

A MISSIONARY MESSAGE.

EVERYTHING is now "arranged" to glorify man, and hence the majority of societies send forth "pushing" men and women who have more of the activity of the flesh than the heart-searching realization of iniquity, and religious iniquity, which is so needed to-day. A spiritually-exercised man would be a hindrance, he would be too particular, and his reports too gloomy. It is not for one moment denied that many counterfeit solemn Christians are to be found, and that some who know something of the character of this age rebel by their isolating and unholy hopelessness. But the errors of one side are never an excuse for the blunders of the other, and both parties need to have this truth.

"Go ye," said the Lord, but He also said "tarry ye." Many go when they should tarry and tarry when they should go.

A trimmed gospel is not to be proclaimed. It is a bedimmed gospel. The Word of the Cross may seem too repulsive, too exciting of enmity, too deep—but the command to preach morality or natural theology has not been given. The precept to go forth with the Gospel cannot apply to any but those who know, love and declare that Gospel. Half the missionaries of to-day are thus excluded, especially as, in view of heathendom, all departures from the Word must be peculiarly solemnly regarded, and those who in any way preach preparation for Christ have a new gospel of works, as much opposed to Scripture as large portions of Rome's creed.

Let us come back to the primitive Church and behold the simple organisation. A man goes forth without an elaborate society behind him. He is especially gifted and has been set apart by God for the work. He journeys to a place and is the honored means of bringing some to the Lord. He stays with them a year, and then leaves them, taking two brethren thence to be trained as district pastors or evangelists. After a few months he returns and local elders are appointed, the Church keeping in touch with him, and submitting cases of discipline to himself or his representatives, gladly welcoming their ministry when in the neighbourhood, but not in any wise dependent thereon or on finances therefrom.

Diotrephes LOVED TO HAVE THE PRE-EMINENCE, and thus he hindered the work of the Lord (3 John 9). Alas, he has many followers. Demas LOVED THIS PRESENT WORLD (2 Tim. iv. 10); he, too, has many descendants. Balaam LOVED THE WAGES OF UNRIGHTOUSNESS (2 Peter ii. 15). How many are likeminded!

F. D. FUND.—P.J.E., 5/6, B.J., 5/-, with thanksgiving.

Poem on Christian Union.

United in Christ, in our glorious Head,
Who righteously rose, having died in our stead,
United in Him, in heaven is our place,
And we are for ever redeemed by His grace!
In the Holy of Holies our home hence must be,
One household, one people, one blest company.
The walls of division must never be reared,
But every concision with horror be feared;
The test for admission to fellowship read—
"Are you *in* the Saviour, does *He* meet your need?"
No barrier should keep from His table God's saints
Whatever their weakness, their trials, their complaints.

The child of the Father hath right to come in,
For the Saviour hath suffered removing his sin.
Thus *one* is the level on which now we meet,
And *one* is the Name wherein now we greet,
No schism, no parties, no names should be made,
For these will the Spirit of union invade.
Precaution and pride may some system invent,
And by their endeavor assemblies be rent,
But the Word standeth sure, and the Lord is the same,
His Word is the law, and His object our aim.

POWER.

Proceeds from God (John xv. 26; Acts i. 8; Isa. xl. 29).
Overcomes Sin and Satan (1 John ii. 8, v. 4; Rom. viii. 37).
Works miracles (Mark v. 15, 16; Acts iii. 16, xii. 10).
Enters the heart (John xiv. 17; Ps. cxix. 11; Matt. v. 8).
Reveals God's greatness (Acts ii. 11, xv. 18; Ps. lxii. 11).

THOUGHTS—

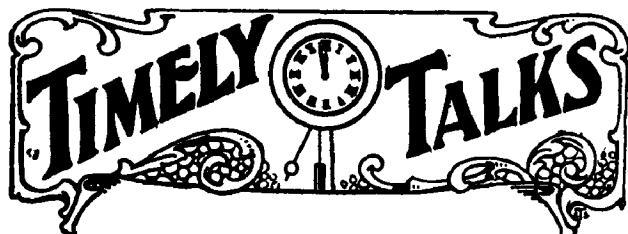
Evil Heart—

New Heart.

Deut. xv. 9.	
Treacherous , Jer. xvii. 9.	True , Ps. cxix. 118.
Hateful , Prov. xxiv. 9;	Holy , Ps. cxxxix. 23.
xv. 26.	Obedient , 2 Cor. x. 5.
Obstinate , Isa. lv. 7.	Unselfish , Phil. i. 7.
Unbelieving , John v. 39, 40	Gracious , Luke iv. 22;
Luke xxiv. 38.	Matt. xii. 34, 35.
Graceless , Matt. xii. 35.	Heavenly , Mal. iii. 16.
Hard , Jude 15.	Trustful , Prov. xvi. 3.
Terrible , Gen. vi. 5.	Spiritual , James iii. 17;
Satanic , James iii. 15.	Ps. xix. 14.
("Natural.")	

PEACE.

Purchased	Col. i. 20; Eph. ii. 14.
Enjoyed	Rom. v. 1; John xiv. 27.
Abounding	Ps. cxix. 165; 2 Pet. i. 2.
Continual	Isa. xxvi. 3, xlviii. 18.
Everlasting	Isa. liv. 10; John xvi. 33.



FRIVOLOUSNESS.

THIS is certainly an age of lightness, for there is very little spiritual depth manifest anywhere. So much is mere surface work. There is a lack of solid teaching, consequently there is little sorrow for sin or repentance. This is doubtless the reason for prevalent trifling and levity amongst professing Christians. Alas, it is even so with those who are exhorted to come out from all that is sinful and to have no fellowship with the unfruitful works of darkness (Eph. v. 11), but to live soberly, righteously, and godly in this present age (Tit. ii. 12). Thus should we reprove frivolity by a manifest hatred for any and everything which hinders spiritual growth. But now the older people jest about sacred things, and the younger ones copy them so that the things of God are lightly regarded. Ministers consider jocularly the only way to interest some, and their people are led into the same error. If young men and women seek, by God's grace, to be sober and refrain from speaking nonsense, and to talk reverently about God and His gracious Word, they are esteemed old-fashioned and out-of-date. Oh, that our eyes may be opened to see the evil of all this levity and how that trifling with sacred things is an abomination to God. The Psalmist said, "Princes have persecuted me without a cause, but my heart standeth in awe of Thy Word" (Ps. cxix. 161). To speak jokingly of Scripture as some do, is unbecoming for any child of God, and must grieve Him greatly. Wherefore, let us take heed, for it is so easy to be led astray, and in a moment of excitement speak unadvisedly with our lips. It is well for us to pray, "Set a watch, O Lord, before my mouth; keep the door of my lips" (Ps. cxli. 3). Also "Let my heart be sound in Thy statutes, that I be not ashamed," for we need to remember that out of the abundance of the heart the mouth speaketh. If the heart is full of trifling thoughts, both the actions and words will betoken the presence of frivolity therein. Let us then keep our heart with all diligence, for out of it are the issues of life (Prov. iv. 23).

Like every other sin there is only one remedy for FRIVOLOUSNESS, *viz.*, to store the heart with God's Word, and to have the mind set on things above. Departure from the Word has led to this levity which shows itself in so many ways. Go to any building where God is supposed to be worshipped on the Lord's day and see the people

coming out, men lighting their cigarettes, laughing and talking, not as though they had listened to the Word of God, the women, fashionably dressed, with such an air of levity, making any who desire God's glory, to shudder and cry to God for more modesty and sobriety amongst those who profess and call themselves by His Holy Name. Where is Scriptural solemnity, and where is sighing for the abomination of to-day? To this end may we pray much, live soberly, and speak reverently of things eternal, and by our influence hinder this terrible FRIVOLOUSNESS which is excused—approved—applauded.

SERMON SUGGESTIONS.

2 Kings xviii. 4, 5, 6, 7.

1. The Nature of Faith. It (a) rests (b) finds a safe position in the Lord (c) remembers the covenant—LORD God of Israel. Note "he clave," 6.

2. The Work of Faith. It (a) hates idolatry (b) perceives the source of evil. If the Brazen Serpent had been left, some would have made it an excuse for worshipping idols. But faith recognizes no half-measures, however "whole measures" may be misunderstood. It (c) cares not for the æsthetic or valuable (d) aims at simple worship *unto the Lord* (e) obeys implicitly (f) recognizes Scripture.

3. The Result of Faith. BLESSING—so that THE LORD'S PRESENCE. STRENGTH, MILLENIAL GLORY—typified in 7, 8.

Ps. xxx. 6.

1. The Danger of Prosperity. Duet. viii. 16, 17. "Pride." The Lord's testing as with Hezekiah.

2. The Weaknesses of a Strong Saint. The sins of the Psalmist, how many—how ungarnished and unvarnished their record. It is easy to boast.

3. The Need for Knowing the Heart. These words are true or false. They might be the expression of faith (Ps. cxxv. 1, 1 Cor. xv. 58).

4. It is well to Remember the Beginning of Sin.

2 Cor. viii. 1.

1. Everything Depends on Grace Given. As this section begins it ends, ix. 14, 15. Where is boasting? Our activity rests on passivity with—(a) *given* (b) *giving*.

2. All Donations should be "unto the Lord." The *fruit* of grace, hence cheerful, in accord with a belief that the Lord's will is thus.

3. The Lord often Works in Several Churches at once. The power of example. How we should encourage those near us!

4. Records of His Mercy are Right. All boasting should be removed from reports, but silence is not the only way. The object is noteworthy.

POEMS.

Ps. 119, 65—72.

BEFORE I was afflicted, Lord,
I often strayed from Thee,
I did not in Thy Law delight,
Its beauty did not see.
Before, Lord, Thou did'st humble me
Thy Word I did not keep,
I did not meditate therein,
I thought it far too deep.
Before—I did not learn, O Lord,
Thy Statutes which are good,
I did not hide them in my heart,
Nor love them as I should.
But Thou art good, and doest good:—
Thus, Lord, in love to me
Thou did'st afflict Thy wayward child
To bring me close to Thee.
And now Thy Law with all my heart
I love to search each day,
I love to listen to Thy Voice,—
To hearken and obey.
And, Lord, I ask that Thou wilt teach—
Teach me that I may know
The wonders of Thy written Word
That I therein may go.
The proud against me, Lord, may lie,
But I will, by Thy grace,
Delight in Thee, and in Thy Law,
And ever seek Thy face.
Thy Law I love, yea, more than gold,
'Tis more to me than food,
For in affliction I have learned
That all Thy ways are good!

Ps. 119, 153—160.

CONSIDER my affliction, for I am sorely tried,
Deliver me from evil, and with me, Lord abide,
Thy Word is all my comfort, for there by faith I see,
Thy holy will and purpose, Thy purpose, Lord, for me.
I will not, Lord, forget it, but seek by grace to know,
Thy Precepts much more fully, that I may therein go;
Plead Thou my cause, deliver Thy servant day by day,
Keep me alive each moment, Thy wondrous power display.
That I may witness for Thee, with holy boldness serve,
And keep Thy Statutes ever, and never from them swerve.
The wicked far off wander, they do not seek Thy face,
They scorn Thy great salvation, despise Thy sovereign grace.
Yet many are Thy mercies and tender is Thy love,
And Thou wilt bless Thy servant, give wisdom from above.
My foes are great and many, and though they oft annoy,
Yet in Thy Word I linger, for there I find my joy.
For, Lord, I love Thy Precepts, Thy Statutes all Divine,
Since Thou hast me forgiven and whispered "thou art
mine!"
O quicken me, and keep me well-pleasing unto Thee,
According to Thy mercy work wondrously in me.
As I behold transgressors, who do not seek Thy Word,
My heart is grieved and saddened to see Thy Law abhorred,
For all Thy Holy Statutes are true and will endure.
They will abide for ever, Thy gracious Word is sure.
And those who love Thy Precepts, and walk in them alway,
Will keep Thy Testimonies, and dwell in bliss for aye,
Dwell in the many mansions where all is perfect peace,
And praise Thee, Lord, for ever where joys shall never
cease.

Ps. 119, 113—120.

IHATE men's thoughts, for they are vain,
Jehovah's Law I love,
I know that every word is pure,
And sent from heaven above.
I hate men's thoughts, for they are false,
They lead the mind astray,
But God's sure words are true and right,
And point the heavenly way.
I hate men's thoughts; but God's pure Word
I love with all my mind,
For, as I meditate therein,
More of His grace I find.
I hate men's thoughts; but God I love,
My Hiding Place is He,
When enemies surround my path,
God is a Shield to me.
I hate men's thoughts; depart from me
Ye wicked, for I must,
By God's Almighty power and grace,
His Statutes keep and trust.
I hate men's thoughts, God will tread down
The wicked who have erred,
And cause the evil ones to cease,—
Therefore I love His Word.
I hate men's thoughts; God's thoughts are pure,
He holds me by His might,
For I have hoped in His sure Word
Which guides me day and night.
I hate men's thoughts; God holds me up
Thus I can safely run,
As to His Statutes I take heed,
And seek to do each one.
I hate men's thoughts; in fear I stand
And tremble at God's Law,
But yet I can in Christ draw near,
And serve with holy awe.

+✠ Numbers xxii. 12; xxiii. 8-11. ✠+

WHOM God hath blessed no one can curse,
What He hath planned none can reverse,
God's Word is sure, all He hath said
He will fulfil, through Christ our Head.
Our enemies may us annoy,
God's Word they never can destroy.

Whom God hath blessed are blessed indeed,
He giveth grace for every need,
His Holy Law He doth fulfil,
He works in all His sovereign will.
And by His grace He doth refine
His people in His power Divine.

Whom God hath blessed have perfect peace,
A peace which daily will increase,
As in the Lord they now delight,
And read His Law each day and night,
While they observe and seek to do
The Word they ever keep in view.

Whom God hath blessed are blessed for aye,
His Word—it cannot pass away,
His promises are Yea, Amen
In Christ—then why have fear of men?
God over-rules, and none can curse,
Nor any of God's Word reverse.

S. A. HEWARD.

SCRIPTURAL STUDIES . . SOCIETY. . .

Thorough Bible Work.

Daily Readings,

—✠ Calendar. ✠—

MARCH, 1906. If the Lord will.

DEUT.	DEUT.	DEUT.
1. xxi. 1-9.	11. xxvi. 12-19.	21. xxix. 21-27.
2. xxi. 10-23.	12. xxvii. 1-10.	22. xxx. 1-10.
3. xxiii. 1-30.	13. xxvii. 11-26.	23. xxx. 11-20.
4. xxiii. 1-14.	14. xxviii. 1-14.	24. xxxi. 1-13.
5. xxiii. 15-25.	15. xxviii. 15-29.	25. xxxi. 14-30.
6. xxiv. 1-13.	16. xxviii. 30-44.	26. xxxii. 1-64.
7. xxiv. 14-22.	17. xxviii. 45-57.	27. xxxiii. 15-25.
8. xxv. 1-12.	18. xxviii. 58-68.	28. xxxiii. 26-43.
9. xxv. 13-19.	19. xxix. 1-9.	29. Revise xxi-xxxi
10. xxvi. 1-11.	20. xxix. 10-20.	30. } Revise
		31. } xxxii. 1-43.

The Word of God deserves the most careful study. Anything else is careless. Biblical research that is not "unto the Lord" is "unto self." Membership of a Scripture Union does not prove membership of Christ and union with Him. Hard work may be done out of bravado or pride. It is not natural to please the Lord. A collection of commands read and commands obeyed would be saddening; of those read and disobeyed the lists would often be equal. Where is spirituality? Have we ever sought the *standpoint* of Scripture? Can we comprehend particular precepts first. Beware of investigation, that may be as Corinthians assembling, "for the worse."

NOTES ON DEUT. XXI.-XXXII. 43.

- xxi. 4. Sin must be punished. Responsibility for that which is near to one is hinted.
5. "Unto Him." "In the name." Those who teach rule and exercise discipline (1 Tim. v. 17).
7. If eyes see it, there is responsibility unless judgment be taken. So in the church. If I know of sin, and report it not, I have fellowship.
8. Recognition of God's right to punish even in this case. Mercy, redemption, forgiveness.
9. Putting away, doing right.
16. Favoritism excluded. Why not with Abraham?
17. Acknowledging, giving. "The beginning," Rev. i. 5; iii. 14.
- Israel receives of the Lord's hand double.
18. Israel after the flesh. Chastening first.
20. This was the false accusation against Christ. The Lord in the prophets charged all the people with this sin.
21. No pity. So. From among.
22. Luke xxiii. 41.
23. "The curse of God." The land was defiled at the siege of Jerusalem.
- xxii. 1. Excuses would be pleaded in vain—"I was too busy"—"serve him right."

8. Responsibility for sins of others through our carelessness. If any fall through our forgetfulness the Lord looks upon us as the cause.

9-11. No blendings of good and evil. Satan sowed in God's field. The robe of righteousness does not contain any human threads. All of wool—by reason of the Lamb slain.

27. "The benefit of the doubt." Love "thinketh no evil."

xxiii. 1-3. "Not entering in." The laws of the kingdom are equally definite. John iii.; Heb. iv.

2, 3. Lot's sin remembered.

4. Sins of omission and commission.

5. Blessing depends on love.

6. Ps. cxii. 6. False love condemned.

7. Earthly ties and earthly kindness to be remembered. Howbeit Edmonites and Egyptians themselves were not admitted. Hence beware of false charity.

9. Danger even in times of battle. David sinned in a time of peace.

11. No cleansing till the beginning of a *new* day. Washing needed.

14. The Lord in battle as well as in the tabernacle camp. "In the midst." "Therefore." The King-Priest.

18. Dedication of ill-gotten gain, etc.: abominable now. Many saints earn money by that of which they approve not. Everything is either acceptable or an abomination: nothing between.

21-23. The solemnity of promises. The sinfulness of vows under the new dispensation.

24, 25. Loving fellowship. Yet not "taking advantages." Corn and wine.

xxiv. 4. "Abomination." Luke xvi. 15-18.

5. The Lord's imprimatur on home life.

8. Do, teach, commanded.

9. Beware of the cause of leprosy. Pride and selfishness, as with Gehazi and Uzziah.

13. Legal righteousness in *this* particular.

15. James iv. 17, v. 4.

17, 18. The thought is that forgetfulness will lead to sin.

Bondman, redeemed, commanded.

19. When the Lord blesses.

19-21. Corn, olive, vine.

xxv. 1. Justify=declare righteous.

2, 3. Sin *must* be punished. No contempt. Gal. vi. 1.

4. The apostle alludes to the context here in the context of 1 Tim. v. 18.

16. Everything wrong an *abomination*.

18. Feared not God, nor regarded man.

19. When the flesh will be destroyed.

xxvi. 5-11. The history of a believer.

8, 10. Bringings. Worship.

Why was this offering accepted though Cain refused. This was brought to *the place* where the

Lord put His Name, and in obedience to Him, and in connexion with a remembrance of redemption by blood.

16-18. "This day." "To-day," Heb. iii. "That day."

18, 19. Peculiar. People. Promise. Praise.

19. Divine makings. "Unto the Lord."

xxvii. 4. *Ebal*, the place of the curse. Law fixed there. Contrast *the* stone.

5. Stones of mercy. Uncut—a *Rock* of deliverance.

6, 7. Offer, eat, rejoice.

8. "Very plainly." A testimony. The Word exalted wherever there is worship. Sacrifice does not set aside the law.

12, 13. Why division? Note—Levi and Judah—the Priest-King. Joseph.

15. Ezek. xii. 3. Agreement.

Twelve curses—all under judgment.

The verses specially mark that God sees hidden sin and condemns for it.

26. Hence a sacrifice is under a transferred curse. See xxi. 23. Christ was made sin.

xxviii. 1. Hearken, observe, do.

"Setting on high." Ps. xci. A high calling.

2-13. Tenfold blessing.

9. Holy unto Himself. Eph. v.

10. Called by His name, married to Him. The blessing of the Church.

13. The Headship of Christ. Eph. i. 22; Col. ii. 10.

15. "Upon," 20. Overtake, 45. 1 Chron. xxi. 22.

20. "Until." Thy doings, Me.

22. Sevenfold smiting.

23. Not the brass and iron of xxxiii. 25.

25. The very curse that would come to the nations, 7. Hence an exact transference of past history will take place for Israel in the Millenium.

29. Israel will acknowledge this just before "that day," Isa. lix. 10.

"Thy ways." "No Saviour."

39, 40. *Their* vines and olives.

The Lord shows they would *all* try to get on amid all.

44. Hence Antichrist will be "head over many nations."

47. The beginning of iniquity. Heart. See Isa. xxxv.—"joy and gladness" then. Mal. iii.

49, 50. So the King of Dan. viii.

56. Fulfilled at the siege of Jerusalem.

63. Cf. Ps. ii. 4. God's glory in judgment.

65. Heart and mind wrong.

65, 66. "No rest day nor night." Rev. xiv.

xxix. 2, 4. Seeing they see not.

5-7. Food, clothing, victory—antitypes in Christ.

18. Sin commences in the *heart* (19) a root.

The Apostles reference to this passage shows

how sternly he rebuked all tolerated sin, and how solemnly he realized its tendency. Heb. xii. 15.

20. The fire of God smoked against Messiah: the curses were laid on Him, He was cut off.

21. Punishment—lines. "Separate."

23. Four cities—type of world-wide judgment. Fire and salt. Mark ix. 49.

29. Every prophecy a warning.

xxx. 2, 3. Turnings. "Gather"—in that Day.

20. Love, obey, cleave—life.

xxxii. 6, 8. "With thee." "Before."

10. Picture of the Millenial day.

14. "Must," see 7. Where God gave a change, Isa. vi.

19, 20. Paul uses it. "For me," cf. Acts i. 8.

23. The prophecy of judgment was no excuse for slackness.

26. The law and the ark.

28. Even the leaders sinful.

29. Evil, evil. Work, xxxii. 4.

For Notes on Deut. xxxii., see "The Student of Scripture."

The Bible Training College.

REPORTS of the *Lord's* work contain such ejaculations as "How long?" and such statements as "*Although* many things had been done, *yet*." The man who looks on the bright side of all things has never beheld *another* law in his members and in the churches of God. He is calling darkness light. Religious iniquity is merely an idea with him. It is solemn, heart-searching, painful, and subscription-repelling to acknowledge insufficiency, failure, and the declension of some who did run well—but when the Divine Word is considered our incompleteness is appalling, and when the Divine audit is anticipated the sin of some must not be veiled. The writer grieves to think that many who came to the College have "gone back." It was so in our Lord's day, but then He was perfect, and therefore not *one* fraction of the fault was His. Alas, that the majority of Christians are like Israel. They will confess their sins on special days and in special places, but when rebellion is pointed out there is no submission to the word. Is this statement a jeremiad? So is much of Scripture. How much, dear reader? Do you look at affairs as darkly and solemnly as Paul. Are you full of sorrows and acquainted with grief? Does horror take hold of you when any forsake God's law. It is easy to say, "Peace, peace"; but the time has come for judgment to begin at the house of God. Growth in grace can only be tested by obedience and in trial, when everything crosses favorite schemes.

A word of loving warning will not be resented. Beware of any compromise. Consider your position,

dear fellow saint, and ask what the Lord must think of it. Surely we are all too popular, too satisfied, too much amused with, instead of being heart broken by, the iniquities of to-day. If a man lift up his voice, he is a fanatic; if he act accordingly, he is doubly rejected, and yet we *deplore* the rebellion that is so successful *apparently*—Ah, we are all afraid of *simple* obedience. If we find that a few agree with us, if we notice that the opinions of many will not be too violently opposed, if we have been *gradually* leading up to the action—then we go forward. But an advance on “primitive” lines purely out of love to the Lord is too irksome, unless there be a chance for the display of originality, and the notoriety of martyrdom. Quiet, unobtrusive and yet withal definite following of a rejected Lord is too hard, and many of us spend more time in trying to make the Word agree with our opinions than our opinions and acts with the Word. To be a disciple is to be a rejected one, ever *learning* more of the failure of self and the fulness of grace.

We rejoice to say that a few who have gone through the two years’ course still intend by grace to keep in touch with the College Classes. May their determination be in the Lord’s strength. There are, however, many vacancies. Will the servants of God wait on Him that these may be filled? There must be hundreds of Christians in London who would read the Prospectus with interest, and possibly a tithe would enrol. We want to do our part to reach them. Will you not do likewise? The *incidental* manifestation of Christian love and of fellowship with that which is “out-of-date” will not be forgotten “in that day.” Many are ready to say, “Oh, that I could lead one to Christ.” To direct a believer to Him and His Word may be equally spiritual and resultful, aye more so. The Lord never begins a work to break it off, but we usually do this, hence many are just guided to Him, and then left to grow without fellowship in the supply of nourishment. No garden would progress if left, as young Christians by those who have been the means of planting them. To those who wish to co-operate in proposed service Copies of Prospectus will be sent, $\frac{1}{3}$ per doz., post free.

The noon-day gatherings are increasing a little, but how few find their dinner-hours a most helpful part of the day. How many would care to give an account thereof to a spiritually-minded friend?

The financial side of the work reminds us that the Lord heareth prayer. “I was brought low and He helped me.” The trials are not removed by supplication, but grace to surmount is given, and the *sin* of worry is not only forgiven but in increasing measure removed. How solemn it is to spend *one penny* for the Lord. Trusteeship to Him is not

affected by the amount. If I waste anything, there is the principle of iniquity. “Ah,” say some, “would that Christian societies illustrated this.” As they are aggregates of individuals they might, if individual saints set the example. Robbery from the Lord is terrible, even if it does not include misusing of that entrusted by His people. Iniquity is manifest in the fact that some consider the latter the more serious part of the sin. To squander that which is the Lord’s is the essence of rebellion, and yet if one who knew not Scripture were to infer from our actions our financial laws they would be a caricature on those of the Word. Yet we are disciples, with a name for adherence to the Bible! One request for prayer may be added—that the Lord may supply all needs, especially for a Jewish centre and a Hall at Forest Gate and Ilford. But should not every sentence of this report be an indirect, and yet direct, appeal for prayer? Those who wait on the Lord will spend their money aright; those who give liberally, apart from waiting, are not obedient unto Him.

We rejoice to state that the Lord’s hand is, we believe, turning some of the children unto Himself, and the Jewish open-air has not only explained to us portions of Scripture, they have encouraged reliance on the Lord, and brought many to the beginning of that anxiety which appears to be of God. He is about to save many from Israel—the advance-history of the last few years of this dispensation proves this. Shall we not bear the lines of his purpose, especially when 200,000 have been sent to our city (or more than in many Jewish towns) for our evangelization. How many unpaid primitive workers among them can be found? We have mission brethren who devote their whole time to the toil and receive remuneration, but a *church’s* enthusiasm is not seen thereby. And public preaching is not the only form of evangelization. Finally, beloved readers, pray for us. The Lord is at hand. His Word must be exalted. His truth must be sent forth. An all-day missionary college, and more extensive village witness are still needed. The thought of opening a Jewish centre (where central classes would be held) and surrendering offices and Commercial Street to meet expenses is before us. The re-organization of Ilford testimony on more Scriptural but less plausible and numerically successful lines is the occasion of much heart searching. Who will unite in separation? Who will encourage by correspondence? Who will simply follow the Word?

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Thoughts from the Word of God.

iii

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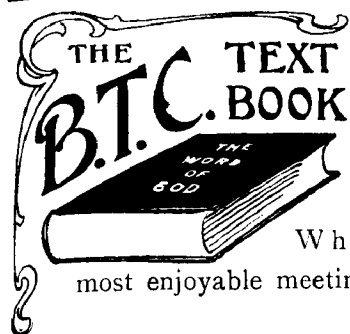
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Some very helpful conferences have been held during the past month, on Saturday Evenings, and these will (D.V.) be continued. Readers are heartily invited to attend these meetings at 7.0 p.m. Tea for those arriving early, 4.45 p.m. —conversation "in the Lord." The Lord's Day Services continue at Palmerston Road in the Hall which the Lord arranged for us until His time for erecting one behind 340, Romford Road. Earnest prayer is still needed for this, and every branch of the work, that those branches may bear fruit. The Lord has graciously blessed the children's work, and the keen interest in Bible Study is a matter for great praise. Some of the children assemble earlier to take part in a *Greek-Letter-Game*.

The Thursday Evening Classes for Greek and Bible Study still maintain a fair number, but there is room for more. The Epistle to the Galatians has been the theme for Bible Exposition. We should be glad to welcome any students for the week end, and also could give such varied employments as service unto the Lord in the way of Kitchen Gardening, Woodwork, etc.

Gifts towards the Hall gladly received.

C. H. W.

NOON-DAY GATHERINGS. We should like to see more at the Baptist Chapel, Commercial Street, on Wednesday, and at 68, Fleet Street, Thursday (1 p.m.) Expositions and not brilliant human compositions are given. Christ is in the midst, therefore His Word is not in the background. Spiritual awakening calls for spiritual forsaking of error, and thus the meetings are devotional—not merely emotional. How is *your* dinner-hour spent? It belongs to the Lord: unless you are only a Christian in name, not in His Name (John iii. 16). Would any friends at Forest Gate value a similar assembly there? Correspondence concerning these, and likewise regarding the branch of The Prayer Union for Israel at Forest Gate, with monthly afternoon gatherings, will not be put aside, but rather "received with thanks"—not merely to writers, but also "unto the Lord." There are still vacancies in Bible Schools at centres.

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JOHN. 17. 17

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not that we loved
God, but that He
loved us."

Vol. vi., No. 4.

April, 1906.

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Who loved me
and gave Himself
for me."

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"Serve Him with a perfect heart and with a
willing mind."

1 Chron. xxviii. 9 (note to whom addressed, 6).

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"Fear not, He will not fail thee nor forsake
thee, until thou hast finished."—1 Chron.
xxviii. 20

"Fear thou not, I am with thee."—Isa.
xli. 10.

"Fear not, I will help thee."—Isa. xli. 13.

"Fear not, thou worm Jacob."—Isa. xli. 14.

"Who art thou, that thou shouldst be
afraid."—Isa. li. 12.

"Therefore fear thou not, O my servant
Jacob, saith the Lord . . . for lo, I will save
thee from afar."—Jer. xxx. 10.

"O man greatly beloved, fear not: peace be
unto thee."—Dan. x. 19.

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"But how about denom-
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1 Cor. i. 12, 13, Eph. iv.,
3, Acts iv. 12.

"But is not this latitu-
dinarism?"

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message (the Lord grant it spiritually),
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Poem on Christian Union.

LET saints of God in Christ unite,
But *never* blend the dark and light,
Let all the fellowship abound
In Him in Whom by grace they're found,
"No compromise" the basis be,
Nor let them in their sins agree,
But rather grieve o'er everything,
Which does not glorify the King.
Each blunder calls for earnest prayer,
And ignorance for holy care.
The people of the Lord should show
That they in grace and knowledge grow;
Hence they should mourn each differing thought,
Each should to Scripture-test be brought,
And errors should be well reproved,
And those who care not be removed.
Failure to grasp the truth we mourn,
BUT *carelessness* cannot be borne,
And those who thus God's truth despise,
Approve variety of lies;
No union can with such be made,
For thus the Word from view will fade.
What then? Let saints together meet,
And *in the Lord* each other greet,
(Whate'er their weaknesses may be),
And seek *His* searching earnestly.

ANSWERED PRAYER.

"And it came to pass BEFORE HE (Abraham's servant) HAD DONE SPEAKING that Rebekah came out" (Gen. xxiv. 12-27).

"WHILES I WAS SPEAKING IN PRAYER, EVEN THE MAN GABRIEL . . . BEING CAUSED TO FLY SWIFTLY . . . talked with me . . . at the beginning of my supplications the commandment came forth" (Dan. ix. 20-23).

"Before they call I will answer, and while they are YET SPEAKING, I will hear" Isa. lxx. 23; John xv. 7; I John v. 14-15).

"WHAT LACKED YE?"

Although expenses continue and increase, and although funds have been but slowly sent in, the Lord has been faithful to His Word—in all the difficulties. The Lord has provided and worked wondrously, at times allowing us to reach the end of all apparent resources.

Many thanks are offered to the Lord through His people for the following gifts to the B.T.C. fund—280, 5/-; also £2 18s. 4d. for last year's deficit. (It need hardly be added that this record indicates "a trial of faith.")

The Lord's people are lovingly reminded of their Stewardship, the Apostasy, and the Coming of the Lord. May separation and fellowship on Scriptural principles characterise those who read these lines.

"Communications" to Honorary Financial Secretary, 68, Fleet Street, E.C.

Prayer List.

"Pray ye therefore."

1. For all who name the Name of Christ and seek in Him to depart from iniquity.
2. For those whose growth in grace has been hindered by the cares of this age, and whose Bible study is less than it used to be.
3. For the *parents of children* attending Bible meetings at Forest Gate, Ilford and Rotherhithe, that many of the latter may be brought to bring many of the former unto the Lord.
4. For officers in modern churches who are unwilling to realize Jas. iii. 1.
5. For workers among Israel that the trial of faith may promote a looking forward to "that day," and that "reasoning out of the Scriptures" may strengthen love for God's Word, and *not* be used by Satan to suggest that faith is mere mental conviction, or that regeneration *follows* persuasion.
6. For College Classes that there may be reverence, earnestness and loving faithfulness at every one, and in every one present, lest our prayer be hindered.
7. For continued proofs that silver and gold belong unto the Lord, and that His blessing is upon His people; for gracious willingness to learn the lessons involved in the absence or delay of seemingly necessary supplies; and for the awakening of those whose stewardship hardly *illustrates* 2 Cor. viii., ix., but is rather arranging that a large portion of their means shall go to the state or the ungodly and finally to Antichrist.
8. For spiritually-minded sufferers, and those whom the Lord is bringing thus unto Himself.
9. For those who are perplexed as to personal, home, business and ecclesiastical life, that the way of the Lord may be evident as there is obedience, and that the desire to see everything may not lead to a delay in taking the first step, which will bring nearer and clearer the second, and so forth.
10. For Christians whose Biblical "progress" is rather with a view to preaching or reputation, and whose "Scriptural research" takes time from practical details and promotes selfishness.
11. For believers in foreign lands who have been called to evangelize: for the Lord's rebuke of *modern* missionary efforts.
12. For Saturday Conferences (NOT Concerts) at Forest Gate, that the hearts of all present may stand in awe of God's Word.

"I will praise Thee for ever because Thou hast done it: and I will wait on Thy Name; for it is good before Thy saints."

SECRETARY'S SUPPORT.

"In everything give thanks."

As will be seen by the subjoined record, the Lord has granted me a certain testing of faith, but He will not allow us to be tested above that which we are able to bear. May faith in HIMSELF be increased and strengthened.

Many thanks are given for His help through His servants.

From January 18th to March 12th.

Envelopes, Jan. 16th, Feb. 10th—22nd	£0	2	6
E.S.T., March		5	0
A.R., March 7th	3	10	0
S.A.H. (For Tricycle Clothing)		5	0

"My grace is sufficient for thee."

C. H. WELCH.

Have YOU a "Complete" Concordance to the Bible? The Best? See our last page.

Thoughts from the Word of God.

Vol. VI. No. 4. New Series.

["Forth unto Him."]

[April, 1906. 1d.]

"The Love of Christ containeth us."

Editorial Jottings.

Christendom Without Christ.

The days of God's judgments approach. Meanwhile all things seem to continue as they were, and men say, "Peace, peace." Alas, how blind and foolish and ignorant are they. It is not always realized that the Lord's prophecies concern *Christendom*. *Therein* faith shall not be found, when He appears. *Therein* will the majority say, "My Lord delayeth His coming." *Their* feasts will attract rather than His supper: *their* marriages rather than the return of the Bridegroom. They put Him outside the vineyard. In Rev. iii. Christ is *outside the door* of the Laodicean assembly instead of "in the midst." It is man's day, and "Christendom" says, "I have need of nothing;" thus making Christ of none effect. His coming will be as a thief: *Christendom* will be surprised. Those who mind earthly things cannot be remembering Him. "Ye cannot serve God and mammon" is a statement pregnant with inferences. The preparers for Antichrist necessarily forget Christ. Every description of the last days, and particularly of its sins in 2 Tim. iii., must suggest the putting of the Lord into the background. A leavened "church" is without fine meal. The Shepherd is not exalted when wolves are encouraged.

The Holy Spirit and Quibbling.

The Lord has severely rebuked all iniquity. He has never offered an excuse for sin, or suggested extenuating circumstances. His mercy is purely on the ground of accomplished redemption and legal satisfaction. Only when the law can say and do no more am I declared righteous: its extreme penalty must meet my Substitute first.

Many ascribe transgressions to early training, environment, natural inclinations, physical weakness with the veiled object of removing the disgrace. No sin is more defended than that mentioned in our title. Quibbling is considered ingenuity, logical skill, or a wish for exactness, the evidence of an enquiring earnestness. The Sadducees quibbled with Christ regarding the resurrection. He replied, "Ye do err, not knowing the Scriptures, nor the power of God." Again and again men sought to entrap Him by words, but

they failed. Paul meets the quibble in Rom. iii. 3, 4, 5, with a stern rebuke, and the one who makes the "will" of God an excuse for iniquity he condemns in Rom. ix. 19, 20. The Book of Malachi is a reply to quibblers, using words with their own ideas. The Lord's people do well to beware of mere speculation, curiosity, and human nicety of expression, and of those who advocate these things.

Open Air Testimony.

The Lord's work is not limited or sanctified by buildings. How many of Christ's discourses were *not* open-air ones? The physical advantages to speaker and hearers cannot be easily estimated. The spiritual suggestiveness of simplicity, earnestness, every-day work and rejection is important. Not every one is fitted for open air labor, and not all can help in the same way. The denial of the *Body* of Christ involves the denial of gifts. That *comparatively* few have the power of verbal ministry is as certain as it is heart-searching. Peculiarly careful should the Lord's people be lest they hurry forward any to speak, for when the step has been taken it will need unusual grace to step back if there is unfitness. If a man is not growing in grace he will take most offence—or at least *feel* it—in connexion with public preaching. There is a fascination in that which can be seen. *Pre-eminence* is joined therewith: one speaks, the others listen. But why should I value my lips more than my hands or feet? In the early church an open air gathering was sometimes conversational, *usually* various helpers were present, but only about one took part. There was no singing or "*public* worship." The work was followed up. "Our climate is against it." Against all-the-year-round stall-keepers?

Everything must be described "Up-to-Date." thus to-day. We have "up-to-date" services; "up-to-date" gospels; "up-to-date" ministers able to use "up-to-date" methods, and "up-to-date" results are obtained. God is put in the background. *In vain* is He *worshipped*, while the commandments of men are taught, and the ideas of men approved. All true worship and service must have the basis of the *new life* (John iv. 14), and *the Lord's will* (Mark vii. 7). While everyone fears lest he or she be behind

the fashion in personal, business or ecclesiastical arrangements, there is little fear of God. The notion of being "old-fashioned," and of longing to be outside the schemes and improvements of to-day is quite unpopular. The Lord's people are tinged and tainted with the spirit of the age. They are marked by a desire to re-model the arrangements of the Holy Spirit if not the doctrine. They seek to find covenant in Scripture for that which seems desirable instead of seeking to find in their lives and efforts that which fulfils Scriptural requirements. Every time we vary Divine principles we insult the Lord, and preach higher criticism and one thought that God's arrangements are insufficient is rebellion, and who can calculate its effect?

The Bible Training College. The Lord's mercy is very wonderful. His people's failures are surprising. Despite everything they wander, and the word "they" includes every reader, every student, and the writer of these lines. Thanks be unto God for every anticipation of *that* day. Confession be unto Him for every opposition thereto, and every misrepresentation of Himself. We praise the Lord for strength, interest, blessing, and some faithfulness, but that the spirit of compromise may be more absent and true enthusiasm for Himself more manifest, the Lord's people are invited to join in real and continued supplication.

PERCY W. HEWARD.

Journalings from Jonathan Ranken Anderson.

THE RESURRECTION AND THE LIFE JOHN xi. 25.

"I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live."

WE must not suppose that by these words (John xi. 24, 25) Christ meant to teach that it is by any virtue which the dead possess they are brought to life. For this were to make them and not *Him*, the Resurrection: and moreover, were to maintain what is self-contradiction. The language used by many would lead one to think there is in fallen human nature, if not when placed under the sound of the gospel, some mysterious power by which men are to believe and so to live. But this is a radical mistake, derogatory to the honor of Divine Grace, and ruinous to the souls of men. I presume no one will say that by any act on the part of Lazarus—such as believing or anything else—he was raised from the dead: it was by the power of the Lord Jesus Christ, and by that alone, he was restored to life. In like manner the Saviour finds His people, dead in trespasses and sin. By His renewing grace in the power of the Holy

Ghost, and by means of His Holy Word, He brings them to union—to vital union—with Himself through faith. And *thus*, in the very act of union, and by it does He display His glory as the Resurrection and the Life. And oh, what would become of poor sinners, were it not so? Are they not in as helpless a case as Lazarus, when already he had been dead four days? May they not say, as Israel, "Our bones are dried, and our hope is lost: we were cut off, for our parts" (Ezek. xxxvii. 11).

Now it is to such especially and directly the Gospel is to be preached. By such alone will it be hailed as good tidings; for they find themselves in the condition contemplated by the Gospel. To them sin is truly death, and that of the worst description: and often do they find themselves as though buried alive. They are cast out of His sight, and "in the belly of hell," like Jonah—"led into darkness and not into light," like Jeremiah—and "free among the dead," like the Psalmist. Now, what is it that will prove a gospel to persons in this state—that will be to them a word in season—what will meet their case? What but this? "Behold, O my people, I will open your graves and cause you to come out of your graves, and bring you into the land of Israel" (Ezek. xxxvii. 12). And that this is actually done, and that, as we have shown, in vital union with Christ by faith, is proved by the words of the Apostle to the Ephesians.

"But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. ii. 4-6).

He that thus believes and is united to Christ, lives in returning to God, for he discovers that by his apostasy in Adam, by the deep and active corruptions of his nature, and by the numberless acts of transgression he has committed he is far from God. In this condition, however, he finds it impossible to remain. The guilt that presses upon his conscience, the depravity that rages in his heart, the vanity that is written on the world, and the endless troubles and sorrows in which he is involved, all compel him to say, "I will arise and go to my Father." He hears His voice saying, "Turn ye, turn ye; why will ye die?" To this he replies, "Behold we come unto Thee, for Thou art the Lord our God" (Jer. iii. 22). He takes with him words, and turns unto the Lord, saying unto Him, "Take away all iniquity, and receive us graciously" (Hos. xiv. 2).

(To be concluded—God willing).

Who will have fellowship in Biblical testimony? How many ways and openings can be found?

Missionary Memoranda.

THE Lord's people do well to remember His commands and ill to forget them. The Word of the Lord concerning foreign missions was on resurrection ground, yet some think of putting the Blood in the background. And Matt. x. follows an allusion to Zech. xii. with its reference to an Atoning Shepherd; and the hint of "the Corn of Wheat" is clear in ix. 37. It is noteworthy that the Divine statute to go into all the world involves *an* apostolic succession unto the end of the age. And the promise given here is similar to that of Matt. xviii. 17-20, showing that the Lord intends the co-flourishing of discipline, worship and enterprise "in His name." Moreover, the whole Church is there mentioned, and in like manner in Matt. xxviii. Not that the Holy Spirit cared little for organization, or disapproved authority of qualified men—this were to negative His own gifts. What then? The whole assembly is to be interested in "going forward." Some, as Gaius, can receive missionaries into the house, and thus become fellow-helpers to the truth. Others can, as the Philippians, send once and again to the needs of such.

But this precept involves severe and solemn limitations. Jeroboam made priests on the principle of "whosoever would." A large number of missionaries are sent forth because of their enthusiasm and determination. Real fitness is forgotten, and the sovereignty of the Lord is so misused that when He blesses the work a claim of His guidance and absolute approval is practically set up. Only those who will baptize and teach are entitled to go. Those who put aside what the Lord commanded may be erring *Christians*, but they are not suitable evangelists. Moreover, all the Lord's people are included in the command; consequently they have no warrant to finance that which is on the insubstantial basis of man's opinion. They may be called "narrow-minded," "unsociable," "close-fisted" (except in *one* direction), but every solemn trust for the Lord is to be audited by the Lord and not by men.

The Word of God in no way approves of compromise. "Teaching them to observe *all* things." Climatic and national changes were not to influence. The obstinacy of the heathen was not to militate against this. A man who helps to perpetuate that which he knows is not the teaching of "all things," but contrariwise the teaching of much error, grievously sins.

Finally the Lord's presence is especially promised to obedience. Disobedience gets far from Him. He is *not* in the midst of a self-constituted, rebellious "church."

The Inward Darkness.

"WHEN thine eye is evil thy body also is full of darkness: take heed therefore that the light which is in thee be not darkness" (Luke xi. 34, 35).

"To them that sit in darkness" (Luke i. 79).

"The darkness comprehended it not" (John i. 5).

"Ye were sometimes darkness" (Eph. v. 8).

"The praise of Him who called you out of darkness" (Pet. ii. 9, see Acts xxvi. 18).

"The God of this world hath blinded 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" (2 Cor iv. 4).

"Having the understanding darkened, being alienated from the life of God" (Eph. iv. 18).

Here is a Divine description of man at his best. What saint would not tremble to realize that he was once *thus* and is surrounded by *such*? Yet there is little testimony to this awful fact, and little difference in daily life between light and darkness. Man has nothing good in him. Improvement is impossible. Let corruption be preached and professors will be offended. But those who are theoretically sound on this subject often err likewise, they forget that light is the characteristic of a saint.

Here we have the verdict of the Spirit of God concerning the theories of social reform, environment, education, &c.

Here we have the rebuke of the Spirit of God against all attempts to persuade with human wisdom or to work in that which is already in the heart.

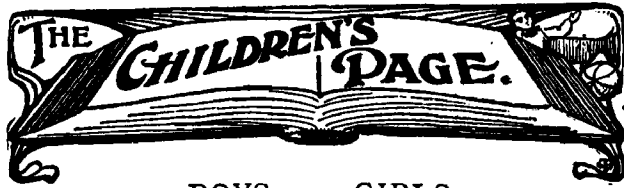
Here we have the encouragement of the Spirit of God to unceasing prayer.

THREE IF'S.

1. "If ye ABIDE in Me, and My Words abide in you, *ye shall ask what ye will, and it shall be done unto YOU*" (John xv. 7).

2. "If ye KEEP My Commandments YE SHALL ABIDE in MY LOVE, even as I have kept My Father's Commandments, and abide in His Love" (John xv. 10).

3. "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 (goes on cleansing) us from *all* sin" (1 John i. 7). Oh, may we, His children, even *now* (by grace) *fulfill* these conditions, and God will, according to His promise, work in, for, and through us mightily, so that these glorious possibilities are glorious realities in our experience. Then we shall exhort and edify one another. Sinners will feel the presence of Christ in us. God will be glorified and great results will follow. May He do it for His great name's sake.



BOYS AND GIRLS.

THE subject I have chosen, dear children, for our little talk is "What BOYS and GIRLS are by nature." I took it recently at a meeting for young people as an acrostic. When I began by saying that every boy born into this world was **BAD** they looked surprised, and were so quiet. Then I told them it was God who made this statement about them, and all His Word is true. Yet I believe many present thought they were not so, and this may be because teachers are not faithful in declaring all the truth. Some say BOYS are **BRIMFUL** of fun, but they are not so **BAD**. Yet God who knows the heart of all who are born into this world declares it. Thus we read "All have sinned." "The heart is deceitful above all things and desperately wicked, who can know it?" (Jer. xvii. 9). Only God Who beholdeth all things. If you would like to know more about the nature of man read Rom. iii.

Then every boy by nature is

OBSTINATE. Mothers say to their children when they fight for their own way (which they all do, until parents teach them to be obedient)—"How obstinate you are, and so self-willed." If children are like this to their parents they are far worse toward God. Is not this sad? To the children of Israel the Lord saith, "Because I knew that thou art **O**BSTINATE, and thy neck is an iron sinew, and thy brow brass" (Isa. xlviii. 4). Further, every boy is **YOKED WITH SATAN**, for it is written, "The whole world lieth in wickedness" (in the wicked one) (1 John v. 19). In the country you see the oxen yoked together ploughing. When you look at them, if you are still unsaved, you can say "That is how I am joined to Satan, and I walk with him and obey him." Satan has great power and many BOYS are bound by him. Thus every BOY is **SINFUL**, full of sin. It is true, for God hath spoken, saying, "They are all gone aside, they are altogether become **FILTHY**, there is none that doeth good, no not one" (Ps. xiv. 3). Wherefore, with such a heart boys are indeed **BAD**, though some say they are not, and that they are only

Boisterious, **B**uoyant,

Open-hearted, **O**ut-spoken,

Young, and therefore full of mischief,

Shrewd and **S**mart. These characteristics may seem somewhat true, nevertheless boys are sinful naturally, for God hath said it.

Now we will see about the **GIRLS**. If I were to

ask you, as I did those to whom I was speaking, what we should take for the first letter I wonder if you would say (as some one did there) "**GOOD**." If you think girls are **GOOD** and boys **BAD**, I know different, though there are some who appear to believe this, and say they are

GOOD.

INNOCENT.

RIGHT AT HEART.

LOVING.

SENSITIVE. Now shall we see what God tells us in His Word about them?

GODLESS. "That at that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope, and **WITHOUT GOD** in the world" (Eph. ii. 12). If young people **BELIEVED** this, they would be concerned about their awful state, but, alas, they are unconcerned.

IN DARKNESS, for the god of this age hath blinded their eyes so that they cannot see. They are like those of whom it is written in Eph. iv. 18. Natural blindness is sad, how much more is spiritual!

REBELLIOUS against God Whom they hate, though they say they do not! We read "The carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be" (Rom. viii. 7). They deny His Authority. Further, they are

LAWLESS. It is written "Whosoever committeth sin transgresseth the Law, for sin is the transgression of the Law" (1 John iii. 4).

The **GIRLS**, like the **BOYS**, despise God's Law, and thus they are alike

SINFUL (Ps. xiv. 3), for there is no difference.

This is a true picture of every child born into this world. They cannot make themselves better, neither can their parents change their hearts, however much they love them, and though they may be trained well and appear outwardly to improve, yet their evil heart daily becomes worse, until God by His Spirit works within, and they are brought to see their need of the Lord Jesus as their Saviour. Then it is, but not till then, that even young children can do right. What a mistake to tell young people to be good, and thereby make them believe they will go to heaven. How can any one who has an evil heart be good. It is impossible. I will conclude with another acrostic, and if you are among those who are thus described **BY GRACE**, then are you indeed privileged, but if you are still in your sins you are in a sad state, being like the former acrostic. Although many of them are only young all the redeemed are

Bought with Blood (Acts xx. 28).

Yoked with Christ (Matt. xi. 28-30).

Given to Him (John xvii. 6).
 Righteous in Him (Rom. iv. 6).
 Accepted in Him (Eph. i. 6).
 Called in Him (Rom. viii. 28-30).
 Eternally secure in Him (John x. 28).

Every boy that's born is BAD,
 This indeed is very sad,
 Evil are the thoughts within,
 Vile they are and full of sin.

All the boys are OBSTINATE,
 For God's Holy Law they bate,
 They their own way love to go,
 And more obstinate they grow.

All the boys are full of ill,
 YOKED TO SATAN and his will,
 And their hearts are hard and cold,
 For to Satan they are sold.

All the boys are born in sin,
 SINFUL are their hearts within,
 In this state they cannot pray,
 Till God works His sovereign way.

All the girls are just as bad,
 GODLESS, hopeless, oh how sad!
 And they are IN DARKNESS too,
 Without hope, defiled, untrue.

All the girls, however small,
 Are REBELLIOUS through the Fall,
 LAWLESS, wayward, sinful, dead,
 And by Satan they are led.

BUT BY GRACE, by grace alone,
 BOUGHT with Blood are all His own,
 YOKED with Him Who gave His life
 To redeem from sin and strife.

GIVEN to Him Whom they adore,
 Christ their Lord for evermore,
 RIGHTEOUS in Him, they possess
 His white robe of righteousness.

And ACCEPTED in God's Son
 They with Him are truly one.
 They are chosen in the Lord,
 CALLED according to His Word.

EVER in His sight are they,
 So secure and blest for aye.
 BOYS and GIRLS by sin depraved,
 By Christ's Blood alone are saved.

And in Him are made anew,
 Godly, righteous, holy, true.
 BOYS and GIRLS, are you still BAD?
 Or has Jesus made you GLAD?

For remember 'tis BY GRACE
 Sinners can God's Word embrace!
 He must first the work begin,
 And convince you of YOUR sin,
 Then reveal HIMSELF to YOU,
 And BY GRACE your heart renew.

S. A. H.

YOUNG BELIEVERS' COLUMNS.

"TAKE HEED" (MARK xiii. 23).

IN the previous verses the Lord Jesus has told His disciples of the perilous times which will come upon them. Four times in this chapter He thus exhorts them, and also four times He bids them to WATCH, and concludes by saying "What I say unto you I say unto all, WATCH." But I fear that in these days it has to be said of not a few of God's people, as of old "they have left off to TAKE HEED to the Lord" (Hosea iv. 10). May not this account for the lack of discerning error? The Lord in His Word has foretold us all things, and we should TAKE HEED. In Matt. xxiv. 4 we are told for what purpose:—"TAKE HEED that no man DECEIVE YOU." We need to be watchful, for Satan is so subtle and we are easily led astray, though we may not think so. To show the powers of darkness it is written "if it were possible they shall DECEIVE the very elect," but God has said it is not possible, for we are kept by His Power in the path of obedience and blessing. Further, "TAKE HEED and beware of the LEAVEN of the Pharisees and Sadducees" (Matt. xvi. 6). Leaven is always a type of evil. So when people speak of the "leavening influence" of Christianity in Christendom we may be sure it is not good working, but evil. That we may discern error we are thus exhorted—"TAKE HEED, therefore, that the LIGHT which is in thee be not DARKNESS" (Luke xi. 35). "In Thy Light we shall see light" (Psa. xxxvi. 9; 1 John i. 7). We need to be full of light that we may see clearly the things that be of God, and those that be of Satan. Then it is pleasing to the flesh to possess earthly things, but we are warned, "TAKE HEED and beware of COVETOUSNESS" (Luke xii. 15; 1 Tim. vi. 6-8). Then we are cautioned not to cause stumbling to others. "TAKE HEED that ye despise not one of these little ones" (which believe in Me, Matt. xviii. 10, Rom. xiv. 21). May we be watchful in all, and be examples of the believers. Let us ever remember God's great love in giving His written Word and think of the precious command, "TAKE HEED HOW YE HEAR" (Luke viii. 18, Matt. xiii. 23, Heb. iv. 2). If we are watchful about this whenever we open the Bible to read or hear it expounded we shall be careful of the exhortation, "TAKE HEED WHAT YE HEAR" (Mark iv. 24, Prov. xix. 27). We shall then know the Word more fully and thus be able to detect what is false. We must not take it for granted that because a minister devotes all his time to what is called the Lord's work, therefore all he teaches must be right. For there are many false teachers in these days (more than may be apparent). Wherefore let us be careful as to what we hear. The Lord knows the power of Satan and the weakness of His people, so He

"Easter" Holidays (D.V.)—Bible Schools for Boys and Girls in various parts of London. Two further Centres can be arranged.

Those who read "The Children's Page" will surely be interested, and we shall be glad to hear from them. Would not you like to come?

saith, "TAKE YE HEED, WATCH and PRAY" (Mark xiii. 33). If we are ever on the watch tower, and "pray without ceasing," we shall be strengthened and with all might, and have power to resist the devil in whatever form he appears. Further, we must be careful as to our actions, the words though taken out of the context will apply to us, "TAKE HEED WHAT THOU DOEST" (Acts xxii. 26, 1 Cor. x. 31), "TAKE HEED HOW YE BUILD" (1 Cor. iii. 10-15, 2 Cor. v. 10). "TAKE HEED in your heart (to the sure word of prophecy) as unto a light that shineth in a dark place, until the day dawn, and the day star arise" (2 Pet. i. 19). How many through neglecting this exhortation have been carried away by man's opinions concerning the prophetic teaching of God's sure Word. Lastly, "WHEREFORE LET HIM THAT THINKETH HE STANDETH TAKE HEED LEST HE FALL" (1 Cor. x. 12). In ourselves we are weak, but "I can do all things through Christ which strengthened me," as we take heed to His written Word. We will finish with an acrostic.

Think of God's greatness (Ps. cxlv. 3).

Abide in His Presence (Ps. xvi. 11).

Keep His statutes (Ps. cxix. 33).

Esteem the Words of His mouth more than necessary food (Job xxiii. 12).

Hate all that God hates (Ps. cxix. 113; Rev. ii. 6).

Encourage yourself in the Lord (1 Sam. xxx. 6).

Edify one another (1 Thess. v. 11).

Delight in the Lord and in His Law (Ps. xxxvii. 4, Ps. cxix. 92).

Saved from sin (Matt. i. 21), **Satan** (Rom. vi. 14), **Separation in that day** (Matt. xxv., Come, Depart).

Alive unto God (John xvii. 3, Rom. vi. 11), "Because I live ye shall live also."

Loved with an everlasting love (Jer. xxxi. 3, Eph. i. 4).

Victorious through Christ (Rom. viii. 37, Rev. xii. 11).

Accepted in the Beloved (Eph. i. 6, John xiv. 6, 14).

Taught by God (Ps. xxxii. 8), **Through His Word** (Job xxxvi. 22), "Mary sat at Jesus' feet,"

Indwelt by the Spirit, born of the Spirit (John iii. 6, John xiv. 17).

Obedient (1 Sam. xv. 22, John xiv. 15).

Near to God (Col. iii. 3, Heb. ix. 24).

Special Column for Sunday School Teachers.

WHAT an easy task is yours! Only to serve the Lord. It is easy to go on your own way, if the flesh leads: but easy to progress spiritually, if the spirit is victorious. The attempt to blend produces many complications. A Christian who is trying to serve God and mammon, to please the Lord and a worldly church, to seek His glory and the praise of man will have a miserable time, for the chastisement of a Father and the scorn of men will be received. Beloved fellow

saint, it is most foolish to be afraid of the consequences of obedience, and to ignore the consequences of disobedience. Among other things remember that your boys or girls will follow you. Your influence may be long continued. Many attend theatres because their teachers did not disapprove of concerts. Many are flippant because their teachers were "light and treacherous persons." "Very sad" is not the only comment of an awakened believer. The saint of God will, if spiritually healthy, apply every reproof to self, and grieve from the heart at every discovered iniquity. The Lord's people do well to remember that many of them teach in centres where they would not like their children to become members if brought to the Lord. Yet their mouths are shut, and the law of courtesy is more important than the law of God; the opening for work is more valuable than the illustration of obedience involved in withdrawing.

We have come to a day of complication, trials and testings. It is hard to find a straight path. If I identify myself with one thing I find it is joined to another, and so forth, until I am directly, and influentially, linked to some open form of anti-Christian blasphemy. Yet the excuse that the church is in ruins, or that Christendom must get worse is given as a warrant for such identification. "Keep thyself pure."

The majority, perhaps, who read these lines will say, "This is too plain speaking; look what it means; if I acted on these lines I should be justly deemed uncharitable." Where is charity outside the truth? Who, dear reader, told you to mix yourself up with Christendom and get the best thing "seemingly possible?" The Lord said "Be faithful," and He suggested to one that he should not partake of the sins of others, or ally himself with unclean vessels. Have you later, more reliable or more definite instruction otherwise. Remember that the Word of God cannot contradict itself, I would say—"Have you obeyed these precepts? How? When? Why?—Have you disobeyed them? How? When? Why?" But some will say, "I am too deeply involved, and I have promised to help." Israel's excuse again: "There is no hope, no, for I have loved strangers, and after them will I go."

Luke xviii. 9-14. Faith must be *either* on self *or* on the Lord; children oft expect to be saved by Christ but by one of their imagination (idolatry) not by a free-grace Redeemer of rebels. Real faith not a whit on self. Despise—make nothing of, *i.e.*, they make *something* of themselves, but this teaching enters into nearly all Sunday School lessons, yet we wonder the children believe it. "Others," see Eph. ii. 3. One can go up to the temple, yet never rest on the sacrifice. "Toward himself": some prayer never gets further—prayer always goes whence it comes. "Was keeping on praying these things." "I am grateful," *i.e.* because of "grace," but *grace* without *atonement*. No sense of sin! The Lord implies that all are as others. Ask the children if they have broken the law. Then take the precept "thou shalt not kill." Many will then contradict themselves. Apply 1 John iii. 15, and show the inwardness of sin. "Prayer" is the expression of that which is in one's heart, *i.e.* a transcript of the heart not merely the words. How can God hear the *sinful* utterances of *rebels*? A double impossibility. "From afar": anxious ones are never proud. Even children need to have deep convictions. Smiting himself, not his fellow servants. "God, be merciful because of atonement to me the sinner." True prayer and repentance,—(a) humble, (b) definite, (c) personal, (d) dependent on the blood of a *substitute*—the sinner for whom the sacrifice is offered, (e) reverent, (f) full of sorrow, (g) mindful of God's law and the Holiest of All. Can children be saved any other way than this publican? Should they be told to come to the Lord any other way? 14, Blood applied, righteousness. The Lord's verdict on the future of the self-righteous. The blessedness of the Lord's people, set on high. Is this salvation worth having?

The Basis of Revival.*

WHEN the children of Israel sinned in serving other gods, Jehovah hid His face and therefore they were troubled (Neh. ix. 26, 27). When they turned away from their sins, and cried unto God, He Who is long-suffering and merciful, no longer hid His face, but forgave them and they were blest.

In Ps. cvii. we see God's loving kindness toward His people when they repented and turned to Him. In Deut. xxviii. we read how wonderfully God blesses His people when they obey His voice, and how He withholds His mercy when they turn away from Him. Surely these are lessons for the children of God in these days when there is everywhere forgetfulness of God and departure from His Word. If our prayers for a REVIVAL are to be heard and answered, then there must be a turning away from the abominations in our midst, but, alas, how few are ready to do this. Before the Lord can work mightily in the hearts of His people, the idols in the heart must be cast out, and there must be a turning away from false doctrine proclaimed in so many pulpits. The friendship of the world must cease and those who have been chosen OUT OF THE WORLD must be willing to be hated and despised by those who are of the world. The line of SEPARATION must be more defined and Christians must live as pilgrims and strangers on the earth. Being inside the veil they must live outside the camp, bearing His reproach (Heb. xiii. 13). But "no," they say, "we must not be too unlike the world else we shall not reach them." God, who knows best, has arranged the best way, and shall we bow to His methods or follow our own course? However earnestly some are praying and expecting a REVIVAL, God will not send such a season of blessing until His people turn away from all that is hateful to Him. To the Church at Ephesus we read—"But this thou hast, that thou hatest the deeds of the Nicolaitanes, WHICH I ALSO hate" (Rev. ii. 6). The Psalmist said "I hate vain thoughts (men's opinions) but Thy Law do I love" (Ps. cxix. 113). When we are like-minded then God will do great things. Further, how often in prayer and otherwise the latter part of Mal. iii. 10 is quoted, and the first altogether overlooked. Why? May it not be that many are unwilling to honor God with their substance, forgetful of the command and how God does withhold when His people refuse to obey Him. When there is a TURNING TO GOD FROM IDOLS TO SERVE HIM AND TO WAIT FOR HIS SON FROM HEAVEN and Mal. iii. 10 is fully obeyed. "Bring ye ALL THE TITHES into the store-house, that there may be meat in Mine

house and prove Me now herewith, said the Lord of Hosts. If I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." "Ah," some say, "that is old Testament teaching and is for the Jews." Then why used so often in prayer. The simple way in which Christ lived while on earth is surely a guide for us. We are not to be anxious about what to eat, what to wear, where to live; but to seek God first and His righteousness, and all shall be added. When His people live as pilgrims and strangers on this earth, and render unto God the things that are God's, then He will be glorified and send us a refreshing from His presence.

"The Lord is good, a stronghold in the day of trouble, and He knoweth them that trust in Him" (Nahum. i. 7).

"THE Lord is good," His Word is sure,
Then let us trust Him more and more,
Though we are weak and often tried,
Yet in the Lord we can abide.

"The Lord is good," a stronghold too,
Our strength He daily doth renew,
He knoweth them that cease from man,
And for them worketh out His plan.

"The Lord is good," faithful and kind,
And never with His aid behind,
When we are weak then are we strong,
For God is all our strength and song.

"The Lord is good," by grace we know
That ALL THINGS work our good below,
For in each trial we can trace
The wonders of redeeming grace.

"The Lord is good," He faileth not,
Our foes may scorn, deride and plot,
But grace to us is daily given,
As we look up to God in heaven.

"The Lord is good," He knoweth all,
He answers us before we call,
"The Lord is good," His ways are best,
May we in Him abide and rest.

"The Lord is good," in all His ways,
He doeth good, to Him be praise
For all His boundless love and grace,
Which brought us in the Holy Place.

"The Lord is good," be this our Psalm,
When Satan would by fears alarm,
"The Lord is good," all, all is well,
He will Himself our fear dispel.

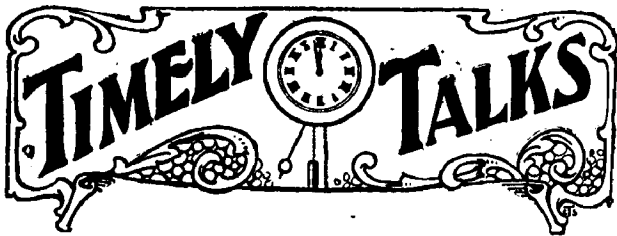
"The Lord is good," and this is shown
Mid fiery trials to His own,
For in the furnace He is near,
And there His goodness doth appear.

"The Lord is good," on Him rely,
This glorious truth, oh ne'er deny,
But let us trust Him as we should,
For He is good and doeth good.

S. A. HEWARD.

* This message as a 2 pp. leaflet, 3d. per doz.; 1/- per 100, post free.

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PRAYERLESSNESS.

THOUGH there have been many gatherings for prayer, nevertheless I fear that few of the petitions reach the Throne of Grace. For true prayer is in the Holy Ghost (Jude 20), and must first be put in the heart by Him, so that those who pray can declare with God's servant of old—"Thy servant found it in his heart to pray before Thee" (1 Chron. xvii. 25). This is the only prayer which is acceptable to God. It must come from Him, and then and only then will it return to Him. How many thoughtlessly draw near to God with their lips while their heart is far from Him. Such saying of prayers is an abomination to Jehovah. We all need to bear in mind the exhortation. "Be not rash with thy mouth and let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth, wherefore let thy words be few" (Eccles. v. 2). If there were more preparation of the heart before prayer, doubtless our words would be fewer, but more in keeping with the Word. Some appear to have a natural gift for speaking, and to such words come quickly, whilst others are timid and nervous; hence their difficulty to put together a few sentences, and both may take part in a meeting, and yet neither, though they utter words, really pray. For prayer is speaking with the lips what God the Holy Ghost has put in the heart. In all prayer meetings there are some who are always ready to let their voice be heard. It may be that they are led of God, but on the other hand their confidence and natural flow of words may frequently lead them to speak when God has not put the prayer in their heart. It is not always easy to know when to pray in meetings (though we can "pray without ceasing"), but God who promises to guide His people continually (Isa. lviii. 11) will fulfil His Word, as we rely upon Him. If we live in Communion with God I think there will be no difficulty. We have doubtless each heard people pray, or say words, and in our minds we have wondered what God thought of such speeches. Oh for more true prayer out of hearts indwelt by the Holy Spirit.

Then, again, many who pray approach God irreverently, familiarly addressing Him who created all things, and upholdeth all things by the Word of His power, as "dearest Father," when the Lord Jesus Himself while on earth saith, "O Father, Lord, of heaven and earth" (Matt. xi. 25). Further,

through ignorance of the Word, some call Him "Indulgent Father," and thus they begin to think of Him as one who will not punish sin, but overlook it. How terrible is such a thought. For God will keep His Word, He is a just God, and therefore He must punish sin. He is not an indulgent Father but, as the Lord saith, "righteous Father" (John xvii. 25). How reverently we should draw near to God if we stood in awe of His Word (Ps. cxix. 161), and exclaimed "My flesh trembleth for fear of Thee, and I am afraid of Thy judgments" (v. 120). Thanks be unto God we can, by the shed Blood, enter the Holy of Holies, and there talk to Jehovah. But let us take heed how we speak, and may the words not be ours but God-given, and they will be heard and answered. Let us remember that we come to God through Christ, so that true prayer is in His Name, and by the Holy Spirit, we may call God "Our Father," but let us not presume but reverently speak to Him, for the place where we meet Him is holy ground. May we also address the Lord Jesus reverently, and not as "dear Jesus," etc., for He is Lord of Lords and King of Kings, it is only as we come according to His Will that He heareth us. Therefore, we are convinced by the way He is approached, and by the multitude of words, that in these perilous times there is little PRAYER and much PRAYERLESSNESS.

Faith and Faithfulness.

*Faith is the gift of God,
By Jesus Christ, His Son,
And all who have the faith of God,
Are in the Lord made one.
Christ dwells in us by faith,
And with Him God doth give,
Abundant faith, by which we walk,
And by His faith we live.
Faithful and full of faith,
Lord, make us by Thy power,
Faith, we desire, to know Thee near,
Victorious faith each hour.
Great things by faith were wrought,
Through faithful saints of old,
May we in faith go forth for Thee,
Be faithful, strong, and bold.
In faith, Lord, we would ask
For wisdom from above,
That we may serve Thee faithfully,
Be full of faith and love.
Give us, O Lord, great faith,
That we may faithful be,
And by our faithfulness, O Lord,
Bring glory unto Thee.*

Tract Distributors should send for samples of Biblical Leaflets

SERMON SUGGESTIONS.

Jer. iii. 6.

1. God's gracious warning after sin. 2. The nature of repentance—"unto me." 3. Sin leads to sin. 4. The influence of iniquity.

Jer. x. 21.

Collect likenesses to beasts, *e.g.* Ps. xxxii., lxxiii., Dan. vii. 1. The beginning of rebellion not seeking the Lord (Isa. lv. 6). 2. The extent of Satan's work: even leaders reached: "let him that thinketh he standeth take heed lest he fall." 3. The results of transgression, (a) brutishness, (b) non-prosperity—contrast Isa. liii., (c) the scattering of flocks.

Amos vii. 10-13.

1. The unpopular work of God's servants. 2. The boldness of true faith. 3. The weight of Divine rebukes, "not able to bear." 4. The priest and the king against the Lord, see Zech. vi. 13.

Zech. vii. 12.

1. "The progress of sin," "they made." 2. Man's accountability. 3. "Sin is lawlessness." 4. God's grace in the prophets: the Holy Spirit resisted *outwardly*. 5. The legal and righteous law of God.

Zech. xi. 5.

Cf. Isa. lxvi. 5, John xvi. 2. 1. Pious expressions do not prove spirituality. 2. The Lord's people should beware of ejaculations that do not rise from a new heart. 3. God hears all utterances, and will "reward." (Collect quotations from evil men, particularly what they say "in their heart," recorded in Scripture).

THE MISSIONARY'S MOTTO.

The missionary's motto is the same as that of every Christian—the missionary's report is parallel with that of every believer (1 Cor. xv. 10)—the missionary's Lord is the One Whom all the redeemed acknowledge. Let fellowship, then, be manifest, but let not the inference be that any may intrude into certain portions of the work. A definite call is necessary—not fickle emotion, which often appears to be the will of the Lord. But there is another deduction. The people in God in various spheres may be equally serving Him. Then, let pride of prominent position be hated, and man-worship be set aside. All saints are members one of another, all have important labor, all are, in their measure, missionaries—*i.e.*, sent-ones, aye, ordained missionaries, "reverend," as far as any man may be, *when they walk with their revered Master*.

SCRIPTURAL STUDIES . . . SOCIETY. . .

Thorough Bible Work.

Daily Readings.

—✠— Calendar. —✠—

APRIL, 1906. If the Lord will.

DEUT.	2 PETER.	
1. xxxiii. 1-5.	11. i. 1-4.	21. iii. 5-8.
2. xxxiii. 6-11.	12. i. 5-11.	22. iii. 9-12.
3. xxxiii. 12-17.	13. i. 12-16.	23. iii. 13-16.
4. xxxiii. 18-23.	14. i. 17-21.	24. iii. 17, 18.
5. xxxiii. 24-29.	15. ii. 1-5.	25. Revise i.
6. xxxiv. 1-6.	16. ii. 6-11.	26. .. ii.
7. xxxiv. 7-12.	17. ii. 12-16.	27. .. iii.
8. } Revise passages	18. ii. 17-20.	28. .. Allusions
9. } which speak of sin	19. ii. 21-22.	to O.T.
10. } and its punish-	20. iii. 1-4.	29. .. Com-
		mands.
		30. .. Promises.

Beware of the pride which pretends to study God's Word. Read earnestly, expecting to lose some opinion every time, and to be reprov'd. Do not assume infallibility, do not even trust to ability. Be quiet before the Lord, else the understanding will riot against Him. Do not read with a view to others except *via* oneself. Let the warning to them be applied, tested, valued at home first.

NOTES ON DEUT. XXXIII—XXXIV.

xxxiii. 1. A hint of grace. Moses *concludes* with blessing—law satisfied.

2. The giving of the law a picture of "that day." Heb. iii. 3, Jude 14. Seir—Edom. Paran—Ishmael, Gen. xxi. 21. Thus we have the setting aside of those *related*, but not in the covenant.

The light and the law. Yet love in next verse.

A fire: thus the blood in the Holiest was between two fires. Law speaks of judgment. The Passover Lamb was roast with fire. Eden's sword was flaming.

3. The *same* hand as in 2. His hands, His feet. See Ps. xxii. Spiritual sitting down, Song of Solomon ii. 3. Matt. viii. 11. Sit, then receive. "Thy."

4. The law so closely linked with life that it may be called the inheritance! Yet!

5. *He*—*i.e.* the Lord, Zeph. iii. 15. Prophet, Priest, King! The Head and the heads. "Gathered together."

7. Hear, hands, help. Judah=confession and praise. The voice of Him Who came from Judah was heard (John xi. 42). His hands were sufficient (Matt. iii. 12, viii. 3, Luke xxiv. 39, Acts xi. 21), and His enemies should be His footstool (Ps. cx.)

8. A reminder of sin *first*. The reference to water suggests the Most Holy Place.

9. A reminder of grace-given obedience. Christ

alludes to this when He speaks of hating parents, etc. Sin at Sinai only brought out Levi's obedience. God's over-ruling; So Lev. xvi. depended on Lev. x. Will it not be so with all iniquity?

10. Teaching follows obedience and nearness. Likewise prayer, typified by incense.

11. Levi and Judah brought together (Zech. vi. 13, xii.); and the judgment of the enemies of both.

12. The place of safety. "Cover." "Between"—near the Lord's heart. The place of power, Isa. ix. 7, xxii. 22.

13-16. Tenfold blessing.

16. The mercy connected with the *flaming* bush, which spake of righteousness, and was a type of the Holiest of All.

17. His glory, his horns. Accepted in the accepted sacrifice (bullock, Lev. xvi.)

18. Joy in service and meditation.

23. Satisfied—therefore possess.

24, 25. The blessings of the wilderness and Canaan combined. Family mercies (bringing others to the Lord), fellowship with brethren, personal rest and earnestness.

26. "None like." Isa. xlv. 21, xlvi. 9, Jer. xxx. 7.

His excellency. Same word, Ps. lxxviii. 34, Isa. xliii. 3; ix. 9, xxv. 11 (man's usurping).

27. God as a rest beneath as well as above. Elsewhere we read of the Lord being *about* His people. Refuge then victory.

28. Fountain, corn, and wine, Deut. viii., Ps. xxxvi., Zech. xiii., xiv.

29. Since none like unto the Lord, none like His people.

Saved, shield, sword, subdued (marg.) *Thy* excellency because of His. So Ps. xlii. 11 with xliii. 5.

xxxiv. 1. Seeing without entering.

3. A reminder of sin and grace.

6. God's plan as to the transfiguration—no after-thought.

7. Law, Gen. vi. 3. "Moisture," marg. see Ps. cx. 3.

9. The Spirit. Then *words* to which Israel could hearken.

10. The blessing of all saints in "that day." Christ's glory.

2 PETER.

i. 1. "A hearing stone," 1 Pet. ii. 5.

First *bound* to the Lord, then *sent forth*. A lesson for missionaries.

Faith is the beginning of honor in *that day* (ἡμέρα). "In"—a glorious sphere. Faith is in righteousness hence may be reckoned for that from which it is inseparable.

2. "In and upon a knowledge and acknowledgment of God."

3. "Toward godliness." 1 Tim. iv. 7.

Emphatic "us." The *way* to the Lord.

His own glory (Shekinah *light*, 1 Pet. ii. 9), and virtue (*praises*, same word, 1 Pet. ii. 9).

4. The promises *or* fellowship with the world. "Having fled away." Heb. vi. 18.

5. Our answer to, or rather *echo* of His virtue. No virtue outside faith. Likewise is it, with knowledge, etc.: And faith itself is *in* the Lord's righteousness.

8. These "possessions." Their "fulness" (πλ.). See 2.

Without these things one is without works, without fruit. The basis of Christian service (cf. 2 Tim. ii. 21).

9. Every time brotherly love (for example) is crushed, there is a veil, the Word becomes less definite, the cross becomes less distinct, the glory less evident.

"Forgetfulness." Cf. iii. 5.

Sins under the *old* covenant: thus the new covenant leads to *obedience*.

10. If these things are absent there is no confirming of one's calling, and others cannot rightly treat as a Christian. The *cause* of stumbling.

11. Collect "in's" and "into's" of epistle.

3-11. "Thine is the *Kingdom* and the power and the glory."

"Administered," supplied: word from same root as "promises."

You, our: a link in Christ.

12. The place of stablishing, John xvii. 17 ("in.") Why men fail and fall.

13. The tabernacle—God's *presence* by the blood:—A life-prophecy of the feast of tabernacles ("the earnest of the inheritance") now.

14. How to stir up.

16. The fourth "for" partly depending on 3-6.

17. God the *Father*. Resurrection ground.

"Into whom I *am well pleased*: (word from same root as "glory.")

18. "*With Him*." "The *Holy One*."

19. We *have* (present). A possession. See προσέχω.

(a) More confirmed, or (b) more abiding.

"Doing," 10, 15 also.

"In a dark and dirt-laden place": the opposite of the prophetic holy mount where Peter wanted to stay, in a "tabernacle."

The more we use the Word the more hateful will the flesh and the world *appear*. A Christian who cannot *see* has left THE PROPHETIC SCRIPTURES. Note also PRACTICAL GODLINESS is connected with keen perception (9). Thus we have obedience and study together.

"Take heed *until*." 1 Tim. vi. 14.

20. "Take heed in your hearts." "In your hearts knowing this first."

ii. 1. The false prophets against the true prophets. Always the contrast.

"Leading in." Against the Lord's leading—word "gospel" from the same root.

"Themselves (see 19) and many." 1 Tim. iv. 16.

2. The result of false teaching.

3. "Lingereth not," *i.e.* *worketh* (Gk.), Rom. iv.

15. God's work of judgment: contrast Eph. i. 19.

6. *τιθῆμι. κατὰ*, thrice.

7. His eyes and ears open.

8, 9. Out of . . . into. God's "keeping."

10. This verse, with Jude 8, 9, is striking. To condemn authorities is iniquity. Democracy is rebellion. To speak lightly of Satan's *permitted* authority in this world is to question the Lord's wisdom. How many treat him as a forsaken companion on a level with themselves. How few, as Michael say, "The Lord have honor over thee" (in *that* day), and illustrate the awe and solemnity of our Saviour in Matt. iv. 1

13. Contrast receiving of 1 Pet. i. 9. Spots and blemishes, *i.e.* away from Christ, Who is without spot and blemish. Man the exact contrast of Him.

14. Eyes and heart. John xii. 40.

15. "Loved." God looks on the heart. John

iii. 19.

18. Those who had quite (or indeed) escaped are true Christians who *are* led astray by these.

20. The allusion to our Lord's Words suggests earthly reformation and demon power. The *old* house adorned. "Less tolerable."

22. Aor: not perfect tenses. *ἐπι, εἰς*.

iii. 1. "Pure" lit. "Sun tested," *i.e.* in the light.

3. Cf. What we are to know first, *i.e.* as a foundation in i. 20. These groundworks are quite forgotten, and beliefs in an improving world and a partially inspired Bible go together.

3, 4. Going and saying.

7. "By the Word of Him have been treasured with fire, being kept."

9. "The promise," 13, Eph. i. 13, iii. 6.

11. "It is necessary." To be, expecting—cf.

Tit. ii. 12, 13. "Live, expecting."

14. Contrast to ii. 12.

16. In *all* epistles concerning *these* things. Yet to-day they are forgotten.

The unlearned *i.e.* not disciples. Note the mark of a disciple. Only disciples shall be undestroyed.

17. "Knowing be on your guard." Responsibilities of knowledge. The Holy Spirit does not say, "You will stand all right, as you are wise."

Not led away, *but* grow, 18.

18. The day, Gk. 8. "Now," 7, a "prophecy of and preparation for that day."

The Bible Training College.

IN the Name of the Lord we set up our banners, for He has been mindful of us, and our hearts say, "What shall we render *unto the Lord*?" But grace does not blind to failure. Those who see His work most clearly see the entwined threads of human righteousness, and abhor such filthy rags. They mourn over blindness everywhere, and see no cause for the lightness with which some can talk of their past sins and mistakes, perhaps influencing many who are never reached by the equally (and blessedly) influential repentance. They behold the fleshliness of much of their service, and as they see what a large portion has depended on custom, tradition, worldly opinion, desire of reputation, natural energy, and an ordinary wish to help others, they abhor themselves, and (with Isaiah) utter the grace-given words, "Woe is me." The counterfeit of this experience is abominable. Let none force themselves into it, or assume it at a meeting. To be spiritually broken down is a wonderful blessing, but it is impossible while pride is cherished, and the Holiest of All avoided. The rush of work and the readiness to do everything that seems desirable lead astray. And the blessed humbling of Isa. vi. takes too much time, or it requires a "revival meeting" to prompt it. The Lord's servants who are led to deplore their rebellion *in service* (every "call" bringing an "opportunity" for further sin as with Jonah), and to realize with heart searching the iniquity of their *holy things* will have the Spiritual encouragement of Isa. vi. Ordinary grief at ordinary every-day work is fairly common. To perceive transgression in nine-tenths of Christian work is rare. But the Lord does not permit despondency when there is such an awakening. *Then* He cleanses: then—(strange mystery!)—He sends forth, even when the servant of God feels he cannot go. "When I am weak, then am I strong." "But this is not a report." But who that desires spiritual progress will set aside such a message? The writer has had it borne upon him, and verily these are his own experiences (alas, how faint the susceptibility to sin) in the Lord's service, shared by *some* who have been brought to humble fellowship in life and ministry. This is the desired basis of the testimony or rather the Lord is the basis, and such a realization is inseparable from Him. Sad are the inferences. Fellowship with the Lord is rare and irregular.

We rejoice to announce that the Central Classes have been seasons of profit. The Word has been opened and opened up, and if the messages have reached the hearts, pride will be less and less manifest.

The noon-day meetings continue to glorify God and to encourage His people. One at Forest Gate

on Mondays is "proposed." Believers in the neighbourhood, whose time is recognised to belong to the Lord, may be able to co-operate. Letters from such, or preferably visits on Thursdays or Saturday evening, will be welcome.

The testimony at Forest Gate is full of spiritual encouragement, but alas, much of the work is not testimony. Sometimes the presence of the Lord is felt at a meeting, and at other times there seems a restraint, overruled to lead unto Him, but a painful reminder that in the flesh dwelleth no good thing. But yet the flesh will try and account for the failure in a "rational" way, and the danger is that the Lord's lesson (*viz.*, "Without Me ye can do nothing") may be put aside. The "up and down" life of attached saints is heart-searching, but some are growing in grace after a period of declension.

Some of the children are apparently under conviction of sin, and with spiritually given desires after the Lord. Concerning these the writer at times feel doubtful, but that the work of God is evident he cannot deny. Oh for faith, patience, and earnestness until *that* day.

The gatherings around the Lord's Table have proved seasons of spiritual strengthening, and the writer would affectionately yet withal (*aye, therefore*) solemnly and enthusiastically urge the people of God to consider their warrant for anything except the breaking of bread (not the *administration* of a sacrament) at least weekly.

It may be said, "Why is this report so full of allusions to Church development at Forest Gate?" Three reasons may be given:—

(a) Brethren and sisters want to hear how another part of the family *prosper*s, that they may rejoice together, hence as the Lord's hand is peculiarly manifest at this centre *His* work must be recorded.

(b) The writer feels that when something is impressed upon him it is for the blessing of others, and a refusal to speak because of the fear of man would be sinful.

(c) In the early Church "Colleges" were connected with assemblies of saints. Hence as the Lord sends forward that which is primitive, to forget His plan would be *iniquity*. Alas, it is so easy to follow His Will when natural inclination says, "Amen," but this is disobedience!

But the other branches must not be put aside. Ilford is still a theme for much prayer. That the Lord has granted the proclamation of His mind there with increasing enjoyment and boldness, is a subject for personal praise. That many have been visited, and the word of the truth of the Gospel laid before them is a cause for thanksgiving.

History of the Lord's mercy, without exultation in Him, is pride.

Hebron Hall is not without encouragements. Our brother, Mr. E. Sibley, feels at present that it may be the Lord's Will to move, remaining in the neighbourhood. But he waits, till the Lord sends another married brother ready to reside at "68," for the Lord's sake. Having mentioned the need for such a fellow-labourer, the following "wants" may be made known:—

(a) One or two more helpers in children's work at Forest Gate.

(b) A brother ready to devote his whole time to the witness, and the training of saints, without earthly reward.

(c) A Christian lady, fitted by the Lord, for individual dealing, to visit in South London.

(d) A married brother, willing for primitive fellowship, and portrayed in 1 Tim. to share oversight of Ilford testimony.

(e) More students, seeking humbling, obedience, equipment; ready to leave Christendom.

(f) A paying lady guest at Romford Road, willing to show "fellowship."

Will not prayer ascend in the name of Christ concerning these things?

The Lord's opening for a Jewish centre is expected, therefore a theme for prayer. His mercy in the supply of funds for Forest Gate Hall is not beyond our anticipations, which He will excel. A printing press seems a need. We bless God for the suggestions regarding further labor at Barking and Denmark Hill. What His purposes are we cannot yet see or say, but they will ripen fast, and our prayer is "Father, Glorify Thy Name." To live in the enjoyment and experience of this supplication is to pray without ceasing. May this be our privilege in increasing measure, "until the day dawn," and the shadows and trials of *every* kind are but backgrounds for the further display of His Glory.

PERCY W. HEWARD

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THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN 17:17

"Herein is Love,
not that we loved
God, but that He
loved us."

Vol. vi., No. 5.

May, 1906.

EDITED BY PERCY W. HEWARD.
(Of the Bible Training College).

A Monthly of Notes, Devotional, Doctrinal,
Practical, unto the Glory of God.

"The Son of God
Who loved me,
and gave Himself
for me."

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"I will give them one heart."—Ezek. xi. 19.

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Job xlii. 2.
"I, the LORD, search the heart, I try the
reins, even to give every man according to his
ways, and according to the fruit of his doings."
—Jer. xvii. 10.
"There is not a word in my tongue, but lo,
O Lord, Thou knowest it altogether."—
Ps. cxxxix. 4.
"Who can understand his errors? Cleanse
Thou me from secret faults."—Ps. xix. 12.
(Known to the Lord though not known to the
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"He knew what was in man."—John ii. 25.

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By grace we have been enabled to bear
a witness. Have our readers been streng-
thened to share it? Our desire is God's
glory, and how can He be glorified by
"smooth words" nullifying His word?
How can He be honored except by earnest
acceptance of His declarations, with cor-
responding obedience? We dare not
please men, for men please not God. We
must not compromise, for what fellowship
hath light with darkness, and if we have
we are not "light."

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Thoughts from the Word of God.

Prayer List.

"Wait on the Lord . . . and"

1. For those who hold offices in churches, but not in the church; for those who seem to be Christians but are not in Christ.
2. For all connected with the B.T.C. and local assemblies, that grace may bind their hearts and remind them continually of *the Lord's will*.
3. For the children in Bible Schools that they may be taught of the Father and *thus* come to Christ, John vi.
4. For all impressed ones among Israel that they may be oppressed with a sense of sin till they behold the Sin-Bearer.
5. For workers among Israel that separation and earnestness may characterize them *as never before*.
6. For those who are broadening, and for those who are narrowing, that the Lord may bring many from the former class into the latter.
7. For preachers of the Gospel that diligence and holy zeal may be marked, suggesting that necessity is laid upon them.
8. For guidance as to village work by saints of the B.T.C. and others.
9. For the Lord's leading as to erection of buildings, and for the supply of every needed penny and nothing beyond, in the appointed and heart-instructing way.
10. For increased magazine circulation "unto the Lord."
11. For young Christians "undecided as to many things."
12. For all God's promises to be fulfilled. "By My Spirit, saith the Lord."

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The Eyes of The Lord.

Prov. xv. iii. IN EVERY PLACE. Adam and Eve (Gen. iii. 8). Can any hide himself from me? (Jer. xxiii. 24. Rev. vi. 16. Ps. cxxxix. 7-12).
Prov. v. 21. WAYS OF MEN are before the eyes of the Lord (Jer. xxxii. 19).
Zech. iv. 10. THEY RUN TO AND FRO THROUGH THE WHOLE EARTH.
Deut. xi. 12. UPON THE LAND.
Amos. ix. 3. UPON THE SINFUL KINGDOM.
Ps. xxxiv. 15. UPON THE RIGHTEOUS. (Sam. xvi. 7, The Lord seeth not as man seeth).

SPIRITUAL ENTHUSIASM.

SPIRITUAL ENTHUSIASM is, indeed, rare in these days. Many are active, but how few out of real love to the Lord? When persecution, trial or advancement in business arrive the zeal cools down. May not one doubt if it is genuine?

Fleshy energy is popular, attractive and successful. Few detect it. Few believe that Satan is usually disguised as an angel of light. They have nothing in their experience to answer to this description. If there be boldness and hard work they are satisfied, and thus that which is not of God is deliberately attributed to Him, and encouraged by true Christians.

Spiritual enthusiasm is marked by hatred of sin, love to the Lord's law, discernment, longing for the coming of *that day*, humility. But all these things are in the background now, and most are content to have it so. May the Lord grant a spiritual revival (which cannot be unconnected with the heart-searching *Spirit* Who inspired the Word), and may we share therein.

Ps. 119, 161—168.

THOUGH persecuted greatly, Lord,
Without a cause by foes abhorred,
Yet in Thee I have peace and joy,
Which nought on earth can e'er destroy,
For Thou art with me, and I know
Thou wilt mine enemies o'erthrow.

My heart it standeth in great awe
Of Thee and Thy most gracious Law;
Aye in Thy Word I do rejoice,
For, as I read, I hear Thy Voice,
And therein, mid my earthly toil,
I daily search and find great spoil.

Deceit and lying, Lord, I hate,
Thy Law I love so true, so great,
It is my Guide, my Strength, my Chart,
Help me to hide it in my heart,
That I may ever truthful be,
And hate whatever grieveth Thee.

I praise Thee, Lord, seven times a day,
Nay, I will praise Thee, Lord, alway,
For Thou are good, Thy ways are right,
Thy righteous judgments all unite,
To show Thy majesty and power,
Thy wondrous works in grace each hour.

Great peace have they who love Thy Law,
And search it daily more and more,
While nothing shall a stumbling be,
To those who love Thy Law and Thee,
Thou wilt Thy trembling saints uphold,
And make Thy weak ones strong and bold.

I hope for Thy salvation, Lord,
When Thou shalt come to keep Thy Word,
Till then may we Thy Precepts keep,
And o'er abominations weep.
Before Thee, Lord, are all our ways,
Help us to please Thee all our days.

S. A. HEWARD.

Thoughts from the Word of God.

Vol. VI. No. 5. New Series.

["I will heal their backslidings."]

[May, 1906. 1d.]

"Without shedding of blood—no forgiveness."

Editorial Jottings.

What is Faith?

The Lord's people often mistake natural interest for inwrought faith. That which is genuine takes God at His word, and simply rests thereon. That which is fictitious may embrace large portions of Scripture. But let us not be deceived thereby. Real faith grasping God's condemnation of the flesh is necessarily heart-broken to think of the awfulness of iniquity. That which is spurious pretends repentance, but there is no deep *law*-work. That which is from above is very trustful in the Lord's promises, but not at all in self, or self's appreciation of them. That which is counterfeit is very doubtful of His bare utterances, but very confident of its participation therein.

"The faith of God's elect" is fixed, it is solid, it is Divinely *persuaded*. These thoughts are in the original words. The faith of man's making is changeable, it is empty, it is humanly reasoned. It can easily be shown that unfaith is mentally foolish, but the man who has passed through this experience may be still far off. *A sense of need*, and of the Lord's ability to satisfy that need on the basis of blood—satisfied justice—this is required and it is part of true faith.

Dear fellow saints, you have this wonderful gift; but how many of your daily actions illustrate it? Do you always take God's messages simply because they are His? Do you depend in details? Does all your joy still rest on Christ?

Success.

Who can measure success? The Lord Jesus did not appear to be so successful at the end of His life as at the beginning. There was much striking teaching in the words, "He must increase, and I must decrease," but we should not forget the fact that many left John to go to Christ merely out of curiosity, and that a true saint will often become less and less popular and successful. Paul finished his life with the greatest isolation (2 Tim.) What is success? Surely Jos. i. 8 gives the answer. It is "doing wisely," carrying out the will of the Lord, growing in grace. "To get on" in this world is to make a failure—whether in this world in a business or ecclesiastical sense. To run in the heavenly pathway is to appear foolish before men of this age. Ah, dear fellow Christian, considering this, when are you most successful? Verily when your

life is so *consistent* that all around persecute *for Christ's sake*. Beloved reader, mixed up with the world—are you satisfied with your getting on? How much more of the Lord did you learn yesterday? Value everything after a Scriptural estimate. Are you richer? The Lord speaks of treasures of wisdom in Himself! What is your opinion concerning these? It may be pleasant to attend a fashionable church, to look prosperous, to wield influence—but what does the Lord say concerning such success? What will be His opinion concerning it at the Judgment Seat connected with His Coming?

Found Guilty.

How many professing churches of God must be charged with wilful setting aside of His Word! Abomination in the forms of man-amusing concerts, man-pleasing choirs, man-gratifying sermons are popular. The Lord has declared His abhorrence of departure from Himself, and He can remove candlesticks. He is not slack concerning His promises and His threats. Let the book of the law be brought, and let the churches of to-day be brought to book. Their *heavenly* trust deeds are violated. They regard themselves as irresponsible, except to a vague *personally*-felt leading which they attribute to the Lord. An authoritative book they REFUSE to recognize. The lists of misdemeanors in Scripture should be read. Therein we note the word "heady, high minded." Surely this is the iniquity which re-states what God has stated, and which questions the organization and methods which He has appointed. What is this but saying "I will be like the Most High"? Again we see that "sects" are condemned, and the systems of to-day are found guilty. For the popular rule of fellowship is not "all saints, only saints." Thanks be unto God, those in an evil environment are not necessarily to be judged therewith, but if I go into a falling house, though my life be preserved I may be struck by falling bricks. For the preservation of believers we have a promise, not for their immunity from bruises through mixing with evil. Oh that we might test ourselves and our assemblies by the Word, rather than explain the latter by the former.

"Unto Him."

Heb. xiii. 13. It is easy to join a church, easy to connect oneself with an organization, but to go "unto Him" Who died for sinners, outside the camp of mere christendom—how hard

is this! But no other "going" is spiritual: all else is merely "religious." If He be not the attraction, if His Word be not the drawing power, *what* is it that holds this position and usurps His office? The Christian life should be summed up in the words "Unto Him." The service which is otherwise is a failure. The worship which cannot be thus characterized is an abomination. It is not "unto a church," "unto a sect," "unto fellow Christians," but "unto Him." Oh that a realization of personal fellowship with a rejected Lord, away from the glitter of to-day, might be the possession of all saints. Oh that obedience to His commands might be their distinguishing mark. Alas, how often "away from Him"—aye, and "away with Him"—might be chosen as the motto of those who bear His name. "Unto Him" is impossible without leaving sin, without welcoming rejection, without valuing His Word, without enjoyment of His resurrection, without longing for His coming. Have we these?

The Bible Training College.

By grace we have gone forward along a narrow pathway, which is despised and rejected of men, but chosen of God and precious—the way of the Lord and of His commandments. *This* progress has meant outward retrogression on many occasions, and this advance has involved departure from that species of "advanced thought" which flourishes in orthodoxy, while other branches are condemned—the branch of new and up-to-date methods. Those who hesitate to question the history of the Bible do not tremble to rearrange its church polity. Whence is this picking and choosing? Have we not an evidence of the presence of him who can be disguised as an angel of light? It is not without sorrow that we report his efforts in connection with the testimony committed to us. That grace has held us back from much compromise, built up believers, and is drawing some "unto the Lord"—these are causes for praise, which must not be made a mere "set-off" to the intrusion of the flesh, but rather be brought to show up its blackness more. We want to hold Bible meetings for heart-exercised saints in various parts, to extend village testimony, to minister the word to children in all districts, to enrol further students. Will the Lord's people unite in prayer concerning these wishes?

PERCY W. HEWARD.

Bible Conferences and Expositions.—Every Saturday, 7 p.m. (D.V.) 340, Romford Road, Forest Gate. Many Christians spend Saturday evenings in worldly pleasure. Others are willing to go a long way in the afternoon for a cricket match.

Jottings from Jonathan Ranken Anderson.

THE RESURRECTION AND THE LIFE

JOHN xi. 25.

"I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live."

HE farther lives in reconciliation with God. The prodigal is welcomed back to Him from Whom he had foolishly wandered; because he returns humbled and contrite for sin, accepting the punishment of his iniquity, beholding by faith his guilt laid upon the head of the divine Surety, consenting to the vengeance taken upon it in His sufferings and death, and looking for favor at the hand of God, only through imputed righteousness. The language, according, with which he is met is, "I will love them freely; for mine anger is turned away from him" (Hos. xiv. 4). A feast is held to celebrate the joyful event: "For this my son was dead, and is alive again; he was lost and is found" (Luke xv. 24).

Nor is this all; in virtue of his union to Christ by faith he lives in growing conformity with the image of God. He is made partaker of a divine nature in the day of his new birth. But this gradually develops itself, through faith, as he advances in his career. He becomes more intimately acquainted with the character and ways of God; and especially with the chiefest of His ways—the redemption of sinners by Jesus Christ. He seeks to keep himself in the love of God, delighting in His moral beauty, satisfied with His infinite perfection, pleased with what pleases Him, hating what He hates, rejoicing when He is honored, and grieved when He is despised. "And that ye put on the new man, which, after God, is created in righteousness and true holiness" (Eph. iv. 24).

The virtue that he draws from Christ enables him to live in the enjoyment of God. He is enlightened in his views, spiritual in his desires, and refined in his tastes. He finds he cannot now live on the husks of worldly possessions and pleasures with which he was formerly content. He at times "tastes and sees that God is good." He has the peace of God which passes all understanding ruling in his heart. Nay, he is not a stranger to the joy that is unspeakable and full of glory. But his experience here is very variable, though he goes from strength to strength. He has the waters of Marah to drink, the valley of Baca to traverse, the Philistines to encounter, and even the captivity in Babylon to endure. But the time will come when "Christ shall change his vile body, and fashion it like unto His own glorious body" (Philip. iii. 21). And then he shall sit down at the fountain-head of life, and be made most blessed with the light of His countenance for ever. "As for me, I will behold Thy face in righteousness: I shall be satisfied when I awake with Thy likeness" (Psa. xvii. 15).

MISSIONARY MEMORANDA.

ACTS xi. 20 shows how the Lord intervenes when His people have neglected His work. But this verse gives no warrant for "regular irregular" ministry. Much of this testimony was probably semi-private. No earnest saint will dare to say that the majority of Christians should preach in the open air. The Lord's gracious working in emergencies must make us very fearful lest we condemn that which is extraordinary, but anything *definitely anti-Scriptural* must be opposed. No circumstance can make wrong right. In verse 21 we see the method of salvation—the hand of our Lord is at work. Then faith is given. Then there is a turning and resting on Him. Do Divinely-sent missionaries to-day accept this description, and seek this blessing? As soon as believers are added to the Lord there should be the fellowship of other Saints. The motive here *may* have been mixed with interfering assertion of authority; the action was right. A church not founded by an evangelist must be organised by such a servant of the Lord.

If there has been something a little out of the usual arrangement in the preaching the true saint must equally rejoice in the Lord and His gracious dealings. So declares verse 23. If the Lord has arranged the seeming irregularity there will be the acknowledgement of loving oversight (as here), and heart searching to find out His lessons, and the "omissions" in previous testimony taught thereby.

Verse 24 shows that organization will lead to further blessing. Then teaching is required. This must not be slipshod. Because God is a God of miracles, and because He graciously works without means at times, there must not be proud refusal to follow His ordinary plans.

Verse 29 shows that assemblies formed in foreign parts are not to be supported from without, but rather encouraged to have fellowship with poorer saints in tribulation. So is it with ministry. Reliance on "supplies"—after a while—is denial of the Lord's Word as to the presence of the Spirit in the assembly, and the raising up of suitable teachers.

Heb. xiii. 23 is one of the incidental missionary passages of God's Word. The trials of an Assistant Evangelist should never be forgotten. Paul speaks of a visit *with Timothy*: thus we learn how an Evangelist should keep in touch with his assistants, how valuable it is for two to be together, how important it is to leave pioneer work for building up "His harvest." Our work is to follow the Lord. We are to rejoice in His planting, and to gather fruit for Him, in view of "that day."

SHEPHERD.

John x. 11.

Saves His sheep, 1 Pet. i. 19. (Blood).
Holds them, Ps. xcv. 7, Ps. cxix. 117.
Encourages, John x. 27, Matt. xxviii. 20.
Preserves, Ps. cxxi. 7, Jude 1.
Hears their cry, Ps. xxxiv. 15, John xiv. 14.
Enables, Is. xl. 29, Phil. iv. 13.
Restrains them, Luke xxii. 32, 1 Pet. i. 5.
Delivers, 1 Thess. i. 10, Ps. xxxiv. 17, Dan. iii. 17, 2 Cor. i. 10.

SAVIOUR.

Strong (Isa. xxvi. 1, xl. 26).
Almighty (Ps. lxxxix. 19, Matt. xxviii. 18).
Victorious (Mark xv. 38, Matt. xxviii. 2).
Interceding (Heb. vii. 25, ix. 24).
Omnipresent (Matt. xxviii. 20, Heb. xiii. 5).
Unchanging (Mal. iii. 6, Heb. xiii. 8).
Righteous (Ps. cxix. 137, 1 John ii. 1).

"MOISTURE."

Deut. xxiv. 7 *marg.*
 Ezek. xxxvii. Dry bones.
 Ps. xxxii. 4. Drought.
 Luke viii. 6. Lacked moisture.
 Mark xi. 20. Fig tree dried up.
 Zeph. ii. 13. Dry wilderness.
 Is. lviii. 11. Satisfied in drought. Spring of water.
 Matt. xii. 43. Dry places.
 Ezek. xxxvii. 11. Dried—hope lost.
 Matt. xiii. 4-7. Way side, stony place, thorny place.

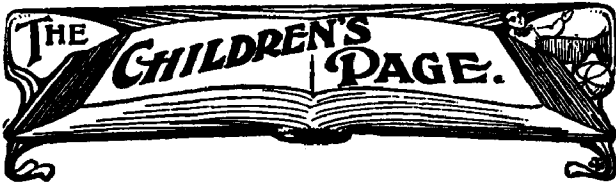
"The water of Life," see John vii. 39.

REQUESTS.

Elijah (1 Kings xix. 4).
 Jabez (1 Chron. iv. 10).
 Israel (Ps. cvi. 15).
 See Phil. iv. 4-6, Ps. xxxvii. 4, 1 John v. 14, 15).

Poem on Christian Union.

United by mercy to Jesus our Lord,
 We find all our union in Him and His Word,
 Nor can we rejoice in the system of man,
 Or thus cast contempt on His glorious plan.
 Each saint is related to God through His grace,
 Each saint shall in glory inherit a place,
 Why then set up walls in the midst of Christ's own,
 Why should we His purpose in sin dare disown?
 Let us, by the blood of the Saviour redeemed,
 Delight in all those who are by Him esteemed,
 His dear ones be dear to His people as well,
 And thus His redemption our lives will forthtell.
 Beloved fellow Christian, beware of man's ties,
 Keep close to the Saviour, and fear human lies,
 Obey His command all His chosen to love,
 And then you will show you are born from above.



I WANT, dear children, to have a talk with you about several passages in Scripture where the word "KNOW" occurs. The Lord Jesus, in His prayer for His people, said "And this is life eternal that they might KNOW THEE the only true God and Jesus Christ Whom Thou hast sent" (John xvii. 3). There are many, even among boys and girls, who KNOW ABOUT GOD, and yet do not KNOW HIM as their Father, nor the Lord Jesus as their Saviour. It is only as God by His Spirit works in the heart that anyone can know Him, for we read that when Simon Peter answered and said unto Him, "Thou art the Christ, the Son of the Living God," Jesus answered and said unto him, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but My Father which is in heaven" (Matt. xvi. 16, 17). Again Christ saith "All things are delivered unto Me of My Father, and no man KNOWETH the Son but the Father, neither KNOWETH any man the Father, save the Son, and he to whomsoever the Son will REVEAL HIM" (Matt. xi. 27). Have you thought what a great privilege it is to KNOW GOD? Those who are made nigh by the Blood of Christ they KNOW HIM, and only those who are thus saved can draw near to God, and dwell in the Holy Place (see 1 Cor. ii. 9, 10). Christ, Who is the good Shepherd, gave His life for the sheep, and He saith "And when He putteth forth His own Sheep, He goeth before them, and the sheep follow Him for they KNOW HIS VOICE" (John x. 4). In verse 5 we read "they KNOW NOT THE VOICE OF STRANGERS." Would to God this were true of all His people, whether young or old, in these days when so many, who profess to be His, are teaching and preaching error, but, alas, the Bible is so neglected and many hear the voice of strangers and not the Shepherd's voice. God speaks through His Word and those who KNOW HIM will surely love to be in His presence and to listen to His voice. Those who follow the good Shepherd, and daily meditate in God's Law will know when He speaks and gladly obey Him. Then those who are thus blest will desire "TO KNOW THE LOVE OF CHRIST which passeth knowledge" (Eph. iii. 19) "because the love of God is shed abroad in their hearts by the Holy Ghost" (Rom. v. 5), and as they are filled with God's love, they will by grace remember the words "As the Father hath loved me, so have I loved you, continue ye in My love" (John xv. 9). If all who love God, because He first loved them, would seek to obey this command how wondrously God would be

glorified in the daily life whether at school or at home. The Lord is able to thus work in and through the youngest one who has eternal life through Christ Jesus. Those who have this new life, have new desires, they want to know God's will, so that they may please Him. To the Jews who were questioning whether He was really God's Son or not, as many do to-day, He saith "My doctrine is not Mine, but His that sent Me. If any man will do His will, he SHALL KNOW OF THE doctrine, whether it be of God, or whether I speak of Myself" (John vii. 17). God wants His people to read His Word, and then to do IT. "Be ye doers of the Word and not hearers only." Timothy knew the Holy Scriptures from a child (2 Tim. iii. 15). Those who KNOW them will do them, and all who do them must first KNOW THEM. The Apostle Paul by the Spirit writes "That I may KNOW HIM, and the POWER of His resurrection" (Phil. iii. 10). The Holy Spirit dwells in the heart of those who are born again, He is the POWER OF GOD. Wherefore it is written "be filled with the Spirit." The Word of God is POWERFUL (in-working) and those who have the Word abiding in them are strong (1 John ii. 14). THE PEOPLE, THAT DO KNOW THEIR GOD, SHALL BE STRONG AND DO EXPLOITS" (Dan. xi. 32). Though the saints are so privileged yet they have to constantly exclaim "I KNOW that in me (that is in my flesh) dwelleth no good thing" (Rom. vii. 18). There are some who do not like this text but all God's Word is true, and it is only as God works in and through us that we can live aright and please Him. When this earthly body is fashioned like to His Body of Glory then we shall be free from sin and sin's presence. Oh, what a glorious future for those who KNOW GOD. Does my young reader thus KNOW HIM? How may you KNOW that you are saved? Those who are made nigh to God.

Keep His Statutes (Ps. cxix. 145).

Night and day meditate in His Law (Joshua i. 8).

Order their conversation aright (Ps. l. 23).

Walk in His ways (Ps. cxxviii. 1).

While those who KNOW NOT God.

Keep not His Statutes.

Neglect His Law.

Order their conversation according to this world.

Wander from God.

Concerning some it is written, "THEY PROFESS THAT THEY KNOW GOD, BUT IN WORKS THEY DENY HIM" (Tit. i. 16). I hope none of my readers are like this. To the Sadducees who did not believe in the resurrection, Christ said, "Do ye not therefore err, because ye *know not* the SCRIPTURES, neither the POWER of God?" (Mark xii. 24). We also read "The natural man receiveth not the things of the Spirit of God, for they are foolishness to him, NEITHER CAN HE KNOW THEM, because they are

Spiritually discerned" (1 Cor. ii. 14). Those who KNOW GOD will dwell for ever with Him, but how solemn are the words, "When the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire taking vengeance on them that KNOW NOT GOD, and that obey not the Gospel of our Lord Jesus Christ" (2 Thess. i. 5-10). May the Lord by His Spirit reveal Himself even now to some who read this message so that they may *know* GOD and wait for His Son from heaven.

Those who have eternal life
KNOW THE LORD, and cease from strife,
For His glory is their aim,
And they fear His Holy Name.

Those who are His lambs and sheep
KNOW HIS VOICE, His precepts keep,
Follow as He leads the way
That they may His voice obey.

Those who seek for heavenly light
KNOW HIS DOCTRINE, walk aright,
For they do His Will and KNOW
How He works in saints below.

Those who are redeemed by Blood
KNOW THE MIGHTY POWER OF GOD,
For in them His power is shown,
As His Word by them is known.

Those who on the Lord believe
KNOW HIS LOVE, His grace receive,
In their hearts His love is shed,
And for such the Saviour bled.

Those in whom grace doth abound
KNOW NO GOOD IN THEM IS FOUND,
They have Jesus' righteousness,
And their heart He doth possess.

Those who are far off from God
KNOW NOT Him Who shed His Blood,
In their sins they still abide,
Though the Lord was crucified.

Those who spurn the Lord above
KNOW NOT how He works in love,
For the Scriptures they forsake,
And their own way love to take.

Those who walk in Satan's ways
KNOW NOT how the Lord displays
His Almighty POWER and grace,
For all those who seek His face.

Those who never read God's Law
KNOW NOT THAT IT WILL ENDURE,
Thus they think all will be well,
And they will not go to hell.

But, remember, girls and boys
TO KNOW GOD brings endless joys,
While to KNOW HIM NOT will be
Pain and woe eternally.

DO YOU KNOW HIM, KNOW HIS VOICE,
KNOW HIS LOVE, in Him rejoice,
KNOW HIS DOCTRINE, KNOW HIS MIGHT.
KNOW that all He doth is right?

S A H.

YOUNG BELIEVERS' COLUMNS.

A PRECIOUS PROMISE.

LO, I am with you all the days, even unto the end of the age" (Matt. xxviii. 20). These words, spoken by our Lord to His disciples, after His resurrection, and just before His ascension, have been a source of great comfort to His people, ever since they were uttered by Him, whether in joy or deepest sorrow. How often one has turned to this promise when the path has been rough, and the enemy has seemed almost too strong for weak faith. At such times these words have indeed been very precious, and we have proved over and over again our Lord's faithfulness, and, in His conscious presence, by His almighty power, we have been strengthened as He whispered "*Lo, I am with you always.*"

How wonderfully transformed all becomes as we realize that *the Lord Himself is with us*,—our light afflictions which are but for a moment appear lighter,—our circumstances less trying,—our path-way looks smoother,—our trials seem easier,—in His presence is fulness of joy, even here amid all our tribulations—our heart burns within us, while He talks with us by the way, and while He opens to us the Scriptures (Luke xxiv. 15-32). May we know more and more of this blessed experience!

When Joseph was sold by his brethren and sent down to Egypt we read, "The Lord was with him" (Gen. xxxix. 2-21)—the king said concerning the three Hebrews whom he had cast into the fiery furnace, "Lo, I see four men walking in the midst of the fire, and they have no hurt; and the fourth is *like the Son of God*" (Dan. iii. 17-25). God said to Moses when He sent him to Pharaoh, "*Certainly I will be with thee*" (Ex. iii. 12), and we read that Moses lived as seeing Him Who is invisible (Heb. xi. 27)—to Joshua "*As I was with Moses, so will I be with thee; I will not fail thee, nor forsake thee*" (Joshua i. 5)—to His people to-day "*Lo, I am with you always even unto the end.*" "*I will never leave thee, nor forsake thee*" (Heb. xiii. 5). Let us therefore remember continually this precious promise, and daily live and walk in His Presence.

"Lo, I am with you," He hath said,
"Always unto the end,"
A very present Help indeed,
A constant, loving Friend.

"Lo, I am with you" all the days—
Oh, why then doubt and fear?
Though Satan and his host assail,
Almighty power is near.

"Lo, I am with you" in the fight,
The foes (I know) are strong,
But Satan cannot harm My saints,
For they to Me belong.

"Lo, I am with you" day and night,
When you are weak with pain,
My presence sweetest comfort gives,
Your suffering is not vain.

Cards, Booklets, and Leaflets for Children. Have you read them? A Set—all different—9d. post free.

"Those that seek Me early shall find Me."

"Lo, I am with you" in this world—
To guard, to guide, to keep,
To strengthen with Almighty power,
The weakest of my sheep.

"Lo, I am with you" constantly—
Your Saviour, Lord, and Guide,
And you are safe, amid earth's strife,
If with Me you abide.

"Lo, I am with you all the days,"
I never will forsake,
No never, never leave Mine own,
But for them undertake.

Special Column for Sunday School Teachers.

HOW about your class, dear friend? What can you tell me concerning it? Is the Lord at work? Are you really interested in your scholars? How much holy anguish is there, proving interest? Why did you let them take part in that annual semi-entertainment? Ah, but of course you must while (for influence sake) you remain at the church which approves such methods. Of necessity your pathway is difficult, but the Lord never promised to excuse sin, or to make it justifiable in times of trial. And do the words "for influence sake" coincide with "for the Lord's sake"?

A word with you, beloved superintendent. What an awful responsibility is yours. You share, perhaps, in the appointment of teachers. (How do you know who are fitted?) And these teachers imitate you in many things. There are a few who follow you in smoking and newspaper study. Your influence is great. Is it "unto the Lord?" Three thoughts concerning methods—avoid asking someone to open to retain his interest. Do not permit an unscriptural library to be continued because it was installed before you came. Urge week night Bible meetings, if the children do not attend, probably you are a large part of the cause.

A message to infant class workers. Dear friends, you have not merely to teach scraps of Scripture history. Your little people are forming their *opinions*, and of all teachers you approximate most to a parent, and therefore may expect most hopefully the salvation of all who remain with you. Even little ones are often under the work of the Lord, and they need spiritual food when saved. You will not starve them? Remember that most infant classes lay themselves out to train the flesh, and to develop "religious sin." Do not be afraid of plain speaking. You have a class of *rebels* at first, as much as any class of elder lads.

Luke xix. 12—27. "A certain"—Divine vagueness to promote meditation; one unknown to most "noble," "well-born," the only *begotten* Son; possibly a reference to resurrection. *Death* and the Kingdom; everything on *this* basis. "For Himself," Tit. ii. 14. No kingdom till Christ returns, but how closely His departure and coming are linked; faith is *ever* looking up. Ten—synagogue number, the professing church. The blessings and gifts of a risen Christ, Eph. iv. 8. "Occupy"—be busy—the foundation of Christian work. "Until." *But*. Were hating—the continuance and *heartiness* of natural iniquity. 14, carefully organized sin. "We do not will," J. v. 40. 15, Silver—a reminder of redemption. Christ *receivings*, Heb. v. 4, 2 Pet. i. 17. 16, the productive plant of grace. No pride. 17, everything hear a least thing: what *wonderful* blessings are prepared. 20, abilities, and apparent evidences of Divine working no proof. 21, the essence of sin—criticizing God, no zeal for God's glory. No false professors *then* acknowledged. "My enemies," Ps. cx.—a suggestion of Christ's *priestly* work. "Lead," Acts viii. 32. "Here"—and then sent "there," where shall be the weeping. "Before me," Rev. xiv. 10. The next verse reminds of the then future sacrifice, hinting that the salvation of the others only depended on Christ's finished work. Explain the sinfulness of man, the grace of God (for all were enemies), the connexion of the sufferings and the glories, the strength for obedience, the blessedness of being joined with Christ in His exaltation, the awfulness of judgment.

Circumcision and Baptism.

(1). Circumcision and Baptism are plainly brought together in Col. ii. 11, 12.

(2). Circumcision and the Passover naturally link together: likewise Baptism and the Lord's Supper. Thus there seems a parallel.

(3). Circumcision is first mentioned in connexion with recognition as related to Abraham, and prominently with respect to national entry into the land and typical-millennial prophecies. Baptism is associated with relationship to Messiah, and with resurrection and millennial blessing (although not proving or securing the possession of either perhaps doctrinally associated would be better understood).

(4). The "eighth" day suggests resurrection: so immersion followed by emersion.

Hence we would infer there is some connexion. But what is it? Who were circumcised? Surely infant Israelites. *Spiritual* infants in the *spiritual* Israel are parallel. Did circumcision do anything for those who passed through the rite? Nay, but its omission was sin. Why were uncircumcised ones refused the Passover? Because they had broken the covenant, and were not of Israel: hence only unbaptized "saints" who answer to this description can be excluded from the Lord's Supper. But definite teaching must be given the more definitely because of vagueness now, and in a new missionary sphere, in which truth was prominent from the beginning, unbaptized "professing Christians" would be probably *not* of the spiritual Israel and therefore *sent away* in *every* case. Circumcision was only once. If there had only been a mock circumcision there would have been a need for that which was real afterwards. If it had not been done in infancy, it was done when the sin was realized (Josh.) The case of Ishmael shows that there is a professing ecclesia, apparently related to the head of the house. Ex. xii. 48 was intended to prepare for the unveiling of the mystery that the Gentiles should be fellow heirs. There is no warrant for indiscriminate baptism. When the father of a family was circumcised, his children were necessarily joined with him because acceptance was *then* by families and outward signs (always together). His infants became *ipso facto* Israelites, and were circumcised as a proof thereof. Finally circumcision was a picture of judgment-death (1 Sam. xviii. 27), and a hint of circumcision or separation of heart. So is baptism. May we indeed walk in newness of life, illustrating our enjoyment of resurrection blessing and our position on resurrection ground, by the covenant grace and substitutionary death of Him in Whom by mercy we are spared from everlasting wrath.

SERMON SUGGESTIONS.

Isa. lxiv. 8.

1. Prayer depends on relationship.
 2. Prayer acknowledges sovereignty.
 3. Prayer is very humble.
 4. Prayer exalts God.
 5. Prayer desires the Lord to make a vessel for Himself.
- Note—"We all" with "we all" of 6.

Jer. xxiii. 11.

1. Office does not give sanctity.
2. Sin is more noteworthy in officers. 1 Tim. i.
3. Fellowship in sin is marked.
4. The place of Communion with God may become the place of iniquity (Progress of sin: the sacrifice disregarded: object of Satan).
5. The Lord searches out wickedness—that He may judge.

Hos. xi. 10.

1. The sureness of Israel's return.*
2. The sternness of the Lord, even "in that day."
3. The necessity of anguish for sin. Isa. lxvi. 5.

Isa. lxvi. 5.

1. The true saint in times of Apostasy—(a) trembling, (b) rejected, (c) waiting for the Lord, (d) comforted by His Word.
2. The characteristics of "Christendom" &c.—(a) no trembling, (b) hateful of truth, (c) using the Lord's name glibly, (d) professedly very religious.
3. The Lord's Coming and what it involves—(a) after a time of great suffering, (b) the recognition of His people and their entering into His joy, (c) the shaming away from sin of false professors. 1 John ii. 28.

John xvi. 2.

1. The rejected state of the Lord's people.
 2. The importance of willingness to suffer.
 3. The valueless nature of "sincerity."
 4. The blinding power of sin.
 5. Man's idea of acceptance ("will think that he beareth priestly service to God").
- How many have seen in the extermination of heretics a way into heaven! "Every one who killeth you" suggests that the Apostles are addressed as representatives of others. "The hour cometh" would remind of other statements of the Lord Jesus, and thus bring to memory the now accomplished death and the coming glory.

Luke v. 22.

1. The Lord's people are to rejoice in trial.
2. The absence of persecution should make them sadly wonder if they have passed from death unto life.

* As they were nationally elect, their bringing back becomes a picture of the return of a backslider.

3. One climax of suffering is being struck off a church roll ("cast out your name.")

4. There must be no rejoicing unless the suffering is on account of the Son of Man.

1 Cor. xiv. 26.

"Let all things come to pass towards edifying."

1. Every saint is in measure responsible for every gathering of the church. This *command* is given to all.

2. "Come to pass" is literally "become"—the actions of a church are to be "born" of the new life.

3. Anything that does not edify is not for God's glory—and *vice versa*. The object of every meeting must not be excitement, or merely conversion of sinners, but *building up of the house*.

4. Worship and realization of the finished work of Christ must be prominent when saints meet. (The "house" is the *Temple*; and it has the foundation).

Anxious Sinners Invited.

Come, poor sinner, hear the tidings
Of the One Who died for thee,
Do not trust to your decisions—
Trust in Him: His Grace is free.

Come, poor sinner, for He speaketh,
"Sinners ever welcome are,"
'Tis the lost the Saviour seeketh,
Those who from Him stand afar.

Come, though meritless and trembling,
Come, though sin appears too great,
Is the Lord of Grace dissembling?
Wilt thou doubt, and canst thou wait?

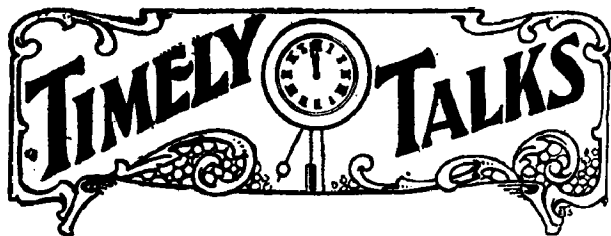
Come, for all things He provideth,
Come for Christ thy sins hath borne,
He who in the Lord confideth
Shall be with Him in *that morn*.

Come, thou hast no hope without Him,
Come, thou canst not go elsewhere,
Come, and do not shrink or doubt Him,
He will hear thy earnest prayer.

Come and plead the Name Eternal
Of the One Who took thy place—
Fear not all thy foes infernal,
Rest upon His sovereign grace.

"Come ye thirsty," is His message,
"Come ye laden," is His Word,
Listen to the Lord's embassy,
Let His voice of love be heard.

Come, the Spirit to thee speaketh,
Come, the day of grace is here,
Come, the loving Shepherd seeketh,
Come, and banish every fear.



WORLDLINESS.

EVERY true saint of God needs grace to be watchful, for this evil age is attractive to not a few of those for whom Christ died. How often is it forgotten that all who have been chosen out of the world are to be hated by it! But alas there is little *apparent* and *manifest* difference between a sinner saved by grace, and one still dead in sins, for they seek the same pleasures and the children of God think it uncharitable to be separate, though He saith: "Come out from among them, *and* be ye separate" (2 Cor. vi. 17). God's command is "Love not the world, neither the things that are in the world." Yet it is disregarded, and likewise the solemn words "If any man love the world the love of the Father is not in him, for all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life is not of the Father, but is of the world" (1 John ii. 14-15).

Concerning the Lord Jesus the world said "Away with Him, away with Him, crucify Him!" (John xix. 15). And as He hung on the cross, they mocked Him, saying "He saved others, Himself He cannot save" (Mark xv. 31). How true were these words, for if Christ had not died we should never have been saved. Therefore, is it possible that any who know His love, and how the world despised Him, to have fellowship with His enemies? Surely those who have been brought out of darkness into God's marvellous Light cannot love darkness. "For what communion hath light with darkness?" (2 Cor. vi. 14). Have the saints of to-day forgotten their high and holy calling, and God's gracious exhortations against WORLDLINESS? Those who meditate in God's Law day and night will not be occupied with the fleeting pleasures of this age. For it is written "The entrance of Thy words giveth LIGHT, it giveth UNDERSTANDING unto the simple" (Ps. cxix. 130), thus they have a clearer knowledge of their relationship toward God, and their attitude to this age of which Satan is the god! "We have to live" is an argument used by some for their WORLDLINESS. Our needs are known to the Lord, thus it is written, "Seek ye first the Kingdom of God and His righteousness, and ALL THESE THINGS shall be added unto you" (Matt. vi. 19-33). If saints were as eager to possess their heavenly possessions as earthly treasures, how different would be their manner of life. They would see things here in their true "light," and the

shop windows would look to them more like Vanity Fair than ought else. They would be too occupied with heavenly treasures to spend time with the ever changing fashions of this present evil age—their prayer would be, "Turn away mine eyes from beholding vanity, and quicken Thou me in Thy way" (Ps. cxix. 37). There would be daily looking forward to "that day" when these earthly bodies of clay will be fashioned like to His Body of Glory" (Phil. iii. 21). The words "Surely I come quickly" would ring in their ears, and the prayer would arise "Amen, even so, come, Lord Jesus" (Rev. xxii. 20). The world would have no attraction, for in His Light they would see light, and the terrible darkness would be awfully manifest. But alas, how few realize their position INSIDE THE VAIL, AND OUTSIDE THE CAMP, bearing His reproach (Heb. xiii. 13). The only remedy for WORLDLINESS is in returning to the Word from which so many have departed. For until there is a greater love and holy zeal for God's Law, worldliness and all other abominations will but increase, and bring down God's chastisement upon the people whom He hath purchased with His own Blood. Oh, to think that any who are so highly favored could be so heartless as to walk hand in hand with God's enemies.

Ah! Lord God, wilt Thou destroy?

Ezek. ix. 8.

It is easy to question God's kindness, to criticize His methods. The sternness of the Lord has no attraction for the ordinary professing Christian. He has little sense of sin. The Divine plan seems too harsh. How often has the question of our title been asked!

What is the origin of such a thought? It may be a false pride in man. It may be a general "charity." It may be a sense of grief at the seeming failure of one's ministry. It may be a tendency to excuse sin. Of how many sins is the last named cause productive! If a believer does not realize the enormity of lawlessness, he will judge God. Even Ezekiel came to this position. Let us not boast. What is the Lord's answer to the query? "The iniquity of the house of Israel and Judah is exceeding great . . . Mine eye shall not spare." He, as it were, replies—"Take heed lest you defend sinners instead of taking the Divine standpoint." The Lord does not hide or excuse His action, but sternly declares it. He makes no apologies to His servant, and graciously yet withal firmly rebukes the sin that doubted His righteousness. This is not an "indulgent Father" or the God of modern ideas. There is no "universal love." "That will by no means spare the guilty" is written across His name.

An Extract from "To My Sisters in Christ."

FRIENDSHIP.

HOW many mistakes have been made in the choice of friends! It is well not only to ask God to choose our inheritance for us (Ps. xlvii. 4) but our companions, for He knoweth the hearts of all, and will surely guide us to those who will be a spiritual help and not an hindrance. We have frequently been surprised to see a very quiet young woman attracted by one who is fast and giddy. We need, especially in these "Perilous Times," to be watchful, for so many seem to attract to themselves rather than by their presence make one to realize that the Lord dwells in the heart and is a living bright reality. It is said that people of diverse temperaments often get on better. Whether this is so I know not. But for a believer and an unbeliever to have things in common is impossible, for one is travelling to heaven, and the other is on the broad road which leads to destruction. The Word of God which is our only guide, saith, "Be not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness" (2 Cor. vi. 14). Yet how frequently do saints choose friends who are without Christ; and thereby disobey God to their own hurt. There is a great difference between choosing unbelievers as our friends, and having to mix with them in business. The latter cannot be helped, though Christians should be more careful even about business, for doubtless many are misguided by looking at worldly advantages rather than spiritual results. Silver and gold have a great attraction even for those who are strangers and pilgrims. If we were more like the Psalmist who said, "The Law of Thy mouth is better to me than thousands of gold and silver" (Ps. cxix. 72) worldly allurements would not attract. But, alas, it is not so. Seldom are all Christians, when the business house is a large one. There is a great difference between working during business hours with unbelievers and choosing them as companions. Believers must be courteous to all, but form no friendship with the ungodly—remembering the solemn words, "Know ye not that the friendship of the world is enmity with God, whosoever therefore will be a friend of the world is the enemy of God" (James iv. 4). Who has put a difference between His people and the world? Has not the Lord? And this must be manifest in our daily walk. There can be no real fellowship with those who are without God and in darkness. The mark of separation should be so clear, and believers should be so occupied with the Lord, and speak so often one to another (Mal. iii. 16) about the Lord, and His Coming, that their manner of life and their conversation would not attract an unbeliever unless God was working in the heart, and they were longing to know Him Whom to know is life eternal (John xvii. 3).

THE Lord is at hand "wherefore let us exhort one another concerning that day, when He that shall come, will come, and will not tarry (Heb. x. 37). This glorious theme should constantly be in our thoughts, and accompany our salutations when meeting with fellow saints. But, alas, how few love His appearing, so as to talk about it. Other things fill the mind, and Christ's coming is almost forgotten, though we are commanded to exhort one another with these words (1 Thess. iv. 13-18). Other exhortations are also neglected such as "Ye do well that ye take heed in your hearts, as unto the light that shineth in a dark place until the day dawn and the day Star arise" (2 Pet. i. 19). If the Coming of the Lord—that glorious event for which His saints should watch and wait—filled the heart, then our conversation will centre round Him and His appearing, for out of the abundance of the heart the mouth speaketh. He came FIRST TO PUT AWAY SIN BY THE SACRIFICE OF HIMSELF, and "unto them that look for Him shall He appear the SECOND TIME APART FROM SIN UNTO SALVATION" (Heb. ix. 28). The words "Behold I come quickly and My reward is with Me to give every man AS HIS WORK SHALL BE" (Rev. xxii. 12, 1 Cor. iii. 13), should stir our hearts "for our redemption draweth nigh" (Luke xxi. 28).

The Witness of the Word.

The Word of God is wonderful,
God breathed, and very deep,
And every word shall come to pass—
God will His promise keep.

The Word of God is very pure,
Living, and powerful too,
'Tis sharper than a two edged sword—
Piercing us through and through.

The Word of God shall stand for aye,
Though enemies assail,
God will His purposes fulfil—
Naught of His Word shall fail.

The Word of God will comfort give,
In sorrow, grief and pain,
And as we meditate therein,
God will His truth explain.

The Word of God may we revere,
And, by His grace, obey;
Be doers of the Word, and we
Shall please our God alway.

The Word of God may we tell forth
By life, by word and deed,
And witness faithfully for God,
As He supplies our need.

The Word of God may we proclaim
Where'er our God doth lead;
Yea, "preach the Word" with mighty power,
That some may hear and heed.

The Word of God—all that He saith,
To saints and sinners too—
May we declare—nor shun to tell
All that our God will do.

SCRIPTURAL STUDIES . . SOCIETY. . .

Thorough Bible Work.

Daily Readings.

Calendar.

MAY, 1906. If the Lord will.

1 CHRONICLES.	1 CHRONICLES.	1 CHRONICLES.
1. i. 1-34.	11. viii. 1-40.	22. xvi. 27-36.
2. i. 35-54.	12. ix. 1-44.	23. xvi. 37-43.
3. ii. 1-55.	13. x. 1-14.	24. xvii. 1-10.
4. iii. 1-24.	14. xi. 1-47.	25. xvii. 11-27.
5. iv. 1-10.	15. xii. 1-22.	26. xviii. 1-17.
6. iv. 11-48.	16. xii. 23-40.	27. xix. 1-11.
7. v. 1-26.	17. xiii. 1-14.	28. xx. 1-8.
8. vi. 1-48.	18. xiv. 1-17.	29. xxi. 1-13.
9. vi. 49-81.	19. xv. 1-29.	30. xxi. 14-17.
10. vii. 1-40.	20. xvi. 1-7.	31. xxi. 18-30.
	21. xvi. 8-26.	

The Word of God is precious to those to whom He is precious. Faith does not "criticize": criticism has no faith. But faith is logical, for it is persuaded by God's logic, and therefore reverent and devout. Bible study is "mining," and there are wonderful metals—and no dross except wherewith men have overlaid the Scriptures. The true saint will seek for Biblical food as heartily and feelingly as a hungry man for that which is natural.

NOTES ON 1 CHRON. I.—XXI.

i. God's interest in history. Every man before Him. How many in this genealogy we know to have been evil! A remembrance of descent from Adam, helpful as a protest against evolution, pride and denial of imputed sin.

3. No words about Enoch. Divine omissions. Divinely suggestive reminiscences.

10. The *first* comment. Man's might "upon the earth." The "beginning" of Babylonianism: transgression will be "accomplished" when Antichrist, the last King of Babylon, arises.

14. The Jebusite, etc. Emphasis on *races* and nations from Ham. Those whom Israel overcame related to Nimrod. A Divine prophecy.

17. Shem—youngest. Grace chose Him.

19. A hint of Babel—the *second* comment (unless we reckon the equally striking words of 12). The prominence of sin. The Holy Spirit's allusion thereto to keep it before us for heart-searching. Shem's line noticed the rebellion.

27. The Divine alteration—and thereby the covenant—not forgotten. The "same" one, yet changed.

28. Isaac first.

34. Israel. Jacob put aside, even as with Abram. The line of the Lord's name, the Lord's fellowship.

43. Edom prosperous *first*. A hint of the sin

that asked for a monarch: no history should be written without anguish at transgression.

44. Repeated "dead," "in his stead."

ii. 3. Sin remembered, and recorded. "In the sight of Jehovah."

7. Sin in mind. How many rebels from Judah!

13. *His* firstborn, not the Lord's chosen.

42. Caleb not forgotten.

iii. 4. Fellowship—peace (meaning of names).

10-16. A sad evidence that grace does not reign in families, and that officers usually neglect home-life and testimony.

iv. 10. The Lord's hand *with* those He blesses—Acts, xi. 21, Grieved by sin! A Divine grant: definite prayer, definitely answered.

23. Closeness, service.

40. Reference to Ham suggests that His people picked out comfortable dwelling places.

43. God's curse on Amalek thus fulfilled long after. His methods.

v. 1. Sin recollected.

2. Hence Ephraim and Judah had spiritual spies—Caleb and Joshua—and both are mentioned as finally blessed. How wonderful the grace that will *arrange* this.

9. A hint of Millennial glory.

18. Valiant and able (with shield *and* sword). This should be a description of all saints.

20. They were helped for they cried. Intensity. The cry because of real trust.

22. "Of God." So when Christ comes.

25. In spite of their skill and wisdom.

26. Divine methods. "Unto this day"—yet Israel did not see the object lesson.

v. 3. Nadab and Abihu: the names repeated as a warning.

15. The Lord's work by even N's hand.

31. Long after that the ark had rest.

32. Continuance, fitting position, work.

49. Altar of burnt offering, then incense, thus atonement.

56. Judah and Levi linked.

vii. 11. "Fit to go out"—a good description of believers. How few equal to this!

viii. 3. No mention of Saul as King.

ix. 1. Judah to Babylon—sin. Babylon to Judah—grace—"in that day."

11. Everything to do with God's house well organized.

13. Valor as much needed for tabernacle service as for warfare. "We wrestle." "Agonizing."

20. Phinehas did not shun seemingly menial work. The Lord with him *therein*. His jealousy for God proved fellowship. So when we are told of the Lord being with Joseph we read of his *shrinking* from sin.

31. Nothing concerning God put on one side. In the church details must be equally a part of obedience.

x. 2. Jonathan. The penalty of partial separation. It is possible for Saul to war with the Philistines.

6. "His house." Contrast David.

10. Man's inference. *Natural* devotion.

13. A double cause. The climax sins—seemingly slight disobedience and demonism. 1 Sam. xv. 23. Yet he *had* put away "spiritists."

14. The negative counterpart. God's slaying. God's sword. God's Kingdom.

xi. 1. There will be a blessed anti-typical scene when Christ comes. "All Israel."

2. Leading and feeding. Yet they had held aloof.

3. Covenant, anointing, God's word acknowledged.

9. The reason for real progress. In this dispensation it would have an entirely different outward form. But there would be spiritual waxing stronger.

11. The mighty men were those who could stand *alone*, and who were *personally* attached to the King.

14. Their strength, yet the Lord's saving.

18. The best things for the Lord. Service unto David regarded as unto Him.

41. Yet David slew him. Sin's progress.

xii. 1, 2. Grace laid hold of Saul's kinsmen.

8. "Separation unto." This is ever needed.

17. Fellowship—the knitting of hearts.

18. Threefold, most holy peace.

19. How the Lord brings His servants out of difficulties in which they have no right to place themselves.

33. Zeal and the heart. Indecision!

38. An interpretation of Ezek. xi. 19, xxxvii.

20-28. Then the feast of the Kingdom.

39. Figs, vines and olives. Joy.

40. Fellowship yet supervision.

xiii. 2. Fellowship yet supervision.

3. Ark—prayer. "The days of Saul."

6. His name is "called upon" His people: their heart is blood-sprinkled. God's dwelling-place.

9. Human discretion—sin.

Evil transgression (the use of the cart—idea borrowed from Gentiles—seemingly successful) leads to another.

12. A spiritual need to-day.

xiv. 2, 3. Sad connexion.

12. Their confidence: hence brought with them.

14. Divine plans vary in seemingly parallel circumstances.

16. David did not argue that if the Lord had gone forth he could stay behind.

xv. 2. The lesson learnt. God honored.

13. It is easy to seek wrongly. Enthusiasm does not justify the rebellion.

26. Safe progress, seen to be God's helping.

26, 27. Blood and righteousness suggested.

xvi. 8. Praise, prayer, proclamation.

11. The Lord, His strength, His face. Cannot be separated.

27, 28. Give that which belongs to Him. Faith lays hold of the promises. Praise apprehends the Lord's statements.

29. Glory, name, sacrifice, 35. Ex. xxxiii., xxxiv.

35. "Hosanna." Tabernacle, feast, cry.

xvii. 2. Even a prophet can advise wrongly except when inspired. How dangerous then is it for others to trust to feelings and inclinations.

10, 11. House and Kingdom. See 14. His, Mine.

23. Faith is simple, and it has a resting-place on the promises.

24. The object. "Before Thee."

xviii. 14. Isa. xxxii. 1.

xix. 13. Faith and works.

xx. 1. Sin remembered, yet not looked over.

xxi. 5. Their sword. See 16.

8. The Sin.

Prayer unavailing without a sacrifice.

14. The Sending.

16. The Stretched-out Sword. The Sackcloth.

19. The Saying.

22. Plague unless atonement. Num. xxv.

26. God's answer. *Wrath* on the Sacrifice.

27. The Sheathing.

30. Holy fear always the result of sin realized. David knew this every time; how little are those who laugh at his failures acquainted with it. The tabernacle and the sword, and the cherubim. Gen. iii. 24.

"ZEALOUS."—Ps. cxix. 139.

Zealous for Jehovah, with a holy zeal,
Zealous for His purpose, which He doth reveal,
Zealous for His counsel, which His own proclaim,
Zealous for His honor, and His holy name,
Zealous for His people, and His gracious law,
Zealous in His service, as we Him adore;
Zealous in our meeting, in the open air,
Zealous in our study, fervent in our prayer,
Zealous in God's presence in communion sweet,
Zealous when with others at His throne we meet;
Zealous for God's statutes, though by some forgot,
Zealous every moment, fervent and red hot,
Zealous to teach children God's Word in their youth,
Zealous to preach ever ALL God's gracious truth;
Zealous for Christ's coming, for that glad some day,
Zealous for Jerusalem, for its peace we pray,
Zealous for the heathen chosen in the Lord,
Zealous for the Scriptures, though by some abhorred,
Zealous for God's statutes, as a burning fire,
They abide within us, and our hearts inspire;
Thus we shall be zealous, zealous more and more,
For the Lord Jehovah, and His holy law.

The Bible Training College.

AMID evil and good report, staying ourselves upon the Lord, we have been enabled to go forward, and we can thankfully and truthfully say there has not failed one blessed thing which the Lord promised. The *reason* for His care is not outside Himself, but it is outside us, and pride has received continual reminders that it is excluded through the Lord's methods of guidance, deliverance and blessing.

It is comparatively easy to talk philosophically about faith, and to announce afterwards the Lord's gracious "bringing through," but when the trial is at its height, and all escape seems cut off, there is need for real faith, and not merely that which is on paper. Some such need the writer realizes at this moment, and as he dares to expect that the difficulties will be in measure removed ere this message be printed, the fact may, with special appropriateness, be recorded, and faith can almost promise an announcement next month that there has been a wonderful manifestation of grace. The problems are not only financial. To deal with long-existing departures from the Word, to bear with Christians who seem backsliding (and yet to hold off from their sins), to maintain a consistent, practical, and ecclesiastical testimony while the Lord is unfolding fresh thoughts concerning that which is primitive (which hinder many semi-popular methods to which one has a natural inclination)—herein are difficulties that few can understand. "He abideth faithful," and faith simply rests in and on the Lord, whereas unbelief says "Obedience is impossible: the most expedient action must be chosen."

The Lord's people will do well to consider how we can help them. Any further suggestions will be welcome, although additional regular classes seem at present impossible, unless a further Greek class at Forest Gate be possible for those on whom the Lord is impressing the need for further knowledge of His Word. A new Bible school—unpretentious, but we trust "in the Spirit"—is being opened at Denmark Hill, Wednesday evenings. Those who reside near will do wisely to lay this before the Lord, and to consider if they should take up the course. If any fellow saints would like a children's Bible school in the early evening, and not far distant, will they communicate? And here a word must be said about the children. The writer long ago felt that if he ever had the guidance of an assembly he would have a thorough little "Bible College" for the younger folks. But many things are "felt" which are not of the Lord. Howbeit, prayerful study convinces him that they are shamefully neglected. In every Sunday School will be found many totally

unimpressed, and a few under the Lord's teaching, anxious about sin and eager to know something about His word. Yet the *majority* are thought more important, and popular methods are arranged to retain such, while the children in whose hearts the Lord is working are slurred. Without controversy the minority should be noticed, that the line of *the Lord's* will may be followed. These are ready for Biblical tuition, more ready than adults, till by reason of habit they become accustomed to children's meetings of the modern type. And so harmful is the present day attitude in this respect, that the average Christian worker has no idea of the enthusiasm of such little ones, even the smallest who can read, for direct Scriptural study. And the aforementioned average worker is afraid to supply that for which the little ones seek, thus incurring the rebuke of Matt. xviii. against those who cause such to stumble. If the Lord's people had an overwhelming enthusiasm for the Bible as their Father's Word it would be read at least ten times as much, and there would be a holy and impressive and heart-searching contagion. The writer believes that more and more the college must work among young Christians and boys and girls who seem to be under conviction of sin. The majority of older Christians are christendom-blighted, and they cannot understand a return to that which is scriptural. The step appears too far and too dangerous. Pride of reputation urges caution. Satisfaction with self disparages genuine repentance. And what shall be the end thereof? It is a pleasure to state that the Lord has supplied needs, among them those which are physical. An attack of influenza was mercifully over-ruled to afford practice in Christian warfare against the evil powers whom the Lord suffers thus to molest His people. It is equally blessed to proclaim that the Saturday conferences have been among the most helpful devotional gatherings, and that testimony to Israel (now one year old—through our lips) has been maintained with an increasing sense of weakness and of the Lord's presence. He has expounded the Word to those who have taken part when they came to end of themselves. The "petty persecution" has been no more painful than the wounds of a football match, yet the world indulge in the latter and the church runs away from the former. But these words do not indicate a belief that all should be semi-evangelists, but rather that all should avoid over estimating tribulation, expecting *worse and worse* rejection in these days. Beloved reader, is your life physically more unbearable than when you had known the Lord a year? If not, are you in league with Anti-christ? What is your action with regard to worldly alliances and attractions? Beware!

PERCY W. HEWARD

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JOHN 17:17

"Thy statutes have been my songs in the house of my pilgrimage."

Vol. vi., No. 6.

June, 1906.

EDITED BY PERCY W. HEWARD.
(Of the Bible Training College).

A Monthly of Notes, Devotional, Doctrinal,
Practical, into the Glory of God.

"The people turneth not unto Him That smiteth them."

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"If ye will not hear it, my soul shall weep in secret places for your pride."—Jer xiii. 17.

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"The Lord is my Portion, saith my soul; therefore will I hope in Him."—Lam iii. 24.
 "All things are yours."—1 Cor. iii. 21.
 "Ye were sealed with that Holy Spirit of promise, which is the earnest of the inheritance."—Eph. i. 13, 14.
 "An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept."—1 Pet. i. 4, 5.
 "If then ye be risen with Christ . . . set your affection on things above not on things on the earth."—Col. iii. 1, 2.
 "Where your treasure is, there will your heart be also."—Matt. vi. 21.

"What is the object of this Magazine?"

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"How can this be reached?"

2 Cor. i. 20, John xv. 8, Acts xiii. 48, 2 Thess. iii. 1, 1 Pet. iv. 11, 16.

"But why should I read the paper?"

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Thoughts from the Word of God.

Prayer List.

"His servants that trusted in Him."

1. For all who seek to live godly in Christ Jesus, and who are consequently in persecutions, and at a loss what to do.
2. For backsliding saints, who are not yet appearing to backslide.
3. For those who hold office in various societies not formed according to the Word, that their "influence" may be overruled ere the Lord brings them out, and that then they may not excuse the sin.
4. For further light as to the Lord's chastisement of His people.
5. For an increased interest in the prophetic Word.
6. For Israel that many of the remnant at this present time may be brought out of darkness through the seeming foolishness of the proclamation of Christ crucified.
7. For workers among Israel that their labor may be heavy, hearty, humble, holy and heavenly; and that their protest against Israel's self-styled prayers may be accompanied by a real prayerfulness.
8. For Christians on holiday that the Lord may be pleased to give them an awakening.
9. For the work known as the B.T.C. that it may be as much a witness in its details as by the words of its leaders, and likewise by the unassumed godliness of those connected therewith.
10. For the fulfilment of the Divine Will, and for grace to rejoice therein alone.
11. For obedience to the Lord's commands concerning prayer ("after the manner"; "in everything," "for kings, &c.," "even so, come, Lord Jesus").
12. For a Mission in Kentyne.
13. PRAISE for every good and perfect gift—for everything save sin, including the Lord's *overruling* thereof.

"Behold the Lord's hand is not shortened that it cannot save; neither His ear heavy that it cannot hear."

THE YIDDISH BIBLE AND NOTES ON A JOURNEY.

OUR dear brother, Mr. Bergmann, has forwarded the following letter. Oh for more gracious and grace-taught interest in Israel! We also append a few extracts from the Record of Service in the Holy Land appearing in *L. C. M. Magazine* for May. The Jews in that land need especial prayer. Why is there such neglect?

DEAR MR. BERGMANN,—I write these few lines to you from a sister in Christ. I love you for your labour of love to your brothers and sisters in the flesh, the remnant of Israel. I enclose £1 to help you in the translation of the Bible for Israel, and also to tell you I am a poor woman, and dependent entirely on New Zealand Government pension. I am 77 years of age. I love your nation because they are my Saviour's brothers and sisters, and my God's chosen nation. I pray for them night and morning every day of my life, and may the blessing of the Lord be with you, and incline His stewards to supply you with the means to carry on the good work among the Jews. . . . We shall never meet on earth, but we shall meet each other in the presence of the Lord when He calls His own.

We *thankfully* acknowledge for this Testimony—Free-will Offerings at College Hall, 3/-; H. T. B., 1/-.

EXTRACT FROM REPORT.

"Early next morning we started for Tiberias, but before leaving this place the Franciscan monk gave me his address, and asked me to send him some books from London. I do praise God for the blessed privilege of a conversation both with the Jew and with a Roman Catholic monk in Nazareth.

"After a ride of many hours over rocky mountains and un-made roads in very rough conveyances, we reached the town of Tiberias, on the Sea of Galilee, about 2 p.m., passing on the road many scenes of deep interest, viz., Cana,

where the first miracle was wrought, the Mount of Beatitudes, the place where the 5,000 were fed, etc., etc.

"Tiberias is one of the four holy Jewish cities, and was at one time the seat of the Sanhedrim. It has been the home and burial-place of many famous rabbis. Nestling amongst the hills on the south-west shore of the Sea of Galilee, it is so shut in that it is the hottest place in Palestine. There is a Jewish population of about 3,500, and they have many small and two very large synagogues. I soon made my way to some Jewish shops. One can see here the real Pharisees, and also the rough Jewish fisherman on the Sea of Galilee, just as described in the Gospels. The first Jew I met with was very friendly and communicative. After some conversation I told him that I was a Missionary from England, and also that I had at the hospice a Yiddish Bible, which he expressed a desire to see. I fetched it, and in the shop, where in the meantime other Jews had gathered, it was examined. I turned to Isaiah liii. and other Messianic prophecies, from which I proved that the Messiah, whom we as Jews expect and daily pray for, had already come at the time when the second Temple was still in Jerusalem; and that, according to Isaiah's, Daniel's, and Zechariah's prophecies, He suffered on account of our sins. The two sections of the Jewish community—viz. the Sephardim and the Ashkenazim—were represented in this little company. The former can only be reached in either Hebrew or Arabic, the latter in Yiddish, so the first Jew mentioned translated into Arabic what I stated. When I told him that I would present him with this copy of the Bible he stooped down to kiss my hand, and at once put it under his arm, covering it with his flowing robe. He became my guide to other Jewish shops, where I bought small articles, and I then asked him to take me to the synagogues, which he did. We first went into the Sephardaic synagogue, and found a large assembly of Jews there, as a wedding was just about to take place. I spoke to some of them in Hebrew. Then we went to the other synagogue, which is almost next door. Here is the Russian and general Jewish college, the real Pharisee both young and old poring over large volumes of the Talmud. My Jewish guide introduced me as a friend from England on a visit to the Holy Land. I was soon surrounded by a motley crowd, and began by telling them something of the Jews and their circumstances in England. They seemed to be much interested. I then quoted the following passage from the Talmud: 'The world is to stand 6,000 years; 2,000—confusion (i.e. without the law), 2,000 with the law (i.e. the law only known to Israel), and 2,000—the days of the Messiah.' I said that according to this statement the Messiah was to have come 2,000 years after the law was given. I then turned to Moses and the Prophets, and had been thus engaged for nearly an hour to an attentive and interested audience, when suddenly a number of fierce-looking Arab Jews rushed in with fury, and great quarrelling between the two sections began.

M. S. B.

EXAMINATION.

1. Can you report growth in grace, and grief at gracelessness?
2. Are you seeking the fellowship of saints, and endeavouring to follow the Lord's will as to church arrangements and literature?
3. Are you *spreading* the truth?
4. Why are you "mixed up" with so many things with which you do not quite agree?

Thursday, Noon, Prayer Meeting temporarily discontinued, till the Lord open a suitable centre for it in the City. Why not come to the Wednesday Meeting, 1.15, at Commercial Street Baptist Chapel (kindly lent)? "Thy testimonies are wonderful."

Thoughts from the Word of God.

Vol. VI. No. 6. New Series.

["By Grace are ye saved."]

[June, 1906. 1d.]

"It is of the Lord's Mercies that we are not consumed."

Editorial Jottings.

Separation or Not?

Either the Word of the Lord is worthy of our implicit faith or we are "Higher Critics." There is no *via media*. To those who, by grace, rejoice in Christ, and accept His *naturally* unpalatable words, the exhortations of this page are addressed. Beloved readers, can you dare to remain in a system which God has *not* marked with approval? Your membership may seem a slight thing, you may be able to indicate opportunities for service thereby, and be ready to declare that the fellowship and witness which you receive are excellent. The writer denies none of these things. The second objection to separation has kept many in the "Church of Rome." They are equally consistent. Where would you draw the line? The question is—where would the Lord have you be? And this cannot be answered by feelings or opinions, or imagined leadings, or apparent coincidences, or satisfactory results, but simply and definitely by the Word of God. All other things are useful in their place, but *not* without this foundation, *any more* than prayers that have no sacrifice on which to rest. "Let us do evil that good may come" is a condemned principle. The amount of evil does not affect this fact. If I arrange a bazaar to get money for a church, and the money enlarge the building, and fifty more be saved thereby, the primary action is no less sinful. If God had intended the extension He would have arranged a way of securing that would have brought honor to Himself in the method as well as the end. In the great house there are vessels to dishonor. How can I purge myself from these and yet remain voluntarily in a Free Church Federation, or a Baptist Union led by rejectors of a complete Bible, and a substitutionary atonement?

How can I meet where there is some other condition of membership beside recognized membership of the Body? The possible good influence thereby does not counteract the *primary* sin. How can I gather where the Word of God is not exalted, where man's arrangements are placed instead of His? To remain where those in authority do *not* honestly submit *everything* to the Scriptures (despite protests and declarations that they do this), or where one is *involved* in anything unscriptural, is to remain in that which is not a real church. Membership is not a vow that cannot be

broken: if it was entered unscripturally, it must be severed Scripturally. These thoughts must be left on the conscience. Devotion to Christ is needed. A separation without real conviction is as sinful as delay. The questions should be asked—

(i). What is it to be *involved* in a society or church? What was the basis of my membership?

(ii). If a primitive assembly were established in the neighbourhood should I go thereto? If so, I recognize I am not in a primitive but a traditional environment?

(iii). What *unseen* "results," of a different kind from those which I see, has my action? How many are ensnared in worldly connexions because of my example? How many have only a little food, because they stay where I am?

(iv). Would the apostles recognize the organization to which I belong?

(v). What are the *verses* on which I base my continuance in my present position? Have I ever collected and pondered them?

(vi). Am I not compelled by my position to recognize as true churches companies which I cannot so recognize? ("Transfers" bring up this difficulty).

(vii). If all that you believed were known could you be honestly asked to *stay as a member*? Will you encourage dishonesty?

The Comings of Christ and Anti-Christ.

Both are predicted in Scripture. The majority of professing Christians seem to be getting ready for the latter. Rev. xviii. shows that his rule will be marked by commercial enterprise and wealth: how many are preparing for this? Further, it is very evident from his revealed *association* with mystical Babylonianism, nonconformist Laodiceanism, Spiritualism, and Judaism that for the first period of his reign he will be very *tolerant* and all-comprehensive. Are not the majority in this land feeling an attraction toward such a principle? If infidelity be not too definite: if those who deny the Word of God speak generously of the Lord Jesus as their Saviour, and take their texts from Scripture, their error is passed by. If "orthodox" men mix with deliberate rebels, because they *call themselves* Christian ministers, their seeming zeal for the Word is shown against those who condemn. The Holy Spirit *never* said that Church discipline was to be

on the principle of weighing seeming excellencies and failures. He never approved of the idea that good works are atoning for iniquities. Again, Anti-christ will show signs to attract; the greater part of believers infer from any miracle in any "revival" that it must be from the Lord. This is his *first* creed. Afterwards he proclaims himself as God. The step is not great, for the former sin is idolatry, a being carried away by that which is seen instead of obedience to the Word. But who are preparing for the coming of Christ by homely gatherings (Matt. xxiv. 45, 46; Jas. v. 8-20), along the road of suffering (2 Tim. iii. 12), with increasing discernment (Heb. v. 12-14 with vi., and Matt. xxiv. 45)? Who regard the majority of to-day's "Christian" organisations as *leavened*? All others may believe Christendom is improving!

The Lord's people have many **Problems.** problems. The solution is often hidden because of

- (a). Biblical neglect. (b). Tolerated sin.
- (c). Fear of the consequences.

If I fail to obey the Lord's will in one step how can I ask or expect Him to show me the next? To understand the Scriptures one must have and exercise the new will to do His will (John vii. 17). It is easier to draw up laws than to apply them. The Lord never promised a life of ease. There will be continual attractions to evil, and continual manifestations of Satan as an angel of light whenever there is true nearness to the Lord. Problems will increase with growth in grace. But the very difficulties will be over-ruled by God to open up His Word, to draw to Himself, and to prove His loving-kindness in emergencies. The way is often edged up, and it seems as if one of two evils must be chosen. This is the devil's delight. But the Lord can show the narrow path of obedience, almost veiled—completely veiled unless His Word is unveiled. And, again, there is no *superficial* consistency in the Word of God. The thoughtless reader may admire it, but when the Scriptures are sought there will be doctrinal problems—painful reminders of ignorance, and Satan will try to suggest there is a contradiction and thus to undermine faith. The *real* and absolute consistency is not seen till a hidden connecting link is revealed by the Lord, and if He always revealed this at once, there would be little faith and encouragement in sin.

Discipling and Discipline.

The Lord's command included discipling first and instruction as to practice afterwards. Obedience was not regarded as a non-essential, but rather as a proof of the essential change involved in regeneration. When Christians are gathered they are to be taught all things the Lord commanded. It is

noteworthy how the Spirit of God in Paul illustrated this, explaining Matt. xxiv. in 1 Thess. iv. and v., elucidating our Lord's reference to the Bride in Eph. v., helping us to understand the Sermon on the Mount in such passages as 1 Cor. vi., ix., 1 Tim. vi., Acts xx. 28, and referring to the arrangements at the first Lord's Supper when alluding to assemblies and their conduct. But any commands requiring obedience call for action when there is disobedience. Thus we have discipline in *both* contexts where the Lord speaks of the church, and continually in the Divine letters. But against—this man rebels. "Let each have his own private opinion and not force it upon others." Here is the creed of many. But how can those who have the emergency-oversight of a house admit thereto those who profane the Head thereof? What will He say if He comes to such a house, such a church? Can those who deny the Father, not merely in a moment of pride or temper, but perpetually, be recognised as His children? If men choose the theology of Satan and say "Hath God said?" must they not be delivered to Satan? Where the apostle speaks of discipline he often speaks in context of a house and a banquet (1 Cor. v, 2 Tim. ii.). We cannot feed on the Word if wrong guests are tolerated. A church without discipline approves of deceiving the simple (Rom. xvi. 18), and of unsoundness in the faith (Tit. i. 13, sharply cutting off).

The Bible Training College.

Upheld by the Lord we have been withheld from much compromise. But whereas the majority of the saints regard our actions as too antagonistic to the usual order of things, we cannot but see a great proportion of unsatisfactory "falling in," and we pray the Lord to show us more our sin in this direction that we may be truly separate. The Lord has blessed us—especially in the extension work. That He has guided so far is a cause for praise: that He has been so frequently despised a cause for sorrow. How the Lord will open the way for further testimony, and remove the difficulties, and establish primitive gatherings of saints, and a more or less *itinerant* "College" for those whom He calls to *such* unique work—the writer cannot say. He longs to wait on the Lord more and more, and more and more definitely concerning this. The name "College" hardly expresses now the full aim of this "old-fashioned" testimony, for the only picked men specially and manifestly led to the *unusual* work of supervising assemblies could be Scripturally admitted to such an organization. And a closer parallel with Paul's itinerant "College" would be required. And, indeed, one shrinks from any word to describe when the Lord has used none. And when the Lord has given certain terms Satan has corrupted them. Thus "an evangelist"

is not now an organizer of *assemblies*, devoting the majority of his time to the building up and discipline of churches he is privileged to plant. How then can the writer explain the service to which he believes the Lord has called him without being misunderstood? The term "Principal" has a *proud* derivation. Yet the leader of a school for *primitive* evangelists is in *some* things like the Principal of a modern college. The names "servant," "disciple," and "brother" are not specially connected with office. The expression "one sent forth" has been wrongly limited to those whom we know as "apostles," but to change this now would be to cause the appearance of evil. As already mentioned, the simple title "evangelist" has been corrupted, by modern revivalism especially. The present-day mission-preacher has *no* status in the Word of God.

PERCY W. HEWARD.

Jottings from Jonathan Ranken Anderson.

THE NEW CREATION (EXTRACTS).

2 COR. V. 17.

"If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new."

WE came from the hands of the Creator, in the person of our first parent and federal representative, in all the beauty and symmetry of true holiness. We may believe that if the morning stars sang together at the view of the creation in general, they especially rejoiced to see him who stood at the head of this lower province, and by the reflection in his soul of the moral image of the Great King, appeared worthy to rule over all which it contained. "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet" (Ps. viii. 6).

But this happy state of things did not long continue. Our first parents, and we, by covenant in them, hearkened to the Old Serpent the devil; we believed the promises which he deceitfully made; we transgressed the easy and equitable law under which we were placed, and thus by our own act, though seduced to it by another, incurred the penalty of which we had been warned. We were thus stripped of the image of God in which we were created, and received upon our souls the image of the wicked one. And hence we read, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him" (John viii. 44).

How fearful the change which thus passed upon our nature! For the light that shone in the understanding, there reigned thick darkness; for the love that glowed in the affections, there burned the bitterest enmity; for the peace that prevailed in the conscience, there arose stinging remorse; for the loyalty that ruled in the will, there succeeded

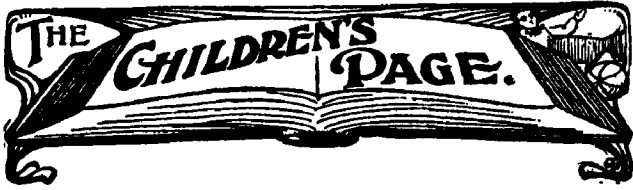
stout rebellion. The course of action, too, has been in keeping with the corruption of the inner man: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. xv. 19). In each individual of the human race have these bitter fruits appeared, all of them springing from the secret root of corruption in the soul: "As it is written, There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no, not one" (Rom. iii. 10-12).

The picture thus drawn of our fallen nature is very humiliating, and men in their pride and self-conceit turn away from it with affected disdain; though secretly, perhaps, their consciences whisper it is but too true. But is not this the merest folly? For what the better will a man be by shutting his eyes to his real condition? Will a bankrupt's affairs be approved because he refuses to look into his accounts? Will a dying man be restored to health because he turns away from the disease that is preying upon his vitals? Will a condemned criminal escape an ignominious death, because he labours to banish the thought of it from his mind? Oh no. And neither will you, Oh sinner, be in the least benefited by skulking into darkness, barring out the testimony that condemns you, or even putting to death those who receive and execute the commission: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins" (Isa. lviii. 1).

Let men, however, rebel as they may against the light, the purpose of divine mercy takes effect on its objects. By the power of the Spirit of God, under the dispensation of grace, through the redemption purchased by Christ, and by the instrumentality of the word, they are brought to see themselves as they are described in the Scriptures. The light breaks in upon the darkness of their souls, and shows to them what they once were, and what by sin they have become. A quickening influence is exerted by the Light, for it is the Light of Life, and they are roused into concern about their souls. The first thing they try is to mend matters. The ungodly man begins to pray; he that was lawless sets about keeping the law; the drunkard becomes sober; the liar speaks truth; the swearer abandons his profane oaths; the thief grows honest; the Sabbath-breaker observes the day of rest; and the man that was careless and worldly becomes religious.*

*Alas, SUCH changes often take place without the work of God's Spirit, aye, even by Satan's attraction from the Lord. "Reformation" may be the prelude to the entry of seven demons more.—ED.

(To be continued, God willing).



SORROWFUL, yet always rejoicing" (2 Cor. vi. 10). I have been thinking, dear children, of the many mistakes, and the disappointments which come to God's people through ignorance of the Holy Scriptures. This was why I felt guided to take the above subject for our little talk together. I do not want you to think that Christians are dull and gloomy, and long-faced. For how can sinners who are saved by God's grace be otherwise than joyful as they think of how the Lord Jesus left His Home in Glory, came down to live on this earth, and died to redeem them from all their iniquities? But while we are on this earth, and sin remains in us, and surrounds us, we shall always (while we rejoice in the Lord) be sorrowful too. The apostle Paul felt the awfulness of sin, and exclaimed, "When I would do good, evil is present with me" (Rom. vii. 21). Yet there is the promise "sin shall not have dominion over you, for ye are not under the law, but under grace" (Rom. vi. 14). I always tell the boys and girls to whom I am privileged to speak, that those who are saved by the precious Blood can only live to please God as He, by His Spirit, works in and through them. From beginning to end it is all God's work, and we have nothing whereof to boast. I do not wish to discourage any of my young readers to whom God has graciously given eternal life, through Jesus Christ His Son, Who suffered in their stead, and delivered them from the wrath to come, by bearing the wrath in His own body on the tree (1 Thess. i. 10). But I want to guard them against the present-day teaching which tries to make the way of salvation so "easy," and quite overlooks the suffering which is spoken of in God's Word, and which will surely come upon all saints whether young or old who seek to live according to the Scriptures. I remember speaking to a lady some time since about Christians being persecuted, and her reply was somewhat as follows, "Oh, I do not suffer, I seem to have it easy." I think there are many like her. Why? Because they walk with the world, and seek its pleasures, and therefore the world does not hate them. Those who come out from all that God hates, will know what it is to be "sorrowful and yet always rejoicing." If I were to say that because you are made nigh to God by the Blood of Christ you will have an easy time, I should be saying what is contrary to the Word of God, and therefore I should grieve Him and mislead you. It is indeed joyous to know that all

our sins, if we are saved, are for ever blotted out and remembered no more. Also the Lord Jesus saith, not only to His disciples when He was on earth, but to His saints at this time, "Lo, I am with you alway" (Matt. xxviii, 20). For though He is still now in heaven yet he is just the same loving Saviour, and by His Spirit Christ dwells in the heart of those who are born from above, so that with His Presence, His Word, and the future Bliss, truly His people are blessed. "Are you one of the blessed ones?" Yet with all there is so much in this world to make them SORROWFUL. We read how the Lord Jesus, though He was God, was, when on this earth, nevertheless "a Man of sorrows" (Isa. liii, 3, Phil. ii. 6-9), and all through we see how often He was sorrowful. I know He came to do a work which no one else could do, He gave His life a ransom for many. It was sin which caused Him to suffer and die in agony on the Cross, and those who have come to God by Him are saved because He died, but there is still sin in them which makes those who love God SORROWFUL (Rom. vii. 18). Then there is so much sin in the world, which is a trial to even the youngest believer. Satan, too, who is the god of this world, and the prince of the power of the air (2 Cor. iv. 4, Eph. ii. 2) is our adversary. Besides, the Lord Jesus said that His people would have in the world tribulation, but He also says that in Him they will have peace (John xvi. 33). You may not fully understand what it is to be "sorrowful and yet always rejoicing," but I am sure the more you read the Bible, and hide it in your heart, the more you will hate sin and often be sorry, and yet be enabled to rejoice in the Lord for all His grace and mercy bestowed upon you. It is sin which mars everything here. I often think of what my darling daughter, who has been "with Christ which is far better" twelve years this month, said to me when she was quite a little child, and began to feel sorrowful for sin. She came running to me one day saying, "Oh, mamma, I shall never be good till Satan is dead." It was perhaps a strange way of putting it, but the apostle Paul had the same experience when he exclaimed, "O wretched man that I am, who shall deliver me from the body of this death," and, looking forward to Christ's Coming, the second time without sin unto salvation, he with joy says, "I thank God through Jesus Christ our Lord" (Rom. vii. 24, 25). Yes, "in that day" which we believe is fast approaching, we who are saved shall be free from sin, and sin's presence, and Satan's surrounding. Then, but not till then, shall we be joyful without the slightest feeling of sorrow. For until the Lord comes, if saints are growing in grace, sin will try them. Yet we praise the Lord for inward peace, and that in His presence even now there is fulness of joy.

Sorrowful, and yet rejoicing,
 Sorrowful because of sin,
 Glad because we are accepted,
 And God's Spirit dwells within.

Sorrowful, and yet rejoicing,
 Full of joyous peace and rest,
 For our sins are all forgiven,
 We in Jesus Christ are blest.

Sorrowful, and yet rejoicing,
 Saints should live from day to day,
 Looking unto Jesus ever,
 As they walk the heavenly way.

Sorrowful, and yet rejoicing,
 Thus believers, young and old,
 Should rejoice in God their Saviour,
 Safely sheltered in His fold.

Sorrowful, because of sinners,
 Who despise God's Holy Book,
 Sorrowful, because so many
 Do not for the Saviour look.

Sorrowful, because so many
 Do not preach the Word of Truth,
 Sorrowful for all who wander
 From the Lord in early youth.

Sorrowful for sin surrounds us,
 Sin is also in us too,
 And we are so often sorry,
 For the naughty things we do.

Sorrowful and yet, dear children,
 Happy in the Lord, are we,
 Who are saved, both young and aged,
 For His glory we shall see.

Sorrowful, till this poor body,
 Which was purchased by Christ's Blood,
 Shall be changed and made all glorious,
 By the mighty power of God.

Sorrowful, and yet rejoicing,
 Looking for our Lord always,
 Longing for the future glory,
 When we on His face shall gaze.

Then we shall REJOICE for ever,
 No more SORROW then for sin,
 For we shall be safe in Glory,
 Where no sin can enter in.

Five Texts about Children.

Jesus CALLED A LITTLE CHILD. Matt. xviii. 2;
 Rom. viii. 30.

The CHILD GREW. Luke i. 80; 1 Sam. iii. 19;
 2 Pet. iii. 18.

Samuel MINISTERED before the Lord, being A CHILD.
 1 Sam. ii. 18; 2 Kings v. 2, 5; Matt. xx. 28.

From a CHILD thou *hast known* the HOLY SCRIPTURES.
 2 Tim. iii. 15; Acts xvii. 11.

Even a *child* is KNOWN BY HIS DOINGS. Prov. xx.
 11; Matt. vii. 15-20; Acts iv. 13.

Called. Matt. xviii.; Luke xviii. 16.

Healed. Ps. cxiii. 3; Matt. xvii. 14-18.

Illuminated. Eph. i. 18; Ps. cxix. 105.

Led by the Spirit. Rom. viii. 14.

Delivered. Ps. cxvi. 8; 2 Cor. i. 10.

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YOUNG BELIEVERS' COLUMNS.

"AS," EPHESIANS V.

BELOVED fellow Christians, you have received a life which is not a refinement of that which is in all men, but something totally *distinct*. This life is *heavenly*, and therefore its aims, delights, and manifestations are distinct and heavenly. Perhaps you feel as you read these lines—"Am I really saved?" Well, it is right to test by the Word. Have you really come to an end of yourself and trusted entirely in the finished work of the Lord Jesus? Why do you love God's Word? Why do you hate sin as sin? Why do you delight in pleasing the Lord, even when no one is near to approve? I can imagine some dear readers saying "Yes, I have been born from above, but there is another life in me still: who shall deliver me out of this body of death?" The apostle shows in Rom. vii. that the Lord will do this when He comes, but as you meditate on that and related truth you will anticipate in measure the deliverance. We have an example in David's life. He waxed stronger and stronger, and the house of Saul waxed weaker, till at last the kingdom was his and not merely the earnest thereof. I would not for one moment check the conflict, or pray that you may be less sensitive to it, but would rather call attention to the power of the Holy Spirit and to the divine facts that you are *not* growing if the old nature is above, and that you have no right to assume you are saved, unless there is the *continued* manifestation of *new* life.

To help in the realization of this, and in the display of God's glory, will you carefully read Eph. v.? In v. 1 we are commanded to imitate God as dear children. We are to *show* what we are—to be experimentally and clearly what we *are* (1 Cor. v. 7). Children naturally, *and* by reason of close contact, often illustrate their father: so are we to represent the Lord. Only God's beloved children can live *as* children. *All* such are commanded *so* to serve. The argument for holiness and separation is not to be found in attendance at a convention, but in the fact that God has given life. As regeneration is realized there will be a holy similarity, and thus we shall *continually* preach. Many give up *this* to "devote their whole time to the work" to which the Lord has not called them. Beware lest you sin in like manner. How simple is the rule of obedience. The Lord does not command "forced etiquette." Show the *family* character, do that which will please your Father. How can any be "*as* dear children" when they neglect His word?

Then we read, "Walk in love according as Christ loved us." Here can be seen the *motive* and the *method* for *real* love. We are to be "*as* Christ," for we are members of His body. If children walk as strangers, and believers in Christ as men, is there not an entire disarrangement?

In v. 3 the words are equally striking—"As becometh holy ones." If I am holy in the Lord, how can I dare to be unholy? I could not steal because I have no wish and would not disgrace an earthly family. Should it not be so spiritually. A Member of Parliament who does not represent his electors truthfully is a fraud: those who do not represent the Lord, Who put them in their position, are sinning grievously. We are to be "As" those in "the Holiest of all," not as common persons, but as priests. The privilege is marvellous. "Ye were once darkness, but now light in the Lord: as children of light walk" (8). Illustrate your position, live up to it, dear fellow saints. Do not act a *lie*, and fail to show whose you are and whom you serve. Do not let sin make you deny your parentage. Meditate spiritually on these things and you will be ashamed to sin.

"Not as unwise, but as wise" (15). The Lord has made you wise ones: He has given you an understanding. Use it to His glory. Beware of striking thereat, by false logic defending false actions. The days are evil. Be "accurate" ("circumspect") since you have wisdom.

The same argument is pressed upon various classes in the after part of this Divine letter. The husband is likened to the Lord, and thus urged to be "as" the Lord in gentleness and true love. The house is to be "as" the assembly, since it is a continual preparation for it. Servants are not to be "as men pleasers but as bondservants of the Christ," *i.e.* they are to show their relationship to Him, and not walk like to men of this world. The Lord give to us this similarity between state and standing, living and life, and grant that our "daily sermons" may not be against His Word, but a true manifestation of what He has done for us. Surely those redeemed by blood must feel the heart searching force of this argument.

Christ.

PAST.

Came from heaven to die for His people (John iii. 16, xii. 27; 2 Cor. viii. 9).

PRESENT.

Helps His people (Isa. xl. 10; Heb. xiii. 6).

Remembers (Gen. viii. 1; Ps. viii. 4, xl. 17).

Instructs (Ps. xxxii. 8, 119, 130; Job xxxvi. 22).

Strengthens (Isa. xli. 10, xl. 31; Acts xx. 32).

FUTURE.

To take His people to glory (Heb. ix. 28; 1 Thes. iv. 16; Rev. xxii. 20).

THE PURITAN QUARTERLY.

The Editor is still

Waiting on the Lord

concerning this Magazine, or rather the proposed continuation.

THE BIBLICAL QUARTERLY.—Will those who are *interested* correspond?

Special Column for Sunday School Teachers.

YOUR work or the Lord's work? If all be done *unto Him*, how about your tacit-share in that musical evening? And would the boys and girls judge from your enthusiasm that you thought as much of the Lord's work as of daily business, or rather that you viewed the *two* as *one*, and did *both* with holy concentration to please Him? Obedience to Divine exhortation to serve the Lord Christ (see Acts ii. 36, a reminder of His resurrection and return), and to do *all* work as unto Him, would (if one may draw inferences) make far greater carelessness in daily toil and secure dismissal—*if present day interpretations in so-called Christian work are right.*

Have you ever tried asking questions? Beware of big words, cant phrases, and deceitful "catches." Do not laugh at mistakes, but rather blame yourself. Do not be harsh, but beware of any tendency to make a bad answer out as good. All tampering with truth is harmful.

How did the Lord Jesus deal with children? Affectionately. Patiently. He did not mind being delayed by them. He was not "above" this service. He gladly accepted the praise of the children, and did not say "They cannot understand." Apparently among them were found most of the *true* disciples in Matt. xxi, and they said "Save now" in the *Temple* (the kingdom by blood-shedding). The Lord would not have approved *lying* worship from iniquitous hearts. Work among Israel must be *still* specially among the children. Let those who meet them in daily life remember this.

The apostle's references to children are striking. They are to be *thoroughly* nourished in the *discipline* of the Lord: they need *food* (not mere stores, &c.) when *alive*. The officers in the church are to be able to stand well before children (not merely their own, Gk.), *i.e.*,

(a) to illustrate godliness before them: children detect inconsistencies.

(b) to mix with them in a homely way.

(c) to rule them firmly yet lovingly.

(d) to take an interest like that of a parent, and therefore not to mind "waste of time" through them.

Therefore the idea of a Sunday school with classes taken by *all* who offer is unscriptural. Picked men *alone* are fit for this work.

Luke xx. 9—19. Let us *again* consider this parable.

10. What men owe to God naturally; Israel a miniature of the world. There is a blessed contrast with this sad narrative in the fruit of the new life unto Him, being *in Christ*, John xv. The husbandmen—high office and religiousness do not keep from sin. God's messengers always rejected by religious leaders. *Fourfold* sending: early and late prophets, John and Christ; see xiii. 7, 8. Contrast the "What shall I do?" of xvi. 3. The husbandmen united. The Son, the Heir, Rom. viii. 17. Their wish—*cf.* Anti-christ's object, "I will be like the Most High"—Christ takes them on their own ground in xv. 31; really the words there only apply to Himself (John xvii). Man's sin is ever visited by the loss of that which he hath as well as that which he seeks (Gen. iii.). "Outside"—They treated Him as a rebel. The True Vine outside the vineyard. Christ knew where and how He would suffer. Another "What shall I do?" Come, destroy, give—first fulfilled at the coming of Christ's representative, when those who would not hear were cut off from among the people (Acts iii. 23); then at the destruction of Jerusalem, when the vineyard was more manifestly given to the church of Jew and Gentile, to be illustrated when the Lord appears and takes from Christendom the vineyard of dispensational privileges. A *new* house, Christ *reprobated* by them. Christ's Headship, of the body, of the house. Christ the Foundation and Headstone in *resurrection*. (ἐπεσθῆναι, see Matt. xvi). *Fruit* and *worship* suggested by the two figures. 18, a two-fold judgment, present, eternal. Dan. iii. 18, Israel as the Gentiles—the *body* of Satan. πιστεύων or περὶ on the Stone? "In the same hour"—but "His hour had not yet come."

SERMON SUGGESTIONS.

Ezek. xxxiii. 17.—I. The essence of sin—criticizing God. II. His pronouncement on *man's way*—it is “weighed in the balance and found wanting.” III. If man could do one final righteous act he would be saved, but one sin prevents salvation, therefore no righteous acts have been done by nature. See 1 John ii. 29. This passage has a two-fold force, it deals with earthly life, *and* taking men on their own basis shows their incompetency to do one spiritual deed.

Amos iv. 4, 5.—I. Man's sacrifices only add to sin. II. Religiousness no proof of righteousness. III. Natural love. IV. Divine irony (Illustrate e.g. Matt. xxiii.)

Obadiah 17.—I. Salvation by blood—Mount Zion, see Ps. cxxv. 1. II. Not universal deliverance, see marg. III. Salvation and holiness. IV. Holiness and possessions. Apply to saints now and a redeemed Israel “in that day.”

Micah vi. 16.—I. Wrong doctrine. II. Wrong practice. III. Wrath from the Lord. We have the Lord's reproach now, but it shall be transferred “in that day.”

Nahum i. 7.—I. The Lord's covenant goodness. II. The Lord's strength. III. The Lord's knowledge. IV. The need of His redeemed—“trouble.” V. Their trust in Him.

Nah. i. 8.—I. The nature of sin—His enemies. II. The confidence of sinners—“the place,” Isa. xxviii. 15. III. The judgment (a) flood (b) end (c) darkness—contrast last verse: the stronghold from the flood: the end everlasting life, light.

Nah. iii. 15.—I. God warns. II. The fiery sword of Eden is against all rebels: no hope. III. The Lord Jesus was cut off thereby for all who believe in Him: this verse seems one of the many designed to suggest *by contrast* His work.

Hab. iii. 4.—I. God's glory. II. God's power hidden. III. The safety of those in the Holiest before the Shekinah *light* (“these”); and “in His hands” (“these”); upheld by His hand (“these”). IV. The awful nature of judgment from such a God.

Hab. iii. 17, 18.—I. The basis of real joy—“in,” “my Salvation.” II. The failure of troubles to hinder this joy. III. The danger of satisfaction with circumstances or trust in blessings. IV. The confidence of a true believer. V. How a millennial prayer and prophecy nerves for trial.

The Word of our God shall stand for ever. Hence those who are born again by that Word, whom, therefore, that Word will not judge, shall stand even in the evil day. Blessed be God every saved one is everlastingly saved. Security depends on Him Who introduced it even the Lord Jesus. Because He lives we shall live also. “I am the Lord I change not, therefore ye sons of Jacob are not consumed.” For the *same* reason those outside Christ shall not stand. Reader, where are you?

“Peace, Peace, when there is no Peace”—(Jer. viii. 14, xvii. 9; Lev. xvii. 11).

TO and fro men ceaseless run
Saying, peace, when there is none.
Telling sinners, black as night,
With Jehovah to get right,
And to give their hearts to Him,
While they are so full of sin.

Men forget the Lord on high,
And His Deity deny,
Saying, “God is good, and so
They will not have endless woe—
If they do the best they can,
Seek the brotherhood of man.”

By their “good works” men are saved,
Sinners are not so depraved,
That they need Blood to be spilt
To redeem them from their guilt.”
Yet remission cannot be
Without Blood, shed on the Tree.

“Peace and safety,” men now say,
“Things will right themselves one day,
Over all the world will be,
Peace and safety gloriously.”
But destruction comes indeed—
When the Scriptures none will heed.

All God's Word will come to pass,
Men will tremble, but, alas,
They beneath His wrath will bow,
For they scorn His mercy now—
There is judgment, Scripture saith,
For the wicked after death.

Peace and safety here below,
Only sinners saved can know,
They have peace, and joy in God
Who redeemed them with His Blood,
Life He gives them from above,
And new hearts filled with His love.

God alone can put men right,
Keep them daily by His might,
Cleanse the sinfulness within,
Make and keep them pure from sin,
Guide their footsteps every day,
Keep them in the narrow way.

Are you now by men deceived,
Or God's Word have you believed?
Men will fail, their words will cease,
Though they say now there is peace—
For Jehovah's Word is true,
All He saith our God will do.

S. A. H.

Scriptures.

Search them. Acts xvii. 11; John viii. 10.

Commit to memory. 2 Tim. iii. 15.

Reverence them. Ps. cxix. 161.

Illustrate them. Rom. vi. 17, marg.; Ps. xxxvii. 7.

Prize them. Prov. iii. 15; Ps. cxix. 162.

Talk about them. Deut. xi. 18-20; Mal. iii. 16.

Understand them. Ps. cxix. 18; Luke xxiv. 32;
John xvi. 13.

Remember to do them. 1 Sam. xv. 22.

Enjoy them. Ps. cxix. 14; Jer. xv. 16.

Shew them forth. Phil. ii. 16; Josh. i. 8.



EAGERNESS.

AS there are two kinds of poverty, spiritual and temporal—so likewise are there two kinds of EAGERNESS, that which is from above and that which is earthly. The natural man will of course be ZEALOUS for earthly things; nothing else can be expected of him, for he is of this world and therefore loves the things of it. But those who have been chosen out of the world and translated into the Kingdom of God's beloved Son, have life from above and are no longer of the world, though in it, for their citizenship is in heaven. Hence their minds should be on things above, and surely all who are so highly privileged should seek EARNESTLY to know the things which are of God, and lay up treasures in heaven. With a holy zeal saints should seek to live as strangers and pilgrims, heeding not the pleasures here, being mindful of the words "In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore" (Ps. xvi. 11). If we lived as those who are God's children the world would have to exclaim, though they would hate us, "How eager those people are about the things of the Bible." But, alas, the world has to say, "How EARNEST to get rich are those people who call themselves Christians!" Can we wonder at these words, when the chief aim of many who are members of God's family is to seek daily to increase their worldly possessions and not to increase their enjoyment of spiritual possessions? Why, only think how ZEALOUS Christian parents are for the temporal welfare of their children. They must, especially in these days, be "accomplished." There is music, and we must not forget painting, languages, etc.; and as they have not time for all, the Bible, which should have the first place, must be last. Thus it is that many children grow up ignorant of the Holy Scriptures which are able to make wise unto Salvation, through faith in Christ Jesus. The exhortation "wisdom is the principal thing, and with all thy getting understanding" is forgotten, because parents are so eager for their children to be successful here. How many there are who seem to be so concerned when it is suggested that the Bible should not be read in the day schools, and yet forget to teach their little

ones the Word of God, as Timothy's mother taught him. It is strange, too, that many who SAY they believe the Lord is coming soon, and that they are watching for Him, continue treasuring up their money, and living in ease and luxury. We have often been surprised at this, and is it any wonder that scoffers say "Where is the promise of His coming?" (2 Pet. iii. 3). They would have far less cause for their scoffing if we who profess to be waiting for God's Son from heaven were ZEALOUSLY seeking the things which are above, and using our silver and gold in His service. If we EAGERLY look into God's law, and look up for the Lord, I am convinced our manner of life will be in keeping with the Word which we profess to live. I often wonder who will use all the money which Christians are hoarding up. Will Anti-christ? May God give His people spiritual EAGERNESS so that their treasures may be in heaven, where neither moth nor rust doth corrupt, and thieves do not break through nor steal; for where their treasure is there will their heart be also (Matt. vi. 20, 21).

Ps. cxix. 53, 126, 156, 139, 158;
Eze. ix. 4.

IF our zeal is from on high
We shall mourn for sin, and sigh
For abominations great,
And all evil shall we hate.

Horror will of us take hold,
As it did God's saints of old,
When the wicked do forsake
God's command's, His precepts break.

Then we'll pray, "Work now O Lord,
For they have made void Thy Word,
Show the lawless even now
That before Thee all must bow."

Tears will flow from weeping eyes,
As our enemies despise
And forget God's Holy Book,
Into which they seldom look.

O'er transgressors we shall weep,
As God's Law we humbly keep,
Walk as strangers on this earth,
Heeding not its hollow mirth.

With a holy zeal always
We shall labor, watch and pray,
Mourn o'er those who now depart
From the truth which is our chart.

We shall have our mind above,
Love the things which God doth love,
Hate all evil, love to meet
Daily at His mercy-seat.

When we turn to God from sin,
Look alone—alone to Him;
Then in wondrous power and might
He will manifest His right.

Have you a Concordance to the Bible? The Best? See last page.

MISSIONARY MEMORANDA.

SOVEREIGN grace is the only hope for a lost sinner. But who would conclude this from to-day's arrangements? Is it not to be expected that the "foreign" will reflect the "home" field? Can we wonder then that there seems to us an unreality, because of a dissimilarity to present experience in apostolic records? Oh that the Lord may awaken us to carry out His work on His lines. If men are trained *here* to depend on means and alterations will they not *there* do the same with the same results, unless the Lord mercifully draw them back.

Do the missions of to-day belong to Christ or Christendom? Are they merely extending nominal Christianity, and *making harder* the work of true heralds who will D.V. go forth just before the Lord's return? Where is the Scriptural warrant for a large society, for carelessness as to church government (a strange kind of undenominationalism—verily thinking nothing of *the Name* as well as nothing of names), for the sending forth of "ordinary" married men, for salaries on the foreign field, for the continuance of a missionary in *one sphere* all his lifetime? Should not *local* teachers be expected as a gift from the Lord? Are they not absent because of our unbelief? And is not the neglect of Scriptural commands as to fellowship, worship, ministry and discipline, only another form of the very anti-christianism which rejects the Lord's authority in statements of *fact* or *doctrine*? Why should it be a slight thing to refuse His arrangements in some things, while it is rightly considered a great thing to despise His atonement?

One of the first missionaries was Jonah. His very failure is used to teach lessons. He witnessed *sternly*, the very words of God, on resurrection ground. He could not boast of self or preach himself.

To represent the Lord is no easy amusement. To misrepresent Him is no immature sin. To go unsent is no slight mistake. To go away when sent is no excusable blunder. Who is sufficient for these things? Every journey to a wrong place involves a *stealing* from some other servant and a putting aside of work entrusted to us, that would secure reproof and soon dismissal in any business office. The Lord bears with us. Is the *spiritual* inference—Presumption?

"I will guide thee with Mine eye." "The Lord's leading" is the usual defence of a Christian when rebuked. "Satan's work" is the equal common judgment on others. Decisions should not be cursory and careless. But there is a real leading when sin is forgiven and iniquity has been realized. Ps. 32 is chronologically after Ps. 51. Only when there is fellowship in the Holiest is this guidance possible. God never contradicts God. The

Spirit never opposes the Word He wrote. Those who who are not then guided will be constrained (Ps. xxxii. 9)—but how terrible to realize that every time we get away from the Lord we are as beasts before Him, trying to get out of the path and to do *mischiefs*. Have we "understanding" or "no understanding?"

BECAUSE.

When Christ said on the Cross "It is finished" (John xix. 30), His people were freely justified from all things, and thus it is written He was raised **BECAUSE** of our justification (Rom. iv. 25), as the following lines so clearly put it:

"For God released our surety,
To show the work was done,
And Jesu's resurrection
Declared the victory won."

Now, we who are justified have peace with God through Our Lord Jesus Christ (Rom. v. 1), and not only so, but we glory in tribulation . . . **BECAUSE** the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us (Rom. i. 5), so that we exclaim "We love Him **BECAUSE** He first loved us" (1 John iv. 19). Further, the Word of God which is preached in the power of the Holy Spirit is profitable to us, **BECAUSE** we are united by faith to the Lord Jesus (Heb. iv. 2, Marg.) It is recorded "that the children of Israel were helped in the battle when they cried unto God, **BECAUSE** they trusted in Him . . . for there fell down many slain, **BECAUSE** the war was of God" (1 Chron. v. 20, 22). Again "the children of Judah prevailed, **BECAUSE** they relied upon the Lord God of their fathers" (2 Chron. xiii. 18). "Blessed is the man that trusteth in the Lord, and whose hope the Lord is"; for the battle is His, and all who rely upon Him are more than conquerors through Him That loved us" (Rom. viii. 37). It is written that in the days of Asa King of Judah the land had rest ten years, and he had no war in those years **BECAUSE** the Lord had given him rest (2 Chron. xiv. 6). How comforting are the words "When He giveth quietness, who then can make trouble?" (Job. xxxiv. 29). Then we have that wondrous promise, "**BECAUSE** I live ye shall live also" (John xiv. 19). He is alive for ever more, so will His people be, for their life is hid with Christ in God. Yet another promise, "Because thou hast kept the Word of My patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth" (Rev. iii. 10). What a terrible warning there is, not only for Israel, but for all who despise God's Statutes in Lev. xxvi. 43). May we delight in God's Law, and be enabled by grace, to say, "This I had **BECAUSE** I kept Thy Precepts" (Ps. cxix. 56.)

SCRIPTURAL STUDIES . . SOCIETY. . .

Thorough Bible Work

Daily Readings.

Calendar.

JUNE, 1906. If the Lord will.		
1 CHRONICLES.	1 CHRONICLES.	1 CHRONICLES.
1. xxii. 1-10.	11. xxvii. 16-34.	(Revision).
2. xxii. 11-19.	12. xxviii. 1-8.	21 } References to
3. xxiii. 1-23.	13. xxviii. 9-15.	22 } <i>sin</i> .
4. xxiii. 24-32.	14. xxviii. 16-21.	23 } References to
5. xxiv. 1-19.	15. xxix. 1-5.	24 } <i>sacrifice</i> .
6. xxiv. 20-31.	16. xxix. 6-9.	25 } References to
7. xxv. 1-31.	17. xxix. 10-15.	26 } <i>service</i> .
8. xxvi. 1-19.	18. xxix. 16-19.	27. References to
9. xxvi. 20-32.	19. xxix. 20-25.	<i>singing</i> .
10. xxvii. 1-15.	20. xxix. 26-30.	28. References to
		<i>satisfaction</i> .
		29 } Difficulties.
		30 }

The Word of God is given for our edification, not complication or mystification. God speaks to those who are by faith in "the oracle," the heavenly "speaking-place," near the ark, through His Word. Unbelief can only see "a great book," and verily to unbelief the Bible is no more. The machinery with an invigorating electric current may be only magnificent till one *touches* it, and that which is dead to the current is unaffected. Much study of Scripture is less thorough and enthusiastic than that of the newspaper: if preparation for a class is more careful than other research, there is *professionalism*.

NOTES ON 1 CHRON. XXII.—XXIX.

xxii. 1. The Lord over-ruled sin to mark out the temple site. Where the fiery sword *had been* there God could be worshipped—no approach without a sacrifice. A reminder of Gen. iii—those who are "brought near" are brought into a Paradise where God walks. "The house," "the altar."

2. "The strangers" used to prepare the stones: so the Lord uses those outside to get His people ready for *the* temple. Persecution *squares*—God's supervision. No trial comes in vain, or unarranged.

3, 4. Devotion unto the Lord. "Without weight"—a spiritual fear of proud counting *now* at first.

5. Those who cannot do some portions of work can *make ready*. The facts that David could not build the house, and that he showed loving interest, made a more perfect type of the church—prepared before displayed as one whole.

7. "Unto the Name." So is *the* Spiritual house. The object God's glory, Eph. i. 6.

8. A prophecy that Christ's *church* would not be established by war, &c.

9. "In his days." See Ps. lxxii. 7.

10. The house, the Kingdom. The *Kingdom* for the display of the *house*, so the millennial glory for the manifestation of the church, Matt. xiii, 44, Eph. ii. 7.

11. Commands on the basis of the promise.

12. 2 Tim. ii. 7.

This verse suggests that public Christian work may be used to draw away from diligent study of and obedience to the Word.

13. As Joshua. Type of Christ. He obeyed all God's will, Ps. xl. Everything prospers in His hands, Isa. liii, 10.

14. Gold, silver, costly stones. "Wood," because only a type. "In my trouble," through the grief of xxi?

18. *When* the spiritual temple will be seen. The Lord and His people reigning.

19. The setting and the seeking. The soul and the sanctuary. No sanctuary without the covenant and the Name.

xxiii. 1. Readiness to go into the background for the sending forward of the work.

2. "A *kingdom* of priests."

4, 5. Different duties, one Lord. So *note* 1 Cor. xii. The reference to musical instruments no more justifies them to-day than the allusion to a literal temple or general judging warrant ritual and a regnant church.

13. Separated to serve. First unto the Lord, then unto His people. The incense rested on the "most holy things" of the *sacrifices*, mentioned pre-eminently.

30. Praising at the time of the sacrifice.

xxiv. 2. Comparatively young, yet rebellious. A warning to young men. A remembrance of sin.

19. Divine orderings. Service and *coming into* xxv. 5, 6. Family fellowship.

Service by singing. *Because* commanded.

xxvi. 13. No one too small for service, if rightly *related*, and without personal drawbacks, so spiritually to-day.

27. Isa. xxiii. 18. Christ spoiled powers.

22. Saul could dedicate—yet.

30. The Lord, the King. 80, 32.

31. "Found." A suggestive word. When the Lord Jesus becomes King. His people will be found. Everything here prophecies manifestly "that day." Note the *order*, the *ranks*. But the anti-type exceeds the type. We shall share His throne.

xxvii. 23. Faith *versus* sight.

24. God's wrath on pride. Number omitted: a continued reminder of sin; yet forgiven entirely.

27, 28. Vines and olives. Zech. iii, iv.

xxviii. 2. Let us beware of following wishes in our heart, without direct Scriptural warrant.

"An house of rest," Heb. iv. Rest and the covenant, Gen. viii.

4. "He was pleased." Divine choice.

7. Spiritual strength. "As at this day": the Lord promotes those who are faithful. A hint that it is more difficult to obey in high office.

9. Know, serve. Heart, mind.

Contrast Gen. vii. 5. Beginnings of sin.

10. The Divine choice leads to *watchfulness*.

12. "By the Spirit." Nothing haphazard in types. Nothing without the Spirit in the heavenly temple, Eph. ii. 22, iii. 5.

18. "The chariot of the cherubim." God's executive. War—yet peace.

No new Ark. No covenant-change. The same Ark for salvation now and in the millennial age.

20. Fear, fail, forsake, finished.

21. Ps. cx. 3. His people willing then. xxix. 1. *Anything* for the LORD *great*.

xxix. 2. Might, although not privileged to arrange personally. Enthusiasm. The Lord's *command*.

3. "Set your affection on things above."

5. Example, exhortation. "This day."

9. Joy and liberality, Acts ii, 2 Cor. ix. 7.

Heart. Willingness. Offering. Unto the Lord.

11. "The kingdom and the power and the glory."

"Thy will be done on earth as it is in heaven."

"Head over all things to His body."

12. "In Thine hand," Ps. xcvi.

13, 14. Praise and humility. See 2 Sam. vii. 18.

15. Strangers, sojourners, shadow.

A sense of distance *with* nearness.

16. So is it now. Withholding therefore of gifts or of money is robbery. "Thy friend hath gained." "Who then is Paul?" etc.—perhaps an allusion to 14.

17. God's pleasure. Unless the heart gives—a failure. We may preach, but if not from the heart—in vain. "Heart"—how many times in this context.

18. Prepare. See 2, 3, 16, 19 ("made provision.") Prepared material without a prepared heart useless. "Established," "fixed."

20. As at the Passover, Ex. xii. 27. Praise because of the sacrifices.

22. King and Priest—not King-Priest, Zech. vi. 13.

23. So we have Eleazer *instead* of Aaron (Lev. xvi. 32). But there is no "instead" with our King-Priest. He prospers, Isa. liii, 10. "All Israel" shall obey Him.

27. Seven years. A reference to Christ's seven years, during which many of Israel will believe on Him ere the millenium? Or is seven a mark of the present dispensation?

30. The kingdoms distinct from his. A contrast then, Rev. xi. 15.

The Bible Training College.

THE great organizations to-day, and *of* to-day, can report marvellous things. The very encouragements they would bring forward would discourage the writer. The blessings they chronicle are oftentimes the evidences of the Lord's absence. These statements show how distinct is the writer's standpoint from that of many. But is it the Lord's standpoint? To ascribe disobedience to Divine commands to the Spirit of God (1 Cor. xiv. 37), and to make Him responsible for *undoubtedly* miraculous addresses in which error is prominent is to insult Him under the guise of exalting Him, to imagine that God the Holy Ghost is at warfare with Himself in the Word. Yet the modern "revival movements" are connected with this sin. Numerical success in these days is the most heart-searching thing possible. Outward prosperity is a usual sign of compromise. Let the leaders of *any* leading society to-day take the Word of God, and seek to make their methods a *commentary* thereon for one year and note the result. Some indeed reject the doctrine, and despise *e.g.* substitution. Let the promoters of large missions exclude the *universal praise-singing* by and to unconverted men, and the attractive yet primitively-unwarranted choir (which involves the ruin of the Bible study of many therein) and count the consequences. If the "blessings" come *through* the introduction of that which is questionable, are not they questionable? Are there such things as counterfeits? Is Satan disguised as an angel of light? If so, *whence* is the opinion of those who see God in everything? If not, has the Word of God made a mistake?

But it is, and should be, painful to write this. If we rejoice in the discernment of evil, we must tremble lest there be any self-satisfaction in the exposure thereof. But for grace we should be even as others. And, as it is, we have need to humble ourselves, for there are many failures in ourselves and in the work to which the Lord has called us.

The pathway of the B.T.C. is more and more away from that of earthly success. That which seemed most desirable once—a magnificent institution—seems most distasteful now. Who could dare take the responsibility of sending forth unfit men? There are not many called to supervise in the Lord's work to-day. Local elders need local training, not *whole* time. The quickest way to discover such is not to provide an elaborate mechanism, but to wait on the Lord and *obey* His Will as to primitive fellowship, beseeching Him to raise up the officers when there is the sphere for them to occupy. Many want to *see* the men who will teach before they will have faith to follow the Lord, and give up seeming advantages, and helpful expositors in *wrong* spheres.

The Christian life can only go forward as it is

Bound volumes of "Thoughts," The "P.Q." and "The Student of Scripture" provide spiritual food for spiritual appetites. Please write for list.

nourished by the Word. Disobedience takes one away from that Word. The result is the stunted growth of to-day. By the mercy of God we can report some progress among some saints, but one of the most heart-rending discoveries that the writer has been privileged and yet pained to make is that he cannot write a "Prosperous Report." Everything looks worse than ever, except the Word and Grace of the Lord. Christendom seems built on departure from the truth, while there is the form and *awkward* appearance of Godliness and worship. Nearly every saint who was seen to be progressing two or three years ago is seen now to be backsliding. There is so much *semi-conscious* sin. A *hint* of the Lord's will is given, and pride or satisfaction with present arrangements is unwilling to investigate. What is this but iniquity?

A protest from within Corruption or Christendom is ineffectual. It is somewhat like the protest of a partner against dishonest practices, whose position is retained. Or again it is as the attack of *shareholders* on the running of Sunday trains, &c. Protest without separation is an empty thing. It is easy to decry evil, but to give up one's ease and position through separation, to be considered a fanatic, and to choose a life-long background position—this is painful.

These words are indeed a more accurate report of the Lord's leading than a summary of meetings could be. They show that the work has no claim on those who are content to go forward on lines of the Lord's disapproving. They make evident that the tendency is, by grace, not toward broadness, but toward narrowness. Yet it is not our wish to deny that there are believers in wrong associations, or that many in a false connexion may be more spiritual than some in a true connexion. Environment may be chosen by circumstances, by natural inclination, &c.—and we have no wish to set forward our perfection. It is simply our duty to record the Lord's leading, and the position which, in His mercy, we shall take.

Very shortly we shall vacate City Offices. (Since writing this, the Lord has opened our way, and we have moved). The gracious guidance of the Lord as to the opening of a *Jewish Centre* near the City will thus be yet more a subject of prayer. Meanwhile we invite the supplication of His people that He may open a yet more suitable Centre for at least a weekly mid-day meeting for prayer, humiliation, exposition, and conversation concerning the Lord's Will in perilous times. Moreover the idea of a Monday *noon* gathering at Forest Gate seems from the Lord. Will not His saints meditate on these things? Will not those who value *the Blood of Christ* go forth to Him without the camp, and *thus* meet together.

The work among Israel is not merely child's

play. There is a heavy strain, but there are Divine compensations. Sometimes one is *refreshed* by seeing one or another saddened or anxious. At other times the loneliness and feebleness of the worker draw him nearer unto the Lord in blessed realization of covenant nearness. At yet other times the solemnity of representing the Lord is emphasized till prayer is more spontaneous, and pride less active.

The Thursday and Saturday Expositions at Forest Gate are full of blessing. But *already* we can lay our hands on those who seemed to be running well in Forest Gate, yet have been hindered. Many a Christian has reached a crisis—the Divine test—through the unfolding of the Word, but the well-watered plains of "modern Christianity" have been preferred to separation. At first there has been merely the intention of pitching toward Sodom and not being too isolate; then there has been the offer of office in the Gate of Sodom. Realizing the solemnity of the invitation we urge beloved readers to try and keep the dates free, and if within walking distance to gather with us on the Lord's Day.

Correspondence-study of the Word is forgotten by some. How many have started Greek and given it up, and how many can associate with the "giving up" a little wandering from the Lord.

As to finance, the Lord knoweth our need. Not because we think it is *always* His will so to do, or with the object of binding His people never to invite the fellowship of His saints, but unto His glory on this occasion we state *nothing* further this month concerning our wants. The Lord's children know if they are serving Him with every penny, and supporting this testimony aright. Oh for grace to depend on the Lord, equally for the supply of messages, organizing tact, and fearless non-complicity with evil, even in *emergencies* and when suddenly surprised by Satan.

PERCY W. HEWARD.

God willing, acknowledgments of help in the Lord's work will appear next issue—Central Fund and Extension Testimony. Some "fellowship" has been sent, and for this we thank our Father in heaven, taking courage because *He* will supply all our needs. The Extension Report will (D.V.) appear in July, as it will be easier to make up the accounts—spiritual and financial—to June 30th. "The Lord hath been mindful of us, He will bless us." We have received from one of our youngest helpers, who has been distributing and selling copies of this magazine, unto the glory of God, two penny stamps. We need hardly add how grateful we are for the fellowship of Christian children, and it is our heart's desire that this "notice" may lead other boys and girls to serve the Lord in like manner.

An "Out-of-Date" Poem.

Who can be pleased that Christendom proceeds?
 "Successful"—yet God's Word it scarcely heeds!
 Who can rejoice that preachers now abound
 If in their lips another gospel's found?
 Who can delight in "numbers" added still
 To those who set aside Jehovah's will?
 Who can be glad at meetings that excite,
 If thus the Truth is not believed aright?
 Crowds may be gathered, money be bestowed—
 But what avails?—where is the marked-out road?
 Can federators please the God we own,
 The God of truth, of truth that stands alone?
 Can union with deserters from His Word
 With heavenly joy in heaven's courts be heard?
 Can that which now succeeds be from His hand
 Who spoke of darkness over every land?
 Can world-wide blessings be expected now,
 While those who claim them will not to Him bow?
 Can we be linked with systems formed by man
 And not thereby despise Jehovah's plan?
 Can we accept the workings of to-day
 And not from Christ our Master move away?
 Can we this message hear, and yet *proceed*,
 And not the word of Truth with sorrow heed?

"Able to do exceeding abundantly above all
 that we ask or think."

It is with great joy that the record of the Lord's faithfulness and grace is again given, and His stewards are again thanked for their kindness to His servant.

When, on Oct. 28th, 1905, the writer gave up any fixed salary from the College Funds, his prayer and purpose was, that the Lord would use the action as a witness of His care, faithfulness and power—which He hath done.

March 12th – May 11th.

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B.	5	0	0
P.	2	2	0
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May the "abundant grace—through the gratitude
 of many—redound to the glory of God."

C. H. WELCH.

THE BIBLE TRAINING COLLEGE, &c.

OBJECT.—The Glory of God, and *therefore* the pulling down of strongholds against Him. (The *inference* without its basis would be sin). The Coming of the Lord our hope.

METHODS.—Those revealed in Scripture. Obedience is the only real opposition to demonism (1 Sam. xv. 23). Gatherings around the Word and the Lord's Table arranged. Conversation in the truth. Correspondence with those seeking to go forward. Witness to Jews and Gentiles as sinners, accompanied by prayer that some be *re-created* as saints.

DESIRES.—"The desire of our soul is to Thy name and to the remembrance of Thee" (Isa. xxvi. 8). The increase of Scriptural assemblies, and suffering for Christ's sake. A willingness to follow the Lord implicitly and to preach His Gospel including hatred to pride, separation, and faith in Him alone by *every* detail of the work.

HELPERS.—"Ye also helping together by prayer" (2 Cor. i. 11). Those who help by public ministry are, so far as one can see, called to the witness. "Not many wise" ones know the Word. The true teacher is a faithful not a compromising man (2 Tim.).

HINDERERS.—Those who wish to remain in Christendom. Those who forget to pray on our behalf. Those who are not growing in grace.

DISCIPLES.—Not to be drawn away *after us*, but belonging unto the Lord. All who value His Word are welcome, their ignorance, lack of experience, present denominational connexions, objection to some part of the teaching will *not* decrease our love for or real interest in them. Those who are not disciples are not welcome as students; many who have made up their opinions have made up opinions.

MEETINGS (p.v.).—Lord's Day (11, 6.30, 8), at Palmerston Road Hall (behind 328, Romford Road), Grange Road Hall, Hebron Hall; Lord's Day (3), 338 and 340, Romford Road. Monday (7.45), Baptist Chapel, Commercial Street (kindly lent). Tuesday (8), Grange Road Hall. Wednesday (1), Commercial Street Baptist Chapel; (8), 340, Romford Road. Thursday (8.30), 340, Romford Road. Friday (7.45), Commercial Street Baptist Chapel. Saturday (7), 340, Romford Road. Other Biblical meetings can be helped.

RESULTS.—A sense of God's grace, and a feeling of personal failure. Unity of believers; revealing of the lack of sympathy of those who are backsliding; anguish at the state of Christendom; longing for the return of Christ.

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DEFECTS.—Too great wideness *still*. Continue in prayer.

BREVITIES.—The Word of God is exalted through *testimony*; readers associated therewith, is your life *part* of the testimony. "Criticisms," showing up departures from the Word, will be welcome. The aim is not "something novel," but a real return to primitive position, as far as possible, though without *any* claim to primitive supernatural gifts or apostleship, &c.

College Hall, 340, Romford Road, Forest Gate. Grange Road Hall, Ilford.
 Hebron Hall, Cornbury Road, Rotherhithe, S.E.

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BIBLICAL EXPOSITIONS (D.V.).

7.45 Mon.—Commercial Street Baptist Chapel. Hebrews.

8 Tues.—Grange Road Hall, Ilford. 2 Tim. &c.

8 Wed.—1 Thess. **8.45**, Greek (Elementary).
—, The Broadway, Denmark Hill, S.E.

8 Wed. } College Hall, Genesis, &c.

6.15 Thurs. } 340, Romford Rd., S.U. Portion

8.30 Thurs. } Forest Gate. Ephesians.

7.45 Fri.—Commercial Street Baptist Chapel. Topical.

7 Sat.—College Hall, 340, Romford Road. Prophetic Portions of the Word, &c.

All are heartily invited. The desire of all concerned is that the Lord may be glorified by a *closer* study of and a *more definite* adherence to His Word, despite what men say, or hint, or think.

TUESDAY, JUNE 26TH,

AT

**ST. THOMAS' CHURCH ROOM,
WESTMINSTER BRIDGE RD.**

(By kind fellowship of Rev. J. B. Barraclough).

10.30 a.m.—Prayer Meeting.

11.0 a.m.—

"THE SPIRITS IN PRISON."—

1 Pet. iii. 19.

Papers by H. J. FRY and
P. W. HEWARD.

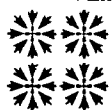
1.30 p.m.—Cold Lunch (Kindly indicate by post card before 25th).

2.30 p.m.—**"THE LESS KNOWN
MESSIANIC PROPHECIES."**

Papers by E. B. SAMUEL and
J. SAYER.

Ministers of the Gospel, teachers, and all saints are heartily invited.

**"The Word of our God shall Stand
for Ever."**



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"The Word of God which liveth and abideth for ever."

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340, Romford Rd.,
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THOUGHTS FROM THE WORD OF GOD

A MONTHLY HERALD OF THE TRUE MESSAGE.

"Thy Word is Truth" JOHN 17:17

"Thy statutes have been my songs in the house of my pilgrimage."

Vol. vi., No. 7.

July, 1906.

EDITED BY PERCY W. HEWARD.
A Monthly of Bible Help for Tried Saints,
who love the Name and the Word, and Seek
the Position of Rejection with Christ.

"The people turneth not unto him that smiteth them."

MOTTO FOR THE MONTH.

"Blessed is the man whom Thou choosest, and causeth to approach unto Thee, that he may dwell IN Thy courts; we shall be satisfied WITH the goodness of Thy house, even of Thy holy temple."—Psa. lxxv. 4.

Some of the Contents.

How can fellow-saints see that you -

- (a) Sigh and cry for to-day abominations?
- (b) Desire Scriptural fellowship?
- (c) Value the Word? Have you encouraged those in similar circumstances?

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What do you think would be the judgment of one unprejudiced on your life? Is it more an illustration of or a contrast to that commanded? Is it more like primitive obedience or Christendom? Which has the most influence over you?

"Let not thine heart envy sinners, but be thou in the fear of the LORD all the day long."—Prov. xxiii. 17.

"Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity."—Ps. xxxvii. 1.

"My feet were almost gone; my steps had well nigh slipped; for I was envious at the foolish, when I saw the prosperity of the wicked."—Ps. lxxiii. 2, 3.

"We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised."—1 Cor. iv. 10.

"What is the object of this Magazine?"

THE GLORY OF GOD.

"How can this be reached?"

2 Cor. i. 20, John xv. 8, Acts xiii. 48, 2 Thess. iii. 1, 1 Pet. iv. 11, 16.

"But why should I read the paper?"

DO YOU DESIRE HELP FROM THE WORD?

MONTHLY PREFACE.

This magazine seeks to be a herald of the Lord—not a prophet of smooth things. It is easy to record Christian progress, but is it not a fact that prophecy and spiritual experience combine to tell us that this is the greatest age of counterfeit. A feeble warning and a loving testimony in the name of the Lord may be given. Some will hear. Some dear saints, redeemed by blood, will be awakened to show they hate the religious sin which opposed and opposes their beloved Lord.

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—❧— Reviews. —❧—

Types of the Tabernacle. } 2/6 each.
Types of the Offerings. } 6/6 the set.
Types of the Temple. }

WE find much that is really expository in these books by Mr. Thomas Newberry. The illustrations were approved by the author. One or two interesting studies are suggested by a few points of difference. Can it be shown that Israel had the present peculiarity of physiognomy ere they were scattered? or is this "the mark" (cf. Gen. iv.)? The High Priest is depicted here with decidedly Jewish features. Is it wise to speak of our Lord's perfect humanity as "spiritualized"? Have we any warrant for excluding Old Testament saints from the church which is blessed with believing Abraham? Is not the plural "Atonements" a plural of majesty?—(as to the ark it may be noticed we get the covering "*within*" and "*without*"—for God to see, and for the saved house to behold). Will not many misunderstand the definition of Propitiation *viz.* *Reconciliation*? The truth that all fellowship depends on the blood is so blessedly brought forward in these useful volumes that we know the beloved author puts the atonement in the front, and in the next but one sentence he speaks of propitiation as a *sacrifice for sin*. So perhaps we are hypercritical, but it may be well thus to illustrate a protest against modern wideness, and to show our readers that this list of questions does not indicate continual doctrinal divergence. We should like further light on the form of the cherubim and the manner in which their wings spread out. If any of the Lord's people can help us we shall be grateful. If any of them need help on Typical themes (most important—a preservative in the Lord's grace, from Ritualism and Rationalism) they will be grateful to us for recommending these books.

John Ritchie, Kilmarnock, Scotland.

A Marvellous Ministry. The Story of C. H. Spurgeon's Sermons. Mr. Ray has done his work well. Truly the Lord blessed the Metropolitan Pastor, despite overruled popularity, occasional eccentricity and a sad non-recognition of certain parts of the Word. His language and earnestness were alike "fluent," doubtless, because from the new life he had received there flowed rivers of living water. He was verily an experimental preacher in the *better* sense of the word. This historical advertisement includes illustrations and two sermons. 1/-.
Passmore and Alabaster, 4, Paternoster Buildings, E.C.

Noon-day Gathering. Wed., 1.15 p.m., Commercial Street Baptist Chapel. Can you come? When the Word is opened and the Lord is worshipped His people receive a blessing. Will you neglect the opportunity? Wanted—p.v.—a similar meeting at Forest Gate. Pray!

Prayer List.

"Do not abhor us, for Thy name's sake."—Jer. xiv. 21.

1. For all saints, especially those who by reason of early training are *accustomed* to some forms of worldliness, compromise, and earthly comfort.
2. For preachers of the gospel who shun to declare all the counsel of God, that grace-given faithfulness may be theirs.
3. For Israel, despised and neglected, yet still beloved for the fathers' sake—that the prophecies as to the remnant now, and the fullness soon, may be continually "before the Lord."
4. For open-air workers who go forth and preach and finish their meetings still "in the name of the Lord Jesus."
5. For the Lord's work more closely connected with the editor of this monthly, that discretion may be granted, and real wisdom, so that obedience may be as marked in ecclesiastical arrangements as in personal life, and in personal life as much as in ecclesiastical arrangements.
6. For young believers just called out of darkness, and liable to be led astray, even as babes naturally.
7. For backsliding ones, and those who have come to a crisis.
8. For the Lord's glory in Gospel-tricycle touring.
9. For the salvation of many children at Forest Gate.
10. For the unfolding of truth to many saints in this time of the end (Dan. xii. 4), and for the gift of scriptural evangelists and pastors that the Lord's "necessary" commands in 1 Tim. iii. ("must," "oughtest," Gk.), may be followed: together with an awakening of praise.

"He will fulfil the desire of them that fear Him."

God be merciful to me

(LUKE xviii. 13).

SINNER, come to God on high,
 Plead Christ's merit, humbly cry—
 "From all sin, oh, set me free,
 God be merciful to me."

Sinner, now God's Word believe,
 His salvation now receive,
 Let your prayer to Him now be—
 "God be merciful to me."

Sinner, trust Christ crucified,
 In His love and mercy hide,
 Say—"Christ is my only plea,
 God be merciful to me."

Sinner, come without delay
 To a holy God, and say—
 "I am sinful, this I see,
 God be merciful to me."

Sinner, come, no longer doubt,
 God will not cast any out,
 Who now cry on bended knee—
 "God be merciful to me."

Then to other sinners tell
 How Christ saves lost souls from hell,—
 "Through His blood, shed on the tree,
 God was merciful to me."

"I was once far off and lost,
 He redeemed me at great cost,
 Now I want that all may see
 God was merciful to me."

S.A.H.

Have you prayed for the Lord's Work among Israel, and for the distribution of Yiddish Bibles to those who need and want them, by Mr. Bergmann.

Thoughts from the Word of God.

Vol. VI. No. 7. New Series.

["Unto Him, without the camp."]

[July, 1906. 1d.]

"Redeemed . . . out of the curse of the law."

"Redeemed . . . with the precious blood of Christ."

"Redeemed from among Men."

"Redeemed from all iniquity—unto Himself."

Editorial Jottings.

Delays.

The Lord's Will as to "delay," and seeming, delay, is worthy of notice. Let it be well remembered "that the Lord is not slack concerning His promise." If the Divine permission of sin be the approval of sin our gracious God could never have tolerated iniquity one day. Governmental non-interference by no means suggests that the Lord's people are warranted in indifference. Therefore any argument that, since a ruined "church" is allowed by the Head it is right for His members to acquiesce therein—is essentially erroneous. Sin is only increased by continuance in it until exit is more possible, more convenient, more unnoticeable. It is easy to palliate rebellion because the majority are slow to give up a false position, and because the greater number of hasty movements are not in the "Spirit." But the easiness and naturalness of an action is not a spiritual basis. If I am a member of a corrupt organization, my remaining there for a fortnight is the same as abiding there for six months. If I have an office to which the Lord has not called me, or which connects me with a system of which He disapproves, my staying therein till a substitute can be provided, is lack of faith, love and devotion unto Him. I have no right to "delay" one step which the Lord has shown till He reveals another, no warrant to wait for further guidance or corroboration of His definite Will. The *participation* in a little evil may be less dangerous than sharing in infidelity, but the *tolerated participation* is essentially *one* in both cases. The departure from the Lord, that acknowledges slight departure, is often more wilful, and only more cowardly and deceitful, than that which allows wider and more open deviation from the Divine precept. If any one is linked with a Scriptural Church, and therefore not involved in a false basis, evil in the midst is not laid to his or her charge, unless there be complicity, the absence of longing for the disciplinary visit or letter of an evangelist, and lack of grief (1 Cor. v.), *i.e.*, it is not laid to his or her charge through continuance in fellowship. Alas, every sin of every one we often meet has been nourished by the awful "refreshment" of *our* unscripturalness, even as every grace has been encouraged by the rivers which flow from

redeemed ones indwelt by the Spirit. And the legal words above remind us that discipline is only a picture of judgment: if by grace we are in Christ, the Lord hath laid on Him the iniquity of us all, and what He has removed cannot be brought back—unless there be a Divine failure, which, blessed be God, is impossible.

An Awkward Position.

"If I have pledged myself to do that which I afterwards found to be unscriptural. What am I to do?" Here we have the case of believers in the army, of some Christians in different branches of so-called Christian work, of those engaged in an unsatisfactory business and required to give a month's notice, etc. In most cases surely the Lord will give wisdom and tact that will constrain those to whom there is responsibility to accept withdrawal. Are we justified in assuming this will be absent? Would it not be more Scriptural to affirm that whenever this is wanting there is a lack of faith; otherwise the Lord will have placed in a position where one of two sins is necessary. It need hardly be added that a lie of any kind is never justified to secure the good end. If Satan's methods be adopted, Satan is still honored. In some cases a wrong *state* may have been entered before new life, or at least its spiritual manifestation (*e.g.* marriage with one un-saved) and then the continuance is *not* sinful. But a wrong *action* is always indefensible, and *voluntary* continuance in a wrong state (*e.g.* a false church) is a wrong action however disguised. The most difficult case would be that of anyone regenerated while in the army, and brought to see the undispensational nature of his position. No "deserting" would be permissible, or feigning of illness. If there were whole-hearted desire to escape, surely the Lord would open up a way unto His Glory. The Divine command to continue in one's calling *with God* does not excuse sin or recognize callings necessarily sinful. Sometimes the Lord leads by a strange way, and gives the light when removal is more easy, but if He honors faith by sending it when most difficult He abideth faithful, and His name will be glorified! "Naamans" must beware of asking permission to compromise for awhile or in a few things.

Readiness. "Thy servants are ready" was the statement of David's helpers. Of how many saints is it true? How much "waiting" there is—not in the presence of the Lord, but in the presence of man. The greater part of our life is dilatoriness. The earnest saints of to-day are few. How many fail to give nourishment in due season. How many omit to buy up their opportunities. There is a continual desire to have the support of others, to go forward with others, and so there is little real readiness to please the Lord. Many are zealous—without knowledge. More are clever—without zeal. Many can be forced to do various things. But spiritually-born enthusiasm is rare, and *readiness* for the Lord's return is out of date. The writer knows many who believe in that which now seems to him to be the any-moment *theory*, but he cannot name many who live in readiness for their coming Lord. The sanctifying influence of their hope is not manifest. Yet they would speak against the interpretation that places suffering before the advent as a hindrance to "readiness" and "watchfulness." One further thought. In how many assemblies if an expected speaker is absent none are ready with a word. Is not this continual need of preparation a proof of Bible neglect? The remedy is not "no getting ready," but "perpetual getting ready" for life, service, conflict and "that day."

Reality. We live in days of outside appearance. Many appear to be more earnest saints than they are—when first met. The religious atmosphere of our "conventions" gives a "reflection" to those present—if the metaphor may be changed. The writer is not a mere pessimist. He rejoices in the hope of the glory of God, and delights in the realization that the Lord liveth, but not only is organized Christianity almost unseen, there are few REAL Christians. There were never more "professors of religion." Never was it easier and more fashionable to be so. Society, as well as the State, has established seeming Christianity. Many a preacher will tell a lie in daily conversation or to avoid an unpleasant acknowledgment. Many a teacher who can speak at length on the value of the Word above all, will join the gossip, the companionships and the flippancies of the age with a zest that speaks volumes. Many a professing Christian will steal an employer's half-hour or tell a business lie—selling goods at two prices or permitting a false label. And each can detect the fault in others, but continued familiarity with sin in one of its forms, and an antipathy to iniquities rather than iniquity in its root and essence, has caused blindness to one's own rebellion. A word "slipped out" in courtesy for fear of offending a blunt questioner will pave the way for a more deliberate untruth, and "compromise" or "reserve" is often only the same thing under another name.

A true saint is faithful in little things. True growth in grace is marked by genuine love to the Lord that is never ashamed of Him. Public prayer, "Christian-work" energy, orthodoxy, and beautiful phraseology are no *proofs* of reality. Is this a jeremiad or a denunciation? Is it needed? Is it needed by you? If not, dear reader, are you very faithful or very blind?

Bible Training Testimony.

In the mercy of Jehovah this "witness" has been continued. The object is simply God's glory—at least this is our desire, and it is written "He will fulfil the desire of them that fear Him." Alas, dear readers, too often the fear of man bringeth a snare, although the desire shall certainly be fulfilled "in that day." But we do long for its fulfilment *now*. We do want to get beyond the activity of organizers or partisans—to get into a spiritual enthusiasm, so that "for the sake of the Name" we shall "go out" from all things that displease Him Who hath called us to be soldiers, and Whose blood redeemed us. It is easy to fall in with everything or to fall out with everything. The difficult path is—DISCERNMENT WITH LOVE. We have no hope for the reformation or eradication of the flesh in ourselves or other saints till "that day," but as our lives and our experiences should be a prophecy of "that day" surely we should seek the subjugation of the flesh *individually* and *in assemblies*. The toleration thereof in either is disastrous and distressing. The suppressing work is very painful. Tribulation is needed. And the hammering of the Word on the stony heart, and such a *continual* anguish is too grievous and full of grief for the *many*—nor are the writers unswervingly in the *minority*. But they would "follow on"—and the prayerful fellowship of others to this end is earnestly invited. The undiscerning "holiness movements" of to-day are not from Him Whose wisdom is first pure, then peaceable. Supernatural powers connected with a false gospel and a false position are very suspicious. But let us not be terrified at holiness. Let us strive after the conjoint experience of Rom. vii. and viii. in the Spirit. This is a "strange report" but it is part of the B.T.C. *verbal* and, it is hoped, practical testimony—while the perfect righteousness of every blood-purchased and regenerated one in the now glorified Substitute and Head of the One Church is not forgotten. All this teaching involves heart-searching meetings—separation from Christendom—gatherings in the name of the Lord Jesus only—obedience to His Will as it is made known—and a longing desire to make known the truth to others, to help handfuls of tried saints in all parts, and to establish primitive churches ready to suffer for a rejected and soon coming Lord.

PERCY W. HEWARD.

Jottings from Jonathan Ranken Anderson.

THE NEW CREATION (EXTRACTS).

2 COR. V. 17.

"If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new."

In many cases, those who bear the christian name never get farther than this, and multitudes do not come so far. But where a work of grace begins in the soul, a man is not allowed to stop at any of these points. He sees they only skim the surface, and leave the mass of corruption untouched. The consequence is that inbred evils break out in spite of all his care. The hidden streams of depravity burst forth, and, overleaping every barrier, lay him in the mire of iniquity and guilt: "If I wash myself with snow water, and make my hands never so clean; yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me." (Job ix. 30, 31). "But sin, taking occasion by the commandment, wrought in me all manner of concupiscence." (Rom. vii, 8).

He falls in with what is called the gospel, and is told, by those who profess to be skilled in spiritual cures, to believe, "only believe, and you will have peace." Nor is it doubted that the man will get peace by following the prescription of such physicians. The land swarms with so-called christians that have got peace. For some never wanted it, and others after a little trouble found it; and are resolved, whatever they lose, they will not lose their peace. But, Oh the dreadful scene that shall open in eternity! He Who sits upon the throne shall "whet His glittering sword, and His hand shall take hold on judgment. He will make His arrows drunk with blood, and His sword shall devour flesh." (Deut. xxxii. 41). His vengeance will fall with peculiar severity upon those in our day that have preached delusive peace to sinners, some slightly awakened, but most of them never awakened at all.

But, whoever they be that are deceived by the thing that passes current as gospel in our day, it is impossible to deceive the election of grace, the ransomed of the Lord, the subjects of the renewing of the Holy Ghost. We see fearful havoc is being made among professors. And some that even bade fair to be witnesses for the truth unto the end, are become its most bitter persecutors. The judgments of God are too strong for men's natural talents, and spiritual gifts, and manufactured religion. The mask is torn off, whether men will or not, and the hideous shapes of unsubdued pride, of bitter animosity, and rancorous enmity to the pure truth of God, are laid open to view.

(To be continued, God willing).

The Christian and To-day.

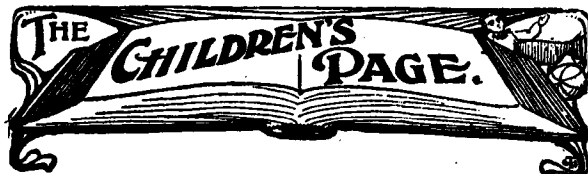
The Christian must either fall in with the things of this age or be accounted a fanatic. Pride hates disregard and contempt; the new nature will glory in such suffering for Christ. If a passage can be found which declares that believers shall have an easy life, that they are entitled to exemption from suffering now, that they are to be in the majority in this dispensation, or that the greater number of professing Christians are suitable companions—let that passage be produced. Let the world's missionary organizations prove their object—the conversion of the world—to be God's revealed will, or let them honestly give up the Word of God as authoritative. These are solemn days, and the Christian who compromises is on dangerous ground. We are in a rejecting world; a rejected people linked to a rejected Lord; and any *misrepresentation* of the truth is harmful.

Blessed be God, to the Christian of to-day came the glorious words "Jesus Christ the same yesterday and to-day and for ever," and again, "To-day, if ye have heard His voice harden not your hearts." "Go, work to-day in My vineyard," is the gracious inference of our gracious Lord. And those who enjoy these messages do not say "Let us eat and drink for to-morrow we die," but rather "To-morrow is a feast unto the Lord;" "to-morrow the Lord will do wonders among you."

"UNITY."

The Lord has told us that a day will come
When all our sinful murmurs shall be dumb,
When saints shall all in grace united be,
And all His glory, in *that* morning, see:
Then satisfied, we shall His likeness bear,
And all His honor and His triumph share.
But must we wait till then, to know in part
A blessed unity of mind and heart?
Why should we scorn His holy will to fear,
And cease to care that His return is near?
Why should we not endeavor by His grace
The unity, Divinely made, to trace
And illustrate, in all we do and say,
And cease our grumbling in this sinful day?
If we His Word accepted, and if we
His people loved, with true activity,
Soon would there in this ruined land be found
Assemblies where His power did abound.
Prayer would ascend and teachers would be sent,
And thus some more would learn what Scripture meant

When it commanded unity indeed,
And many would the Saviour's statutes heed,
The Lord would work thereby, and we should know
More of His mercy, and His will below,
Let not the failures of some others keep
The people of the Lord content to sleep
Because their unity was not attained,
Why should His precious precepts be arraigned?



THE BIBLE.

WE have, dear children, for our little talk together a very big subject, and one which I always delight to speak about—**THE BIBLE**. There are some who think that God's Word is a dull book, but I find it the reverse of this, and if I felt dull it is just the book I should read, and I am sure all the dullness would soon be gone. The Psalmist said, "I have rejoiced in the way of Thy testimonies more than all riches." Again, "I rejoice at Thy Word as one that findeth great spoil." (Psa. cxix. 14, 162), and in verse 165 he says, "Great peace have they which love Thy law, and nothing shall offend them." They shall have no cause of stumbling (marg.). So we see that God's Word in the heart keeps believers from sinning against the Lord. How many have been encouraged by the gracious word in Jude 24: "Now unto Him That is able to keep you from **STUMBLING** and to present you faultless before the presence of His glory with exceeding joy." Whom does God thus keep? Those who love His Word and hide it in their heart. Oh, what a wonderful book **THE BIBLE** is. Yet how many boys and girls there are who say they love the Lord Jesus, but neglect to read His Word. God wants His people to show their love to Him by delighting in His Law. There are many books which I like to read and find helpful, but there is only **ONE BOOK** which I can read daily through and through without getting tired of it. That is **THE BIBLE**. It is always fresh and refreshing to those who delight in it. The Psalmist said concerning God's Word, "Thy testimonies are **WONDERFUL**, therefore doth my soul keep them." "The entrance of Thy Word giveth light: it giveth understanding unto the simple." (Psa. cxix. 129, 130.) Yes, God's Word is indeed **WONDERFUL** and **POWERFUL**. (This word means **INWORKING**—Heb. iv. 12.) The first thing God's Law does when it begins to work within is to show how sinful is the natural heart—full of darkness—until the Holy Spirit shines through the Word. All, whether Jew or Gentile, are born blind. (2 Cor. iii. 14, 15.) You remember what the man said who was born blind concerning his natural eyesight when asked how they had been opened: "One thing I know, that whereas I was blind, now I see." (John ix. 25.) Can my young reader say this spiritually? I hope so; but if not, I pray that you may, even while reading this page, see yourself a lost sinner without God, and behold the Lamb of God who died for the ungodly. We will

take **THE BIBLE** as an acrostic. It is from beginning to end all

True. In the wonderful Ps. cxix. we read, "Thy word is **TRUE** from the beginning, and every one of Thy righteous judgments endureth for ever" (160). There are some who dare to contradict this statement and say that portions of **THE BIBLE** are **NOT TRUE**—not inspired. But God (Who cannot lie) declares they are. I hope you will always believe God and beware of those who deny His Word, for it is

Holy, given by a holy God to His saints. Thus we read, "The words of the Lord are pure words, as silver tried in a furnace of earth purified seven times." (Ps. xii. 6, cxix. 140.) It is by the Word that God, by His Spirit, makes His people holy. The Lord Jesus, in His prayer for His own, saith to His Father, "Sanctify them through Thy truth; Thy Word is truth." (John xvii. 17.) Thus, it is

Enlightening. The heart of every one who is born into this world is in darkness, being full of sin, and it remains in this sad condition until the Holy Spirit, through the Word, begins to work, and then it is that sinners see their sinfulness, when the light of God shines within. Oh, how many there are still in darkness, not only in heathen lands, but in so-called "Christian England." I wonder if the following text is true of you, my dear young reader? I am so thankful it is of me, and this is why I long for you to know the Lord as your Saviour: "Ye **WERE** sometimes darkness, but now are ye light in the Lord. Walk as children of Light" (Eph. v. 8). There are thousands of books written, but **THE BIBLE** is the

Best Book because it was written by God. "For the prophecy came not in old times by the will of man, but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. i. 21). God gave the men the very words to write. You know that the Old Testament was written in Hebrew, and the New in Greek, ours is a translation, and a very good one; but in the languages in which God gave it, all was perfect. Being from heaven, it is

Illuminated with light from above, but only those who have their eyes open can see the wonderful light therein. A blind person cannot see illuminations. Therefore we need to pray constantly, "Open Thou mine eyes, that I may behold wondrous things out of Thy Law" (Ps. cxix. 18). It is a lamp to our feet and a light to our path (105), if we have been brought to see ourselves sinners needing a Saviour. To all such it is indeed

Beautiful, but there are many who see **NO BEAUTY** in the Lord (Isa. liii. 3) and therefore no beauty in His Word, for it is full of Him (Luke xxiv. 27-44). It tells us of a perfect Saviour (1 Pet. ii. 22), Who put away sin by the sacrifice of Himself (Heb. ix. 26), and thus redeemed His people from all iniquity. Then it tells of future bliss for all who see beauty

in the Lord now that they desire Him as their Saviour. Then it is a

Living Book, unlike all others, whose authors are dead, or dying. "The Word of God is *quick*" (alive Heb. iv. 12), God-breathed (2 Tim. iii. 16). The Holy Spirit is the Author of this wonderful Book, and He is ever present with those who read His Word to reveal the precious things therein. Only first He must convince of sin, and when the sinner is forgiven, and the new heart given, He dwells therein, and opens up the Word. It is those who have the new life, who know that God's Word is ALIVE. Also it is

Everlasting, having been settled in heaven, by God, it will stand for ever (Ps. cxix. 89). The Lord said, "Heaven and earth shall pass away, but My Words shall not pass away" (Matt. xxiv. 35; 1 Pet. i. 25). All that He hath spoken He will do. This is indeed comforting for all who know the Lord, whether young or old; but how solemn should it make us to remember that not only will God fulfil all the blessings, but all the awful judgments which are therein. May we, as we remember our state by nature, and what we are by God's grace, as we daily read THE BIBLE, pray for those who are still far from God, asking that many may be brought out of darkness into God's marvellous light before the awful day of the Lord shall come.

THE BIBLE is the Word of truth,
For all therein is TRUE,
The blessings, judgments, all therein
The Lord Himself will do.
THE BIBLE, is a HOLY BOOK
ENLIGHT'NING those who read,
And all who hide it in their heart
Will all its precepts heed.
THE BIBLE is the BEST OF BOOKS
Written by God from heaven,
And every Word is very pure,
Free from earth's dross and leaven.
THE BIBLE is a GUIDE and LAMP
Illuminated—bright,
And those who read it prayerfully
Behold its wondrous light.
THE BIBLE is all BEAUTIFUL
To sinners young and old
Who see the beauty of the Lord,
The Lamb of God behold.
THE BIBLE is a LIVING BOOK,
For God through it doth speak
To sinners who by grace are saved,
Who now His glory seek.
THE BIBLE EVERLASTING is,
Each word God will fulfil,
'Tis settled in the heavens for aye,
According to God's Will.
THE BIBLE TRUE and HOLY is,
Enlight'ning evermore,
ILLUMINATED—LIVING too,
Eternal, ever sure.
THE BIBLE is it NOW to YOU
THE BEST, the LIVING BOOK?
And do you by God's wondrous grace,
Oft in its pages look? S. A. H.

YOUNG BELIEVERS' COLUMNS.

"Israel is an empty vine, he bringeth forth fruit unto himself."—Hos. x. 1.

"Ephraim feedeth on wind, and followeth after the east wind."—Hos. xii. 1.

BELOVED fellow saints, your Christian life last week may not have been so progressive and therefore not so aggressive, as the week before. It is easy to shed many tears, but the true sorrow which seeks to find out the cause of the failure, and which is afraid of the cause, is not common. Often the results are mourned, but the reasons thereof may be found in some "pet sins" which cannot be surrendered. How natural it is to get into a spiritual laxity, and then to wonder why there is no going forward. When the heart departs from the Lord how can it be expected that there will be the enjoyment of His presence and the delighting in His Word which are the praise-awakening proofs of "growth in grace."

And now the reader may ask why are two texts from Hosea at the beginning of this message? Do they not describe the beginning and the essence of sin. Ah, dear fellow believer, have you not often thought of fruit for yourself. Have you not often regarded Bible teaching as just for your own benefit, and make Christian service a pedestal instead of yourself a pedestal for the Gospel of Christ? Blessed be God, if you are spiritually in the Vine, for then you are everlastingly saved. But if you take the moisture into yourself, and absorb the fruit, is there not something wrong? Surely the one who planted and created you has a right to His handiwork. The basis of all sin is the glorification of self. You are "empty," if you are not bringing forth fruit which abounds unto the glory of God.

And the second verse yet further unveils sin. What is your food? Can you anticipate health if you reject nourishment? How often have you been partaking of the "empty teaching" of those who delight in "vain deceit." How little of the Word you had last week. If you told anyone it was your favourite book, you would hardly be received with seriousness—were it not that many other Christians have made Bible neglect, coupled with cant as to the value of the volume, an every-day fact. If your earthly father wrote you a letter you would not put it away, and read all other kinds of things first. If you realized that you were in a dangerous Alpine pass with an unerring guide book you would not be too much engrossed with the scenery to study the book. If you were hungry, you would not do a great deal of work before partaking of food. The feeling of unspiritual fatigue in Christian work (as distinct from holy dependence) is the result of feeding on wind. To follow after the east wind is dangerous. Is it not better to follow on to know

the Lord (Hos. vi. 3)? Remember, as you eat that which is not bread, you *disobey* the Lord, and "daily increase lies and desolation." The sins of Ephraim are reproduced now. Are you an illustration of Christendom, and of the Old Testament counterpart? Oh that by grace you may illustrate rather the names "Ephraim" and "Israel," being faithful and a prince with God.

Walk. Eph. v.

Can two walk together, except they have met (Amos iii. 3).

THERE, at the BLOOD sprinkled Mercy Seat, I will meet with thee. (Ex. xxv. 21, 22, Lev. xvi. 14, Ex. xxx. 10, Heb. ix. 7, x. 19, Luke xviii. 13).

Wherefore, HAVING MET the Lord, let us WALK

IN NEWNESS OF LIFE (Rom. vi. 4, 2 Cor. vi. 17).

BEFORE THE LORD (Ps. cxvi. 9, Gen. xvii. 1).

IN HIS WAYS (Ps. cxix. 3, Isa. xxx. 21).

IN THE LIGHT OF HIS COUNTENANCE (Ps. lxxxix. 15, 1 John i. 7).

IN TRUTH (2 John iv., Eph. iv. 15, Prov. vi. 13).

IN WISDOM (Col. iv. 5).

IN LOVE (Eph. v. 2, John xiii. 35, 1 John iii. 14).

IN THE SPIRIT (Gal. v. 16, Rom. viii. 4).

CIRCUMSPECTLY (Eph. v. 15, 1 Pet. v. 8, 2 Cor. xi. 14, 15).

HONESTLY (1 Thess. iv. 12, Ps. lxxxiv. 11).

IN HIM (Col. ii. 6, Eph. i. 3).

BY FAITH (2 Cor. v. 7, Gal. ii. 20).

WORTHY (Eph. iv. 1, Col. i. 10).

ENOCH WALKED WITH GOD.

If we by grace, do likewise, the Lord will graciously say of us, "They shall walk with Me in white: for they are worthy" (Rev. iii. 4).—worthy in Him.

All Sinned.

All sinned when our first parents fell,
But God in love hath said—
That to redeem lost souls from hell,
The Saviour's Blood was shed.

All sinned in Adam and always,
Man wanders far from God,
The evil heart still disobeys,
And spurns the Saviour's Blood.

All sinned in Adam, young and old,
The Gentile and the Jew,
All hearts are dead and hard and cold,
Till we are made anew.

All sinned, and still they live in sin,
Unless by Jesus' Blood,
They are forgiv'n, made pure within,
And humbly walk with God.

All sinned, but now, in Christ the Lord,
His saints are truly blest,
For they believe God's Holy Word,
And are by Him possessed.

Special Column for Sunday School Teachers.

BEWARE, lest your work become routine. If there is less spiritual "fear and trembling" than when you started, or less real enthusiasm, something is wrong. As we get used to the work we often become less useful. Service is not the bare doing of something, but the spiritual doing thereof unto the Lord. Zeal from God is continual and Scripturally discerning: not so zeal from man. The latter seeks to entwine round the former. How much pure zeal exists in your labour? How much is encouraged by feelings, circumstances, &c.?

Scriptural teachers teach Scripture. And they have no warrant for teaching that which is naturally "attractive" to gain and retain the interest of those in whom the Lord is not working. Many a little one under conviction of sin longs for real help concerning the gospel, and many of the problems that present themselves to adult believers (e.g. as to the blotting out of sin, the origin of faith, the nature of sin's existence in the saved one, the way to please the Lord in daily life) are just as prominent to such young folks. Yet the thoughtless teacher often seeks to "hold" the complete class, and to ensure spare time for the newspaper by "narrative talk," or anecdote. The Lord's servants, if in the Spirit, will long to help those in whom the Spirit has placed the good ground. How many, too, have been encouraged in after years in unbelief through a teacher's manifest neglect of the Word. Theological speculation and controversy ill befit *any* class—but deep research is necessary if Christ is more honored than Christendom.

Beware of having "favorites." Jealousy hinders the Lord's work. If He gave you your class you must love and long after all. Frequently, natural attractiveness warps the teacher's judgment. Certainly especial interest deserves especial interest; but the capricious liking of one or another, and the exaltation of pride by particular looking after one or another (however earnest and enthusiastic) hardly suggests a call from God. The path of obedience is very narrow, and those who have taken expediency for their guide will deny that the Lord can be followed in these little things, or that one can know His will. Oh, for grace to remember our Lord's treatment of Peter, James, and John. Whom did He rebuke more severely?

Shall we look at the *veiled* parable of John ii. 19-21? Christ's sign at "Passover"—His death; thus a two-fold hint. As for Israel in Isa. vii, no *immediate* sign. His exclusion of the robbers in John ii., a prophecy of that just before He suffered (hence the *following* reference to the Kingdom, etc., John iii.) Thus our Lord's life *one whole*. He knew what Israel would do. "This" often points out our Saviour—"This Rock," "This" is the Stone (Acts iv. 11). Yet "That One" in 21—He was far from them spiritually. Christ's spotless humanity—He was the Temple during His life. "In Him is no sin." The inner shrine. The Shekinah glory. "I will raise it up," see x. 17, 18—the same life. Christ's resurrection clearly foretold, yet! The Lord raised Himself, yet He was raised—a *triumphant God*. Contrast this temple with that of 1 Cor. iii. 17.

The glory covered the mercy seat before the Blood was sprinkled there. So with Christ, John i. 14. Christ's Temple His "body" spiritually (Eph. i.) Hence, we ought to walk as He walked. No worship except in Him. No worship except on resurrection ground through the Blood. Those who are made members of His body must be Jehovah's Temple. Christ *always* had His death before Him. Even the disciples understood not; prejudice reigned; they expected Messiah to rear an earthly temple then. The Lord invites attention from outside ritual to *Himself*. The character of the present dispensation. The Lord's authentication of the types. He is spoken of as the *Tabernacle* in i. 14, here the Temple.

If you want spiritual help, the Editor will be glad to render any service within his power.—Ps. 133.

UNTIL.

THE gracious words "I will not leave thee, UNTIL I have done that which I have spoken to thee of" (Gen. xxviii. 15), though said to Jacob far more than three thousand years ago, are nevertheless true concerning every one in this 20th century. For the apostle Paul writing by the Spirit saith "being confident of this very thing, that He Which hath begun a good work in you, will perform it UNTIL the day of Jesus Christ" (Phil. i. 6). Wherefore let us be silent before God, that He may mould us more and more to the image of His beloved Son. In all God permits He is working out His purpose, though we cannot always understand and see why. Asaph, God's servant of old, was perplexed concerning the prosperity of the wicked, saying "Behold, *these* are the ungodly, who prosper in the world; they increase in riches, etc." (Ps. lxxiii. 12). Have we not often said the same and God in His Word said it would be so, for the world will love its own (Ps. xxxvii.). The same one saith "UNTIL I went into the sanctuary of God, THEN understood I their end" (v. 17, 2 Thess. i. 5-10). If their prosperity is only here and not hereafter, surely we who have such a blissful future will not be perplexed about those who prosper in this world more than we do. Rather let us be content to be rich toward God and have our treasure in heaven, ever mindful of the words "Judge nothing before the time UNTIL the Lord come Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts and THEN shall every man have praise of God" (1 Cor. iv. 4). "Be patient, for the Coming of the Lord draweth nigh" (James v. 8). Let us be comforted by the words "UNTIL the day break and the shadows flee away" (S.S. ii. 17), then we shall see our Lord face to face, beholding His glory. There is comfort also in the prophecies concerning Israel and surely every saint should "pray for the peace of Jerusalem." "The sceptre shall not depart from Judah . . . UNTIL Shiloh shall come, and unto Him shall the gathering of the people be" (Gen. xlix. 10, Zech. xiv.). God has His appointed seasons. "Jerusalem shall be trodden down of the Gentiles"—FOR EVER? OH NO, only "UNTIL the times of the Gentiles be fulfilled" (Luke xxi. 24, Rom. xi. 25, Isa. lxii. 1, 6, 7). How solemn are the words concerning the wicked who will follow anti-Christ. "For God hath put in their hearts to fulfil His will, and to agree, and give their kingdom unto the beast, UNTIL the words of God are fulfilled" (Rev. xvii. 17). Also the solemn statement in Rev. xx. 5, "But the dead lived not, UNTIL the thousand years were finished." May these "UNTILS" be a blessing to all who read them, so that knowing all this we may be faithful, and

faithfully serve our Lord, in and by His grace, UNTIL He come.

Look up, for God will surely do,
He will perform for me and you,
All He hath planned—His Word is true—
UNTIL the Lord shall come.

Judge nothing till the Lord appears,
But labor on, He sees thy tears,
Be patient midst the taunts and sneers—
UNTIL the Lord shall come.

Press onward, upward, "watch and pray
Do all in view of that Great Day,
God's gracious Law revere, obey—
UNTIL the Lord shall come.

Walk daily in God's marvellous Light,
Obey His Will from morn till night,
And keep, by prayer, the armour bright—
UNTIL the Lord shall come.

By grace, be faithful, godly, true,
Proclaim God's love—His judgments too,
Bring forth the treasures old and new—
UNTIL the Lord shall come.

By life and lip show forth Christ's death,
Praise Him Who daily gives us breath,
Do all the Holy Scripture saith—
UNTIL the Lord shall come.

Each moment seek for power on high
To plead for men—for sinners cry,
And for abominations sigh—
UNTIL the Lord shall come.

Look up, the shadows soon will break,
The saints of God will then awake,
And Christ will all His people take—
To dwell with Him for aye.

Oh, for Jerusalem let us pray
That God will hasten that glad Day,
When it shall be a praise alway,
A blessing in the earth.

Saved by His Blood; may we proclaim
The wonders of Jehovah's Name,
(Who is for evermore the same)—
UNTIL the Lord shall come.

S. A. HEWARD.

The Righteous.

Talk (Ps. cxix. 27, 127).

Hate (Prov. viii. 13; Ps. cxix. 163).

Enjoy (Jer. xv. 16; Heb. xi. 26).

Run (Ps. cxix. 32; Isa. xl. 31).

Increase (Isa. xxix. 19, joy; 1 Thess. iii. 12, love).

Grow (2 Pet. iii. 18, grace; 2 Thess. i. 3, faith).

Honor (1 Sam. ii. 30, walk; Prov. iii. 9, substance).

Testify (1 Pet. ii. 9, life; Acts iv. 13).

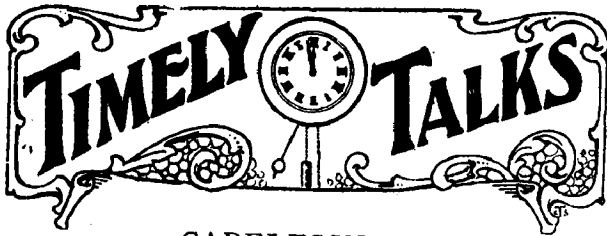
Endure (2 Tim. ii. 3; 1 Pet. iv. 16).

ObeY (1 Sam. xv. 22; 1 John iii. 22).

Unite (Ps. xxxiv. 3, praising; Acts i. 14, prayer).

Separate (2 Cor. vi. 17; Ps. iv. 3).

Extension Witness.—Received by the Grace of God during the last two months:—309, £1; 310, 10s.; 311, 16s. 6d. Praise be unto Him for blessings beyond donations.



CARELESSNESS.

SURELY this is one of the characteristics of these days of indifference. When the Apostle said that God would have His children to be without carefulness, He by no means meant that they were to be thoughtless and forgetful, but quite the reverse of this, only they were not to be burdened and anxious (Phil. iv. 6). There are some who are naturally careless, while others are careful—both have to be watchful and ever mindful of the words "Casting all YOUR CARE upon Him, for He careth for you" (1 Pet. v. 7). To obey this and other such like exhortation will not make the saints heedless of little things, but more watchful. The Lord tells His people to "take heed"; and yet how heedless many are. There is everywhere so much CARELESSNESS among believers as to their manner of life—speech—where they go—what they do, and their personal adornments. How regardless we are as to the commands in God's Word concerning these things. Oh, for more of the right kind of CAREFULNESS. There is such a lack of consideration for others. Saints will say most unkind things and not be upset thereby. They mix with the world and do not feel condemned. So heedless are some as to God's commands that they can listen to preachers who are unsound in doctrine, and not think it contrary to the Word to do so. Then again how many Christian parents are careless as to where their children go to Sunday School, and to whom their Spiritual teaching is entrusted. Such parents forget that it is the early instruction which is most lasting, and therefore the greatest care should be given to the choice of Sunday School. It rarely happens that mothers and fathers are sufficiently interested in their little ones' spiritual welfare to first find out what is taught before sending them to any meeting. Frequently the children are sent to the nearest school without any inquiries. Surely this is great CARELESSNESS, and this thoughtlessness leads to indifference as to other things, and is harmful to all concerned. If there is such heedlessness in the home is it any wonder that in the Sunday School there is the same negligence? Thus, the superintendent is rarely fitted for such an office, having himself unruly children, and therefore showing his inability to control the children of others. This is overlooked, but according to God's Word it reveals a sad state of things. Then how often those who are

asked to teach know very little of the Scriptures themselves, and many, alas, know not the Lord as their Saviour, and how can they know His law, for it is written, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14), and yet how many preach and teach who are still in this sad condition. Is it any wonder that the boys and girls are CARELESS about spiritual things. When in the home, the church and in the Sunday School there is so much CARELESSNESS. As a result of all this indifference there is confusion everywhere. It does not only manifest itself in the home, church and Sunday School, but alike in business, in the spending of money whether little or much, in reading and in the choice of friends. Surely the ever increasing manifestations of CARELESSNESS should lead believers to humble themselves before God and to return to His Word. For is it not departure from God's Law which has brought about such indifference?

Spiritual Hints.

1. Divine Coverings, Lam. iii. 43, 44. What a contrast when the Lord blots out the cloud, Isa. xlv. 22. Either we are covered with judgment, or our sins are on our surety. When there is the sense of wrath there is no realization of accepted prayer. But when one is removed, the other is removed therewith.

2. Micah vii. 19, 20. Our, their. Jews and Gentiles united. Hence the reference to "truth" and "mercy" suggesting, Rom. xv. 8, 9. If our sins are taken away they are in the depths of the sea, i.e., wrath has been satisfied. Because of the oath—one oath connected with one covenant in O.T., but uttered several times. See Ps. cx.

3. Mal. ii. 13. Weeping may not show spirituality. One may come to the place of sacrifice *apparently* without trusting in the sacrifice. An offering does not prove new life. "Generous rebels" exist. It is possible to act thus again and again.

Inferences—

- (a). Satan has many counterfeits.
- (b). A heart-change is needed.
- (c). *Nothing* that we can do will be received.

4. Matt. xxiv. 28-32. *Note the second son.* Is he worse than many religionists to-day? Politeness does not prove a new birth. A sense of sin is the great need, and this he had not (32). No Pharisee has ever really worked in God's vineyard. The vineyard is the kingdom. No service without going. No "going" except in "the way," by "faith" in the substitution of another *under wrath*. ("baptism"). Hence the failure of much of so-called Christian work to-day.

Ps. cxix. 73-80.

Let Thy tender mercies Lord,
Comfort me and strength afford,
As I search Thy Holy Word,
Every day.

Let me in Thy gracious Law
Find sweet solace more and more,
That I may all things endure,
To the end.

Let all saints who love and fear
Thy sure Name, and Thee revere,
Live in unity while here,
By Thy power.

Let the proud, Lord, by Thy might,
Know that all Thy ways are right,
And their sins Thou wilt requite,
In that day.

Let me in affliction, Lord,
Often think of the reward,
Which will follow "afterward"
In Thy time.

Let me understand—obey,
Thy Commandments every day,
Walk with Thee and watch and pray,
By Thy grace.

Let my heart be alway sound,
Let not Satan me confound,
Let Thy grace in me abound,
To Thy praise.

Let me not be put to shame,
Never, Lord, disgrace Thy Name,
But Thy glory be my aim,
Till "That day."

Ps. cxix. 145-152.

I called with all my heart and voice,
To God in Whom I now rejoice,
Hear me, my God, I humbly cried,
Thy Statutes in my heart I hide.
I called—O save me, Lord, and keep,
From Satan's wiles and snares so deep,
And I will guard Thy Statutes here;
Kept back from sin, from doubt and fear.

For in Thy Word I hope alway,
Be Thou my strength, my hope, my stay,
For on Thy mercy I rely,
Be Thou, O Lord, for ever nigh.

In early morn, my God, I take
Thy Holy Law when I awake,
And by Thy grace I meditate,
In Thy sure Word, and on Thee wait.

Hear Thou my voice, O Lord, and bless
According to Thy graciousness,
Quicken and keep me by Thy Word
According to Thy judgment, Lord.

Mine enemies—they oft draw near—
To make Thy servant doubt and fear;
From Thee far off—they hate Thy Law—
But Thou art near, Thy Word is sure.

All Thy Commandments, Lord, are truth,
They guide the aged and the youth,
Founded of old they shall endure,
Therefore Thy Word I love—adore.

The sceptics may Thy Word defy,
The "higher critics" Thee deny,
But saints who know Thy Word can say,
It shall abide, and stand for aye.

S. A. HEWARD.

**SCRIPTURAL
STUDIES . .
SOCIETY. . .****Thorough Bible Work.****Daily Readings,****—✠ Calendar. ✠—**

JULY, 1906. If the Lord will.

REVELATION.	REVELATION.	REVELATION.
1. i. 1-3.	11. iii. 1-6.	22. viii. 1-5.
2. i. 4-7.	12. iii. 7-13.	23. viii. 6-13.
3. i. 8-11.	13. iii. 14-22.	24. ix. 1-11.
4. i. 12-16.	14. iv. 1-5.	25. ix. 12-21.
5. i. 17-20.	15. iv. 6-11.	26. x. 1-6.
6. ii. 1-7.	16. v. 1-7.	27. x. 7-11.
7. ii. 8-11.	17. v. 8-14.	28. xi. 1-6.
8. ii. 12-17.	18. vi. 1-8.	29. xi. 7-12.
9. ii. 18-23.	19. vi. 9-17.	30. xi. 13-19.
10. ii. 24-29.	20. vii. 1-10.	31. Revise i.-xi.
	21. vii. 11-17.	

The majority of the passages could be learnt by heart. This book is not mere enigmas. It is full of teaching about the Lord Jesus, atonement, church privileges, church discipline, glory, wrath. Intellectual study is not always intelligent study. Careful reading may not be prayerful. To get into the Word we must know the way in, and have a right to enter. To understand the Scriptures we must first stand in Christ. To comprehend truth we must reprehend error. Spiritual research is not a common thing.

NOTES ON REVELATION I.-XI.

i. i. "An unveiling." Christ at present veiled to the world. The Word unveils Him to His people. "That day" (the centre of Rev.) will reveal Him.

"His bondservants" are to understand. John a bond-servant also, yet a member of the body of Christ. Nearness does not promote familiarity.

"Must." Matt. xxiv. 6, 1 Cor. xi. 19.

2. The Word and the witness together. Reference to O.T. and N.T. (especially Dan. and Matt.) See 1 Tim. vi. 13. God the Father, God the Son.

3. The Lord's blessed one. Hence not only read publicly in the condemned assemblies. Did some refuse to read?

"They who hear and keep." A treasure. Obedience.

4. ὁ ἐρχόμενος. This Messianic title given to the Father. Inferences?

The Spirit of God here included in the salutation, for though in the church He is here regarded as the Representative of the assemblies on high. Or is there a thought of His rejection? In any case we have a further illustration of the unity of the Trinity, most important in this passage which speaks of the seven-fold Spirit.

Thoughts from the Word of God.

5. First the suffering Witness, then the Risen One. On that basis the coming King of the earth. "Who loosed us *out of* our sins *in* His blood."
6. The argument of Eph. ii. Kings with the inheritance, priests caused to come near. "For God."
7. *All* shall see, but only "the tribes of the land" are said to mourn. "Yea, Amen"—all the promises are so "in Christ."
- 8, 9. "I." "I." Contrast.
- 9, 10. *In*, four times.
- "Because of the Word of God." That which brought them to banishment, His testimony in banishment, i. 2. Satan defeated.
11. *All* the churches to know the state of one another. *All* to be interested in prophecy.
12. God's antitypical tabernacle. The heavenly calling of the church. Christ "in the midst."
- 14, 16. Flame and sword. Voice of many *waters*. With a sword, yet note His Words of *love*.
- 17, 18. I am, I have. The saint's assurance.
18. He brings from the death of sin, and will give a resurrection body. Herein His people's confidence. Note "keys" of Rev.
20. How near the Lord's messengers to Himself.
- ii. 2. How far a church may go, and yet be backsliding. "Apostles" or messengers tested in doctrine, and in willingness to lose financially and to suffer.
4. Love "sent away." Labor not always a proof of love.
5. *No* loss of personal salvation *possible*; but loss of testimony, loss of a holy-place experience, loss of the presence of the Lord "in the midst," loss of recognition in heaven, as a *church*, *frequent*.
7. "Overcoming." The *LIFE* of *conflict*. "The Holiest of All," in full realization, a future experience.
8. The Name of Christ encourages suffering. Just the needed word.
9. An organized church of Satan—so in the second parable of Matt. xiii. They say they are full of praise, but they are the gathering of the slanderer.
10. The Kingdom with the crown—in verse 7 a special emphasis on the priestly blessing.
12. Satan's "tower and throne": hence the sharp sword. 2 Thess. ii.
- 13, 14, 15. Thou holdest: those who hold.
16. "With them." The Lord does not say "with thee," but *hints* the danger of association with such.
17. In the Holiest of All.
18. *He* sees. *He* burns in wrath. *He* has *once* suffered (brass "having been burned" in the fire).
19. Even the worst are better than many to-day.
20. Omit the word "few."
22. Contrast the great tribulation of vii.
25. "Nevertheless." No excuse for sins. The coming of the Lord purifying.
- Christ does not write at all to the leaders of evil. He ignores them. The great testimony of Rev. ii. and iii. is against *complicity* of every kind.
- 27, 28. Two gifts. Shining and shepherding.
29. "To the called out churches"—still. "Is saying."
- Special Notes on Rev. iii. (D.V.) next month.
- iv. 1. *Necessary* things.
4. Purity in His presence. Seated—rest. Twenty-four—reference to course of priests. "Crowns"—Kings as well.
5. The *same* throne has wrath for some.
6. "Four living creatures." The temple and tabernacle blended. The Lord's *world wide* executive.
8. Twenty-four wings. "No rest," contrast xiv. 13.
11. *All* the glory to God there. "They will."
- v. 2. Connect with iv. 11—"worthy."
3. Phil. ii. 10. Man's powerlessness. John vii. 7.
5. The Overcoming One. John xvi. 33. Christ's duty and humanity.
6. They were in the midst. He was in the midst of the midst. A Lamb *still*—HAVING stood (resurrection), HAVING been slain. Christ and the Spirit, see Zech. iii., iv.
8. Christ worshipped in heaven.
- Incense—word from sacrifice—a picture of prayer resting on the sacrifice. "The prayer of the Most Holy Place."
- 9, 10. In, out of, on. "*For* our God."
10. God's making. Eph. ii. 10.
13. "All creation," not every creature, men will be in the worst possible condition when this is fulfilled.
14. No weariness of worship.
- vi. 2. Not Constantine, or any other emperor, corrupting Christianity to "establish" it. The entry of God's judgments, white—righteous.
4. A contrast with "Love one another."
6. Food-famine. Medicine (oil and wine) still plentiful—needed.
9. Under the altar—under the blood. Safe from God's anger. In the Holy Place.
11. Their righteousness in Christ acknowledged. Heb. xi. 39, 40. The "filling" up of the number—what "fulnesses" are connected with this dispensation?
12. This is "After the tribulation." Matt. xxiv.
- 12, 13. Fourfold simile.
15. Sevenfold description of men.
- Isa. ii. Contrast saints under anti-christ, Heb. xi.

17. Hitherto they had said "*Who* is like the Beast?"

vii. 2. Sealed saints, a sealed foundation (2 Tim. ii. 19), a sealed Saviour (John vi. 27).

9. Out of, *in* sight of (before). "Having been clothed *around*." Palms suggests Feast of Tabernacles.

14. "Out of," "in," "*in* sight of," 15.

15. "Shall tabernacle over them." Shekinah glory, through the precious blood.

17. The water of life; the water of sorrow removed.

viii. 2. This should begin a fresh chapter. A going *back* historically.

5. The place of prayer connected with judgment. Prayer is legally accepted. It is not an asking of God to excuse sin.

13. "Those who have *their house* on the earth."

ix. 6. Christ not found, escape not found. They did not flee for refuge to Him, and refuge shall flee from them.

14. Evil angels bound near Babylon.

17. How God uses even demons to His glory.

20. "The demons *and* things seen."

21. Repentance is *out of* (Gk.)—living.

x. 6. "Time" no longer. "While the Bridegroom *tarried*"—same root.

7. "When he is *about to* sound the trumpet." "The mystery ended," *i.e.* all Jews and Gentiles of the present dispensation added to saints of previous periods, and the completed Body of Christ ready for "that day."

"His bond-servants the prophets." Eph. iii. 5.

9. Grief and joy together. Meditation sad.

xi. 1, 2. The *two* classes. God's measuring, God's care (Zech. ii). The *position* of saved ones. "Cast out": the special word for professors.

4. Olive oil, therefore light. Full of *the Spirit*, although not belonging to the present dispensation, see Zech. iv.—note sequence. In Zech. iii. the saints' righteousness. In Zech. iv. Israel's glory on the earth. In Zech. v. Satan's "holy place" and Babylon. Satan is "cast out" just at this time, Zech. iii. 1.

6. Allusions to the times of Moses and Elijah. Antichrist as Pharaoh and Ahab. Note "Egypt" in 8.

7. The ministry must be "finished."

8. "Whosoever the carcass is, there shall the eagles be gathered together."

10. Man's joy. John xvi. 20.

12. "The cloud." The cloud that catches up the Lord's people? "Into the heaven."

13. Giving glory to God as Achan.

18. Their anger, God's anger.

"If any man *destroy* (make corrupt) the temple of God, him will God *destroy* (make corrupt and dead), 2 Pet. ii. 12.

MONTHLY RECORD OF TESTIMONY.

BY the grace of God the labor in which the Editor and his co-workers have been engaged has not been vain since it is "in the Lord." The keeping in the back-ground of the old title, "The Bible Training College," is not because of any idea that other "colleges" are more entitled to the name or because of any feeling that those who have laughed at the work are right. Rather is there the wish to avoid titles which *may* be thought to indicate something modern, something great, something which proposes a substitute for the Lord's arrangement for the propagation of truth by simple and primitive assemblies. "Every name suggests certain things, and thus veils others." Therefore, though the writer believes he acted up to his light when thus "crystallizing" the description of the work, he feels that further teaching must make an *emphasis* on the establishment of little centres of Scriptural fellowship and witness, wherever the Lord inclines a few of His people to follow His commandments. Anything that goes forward to reform Christendom is a mistake. To remedy details while being satisfied with a false basis is not to do service unto the Lord. It would not be right, moreover, to receive the financial support of saints who think otherwise, without a clear statement of position. Scriptural sincerity must be transparent. Godly simplicity is one of the best recommendations of the truth, and carelessness therein disgraces the Lord.

But some will ask—"Are not the Training Classes continued?" Yes, dear fellow-helpers. And it is hoped they will always be a "College," *i.e.* a gathering together of those who love the Lord. And others will say—"Are not those saints who have a different ecclesiastical position welcome?" Yes, heartily welcome, at the classes, at the conferences, at the Table of the Lord. There is no surrender of the real labour that has been accomplished in the Lord's name, but rather an *addition*. It need hardly be said that this means a numerical subtraction, but obedience unto the Lord is more important than a glowing report. The last year has been the richest in trials—and blessings. The Lord has not failed. His Word has not altered. His people have been encouraged and taught.

The idea of organised societies outside the churches of God cannot exist if there be the formation of such churches, and during the transition period one does not wish to push forward anything or any names that will hinder the unity of the Spirit, or keep back from simple and definite obedience. Extra gatherings together of Christians outside the Lord's Day meetings, and

in spite of sad and heart-searching ecclesiastical alienation are, however, valuable, and special "classes" for those whom the Lord may have called to be assistant evangelists with much "conversation" and "fellowship" therein will ever be a necessity and a privilege.

The redeemed from among men should be separate from men, walking worthy of *the* calling. Beloved reader, have you illustrated this separation? And, at the same time, are you a companion of all that fear the Lord. The difficulty is to avoid compromise AND to avoid omitting to recognize new life wherever it is found. If these thoughts be pondered our position will not seem so strange, and this message will not seem so "out-of-date." Deeply do we sorrow if any words or arrangements of ours have caused any of the Lord's people to settle down in that which dishonors Him with a view to improving it. Oh that these paragraphs may be used to correct the results of a sinful compromise, based on a misunderstanding of the nature of the times, which we know has been graciously forgiven.

And the saints who peruse this page will rejoice to hear somewhat of the training of the Lord's people. Interesting topical subjects have been taken, and portions of Hebrews, Matt. xxv., Rom. xi., Eph. i. The Lord lovingly shows His approval of exposition—alas, much forgotten today. There has been encouraging interest and a desire to follow His precepts unto His glory. The Bank Holiday Conferences were heart-searching.

The testimony to Israel has been continued amid difficulties and signs of the Lord's presence. Some seem to be spiritually constrained to hear and ponder. But much interest may belong to stony-ground hearers. We feel our need for more definiteness, earnestness, supplication and expectancy that the Lord will honor His truth. The work is not easy, and the prayerful enthusiasm of the Lord's people will not be regarded as valueless. Is it not His will that many should be gathered in, and that an assembly of Jews and Gentiles ("one in Christ Jesus") should be scripturally organised in East London?

The labour among the children at Forest Gate and Ilford has been full of help to those engaged therein. Some of the boys and girls appear to be saved by grace: in others the *everlasting* work seems to have begun. The Holiday Bible Schools were not badly attended. Not all the Lord's people would give up three mornings or so, out of a week's vacation, for the Scriptures.

The Lord's Day gatherings at Forest Gate have been spiritually instructive. Increase of *every* kind has been granted, but we must not trust in *this*, or boast in *this*, but in *Him*. The literary service unto the Lord connected with this magazine bears

fruit. The one who is privileged to pen this message finds that many meetings and lack of funds together prevent the present issue of the promised Introduction to the Gospels, and the the Outline on Jude. Many manuscripts are partly ready for the printers, awaiting revision. Some concern Bible Difficulties, others Christian Fellowship; others deal with Practical Problems in connexion with labor in the Lord's name. *Correspondence* is a part of work, and it does help not a few. If any tried saints would like to be put in touch with others, or if any have questions which concern these, letters will not be considered a *painful* necessity, but, rather, fellowship in this will be cheerfully rendered, in gratitude to Him from whom all encouragement and wisdom must come.

Financial trials have been permitted, but no temptation beyond measure is possible. The Lord looks after His people, but not after their whims or their *own* branches of work. Howbeit, *such* things are often well cared for by Satan. It is a mercy if the Lord does not permit this, for thus by failure, He may bring unto Himself.

At the time of writing two brethren are on a Gospel Tricycle Tour through Surrey and Sussex. They are expecting the Lord's presence. Next time we may be able to show definitely, what we now state trustfully, that not one good thing fails when the Lord is followed.

PERCY W. HEWARD.

Missionary Memoranda.

IT is easy to counterfeit that which the Lord has commanded, and to be religiously proud of seeming obedience. It is not beyond the natural man to be enthusiastic in "Christian work." Zeal and orthodoxy are no proofs of spirituality, as Jehu is witness. Demas was apparently a church officer, yet unsaved. Judas toiled and suffered shame for a long period. Surely such thoughts will be heart-searching, if the heart is ready for this. "But what are they to do with Missionary Memoranda." They are simply a warning against the acceptance of that which is called missionary toil. Unless the men sent forth be Scripturally-appointed evangelists, there should be a doubtfulness concerning their labor. They will hinder true service afterwards, and all who approve them will be helping to lead away from the Word. Those who in any manner aid a modern missionary society approve of the ruin of Christendom, and are content to do evil that good may come.

Received, in the tender mercy of our God, for B.T.C. Toil unto Him during the past two months: 286, 4s.; 287, 5s.; 288, 10s.; 289, 4s.; 290, £2; 291, 10s. Donations should be sent to College Hall, 340, Romford Road, Forest Gate, E., as the City Office has been necessarily given up.

“The Lord Hath Rejected Them.”—
Jer. vi. 30.

It is a solemn and painful thing to realize that the Lord has placed us in the midst of a crooked and perverse generation; yet, according to His own prophecy, they, as Israel of old, profess the name of the Lord. To tell such that the Lord has rejected them, to proclaim to such that the Word of the Lord is unto them a reproach, when they apparently seek Him daily, and seem to delight to know His ways, is not easy. All true witnesses will be called “uncharitable,” and Satan will strive to make them worthy of this description. He always leads to bitterness and harshness when he fails to bring about compromise, and the Lord’s people need to be on their guard as to his dread “leading.” To stand in the midst of Christendom and believe the Lord’s parables as to its failure, and to apply *them*, is to be counted mad. One may protest in words, but to illustrate the protest is to awaken opposition. One may declare almost everything is corrupt, but to show how the favourite ministers of to-day are heart and soul in the corruption is to win a naturally undesirable reputation. Faith is required before one can be isolated, unless there be that terrible counterfeit, an inherent love of notoriety and eccentricity.

If we “know and try” the way (vi. 27) of those who surround us we shall see that they appear to be silver, but they are brass and iron (vi. 28, 30); and as sin finds a man out the heavens will soon be

“The Lord Hath Rejected Thy Confidences.”—
Jer. ii. 37.

manifestly brass and iron over an apostate Christendom as they were over a parallel Judaism. “The wicked are not plucked away,” and thus there is no spirituality. The separateness of Ps. ci. is too difficult. Oh, how solemn it is to feel that the warning of vi. 16, 17 will soon cease, and God will give Christendom up, and will utter the words “They are joined to idols; let them alone.” Not only are men idolized, the “universal father” of our popular preacher is not the God of the Bible. The religious world may call their imagination of a supernatural power by the names given to our gracious Jehovah in Scripture, but the transfer of names only adds deceit to idolatry. Those who conceive of a God who is not angry with sin, who has not provided a substitutionary atonement, who does not testify the utter corruption of man, who has not given a perfectly inspired Bible—worship a demon.

And the Lord hath rejected the confidences of those who have no confidence in His Word. They may declare for “a confederacy” to prevent the judgments of the Lord on Christendom—they may trust in wonderful schemes or men, or even Anti-christ himself—a very religious man at the beginning of his career, no less religious than Judas. But the Lord hath rejected their hopes. What a contrast we find in the “prosperity” of Jos. i. 8, Isa. liii. 10.

BIBLICAL EXPOSITIONS (D.V.).

7.45 Mon.—Commercial Street Baptist Chapel. Hebrews.

8 Tues.—Grange Road Hall, Ilford. 2 Tim. &c.

8 Wed.—1 Thess. **8.45**, Greek (Elementary).
—4, The Broadway, Denmark Hill, S.E.

8 Wed. } College Hall, Genesis, &c.

6.15 Thurs. } 340, Romford Rd., S.U. Portion

8.30 Thurs. } Forest Gate. Ephesians.

7.45 Fri.—Commercial Street Baptist Chapel. Topical.

7 Sat.—College Hall, 340, Romford Road. Prophetic Portions of the Word, &c.

All are heartily invited. The desire of all concerned is that the Lord may be glorified by a *closer* study of and a *more definite* adherence to His Word, despite what men say, or hint, or think.

Bound
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THE WITNESS OF THE LORD COMMITTED TO THE EDITOR OF THIS MAGAZINE.

OBJECT.—The Glory of God, and *therefore* the pulling down of strongholds against Him. (The *inference* without its basis would be sin). The Coming of the Lord our hope.

METHODS.—Those revealed in Scripture. Obedience is the only real opposition to demonism (1 Sam. xv. 23). Gatherings around the Word and the Lord's Table arranged. Conversation in the truth. Correspondence with those seeking to go forward. Witness to Jews and Gentiles as sinners, accompanied by prayer that some be *re-created* as saints.

DESIRES.—"The desire of our soul is to Thy name and to the remembrance of Thee" (Isa. xxvi. 8). The increase of Scriptural assemblies, and suffering for Christ's sake. A willingness to follow the Lord implicitly and to preach His Gospel including hatred to pride, separation, and faith in Him alone by *every* detail of the work.

HELPERS.—"Ye also helping together by prayer" (2 Cor. i. 11). Those who help by public ministry are, so far as one can see, called to the witness. "Not many wise" ones know the Word. The true teacher is a faithful not a compromising man (2 Tim.).

HINDERERS.—Those who wish to remain in Christendom. Those who forget to pray on our behalf. Those who are not growing in grace.

DISCIPLES.—Not to be drawn away *after us*, but belonging unto the Lord. All who value His Word are welcome, their ignorance, lack of experience, present denominational connexions, objection to some part of the teaching will *not* decrease our love for or real interest in them. Those who are not disciples are not welcome as students; many who have made up their opinions have made up opinions.

MEETINGS (p.v.)—Lord's Day (11, 6.30, 8), at Palmerston Road Hall (behind 328, Romford Road), Grange Road Hall, Hebron Hall; Lord's Day (3), 338 and 340, Romford Road. Monday (7.45), Baptist Chapel, Commercial Street (kindly lent). Tuesday (8), Grange Road Hall. Wednesday (1), Commercial Street Baptist Chapel; (8), 340, Romford Road. Thursday (8.30), 340, Romford Road. Friday (7.45), Commercial Street Baptist Chapel. Saturday (7), 340, Romford Road. Other Biblical meetings can be helped. Fellowship with distant saints desired. Gospel Tricycle Tours in and for the Name.

RESULTS.—A sense of God's grace, and a feeling of personal failure. Unity of believers; revealing of the lack of sympathy of those who are backsliding; anguish at the state of Christendom; longing for the return of Christ.

FUNDS.—No "reserve." No salaries. Freewill fellowship of any who desire *not* to lay up treasure on earth, and *not* to help that which is popular.

DEFECTS.—Too great wideness *still*. Continue in prayer.

BREVITIES.—The Word of God is exalted through *testimony*; readers associated therewith, is your life *part* of the testimony. "Criticisms," showing up departures from the Word, will be welcome. The aim is not "something novel," but a real return to primitive position, as far as possible, though without *any* claim to primitive supernatural gifts or apostleship, &c.

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THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN. 17. 17

"Both prophet
and priest are
profane."

Jer. xxiii. 11.

Vol. vi., No. 8. August, 1906.

EDITED BY PERCY W. HEWARD.
A Monthly of Bible Help for Tried Saints,
who love the Name and the Word, and Seek
the Position of Rejection with Christ.

"Bind up the
testimony, seal
the law, among
My disciples."

Isa. viii. 16.

MOTTO FOR THE MONTH.

(Not to the exclusion of other portions of the Word).

"Draw me, we will run after Thee; the King hath brought me into His chambers; we will
be glad, and rejoice in Thee."—S. of S. i. 3, see Rev. xix. 7.

How can fellow-saints
see that you—

- (a) Sigh and cry for
to-day abomina-
tions?
- (b) Desire Scriptural
fellowship?
- (c) Value the Word?
Have you encour-
aged those in
similar circum-
stances?

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Separation is not
merely a belief or a
theory: it must be a
fact. Many will agree
that they are too broad,
but they do not know
how to get narrower
without offending and
appearing stranger. If
we wait till the path is
smooth, we have no faith,
no real, earnest, evident
love for the Lord, no
dread of sin.

"Their office was to wait on the sons of
Aaron (see marg :) for the service . . . and
to stand every morning to thank and praise the
Lord, and likewise at even" (the times of the
sacrifice).—1 Chron. xxiii. 28, 30.

"Bless the LORD, O my soul; and all that
is within me, bless His Holy Name."—Ps.
ciii. 1.

"Seven times a day do I praise Thee because
of Thy righteous judgments."—Ps. cxix. 164.

"Praise the LORD, all ye Gentiles."—
Rom. xv. 11.

"What is the object of
this Magazine?"

THE GLORY OF GOD.

"How can this be
reached?"

2 Cor. i. 20, John xv. 8,
Acts xiii. 48, 2 Thess. iii. 1,
1 Pet. iv. 11, 16.

"But why should I read
the paper?"

DO YOU DESIRE HELP
FROM THE WORD?

MONTHLY PREFACE.

"Protests" may be issued in mere
bitterness, ignorance, self-assertion or
loving warning. If in the last named they
will be full of the Word, and thus "in-
structive" as well as "destructive."
When the LORD removes iniquity, He gives
righteousness: when His people condemn
anything they should show obedience
(verbally and actively). To lead away
from the worldliness, sectarianism, sinful
"religiousness," false fellowship and
Bible neglect is the object of this monthly:
to lead unto the Lord is its aim.

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NO TIME.

"A CERTAIN man made a great supper, and bade many, and sent his servants at supper-time to say to those that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said . . . I have bought a piece of ground, and I must needs go and see it. Another said, I have bought a yoke of oxen, and I go to prove them; and another said, I have married a wife, and therefore I cannot come" (Luke xiv. 17-20). The labouring man who thinks he works harder than those who work with their brains, when asked to read a tract, or to attend a meeting on the Lord's Day, makes the excuse he is too tired, and that is the only day he gets for rest, therefore he has NO TIME to think of religion; and thus he goes on unconsciously of the terrible future which awaits him if he continues in sin. Are you, my reader, making such an excuse? Let me be faithful, and remind you of the words written in God's sure Word, "Whatsoever a man soweth that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption." But, blessed be God, "he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. vi. 7, 8). Then, again, the man who is in the office all the week thinks that fresh air is needful for him, and so he spends the Lord's Day in the country, and often returns home cross and weary; but he, like the other, when asked to come to a meeting makes the same excuse, saying "I have NO TIME for such things." But let me bring before you the solemn fact that when the hand of death is laid upon you you will not be able to say "I have NO TIME to die." Death will come to all sooner or later, except to those who are alive and "in Christ" when He comes to take His people to Himself. But for those who are WITHOUT CHRIST, whether young or old, rich or poor, there is judgment—after death. Further, how many mothers think, and also say, that, with all the children, they certainly have NO TIME to be (as they term it) religious; and in some homes the boys and girls and young people are taught to go for a walk instead of attending the Sunday School and Bible-class. Surely, these are PERILOUS TIMES, for men are "lovers of pleasure more than lovers of God" (2 Tim. iii. 4). There is for all who truly turn to God, and trust alone in the finished work of Christ, a full, free, and perfect salvation. But for all who continue in their sins, and have NO TIME or no desire to come to Him, there is a dreadful future. When "the dead, both small and great, shall stand before God, and be judged according to their works" (Rev. xx. 12, 15), then there will be NO TIME to repent, NO TIME to seek God's mercy, and NO TIME to make an excuse, for all who are there before a holy and a just God will be

speechless as the man who "had not on a wedding garment" (Matt. xxii. 11). "Behold, now is the accepted time, behold, now is the day of salvation." Oh, I beseech you, stop and think of all that will come upon those who have NO TIME to prepare for the life hereafter.

No TIME to read God's Holy Book,
 No TIME therein to ever look;
 No TIME to go and hear it read,
 No TIME to think of Christ Who bled;
 No TIME to think of future woe,
 No TIME to think where you will go.
 No TIME to think how years are spent,
 No TIME of sin to now repent,
 No TIME to think, no time to pray,
 No TIME to think what God doth say.
 No TIME to think of heaven so fair,
 No TIME but for earth's sin and care,
 No TIME to think God's Word is true,
 No TIME to think ALL He will do;
 No TIME—this is what Satan saith,
 But there is judgment after death.
 No longer say "No TIME have I,"
 But to the Lord for mercy cry.

S. A. H.

Prayer List.

"Be anxious for nothing."

1. For the Lord's people who seemed to run well, and seem now to have exalted self, to have forgotten Him and to have despised His Word.
2. For grace to resist the many beginnings of such sin in ourselves.
3. For open-air testimony to Israel, that the Lord may not only grant the quiet and apparently earnest attention of some, but also the true salvation of at least a few as an earnest of future blessings, an encouragement to further testimony, and a preparation for a primitive assembly in East London.
4. For all true laborers in the Lord's service, although tied by many traditions and sectarian rules, that grace may be given them in that which pleases the Lord, and separation seem as necessary from that which displeases Him.
5. For real gospel labor during the holidays of brethren.
6. For the Lord's work at Forest Gate, and that not a few of the children may be brought unto Himself.
7. For a Spiritual outburst of praise, and for more holy grief at the same time—that the Lord may be glorified.

"He heareth us."

+✠ REVIEWS. ✠+

Women and Church Ministry.—An instructive letter by Dr. Nathaniel West showing that the Holy Spirit in Paul meant what He said, and that the true wisdom is to accept Divine statements without criticism or cavilling.

4d. **Pickering & Inglis, Glasgow.**

One word as to the review of books—There is no thought of unqualified commendation, even when criticisms are unadded. The writer finds afterwards many mistakes in his own messages, or rather in his own modifications of the Lord's message, which are essentially sinful and which, alas, appear in every article. Often, in each book, an unsatisfactory word or sentence meets the eye, causing perhaps critical investigation, or congratulation on the skill to discover it, but *preferably* heart-searching and prayer on behalf of the beloved brother whose "slightest" mistake affects in some measure every member of the Body, and dishonors the Head.

Thoughts from the Word of God.

Vol. VI. No. 8. New Series. ["Made nigh by the Blood of Christ."]

[August, 1906. 1d.]

"Come out from among them and be ye separate, saith the Lord."

"If any man shall purge himself from these, he shall be a vessel unto honor."

Editorial Jottings.

Where we stand.

In grace, blessed be God (Rom. v. 2). By nature we were "lying in the wicked one," but God, Who is rich in mercy, because of His great love, made us stand up in resurrection life in our adorable Saviour. Hence we have been made to stand in the Kingdom (Col. i. 13, Gk), and should stand away from unrighteousness (2 Tim. ii. 19, Gk). Anything that dishonors God should be hated by His people. Here is our spiritual "stand," and it involves separation and suffering. Yet, in spite of evil days, we would not exchange with those who are at ease in Zion. And we dare contrast ourselves with them to our credit; for if the Lord had not shown us His Will very clearly and constrained obedience, we should have been even as others. The question suggests itself whether we have answered to His privileges as much as others, far less separate apparently, but not nearly so privileged. We desire to wait upon Him that He may make and wake many more, to stand as men that wait for their Lord. Denominationally, we stand aloof, although loving all saints. Physically, we are enabled to stand although often tired. Financially, we have been kept from utter failure. "In that day" we shall stand by our Lord (Eph. v. 27, Gk)—manifestly glorified.

The True Basis.

A basis is all-important, and *nothing* affects the super-structure more. If any one builds upon the Rock he is indeed sure of eternal life; albeit even on Christ there may, *in service*, be erected wood, hay and stubble (1 Cor. iii. 12). Thus a right foundation does not *ensure* absolute accuracy. If we meet as saints gathered into the name of the Lord Jesus, we may nevertheless deny much of the truth that rests on this, and thus dishonor His name. Here indeed is a call to watchfulness, and a reminder of depravity that may well suggest prayer. If we meet around some man or creed or system, instead of in our beloved Lord, and instead of simply resting on Him (not merely for salvation but for all, and regarding the necessity of obedience to Him)—if we do this, we must expect a wrong building. Hence many of the mistakes of to-day, and the blindness of many of the Lord's own people to a large portion of His truth. It seems indeed that

while (blessed be God) few, if any, believers can ignorantly deny the limitation of His Fatherhood to those who are born from above, many can thus set on one side the equally clear teaching as to the unity of the body, and the sinfulness of sectarianism. Oh for grace to seek and proclaim a true basis.

Obedience and Salvation.

Obedience is a proof of salvation. That which rests on the foundation cannot be part of the foundation. Spiritual zeal does not make a man more righteous, or more accepted in Christ, for perfection cannot be increased, and His work cannot be imperfect. Many things are necessary to obedience which are not necessary to salvation, but he who slurs them gives little evidence of salvation: and the desire to separate these things is transgression. Where there is life the hands move, but the moving of the hands does not create or help to cause the life, but rather demonstrates it. The new nature cannot be disobedient. If there is much evident disobedience the thought suggests itself that seeming obedience is only counterfeit. Delayed obedience is rebellion. Excused disobedience includes acknowledgment of Satan. "Difficulties" do not make sinful neglect of God's command more permissible. Christ's people obey Him (Heb. v. 9). Those who show not the fruit of the Spirit have not, so far as their fellow saints can tell, the Spirit at all. The Word of God is either of absolute authority, or of subordinate authority. If the latter, man is glorified, the flesh is above God. Those who tremble at these truly terrible words often illustrate them practically. A wish to explain away a precept is the root of sin.

"After they had Rest."

Alas, how many sins are directly connected with a period of much blessing. When David needed not to fight himself, because he was well represented and graciously prospered, he settled down, and the sins which are peculiarly joined with the remembrance of his name were committed. Noah's iniquity after the flood is recorded. Rest and peace are often made Satan's occasion. The words of Deut. viii. 10-20 are still needed. How subtle is the flesh. How holily fearful and humble should the people of God be. Our text tells us that after rest Israel left the

Lord. In trouble they gladly turned to Him. What inferences do we draw from this? Surely that a man's action in an emergency is no proof of real spirituality. It is easy to be encouraged by every professed conversion in time of sickness, but pride is usually connected with such an encouragement. Hypocrisy is an awful sin, and should cause anguish. Moreover, let us test ourselves by our obedience to the Lord *when* everything invites forgetfulness of Him. Do we "fall in" with the multitude? It is of the Lord's mercy that we have continual chastisement lest we become at ease. Trials are sent to lead us to the Lord. Further, how glorious will that day be when we shall be able to enjoy rest without wandering thereby.

Labor in and for THE Name.

Not without grief and not without praise are these lines penned. If ever the Lord was faithful and gracious, it is now. If ever men were fickle and unspiritual, it is now. And if one ventures to point this out, the charge of Pharisaism and of harshness is the quick retort. Beloved fellow Christians, mixed up with things of which you do not approve but which you almost fear to dispute, connected with schemes which you did not like at first (but to which you are becoming used)—can you say you are growing. Doubtless you know more of the Word then you did five years ago. *That* does not prove spiritual progress. Without controversy you can detect some sins you could not see then; but there are others to which you are more blind. There is more wilfulness and less ignorance now. In proportion to privileges you have backslidden. Thanks be unto God not every reader is thus, but alas, many. "And what about *your* work?" you will say. Ah, dear friends, we know more of its failure than you do, but in the mercy of the Lord He has not forsaken us. And we do humbly give Him thanks for the unfolding of the right basis (His name), and for the teaching He has given as to separation. On these lines the testimony has gone forward, and by grace there is less involving in religious iniquity. Some saints are growing. Some sinners are impressed. The Word is more loved. To Him be praise.

PERCY W. HEWARD.

Let.

Let the wicked TURN to God from sin (Isa. lv. 7, 1 Thess. i. 9, 10).

Let the peace of God RULE IN YOUR HEARTS (Col. iii. 15, Eph. ii. 14).

Let the Word of Christ DWELL IN YOU (Col. iii. 16, Ps. cxix. 11).

Let your SPEECH be alway with grace (Col. iv. 6, Eph. iv. 29).

Let him that THINKETH HE STANDETH TAKE HEED (1 Cor. x. 12, Jude 24).

SERMON SUGGESTIONS.

1. **Exod. 20, 21.** (a) Man by nature far off (Gen. iii. 10, 24), by law *far off*. (b) Moses and Aaron types of Christ—"Caused to come near," even to the God of righteousness and wrath. (c) The Lord often appeared as Darkness to some and Light to others (see xix. 18, 2 Chron. vi.)—the Holiness of God—The Lord hidden, under Law.

2. **Exod. xxxix. 35.** (a) "The Ark"—The type of *Christ* in the Tabernacle mentioned first: types of the church after—The God-man. (b) "The testimony"—The Law honored in Salvation—Christ in the word. (c) "The staves"—for removal—wilderness experience, the Lord *leading*. (d) "The mercy seat"—The Law's penalty suffered. Thus we get the Deity and humanity of Christ and His work in life and death and risen life for His people.

3. **Jos. i. 8.** (a) The Word as food. (b) The Word as one's theme of "ordinary" conversation. (c) The link between meditation and conversation. (d) The Word at night. (e) The Word as an authoritative guide book. (f) The link between meditation and obedience (thus between conversation and obedience, and *vice-versa*). (g) The Word of God and the pathway. (h) The Word of God and real prosperity. (i) The Word of God and wisdom, 2 Tim. iii. 15, Jer. viii. 9.

4. **2 Chron. xix. 2.** (a) Whom God warns—even after there has been persistence in sin. (b) The nature of fellowship with the ungodly, in worship, politics, social intercourse, voluntary union of any kind: note connexion of loving and helping. (c) Divine chastisement—wrath in appearance—from the Mercy Seat.

5. **Ps. cl. 6.** (a) A millennial passage—suitable ending to Psalms—all creation united then, His saints ("ye") therewith. (b) Present day *spiritual* application—only those who have spiritual breath, spiritual life, can praise—All such should praise. (c) Who is to be praised—The Covenant Keeping God of His people, the God of Passover—redemption. (d) Who praise everything: Ye—consideration of the Lord's world-wide power must not lead to forgetfulness of individuals *around*. Note (i.) enthusiasm, (ii.) repetition, (iii.) the Holy Spirit's thought as to climax.

Isa. xvii. 9, 10, 11.

6. 1. Man's strength. 2. Man's tree. 3. The time. 4. The reason. 5. The two harvests, and other contrasts.

Jer. viii. 22, see 11.

7. 1. The sorrow of God's true servants. 2. The earnestness of the Word of God. 3. Man's helplessness and death. 4. *The Physician*.

Jottings from Jonathan Ranken Anderson.

THE NEW CREATION (EXTRACTS).

2 COR. V. 17.

"If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new."

The tongue that once uttered the loftiest strains of divinity now walks through the earth, and makes plain people shudder at its horrid accents. The gifts that were once employed professedly to circulate spiritual health and cure are now prostituted to scatter firebrands, arrows, and death; the mind that was wont to frame its grand and fascinating visions of what were called spiritual things now "travails with iniquity and conceives mischief and brings forth falsehood" (Psa. vii. 14).

In the midst of the desolating judgments that are withering the strong rods of mere profession the Lord takes care of His own. He lets them know that what others embrace as the Gospel is no gospel to them, and what gives peace to others brings trouble to them; and what assures others of safety affords no safety to them. The Spirit of God, by His gracious work in the soul, and according to the light of Scripture truth, writes condemnation on all schemes which men devise to heal the hurt of pierced sinners, and shuts up the necessity of a new creation: "Verily, verily I say unto you, Except a man be born again, he cannot see the kingdom of God" (John iii. 3).

The grand point to which the new creation looks is the restoration to the soul of the image of God. Now, ere this can be done sin must be condemned, the law must be honored, and the justice of God must be satisfied. For observe, they are sinners that are the subjects of a new creation. As such, they are in the hands of Divine justice, under a penalty guarded by truth and righteousness, more terrible far than the flaming sword and cherubim. But the Lord Jesus Christ, moved by tender pity for sinners, and holy indignation against sin, and fervent zeal for His Father's name, engaged to take the place of a people given to Him to be redeemed, and at the expense of His own precious blood to effect their deliverance. The work He thus undertook He accomplished. He Who is the infinite God became man, yet continuing to be God. He Who is the Holy One became sin, yet continuing to be the Holy One. He Who is the King of Glory submitted to shame, yet continuing to be the King of Glory. He Who shines in a beauty that no creature can look upon, hid not His face from shame and spitting. He Who is the Fountain of blessedness stooped to be a curse. He Who only hath immortality was brought to the dust of death. Oh, "the breadth and length, the height and depth of the love of Christ," it indeed "passeth knowledge" (Eph. iii. 19).

In reward of this marvellous work, and to carry it forward to its proper results, the Lord Jesus is exalted to the right hand of the Majesty in the heavens, clad with supreme authority, entrusted with the reins of universal dominion, and having the seven spirits of God that He may bestow grace upon the people He has redeemed. For this end the means of grace are set up, the Word is preached, that through them the divine Redeemer may visit sinners and make them partakers of His purchased redemption. Accordingly, in the way we have already described, He brings to a sense of sin, burns out of every refuge of lies, keeps from all the forms of delusive peace, and leads the soul, in the exercise of a faith wrought in it by His Spirit, to embrace the Saviour that is offered in the Gospel. In this we have the turning-point of the new creation—the line that separates the old man from the new—the boundary between what is of the first Adam and what is of the second—what is carnal and what is spiritual—what is unto condemnation, and what is unto salvation: "He that believeth in the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him" (John iii. 36).

By this work of grace in the soul, this vital union to Jesus Christ by faith, this regeneration of the Holy Ghost, the image of God is restored. What a blessed change! Old things do indeed pass away, all things become new.

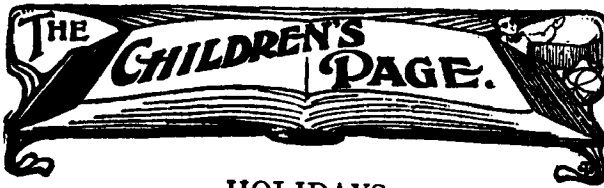
(To be continued, God willing).

Psalm cxix. 129—130.

WONDERFUL—

God's testimonies! Ah, how great are such,
Therefore His saints should search and love them much.
By grace Divine they should obey, and keep
God's testimonies *wonderful* and deep.
The entrance of God's Words *into* the heart
Enlightens "simple ones," doth grace impart,
They take them as their own unerring guide,
They pant for God, their mouth they open wide
For God's Commands, and long for Him and say
Look unto us, be merciful alway,
As unto those who love Thy Holy Name,
Order our steps and keep from sin and shame,
May sin not in our mortal bodies reign,
And man's oppression, Lord, Thou canst restrain.
That we may keep Thy Precepts ever more
Shine Thou upon us, as we search Thy Law,
Teach us Thyself that we, by grace, may know
Thy Testimonies as we onward go.
Thy Law is *wonderful*, and so Thy love
Thy wrath is great and Thou wilt sin reprove—
Reprove all those who scorn and disobey
And criticize Thy gracious Law alway.
Help us to weep for sinners who disdain,
Thy Holy Word, and in their sin remain,
Help us to tell them of Thy love and power,
Thy wondrous works, Thy goodness every hour,
To those who trust in Thee, Thy Law fulfil,
And search Thy *WONDERFUL* and perfect Will!

S. A. HEWARD.



HOLIDAYS.

IT is seldom, dear children, that we take a "popular" subject for our little talk, for the Bible is very unpopular, and we desire to keep very close to the Word of the Living God. There are some grown-up people who say that our monthly messages to the boys and girls are too dry, and not simple enough. But this is the way I always talked to my children, and they were delighted to have an earnest time with us over the Word, and they were always very bright. I believe the Bible, when in the heart, makes every one glad. God did wonderfully bless our children, for in early life they both knew Him as their Saviour, and helped others to come to Him. I always say that it was because they (by grace) loved to read the Bible that God made them to prosper (Josh. i. 8). But we must not wander from our subject. You know nearly every one, whether young or old, rich or poor are thinking about the holidays. Boys and girls have a long time during the summer from school. I know some get tired of them before they are over, and long to get back to their studies. I do not think they would get nearly so weary if they spent more of their HOLIDAYS as the holy-day I was reading about in God's Word. Before writing I always like to ask God to give me the message; otherwise it would be wasted time for me to tell you about something I thought was nice. When I was guided to write about HOLIDAYS I went to read my chapter from the Bible, and it was about the time when Nehemiah, Ezra, and others returned to Jerusalem after the captivity to rebuild the Temple. You can find all about it in Neh. viii. I want you to read it through and through during *your* holidays. And I want all who are redeemed with the precious Blood of Christ, not only during the summer months, but all through the year, to have HOLY-DAYS. For this is the same word, only how far from "holy" are many weeks and months spent at the seaside, or at home! Many things are done, and words spoken when away which would be considered very wrong when in town. But remember God sees, and He hears all that is said and done. May we all be watchful. You will see (in v. 9) that Nehemiah said to the people, "THIS DAY IS HOLY unto the Lord." It was not only the grown-up people who were thus gathered together for all that could hear with understanding were there (v. 2), even the children. I like to think how boys and girls went with their parents and friends. Further, "the ears of ALL the people were attentive

unto the Book of the Law" (v. 3). For those who read we are told read distinctly and gave the sense, and caused them to understand the reading (v. 8). And all were so glad "because they had understood the words that were declared unto them" (v. 12). Thus there was VERY GREAT GLADNESS, also day by day, from the first unto the last day, he read in the Book of the Law of God. And they kept the feast seven days (v. 17, 18).

In verse 3 you will see they had a large open air meeting, and from early morning till mid-day they read God's Word. It is well to read the Bible early and meditate in it through the day. In ix. 3 it is said they read in the book of the Law of the Lord one fourth part of the day, and another fourth part they confessed. It will help you to read this chapter as well as the other. For I fear in these pleasure-seeking days God's Law is forgotten. Some, who love God would think it a strange thing when on their HOLIDAY to spend so much time over the Word, but surely it is strange not to do so. Here we see that when the Word is rightly understood, it does not make as gloomy as some seem to think, but glad and joyous. I believe that many are fretful and restless, not because they read the Bible so much, but because they forget to do so. Those who hide God's Word in their hearts have gladness there also. It is as we delight in the Lord and in Law that we have HOLY-DAYS. Will you, my dear young reader, spend more time over the Word this holiday, not because I ask you only, but because it is God's Word, and He wants all our days whether at home, at school, or in the country to be HOLY-DAYS. I cannot close without saying that those who are far from God, and therefore dead in trespasses and sins, whose hearts are desperately wicked, *cannot* have HOLY-DAYS for all is unholy in them. But, if you are in this sad condition, read the Bible during your holidays, for it is through the Word we see ourselves, and behold the Lord Jesus as our Saviour. If this is the result of your reading God's Law, then you will indeed be glad, and find that those who delight in the Lord and in His Word have always HOLY-DAYS, for the Lord is ever with His own.

As God doth His grace impart,
And His Word is our sure chart,
With His gladness in our heart,
All are HOLY-DAYS.

As we seek God's will to know,
Read the Bible through and through,
And in grace and knowledge grow,
All are HOLY-DAYS.

As we wait before the Throne,
All God's precepts love and own,
And His Holy Law make known,
All are HOLY-DAYS.

As we walk with holy fear,
Know the Lord is always near,
That He quickly will appear,
All are HOLY-DAYS.

As we live in one accord,
Hide within our heart God's Word,
Journey daily heavenward,
All are HOLY-DAYS.

As we listen to God's voice,
Glad because we are His choice,
In the Lord always rejoice,
All are HOLY-DAYS,

As we work from day to day,
Or we in the country stay,
If God's Law we love, obey,
All are HOLY-DAYS.

As with other saints we meet,
When at home or in the street,
Or God's statutes we repeat,
All are HOLY-DAYS.

As we in the Holy Place
Seek the Lord, and seek His grace,
While we run the heavenly race—
All are HOLY-DAYS.

Holy-days and holy bliss,
What a happy life is this,
Yet this joy so many miss,
When on HOLIDAYS.

Will you ask, when at the sea,
That your holidays may be
(If you are from sin set free)
HOLY-DAYS for God.

S. A. H.

Holiday Bible Schools for the boys and girls will be arranged wherever possible (in the fields as well as in buildings). Those who want to know about them should write to 840, Romford Road, Forest Gate, London.

YOUNG BELIEVERS' COLUMN.

THE GLORY OF CHRIST.

OUR title, dear fellow-saints, may refer to the essential glory of our beloved Lord (John xvii. 5), far above all, or to the glory that He gives to His people (how wondrously related to the former!—John xvii. 22), or to the glory which His redeemed ones bring to Him when, by His grace, they honor Him (1 Peter iv., 11, 14). All these subjects are profitable for meditation. Shall we specially consider the last, remembering our dependence on the Lord for instruction and expecting His guidance. So fully are the Lord's servants appointed to glorify Him that some are described thus (2 Cor. viii. 23), even as in the Old Testament the tongue is spoken of as "the glory," because the lips should be ever manifestly praising God. Perhaps our primary subject will be better understood if we speak of *the glorifying of Christ*. A brother beloved asked the writer if he knew of any book setting forth Christ glorified in the life of His people. Not one could be named—except The Book.

Dear readers, does our life have the distinguishing mark of glorifying the triune God who has saved us? Or is there murmuring? Is there self-praise? Is there that fellowship with the

world which will hinder the exaltation of Him whom our soul loveth? These questions will not be fruitless if they lead us to abhor self and to remember Him. It is so easy to reflect the world, so unusual to reflect the Lord. If we are nearer one than the other we become more like that one, and only in *proportion* to our reflection is our glorifying of Him. Every *misrepresentation* is a lying witness, and how grievous must it be to Him. Yet we are often unconcerned.

Christ has received from His Father regal glory and honor (Heb. ii. 7). To glorify Him we must recognise Him in this position, as the One Who has completed atonement for guilty rebels, and Who will take the kingdom which is His by right.

He has been counted worthy of more glory than Moses (Heb. iii. 3). If we would glorify Him we must regard Him as the Head of the Church, and tremble at every usurpation of His authority.

Christ is glorified as High Priest (Heb. v. 5). Any toleration of human priesthoods involves the setting aside of our beloved Lord; but every *spiritual* protest against such sinners leads to His glorification.

In His wonderful prayer of John xvii., He graciously said, referring to His disciples, "I have been glorified in them" (10), but this does not so much indicate *their* glorifying of Him. Shall we not seek to *illustrate* that which has been done in us?

Of Babylon it is particularly said, "She glorified herself" (Rev. xviii. 7). Here is the need for a contrast. Every time we show resurrection life, suppress the flesh, simply and implicitly obey the Lord, we unveil His glory. Every time we act otherwise we cover it up.

Unsaved.

Ungodly (Eph. ii. 12).
Never satisfied (Isa. lvii. 20, 21).
Servants of Satan (Rom. vi. 20).
Arrayed in filthy rages (Isa. lxiv. 6).
Vile (Ps. xiv. 3).
Enemies to God (Rom. v. 10; viii. 7).
Deceitful (Jer. xvii. 9).

Saved.

Set apart (Ps. iv. 3).
Arrayed (Is. lxi. 10).
Vessels (2 Tim. ii. 20, 21).
Epistles (2 Cor. iii. 2, 3).
Doers of the Word (James i. 25).

Believers should speak with grace—preach with power—teach the ignorant—beseech men to be reconciled to God—seek to reach the lost.

Christian Societies.

THE writer is not about to issue a denunciation of societies that call themselves *Christian*, however sad their departure from the Word may be. First, the beam must be cast out—and the Lord so names personal wandering from Him, not only because critics are often hypocrites and most unspiritual, but also because the smallest thing in our own eyes should and would appear larger to us than the largest in our brother's. The question suggests itself, Did not the Lord originate the only warranted societies, governed by His own laws, even primitive churches? Can we add to these after the modern fashion without grieving Him, and at least helping forward the principle of iniquity in others? In accord with these thoughts the title "Bible Training College" will henceforth be put in the background, although homely classes around the Word will be continued yet more and more. The writer regarding himself as, by grace, an "evangelist" in the primitive and not modern sense of the word, will seek to avoid other titles, except those blessed descriptive ones which apply in measure to all saints—*e.g.*, "a bond-servant," "a fellow-worker." He has been hitherto responsible for the funds, so no *extra* difficulty will be introduced. Verily, none is desired. Henceforth, he will use any money the Lord's people devote to him in any branch of the Lord's work committed to his care, the special wish of a donor being conscientiously respected; accounts will be published to the glory of God, and that things honest in the sight of all men may be provided, that the name of God and His doctrine be adorned and not blasphemed. To avoid undue expense, some existing stationery will be used where it is thought it will not mislead, copies of this little message being circulated freely, and particularly enclosed with receipts. Mr. Charles H. Welch will continue as co-worker in the various branches of neglected testimony, but the title "Secretary" will necessarily and gladly be dropped. If any other inconsistencies remain, the Lord's people will confer a kindness in pointing them out. Gratitude to the Lord cannot be too earnestly expressed that He, by withholding funds hitherto, and by other seeming disappointments, has kept the writer from engagements which would prevent this action, unless there were entire withdrawal, or suggest, if not involve, in after years, the appearance of departure from scriptural simplicity (*e.g.*, Trust Deeds for the Society). Surely, restraining grace calls for unrestrained praise. The prayerful remembrance and fellowship of the Lord's people may be confidently asked, for the darkness deepens around, and this step is not popular or likely to bring worldly greatness, however much it may be *misrepresented* as isolation with a view to despotism. The wish is to glorify God. It is in view of the

Judgment Seat of Christ. If there is unscripturalness, a rebuke will be welcome.

Special Column for Sunday School Teachers.

MODEL Lessons are very good but we need *model* teachers.

The preparation of an address is, in itself, superficial. Prepared saints are needed. And these must be called by the Lord to the work, fitted by the Lord for the work, sustained by the Lord in the work, and in realized fellowship with the Lord amid the work.

Instead of a "sample lesson" this month shall we not have a profitable heart-searching time for ourselves, dear fellow teachers? How much have you learnt from your studies lately? How much have you put into practice? Remember that those who know any part of the truth, and fear to know it more fully because of wish to avoid painful obedience, are in a most perilous position.

Are you sure the Lord has placed you where you are? It is easy to make a mistake, to feel comfortable about it, and to see "corroboration" apparently. The heart is very deceitful. Beware of anything but the direct Word of God. You believe in doctrine distinct from that which is the *basis* of the place where you teach. You are bringing up children in a sphere which you regard as spiritually harmful. Is there not a serious responsibility upon you?

And then how about *prayer*? Do you not remember the time when your prayers on behalf of your children, and your desires for the Lord's work among them, were more keen, when your supplications on behalf of yourself were less perfunctory and more frequent? Are you satisfied with the change? Have you sought to find out the cause? Are you less concerned about such things than you used to be?

And may a reminder of your association with the last anniversary be given? You protested a little, and yet shared in the musical preparations: yet you asked the Lord's grace to keep you from compromise. Is there consistency here? What would you think of a man in ordinary business who acted thus? Are you sure that you are adorning the Gospel as much as you used to think you were?

And just a loving rebuke, brief but earnest, with respect to your last week's lesson. You did not trouble to find out the Lord's will, but took a passage that was suggested by a company of "mixed professors." Now I do not deny that one brother can be used to suggest a portion for another, but is it not dangerous to use that which a committee of men who cannot be called spiritual students of the Word have chosen, without any consideration of the Lord's will? Routine is as dangerous as lack of system. The Spirit of God is so much forgotten. He will not create disorder if there is reliance on Himself. And then the method of your preparation! Why, a worldly man or woman might have got ready an ordinary school lesson in the same way. And yet when you realized the lack of the Lord's presence, you continued to struggle on and even now you hardly like this reproof, or at least there is no anguish on account of sin. "Let the righteous smite me and it shall be a blessing." "Do all to the glory of God."

Little.

Little MEMBER (James iii. 5, Ps. xxxiv. 13).

- " FIRE (James iii. 5, Lev. x. 1).
- " LEAVEN (1 Cor. v. 6, Matt. xiii. 33).
- " TIME (James iv. 14, 1 Pet. i. 24).
- " RESULT (Hag. i. 4—9).
- " WHILE the wicked shall not be (Ps. xxxvii. 10).
- " " the Lord will shake heaven and earth (Hag. ii. 6).
- " " He that shall come will come and will not tarry (Heb. x. 37).



SELFISHNESS.

ALL, more or less, are guilty of the sin of selfishness, and yet maybe we hate it, only we fail to see ourselves as we really are. Personal advantages are certainly not in the background. Wherefore, let us be watchful, for many of God's people, who should be mindful of others, are occupied with themselves and forgetful of the gracious words "Consider one another to provoke unto love and good works" (Heb. x. 24). If the chief aim were God's glory, how unselfish would His people be. But, alas! it is so easy to please the flesh. For even in Bible study we can become selfish, if, through spending time on the study of the Word, others have to do the things which we have left undone, are we not selfish? It is right to meditate in God's Law day and night (Joshua i. 8), but we need to guard against robbing others of *their* precious time over the Word. It is not difficult to be selfish. I fear it is a growing evil which hinders spiritual growth. It will only be as the Word is rightly understood, and there is growth in grace, that we shall have grace to overcome this sin, even as other sins. Let us confess all to God and ask Him to make us more like His beloved Son, Who pleased not Himself, but gave His life a Ransom for many. The Apostle Paul, by the Spirit, writes, "Let no man seek his own, but every man another's wealth" (1 Cor. x. 24). Alas! how few are thus minded, for the same Apostle saith, "All men seek their own, not the things which are of Jesus Christ." (Phil. ii. 21.) These words surely imply that SELFISHNESS is through neglecting the Word and having the mind on things here instead of being on things above. Heavenly mindedness will certainly lead saints not to think of their own advantages, but God's glory, and thus they will seek to edify one another. Surely, the recipients of God's marvellous love should make manifest that they belong to One so gracious by their UNSELFISHNESS. We are members of the same body; wherefore let us illustrate the words of our Lord—"By this shall all men know that ye are My disciples if ye have love one to another." (John xiii. 35.) Oh, to be able to say from the heart—"We seek not our own profit, but the profit of many, that they may be saved" (1 Cor. x. 33), for "Love seeketh not her own." (1 Cor. xiii. 5.) Are we unwilling to forget

ourselves that we may help a needy saint? Then we are indeed selfish, and very unlike our Lord, Who was always ready to help others. Though He was weary with His journey, yet He was willing to speak to the woman who came to draw water from the well on which He sat. When His disciples returned they prayed Him to eat, saying, "Master, eat." But He said unto them, "I have meat to eat that ye know not of." Then they questioned among themselves, and He said, "My meat is to do the will of Him that sent Me." (John iv. 7, 31, 32.) There would not be so much SELFISHNESS if every saint was occupied with his or her God-appointed work, and the petty jealousies which are so frequent amongst Christian workers would cease, and there would be a holy UNSELFISHNESS which would increase, and bring glory to Him Who spared not His Own Son, but gave Him to die for us. God grant it may be so, by His Grace.

To Christian Mothers.

Mothers, let me whisper to you
How your children oftentimes long
For a talk about the Saviour,
And a holy, heavenly song.

Their young heart's are sometimes weary.
"Why?"—they cannot always say,
And their mother is so busy
With the home from day to day.

So they bear their little troubles,
Which a mother's love could smooth
With a talk about Christ Jesus,
Which would oft their troubles soothe.

Mothers, take your little children,
Take them with you one by one,
Tell them oft the old old story,
And the wonders God hath done.

Let not earthly cares and pleasures
Occupy your time and thought,
Stay your mind upon Jehovah
With a price you have been bought.

Therefore in your soul and body
Glorify the Lord, and show
In your home among your dear ones
Whose you are, and Whom you know.

Let your children see you reading
Day by day God's Holy Book,
Let them know by words and actions
To their heavenly needs you look.

Think not of their worldly prospects
Train them simply, dress them neat,
For the body's more than raiment,
And the life is more than meat.

Leave the fashions for the worldling,
Let the home, the children too,
All declare you seek a country,
Which you daily have in view.

Oh, be earnest with your children,
Teach them daily God's sure Word,
Pray that they may early know Him,
As their Saviour and their Lord.

S. A. H.

MISSIONARY MEMORANDA.

A MISSIONARY is necessarily sent, *i.e.* first passive, then active. To go forth in the name of the Lord involves much fellowship with Him, for no ordinary man of the world would officially represent another of whom he knew little. Only a few are called to this toil. There may be some who are honored who seem not to follow with us, and in the existence of such we rejoice, aye and devise means for the recognizing of the unity of such, for now the dispensation of manifest church unity is with us, although corporate testimony has become less and less. The disciples disliked the idea that they were held back, and this one went on. Beware of pride, dear reader. Christ showed that no one could do anything *in His name* and speak lightly of Him. But there are many false professions. "He followeth not with us" refers to *local* connexion. In other words, the unscriptural critics wanted this man restrained till they could take a greater lead. There is no thought of the recognition of prophets who run without being sent in our Lord's rebuke, no approval of disunited witness by disconnected persons. The usual interpretations logically lead to this. In the same way we must beware of the common exegesis of Phil. i. 18. This passage does not rejoice in sin, or in the fact that uncalled men were presumptuously, wilfully, and contentiously preaching. In the overruled fact that Christ was being announced and God was being glorified by this, he had holy delight. Hence we learn that it is quite possible for there to be accurate preaching and much blessing, and yet the work may be primarily of the flesh. This verse is usually taken to prove the opposite of this. It only *mirrors* the difficulty of recognition of seemingly fellow-witnesses. *Paul had nothing to do with them.* He rejoiced in the wrath of men praising God.

A modern missionary society has no basis in the Word of God. To send forth men (and women) who certainly have not the gift of an evangelist, and who know practically nothing of the organisation of a church, and who (it may be) are kept in the dark as to this through the willing ignorance of their teachers (lest funds be restrained)—what an awful sin is this.

There are a few men of God in distant lands who have gone forth taking nothing of the Gentiles, seeking to establish primitive assemblies! Do we pray for such, known or unknown? Their needs must be great. The majority of the preachers around them will be winning the heathen for Christendom and thus building up rubbish and making the work harder. Every protest they are compelled to give will be regarded as a blow at mission work, and some of the natives will question

Christianity on this account, unless these true preachers entirely separate themselves from evil systems, boldly showing that Christ foretold the existence of much *false* profession. Then, their isolation will be attributed to pride, and their unwillingness to meet others on sectarian ground will be represented as sectarian, because they are the minority.

"Do all to the glory of God." That is the missionary motto. It is easy to prophecy personal self-denial or implicit obedience when there is no chance of the bringing of the claim to the test.

A Hymn for Infants.

God is great and good and strong,
He can do not one thing wrong,
We are weak, and naughty too,
Yet His loving words are true.

He sent down His Son to die!
Do you want to ask me why?—
Christ came here to die for sin,
Or to heaven none could go in.

Naughty things must punished be!
And God's love in this we see—
Jesus took God's anger when
He once died for sinful men.

Boys and girls are just as bad
But when they're for sin made sad,
They may come to God, and find,
He is merciful and kind.

This is not because He's changed,
God salvation has arranged,
And these big words tell to you
There was *then* a big work too.

"Yes, He died instead of me,
And from punishment I'm free,"
Many hearts these words can say;
Can I mean such words to-day?

If I see myself all wrong
For His love I soon shall long,
I shall see that He can save,
That for me His life He gave.

Then I shall be glad to know
All *my* sins were punished so,
Then I shall be glad to say
"All my sins have gone away."

Jesus Christ waits now to save
All for whom His life He gave,
If of Him my need I feel,
Why not now before Him kneel?

Why not ask Him to forgive,
And to show me how to live?
So that I may ever be
His own child, from sin set free!

The Apostle Paul being taught of God was able to say, though his life was fraught with difficulties, "I have fought a good fight, I have finished my course" (2 Tim. iv. 7, 8), and doubtless he exclaimed "What hath God wrought!"

The Church.

When God His wondrous church arranged,
 The plan could nevermore be changed,
 Thus Adam's fall could never make
 The Lord Himself His Word to break.
 The dispensations that are past
 Were but a few brief years to last,
 God dealt with man in different ways,
 But ever saved by sovereign grace.
 All who were brought to own Him then
 Were those who were redeemed from men,
 When Christ their wrath in mercy bore,
 And suffered once for evermore.
 The church was organized indeed
 When, as in Scripture we can read,
 The wave loaves to the Lord were near,
 The Spirit then descended here,
 To bind the Body by His power,
 In that great Pentecostal hour.
 The church thus organized by Him
 Gave forth a light that was not dim,
 But soon declension entered there
 And "gifts" were lost, as well as prayer.
 And soon united witness failed,
 And few by grace the foes assailed.
 Thus did the church a failure seem
 But everything was known to Him,
 And He thus showed the sin of man,
 And magnified His glorious plan.
 Now in the days of ruin we
 Cannot expect great things to see
 Until by mercy we shall seek
 To hear the Words our Lord did speak,
 To keep to lines of His own choice,
 And censure every other voice.
 The discipline of truth we need,
 And to the Word we must give heed.
 Ignorant saints who leave this way,
 And fail the Scriptures to obey,
 We still must love and seek to aid,
 But *not* the truth of God invade
 That we may show "our love" to these,
 For first we seek our Lord to please.

Questions in the Lord's Name.

Oh anxious sinner, whence your fear?
 The Saviour once for sinners died
 And now His grace and love are near,
 In Him now let your heart confide.

Why do you doubt and turn away?
 Will Christ the Saviour fail to keep?
 Will He His chosen people slay,
 Or loose the weakest of His sheep?

Why do you fear to come to Him?
 Why do you thus refuse His Word?
 Though still the eye of faith be dim
 Your prayer of faith will now be heard.

Why do you think you must be lost?
 Whence is the wish His grace to see?
 Are you beyond the wondrous cost
 At which He purchased such as me?

Why do you still His Word deny
 Which says that sinners may draw near?
 The Blood is shed—on that rely,
 And God will banish every fear.

SUGGESTIVE SCRIPTURAL STUDIES.

—✠— Calendar. ✠—

AUGUST, 1906. If the Lord will.

1. xiii. 1-7.	12. xvii. 1-6.	22. xix. 15-21.
2. xiii. 8-14.	13. xvii. 7-14.	23. xx. 1-5.
3. xiii. 15-18.	14. xvii. 15-18.	24. xx. 6-10.
4. xiv. 1-5.	15. xviii. 1-6.	25. xx. 11-15.
5. xiv. 6-12.	16. xviii. 7-14.	26. xxi. 1-8.
6. xiv. 13-16.	17. xviii. 15-20.	27. xxi. 9-20.
7. xiv. 17-20.	18. xviii. 21-24.	28. xxi. 21-27.
8. xv. 1-8.	19. xix. 1-5.	29. xxii. 1-6.
9. xvi. 1-6.	20. xix. 6-9.	30. xxii. 7-15.
10. xvi. 7-11.	21. xix. 10-14.	31. xxii. 16-21.
11. xvi. 12-21.		

Let not the usual summer holidays and amusements interfere with the study of the Word. If Christians are not drawn thereto when other attractions exist, what love for the Scriptures exists? Sentimental study just to receive an odd blessing at an odd moment is an abomination. Feeding on the Word usually precedes the leading of the Lord.

NOTES ON REV. XII.-XXII.

- xii. 1. 1 Cor. xv. 41, Gen. xxxvii. 9.
3. Satan's glory. Antichrist described in the same way. So Christ's people as Himself.
- 5, 6. The children of truth and the system of truth. In heaven, yet in the wilderness—in the Holiest, yet suffering.
8. They had been in heavenly places, Eph. vi. 12.
10. The Kingdom of Christ and the casting down of Satan. The accuser is helpless since the Lord's people are *redeemed* (words from same root).
11. First the blood, then the word, then suffering—"because of this" (12); *one* whole.
12. "Great wrath" against God, to stir you up against Him.
13. The system of truth despised.
14. Contrast the storks of Zech. v.
15. Man's flood. Babylon shall end with a flood from Jehovah. Man's failure.
17. "The left ones," i.e. the scattered saints. No *organized* testimony. Her (*one*) seed, the man child. Christ and His people have the same names.
18. A fresh section. The beginning of Antichrist's special authority.
- xiii. 3. Antichrist nearly destroyed. Nothing great at first, Dan. xi. 21.
4. Man's *worship*. "Who hath power?" Contrast vi. 17.
6. Satan's hatred of the Name, and "the saints of the high places." "That tabernacle in the heaven," a suggestion of Shekinah glory by the blood.
7. "With the saints," "with the most holy place."

8. *Individual* rebellion. They serve *because* unredeemed; man by nature. (See John x. 26). None purchased by blood will worship him, even for awhile. "Sheep" of Matt. xxv.

9, 10. Note contrasted "if any one's."

11. Parody (lamb), yet real demonism (dragon).

13. Still power over atmosphere: heavenly places of ch. xi. higher up.

14. "Deceiving *because* of the signs."

16. Sixfold description.

Man's hand and head. Work and reason.

18. "A number of *man*, even *his* number."

The trinity of evil. Yet his mark received. And the Lord's people now are unwilling for *His* mark.

xiv. 1. "Having taken His stand." Resurrection.

"Having been written," and remaining there.

3. "Having been redeemed." *From*, "for God," (4).

4. The consequence of redemption.

"These." The Lord marks them out.

"He leadeth." The word used in John xiii. 36.

A First-fruits. "In Christ," 1 Cor. xv. 23. The church organized at Pentecost, Lev. xxiii.

5. "Blameless." In *the* Sacrifice (1 Pet. i. 19, see ii. 2, 3). For "find" and "blameless," see 2 Pet. iii. 14 (note "teachers of a lie" in ii. 1).

7. "The *hour* of His judgment." The saints have been caught up (xiv. 1-5).

9. A final warning, yet . . . ! Satan still plotting, and aliming at adherents.

10. Mixed, Ps. x. 6. Unmixed with mercy.

11. Present tenses. Continuance. Individual (10) and collective suffering (11).

12. "Here"—"here we see." Or, "*Here*" the remaining under of the saints "exist": *there* the weeping and gnashing of teeth by the hypocrites.

13. Is this a non-chronological address to the apostle, to emphasize the contrast? Is there a special thought of the fulfilment of Isa. lvii. 1? Here we have the *resting* ones, accepted in Christ and their service tested by Him.

15. "The harvest of the earth." *Corrupt*.

19. "The vine of the earth." *Corrupt*.

Have we not two panels in a picture? Christ at the *First* Supper showed His people as "one Loaf" and as branches of *the Vine*. Here we have a Divine contrast.

xv. 1. A new section.

2. The saints away from the water of wrath.

3. Both dispensations united.

Redemption by blood. Then praise.

4. "Thy judgments *were made* to shine forth." Here we look back on judgments, *i.e.* xv. 1-4 seems to be a preface giving the two positions—in *Christ* or *under wrath*. Verse 5 from 1 (chronologically), because 2 shows that those named have come *out* of the tribulation.

8. Everything to be *ended*. Complete judgment. How solemn a meditation is ours.

xvi. 2. In the last 3½ years.

5. The angel of wrath. God's justice.

6. Man's "worthiness." God's gift.

7. The voice comes from the place which tells of *the accepted Sacrifice*. Aye and John, the apostle of love, records these heavenly words. Do we not, therefore, often look at things from a wrong standpoint.

12. Isa. xlix. 12. "Kings"—in that day.

14. Demon working. *Their* kings. *The* day. Collect "great" things of Rev.

15. "Blesseth is the one that riseth and watcheth." "*His* garments." "Lest . . . they see *his* 'not having' and his shame."

17. *Another* picture of the final manifestation connected with the Lord's return. "It has come to pass." See i. 1, 19; xxii. 6, John xix. 36, Gk.

xvii. 1. A fresh vision. The essence of religious sin—marriage to Satan and the world. If this be the crime of Rome, where are her daughters? And what about those actions which have a parallel with hers?

3. Full of *the names* of blasphemy. The system of evil.

5. "Mystery Babylon, the great mother."

7. The *one* mystery. Surely that of 2 Thess. ii. Seven and ten—which hath?

8. "Was and is not." Either John is in his own time or carried forward to the last years of this era. In the latter case "is not" would be inappropriate. Hence it would seem that Antichrist had lived before John's day.

The beginning of sin—finding one's home on the earth; being led away by "sights."

"What was and is not and shall have its Parosvia."

10. "It is necessary." "A little while."

11. What a contrast with Christ's guiding unto glory. (*ὑπάγω*). Man's "resurrection" glory (Babylon's resurrection)—eighth.

12. "One hour." Contrast "My hour" (John). See xviii. 16.

14. "With"—in "conflict or fellowship." All meet Him. "Calling and election" made sure.

15. Going back chronologically. Thus we have the threefold destruction—

(a) Of the counterfeit "bride."

(b) Of Antichrist and the teachings at Jerusalem.

(c) Of the city Babylon, xviii.

xviii. 2. A manifestation of the demonism *then*.

4. An exhortation to all who read introduced "Fellowship," the alternative of "coming out."

Saints seeking to be in B. until the last. All these finally, *destroyed from the Lord's presence*.

7. Glorifying self the essence of sin.

8. "One day." Known to the Lord. Zech. xiii.

12, 13. Fourfold "perfection" of evil (28 things). Note Satan's counterpart of "gold, silver, costly stones"; of "wine and oil"—the glories of "that day." The devil's millenium.

20. The apostles rejoicing. The imprecatory psalms are not undispensational. Let us beware of a tenderness for man which suggests a lack of jealousy for the Lord.

21. Fire and water of judgment, as with Sodom.

xix. 7. A double joy. One word suggests "grace," the other the dazzling glory of the Holiest of All."

His wife *not* ready *till* this period, not till all are brought *out of B. into* repentance (2 Pet. iii. 9).

The Lamb—Redemption.

8. Fine linen—Righteousness.

"The glorious righteousness of the Most Holy Place."

"I am a fellow servant of thee and of thy brethren." The humility of angels.

"For the One Who witnesses of Jesus is the Spirit connected with the prophecy." (See 1 John v. 6, 8, 9).

Hence all who have the Spirit have the witness (reading "worship God" as a parenthesis), and "worship God, for the truth is about the Lord Jesus and revealed by His Spirit," *i.e.* the work is that of the Triune God and I am but His servant.

13. γεγραμμένον, βεβαμμένον.

The Word. The King, 16.

15. See xiv. 19, 20. Hence we have parallel visions.

18. Tenfold description. Satan's synagogue, 19.

20, xx. 2. The Satanic trinity. Contrast xix. 10.

21. Hence not the "goats" of Matt. xxv.

xx. 3. Satan bound, yet only feigned obedience by many. Man corrupt.

6. "In," "over" (on), "with."

8. The nations *not* the dead of 5. Environment has never changed a man.

"In the four corners." Hiding away. Hating the Lord. Only awaiting a leader. Man's choice.

9. They came up. There came down fire.

12. All *alive* at the end of the millenium blessed. Are those of Israel (saved ones) who have died during the millenium raised to stand before the Great White Throne?

14, 15. Were cast—see compounds of βαλλω.

Contrast the saint "entering" *into* the joy of the Lord. "Into"—a place.

xxi. 2. "Having BEEN made ready."

3. "The Word became flesh and tabernacled among us."

5. "I make." "We are His making."

"It has come to pass." As at the beginning of the millenium (a portico) xvi. 19.

6. The practical nature of prophetic study.

7. The connexion of refreshment and conflict.

8. An *eightfold* description. "The resurrection of Judgment," John v.

9, 10. The bride, the city.

11. "Having THE Glory." One stone.

14. "The Lamb." Redemption.

The foundation of the church—Eph. ii.—in the "commonwealth" (πολιτεία) of Israel.

22. "No temple." Beyond the millenium. "God All in All."

23. "The Lamb the Light." The glory over the Blood-sprinkled mercy seat.

24. Names for the saints, to emphasize the removal of all other nations and Kings. See 27, xxii. 3, 14.

xxii. 2. The service of the nations.

3. No curse—"no exclusion" also suggested.

9. We can "keep" the words even if not prophets ourselves.

The result of seeing truth—worship God.

11. The effect of the Word.

15. Satan's sixfold followers.

16. The churches—David. Root—vital union.

19. "God shall remove His inheritance far from the tree of life."

20. "Yea" (Greek), "Amen" (Hebrew) are promises of Old and New Testament, yea and amen in Him. The last prayer.

21. Grace in view of wrath.

(Notes on Rev. iii. (D.V.) next month).

Blessed.

Bought with Blood (1 Cor. vi. 20, 1 Pet. i. 18, 19).

Live by the faith of the Son of God (Gal. ii. 20, John xiv. 23).

Enjoy His presence (Matt. xxviii. 20, Ps. xvi. 11, Luke xxiv. 32).

Sit at His feet (Luke x. 39, Prov. viii. 34).

Seek His glory (Matt. vi. 33, Ps. l. 23).

Enter His Courts with praise (Ps. c. 4, Heb. xiii.

15). Delight in Him and His law (Ps. xxxvii. 4, cxix.

24.

Beware.

BEWARE of those who dare to say
That all will stand in that great day.
Beware of those who will proclaim
Salvation in some *other* name.

Beware of those who Christ deny
Since they upon themselves rely,
Beware of those who speak of God
And "universal fatherhood."

Beware of those whose zeal doth burn
And yet the truth they ill discern,
Beware of those who think that they
Have all their *flesh* removed away.

Beware of those who seem so sound,
And yet their weaker brethren hound,
Beware of those who have much light,
And yet whose actions are not right.

Monthly Record of Testimony.

IT is a pleasure to realize that God's glory is not dependent on our praise or faithfulness, for, beloved readers, how backward we all are in both. It is of His mercies that we are not consumed. Sins after regeneration, sins *in* so-called service, sins during a period of especial spiritual blessing, are indeed enough to condemn again and again. And none knows the complete list, although, in spite of increasing blanks through forgetfulness, it might be said that the catalogue of past, rebellious acts grows longer, as growth in grace detects the departures from the Lord. Verily, if one looks back upon "testimony" that caused much delight, and perhaps much pride, at the time, one is constrained to fear that it was not obedience with a large amount of sin at the bottom, but rather disobedience with an almost hidden residuum of that which was acceptable. Not many believers can progress, and still find many things in their past life that occasion joy—except the faithfulness and forgiveness of their loving Lord.

And there is even now forgiveness with Him that He may be feared, but not that we may continue in sin. Who of His people would not hate that which brought the Head of the Body to the Cross and the curse? The Lord give us grace to recognize and rejoice in His *overruling*, and at the same time to remember the awful effects of the believer's example when away from the Lord.

We can humbly and gratefully record that our gracious God has been with us, and *therefore* we cannot give a glowing report. He has shown mistakes and incompleteness which have contrasted sadly with announced determination to follow His Word, by His grace, in His Spirit. Thankful indeed are we that no vow was made, for not only would the act have been dispensational—withdrawal therefrom would have been sadly manifest to the double dishonor of His name. But, as these words are written, the thought cannot be kept back that probably the things which cause us grief would be with many professing Christians, and with ourselves till lately, matters of indifference, and with others the best part about the work. But who has opened our eyes to see God's will in these things? None but the Lord. And even now there must be many things about which we are careless, about which the Lord is *definite*. And our sin, if we have rejected the principles of Christendom, is more marked and terrible when we accept something of its practices. Will our readers remember one another, and the writer, at the Throne of Grace concerning this?

By the mercy of God we can point to blessing at Forest Gate. Not the least is the Lord's subduing of proud reason, and His gentle impression of the

truth upon His redeemed that submission to His Word must be a fact. The *largest* meetings hitherto have been granted this month, and with them Satan has brought temptations to seek numbers and expect worldly success. The expositions of Genesis, Zechariah, Ephesians, and Revelation have been profitable. A little open-air testimony has been given. The children have not lost interest. Can it be that the Lord has begun to show them their need of a Saviour? Not one is too young for this. If He is thus at work there is a cause for much praise.

The open-air witness to Israel in Whitechapel has been carried on amid jeers and shouts—and deep attention not without anxiety of some, it would seem. Beloved reader, if the Lord blesses us according to *your* prayers, shall we have much blessing?

Perhaps the heaviest financial trials hitherto have been permitted, lest it should seem that reliance on the Lord is a quick way out of the difficulty, even as some think "faith," of the modern kind, a splendid means of escape from illness, forgetting that Satan has much to do with the infliction of disease, and therefore possibly of its removal. Need it be added that the writer does not condemn the real trust in God as to mercy and healing which he himself, with his colleagues, can say has not been in vain. But jealousy for the things of the Lord leads to a fear of counterfeits, and it is earnestly and prayerfully hoped that none but counterfeits will apply the above stern words to themselves.

As to Ilford. The friend who became landlord has thought it right *now* to insist on certain conditions that would hinder the Lord's work, and support the broader element which the writer could not conscientiously recognise in office. Hence his connection with Grange Road Hall *entirely* ceases. The heavy trials in this branch of the witness have not been in vain. Love for the Word and desire for implicit obedience have been deepened. May special prayer be asked that some weak Christians may not be led astray, and that the children may not be without the old-fashioned testimony of the old-fashioned Gospel? Grief and supplication are fitting conclusions to the most painful chapter in the life of those who now separate. Seeking after unity appears to have been useless, but perhaps the very removal, and the subsequent establishment of a more Scriptural witness in the neighbourhood, will protest yet more against compromise, and unite more heartily all who sigh and cry for the abominations of to-day even when most veiled.

Therefore, my beloved brethren, be ye steadfast unmoveable, always abounding in the Word of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

PERCY W. HEWARD.

Dealing with Difficulties.

DIFFICULTIES are doctrinal and practical. Many can meet one kind without meeting the other. Grace is needed for both. "Shirking" or "putting off" cannot be called satisfactory in the Lord's sight, and before Him all our service must be. If there be any tendency to do that which seems easiest, or any wish to avoid that which will not honor self, prayer against such a tendency or wish is desirable. If such desires be not detected, self-congratulation must not be approved, but rather should there be heart-searching lest the saint has gone too far off from the Lord to discover sin readily. No time must be grudged in finding out the Lord's will. No circumstances must be used to excuse obedience. No praise to oneself must result from wholly following the Lord.

Of the Lord Will.

The Gospel of the grace of GOD
is preached,

The Word of the living GOD
is explained,

As grace may be given by GOD,
And unto the Glory of GOD,

At Palmerston Road Hall (behind 328, Romford Road), FOREST GATE; and Hebron Hall, 68, Cornbury Road, ROTHERHITHE:—

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All who desire to walk worthy of the vocation wherewith they are called, and to manifest separation from that which they see to be evil, as well as anxious sinners, are cordially invited.

"There is one Body."

"By Grace are ye saved."

"Let your manner of life be without love of money, be content with those things which are beside [and with a view to the 'Parousia' cf. Greek], for HE hath said—I will never leave thee, neither will I by any means forsake thee."

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Once more with a grateful heart (by grace) the above record of the Covenant graciousness of the Lord through Christ Jesus is recorded—may many saints be encouraged to "venture on Him venture wholly" even as they did when as undone sinners they are brought to cry for mercy.

CHARLES H. WELCH.

Grange Road Hall.

The Editor desires to make it clear that his connexion with this hall has ceased. Continuance would have meant that which to him is compromise. He need hardly add that his prayerful wishes for the Lord's people there, and for the children, are not removed, but at present anything beyond prayer is impossible. Yet the Lord will glorify His name through this trial, and lead some of His saints to more dependence on Him, and more fearfulness of an indefinite or semi-right basis. Error must not be met half-way. Complicity is the essence of sin (Rom. i. 32). Loving sympathy will be valued, and further particulars as to the past, present and future of the Lord's work committed to our care will gladly be supplied to *any* who seek the information with a view to spiritual help thereby.

ALL members of the ONE Body, who feel the need for manifesting that which grace has done for them, and the importance of strict adherence to the Word, are invited to consider before the Lord—

(a) Their recent study of His Word
and its effect;

(b) Their ecclesiastical position;

(c) Their "Christian Service."

Any who long to escape from systems that dishonor Him, yet fail to see the way out, are invited to correspond, or to attend any gatherings mentioned in these pages. It may be added that NO perfection or finality is claimed by the writer of this message, but he seeks to help fellow saints, and KNOWS he will be helped in so doing "unto the Lord."

PERCY W. HEWARD.

340, Romford Road, E.

EXPOSITIONS (D.V.)

Place.	Day.	Time.	Subject
FOREST GATE.			
" 340, Romford Road	Wed.	8.0	Genesis
" " "	Thurs.	8.30	Eph. ii.-iii.
" " "	Sat.	7.0	Zech. ii.-iii.
ALDgate.			
" Commercial Street	Mon.	8.0	Hebrews.
Baptist Chapel	Fri.	8.0	Topics.
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THE WITNESS OF THE LORD COMMITTED TO THE EDITOR OF THIS MAGAZINE.

OBJECT.—The Glory of God, and *therefore* the pulling down of strongholds against Him. (The inference without its basis would be sin). The Coming of the Lord our hope.

METHODS.—Those revealed in Scripture. Obedience is the only real opposition to demonism (1 Sam. xv. 23). Gatherings around the Word and around the Lord's Table arranged. Conversation in the truth. Correspondence with those seeking to go forward. Witness to Jews and Gentiles as sinners, accompanied by prayer that some be *re-created* as saints.

DESIRES.—"The desire of our soul is to Thy name and to the remembrance of Thee" (Isa. xxvi. 8). The increase of Scriptural assemblies, and suffering for Christ's sake. A willingness to follow the Lord implicitly and to preach His Gospel including hatred to pride, separation, and faith in Him alone by *every* detail of the work.

HELPERS.—"Ye also helping together by prayer" (2 Cor. i. 11). Those who help by public ministry are, so far as one can see, called to the witness. "Not many wise" ones know the Word. The true teacher is a faithful not a compromising man (2 Tim.).

HINDERERS.—Those who wish to remain in Christendom. Those who forget to pray on our behalf. Those who are not growing in grace.

DISCIPLES.—Not to be drawn away *after us*, but belonging unto the Lord. All who value His Word are welcome, their ignorance, lack of experience, present denominational connexions, objection to some part of the teaching will *not* decrease our love for or real interest in them. Those who are not disciples are not welcome as students; many who have made up their opinions have made up opinions.

MEETINGS (p.v.).—Lord's Day (11, 6.30, 8), at Palmerston Road Hall (behind 328, Romford Road), Hebron Hall; Lord's Day (3), 338 and 340, Romford Road. Monday (7.45), Baptist Chapel, Commercial Street (kindly lent). Wednesday (1), Commercial Street Baptist Chapel; (8), 340, Romford Road. Thursday (8.30), 340, Romford Road. Friday (7.45), Commercial Street Baptist Chapel. Saturday (7), 340, Romford Road. Other Biblical meetings can be helped. Fellowship with distant saints desired. Gospel Tricycle Tours in and for *the* Name. Holiday Bible Schools.

RESULTS.—A sense of God's grace, and a feeling of personal failure. Unity of believers; revealing of the lack of sympathy of those who are backsliding; anguish at the state of Christendom; longing for the return of Christ.

FUNDS.—No "reserve." No salaries. Freewill fellowship of any who desire *not* to lay up treasure on earth, and *not* to help that which is popular.

DEFECTS.—Too great wideness *still*. Continue in prayer.

BREVITIES.—The Word of God is exalted through *testimony*; readers associated therewith, is your life *part* of the testimony. "Criticisms," showing up departures from the Word, will be welcome. The aim is not "something novel," but a real return to primitive position, as far as possible, though without *any* claim to primitive supernatural gifts or apostleship, &c.

Will the LORD'S people prayerfully re-read this message. It is intended rather as a testimony than an advertisement.

College Hall, 340, Romford Road, Forest Gate. Hebron Hall, Cornbury Road, Rotherhithe, S.E.

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THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN. 17. 17

"This people
have I formed
for Myself."

Vol. vi., No. 9. September, 1906.

EDITED BY PERCY W. HEWARD.
A Monthly of Bible Help for Tried Saints,
who love the Name and the Word, and Seek
the Position of Rejection with Christ.

"That he might
purify, unto Him-
self, a peculiar
people."

MOTTO FOR THE MONTH.

(Not excluding other portions of the Word, the Rule, the Guide Book).

"Avoid foolish questions"—Tit. iii. 9.

"Flee also youthful desires"—2 Tim. ii. 22.

"Beware of evil workers"—Phil. iii. 2.

How can fellow-saints
see that you—

- (a) Sigh and cry for
to-day abomina-
tions?
- (b) Desire Scriptural
fellowship?
- (c) Value the Word?
Have you encour-
aged those in
similar circum-
stances?

Some of the Contents.

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A Few Questions :

- Are you growing in
grace?
- Are you following on to
know the Lord?
- Are you set apart for
Himself?
- Are you suffering perse-
cution?
- Are you excusing sin?

"I have not run in vain, nor labored in
vain."—Phil. ii. 16.

"Be ye steadfast, unmoveable, always
abounding in the work of the Lord, forasmuch
as ye know that your labor is not in vain in
the Lord."—1 Cor. xv. 58.

"His grace . . . was not in vain."
—1 Cor. xv. 10.

"Why did the people imagine vain things?"
—Acts iv. 25.

"Beware lest any man spoil you through
philosophy and vain deceit."—Col. ii. 8.

He that followeth vain persons is void of
understanding."—Prov. xii. 11.

"What is the object of
this Magazine?"

THE GLORY OF GOD.

"How can this be
reached?"

2 Cor. i. 20, John xv. 8,
Acts xiii. 48, 2 Thess. iii. 1,
1 Pet. iv. 11, 16.

"But why should I read
the paper?"

DO YOU DESIRE HELP
FROM THE WORD?

"Not unto us, not unto us, but unto
Thy Name give glory." May the Lord
preserve this magazine from becoming
the organ of a party, or an individual.
The testimony of the truth is needed, and
this we seek to bear. There is imperfec-
tion both in the sternness and the gentle-
ness, both in the depth and the simplicity,
but the object is the glory of Christ cruci-
fied, while He is still rejected, in the
Church, until He come. To fix eyes on
Him is therefore part of our aim, and to
make known that His eyes are never off
His people must be included.—(see Rev. i.)

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Prayer List.

"Unto Thee," "In My Name," "We know not . . . but the Spirit."

1. For kings and for all in authority, because so commanded, because so desiring.
2. For worldly Christians, and for the salvation of some "christianized" worldlings.
3. For believers who see the need and feel the difficulties of obedience.
4. For young Christians who want to teach before taught, and who are encouraged to this by unspiritual workers.
5. For those who toil in the LORD's name among Israel, and for those among whom they toil. The blindness is only in part.
6. For preachers of the gospel who are growing in grace.
7. For guidance as to literature and its use in these days.
8. For continued blessing on Holiday Bible Schools among the children.
9. For those who have been away—in two senses of the word.
10. For Missionaries in distant parts—most almost unknown, except to the Lord.
11. For the fulfilment of and rejoicing in the exceeding great and precious promises.
12. For the glory of God and the coming of Christ when He shall be glorified in His Most Holy Place.

"Pray ye therefore."

The Lord's Coming.

WAITING for my Lord from heaven,

Waiting may I be;

Waiting, ready by Thy grace,

Waiting patiently.

Longing, Lord, to see Thy face,

Longing, Lord, alway;

Longing for my heavenly Home,

Longing for "that day."

Praying for Thy Coming, Lord,

Praying as I wait;

Praying as I watch and work,

Praying at Thy gate.

Watching for Thy Coming, Lord,

Watching eagerly;

Watching as I daily serve,

Watching constantly.

Working as I wait for Thee,

Working by Thy power;

Working in Thy vineyard, Lord,

Working every hour.

Looking for Thy Coming, Lord,

Looking night and day;

Looking for Thee to appear,

Looking up alway.

WAITING, LONGING for Thee, Lord,

PRAYING, WATCHING too,

WORKING, LOOKING eagerly,

Till Thou art in view.

S.A.H.

REVIEWS. {3+}

His Riches—our Riches. By Arno C. Gabelain. Much of this 1/- booklet is a blessedly definite "gospel message" based on 2 Cor. viii. 9. How refreshing are the heart-searching and heart-uplifting hymns interspersed. How solemn the grace-given testimony to human depravity. We miss a declaration of particular redemption, and the needed statement that man never accepts a gospel offer, but that grace works acceptance of a gospel gift. Apart from these omissions, we find the booklet very precious. Gospel Publishing House, 54 West 22nd Street, New York.

A LETTER.

DEAR FELLOW BELIEVERS,

It is indeed saddening to behold on every side the increasing worldliness. How many who profess to have been chosen out of the world, are being ensnared by its attractions, which are so dishonouring to God, and a cause of stumbling to not a few babes in Christ. Surely it must be that the love of many is waxing cold, and thus they are seeking the pleasures of this evil age. It is through a false charity doubtless that some are led astray. It is not easy to blend love and sternness together, and yet we must do so if we are to obey God. We must be stern against all that God hates, and love all that He loves. We need in these days strong Christians, not those who are "tossed to and fro and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lay in wait to deceive" (Eph. iv. 14), but believers, like the apostle and others, who kept to the Word, and were willing to be (as their Master) despised. It is a rare thing to meet Christians who continue year by year to "Grow in grace, and in the knowledge of our Lord and Saviour." It has been said to the writer that the older Christians become, the less spiritual are they. This is, indeed, solemn and heart-searching. We sometimes speak of how many appeared to run well and then went back. We are often reminded of the Words of Scripture, "This is a hard saying, who can hear it? From this time many of His disciples went back and walked no more with Him" (John vi. 60-66). There are hard things in God's Word, but since He hath spoken them we believe the statements and would, by grace, bow to His holy and gracious Law. Let us each test ourselves by Scripture and see how we stand and whether we are growing in grace, or growing cold toward God. If the former let us humbly praise God for His grace, which has enabled us to go forward amid all the evil around. If the latter is our condition, let us confess our sins and ask the Lord to turn away our eyes from beholding vanity and to quicken us in His way. Think of our influence, for we are either encouraging younger saints to search the Scriptures daily (Acts xvii. 11), or leading them to neglect them, and aiding them in becoming more and more conformed to this evil age. Wherefore, let us take heed, and humble ourselves before God, that He may work in and through us mightily, and keep us separate from all that grieves Him.

Yours saved, and kept by grace,

S. A. HEWARD.

NOON GATHERING AROUND THE WORD.
1.15—2 p.m., Wednesdays (D.V.), Baptist Chapel, Commercial Street, Aldgate. **The Lord's People Welcome.**

Any suggestions, questions, criticisms, "in the Spirit" welcome.

Thoughts from the Word of God.

Vol. VI. No. 9. New Series.

["I will never leave thee."]

[September, 1906. 1d.]

"Come out from among them . . . and I will receive you."
"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Editorial Jottings.

His Drawing and Drawbacks.

Not till we are drawn nigh do we draw nigh (John vi. 44). Our actions that are well pleasing are always reflections, outworkings, results and not self-caused. Thus pride is set aside, that the Lord may not be set aside. One of these alternatives always takes place. When once a believer has been brought out of death, and called out of darkness, and "caused to approach," he or she will have a continued heart-desire, graciously implanted, to draw near unto God (Jas. iv. 8). Everything blessed is connected with the Atonement (John xii. 32, Heb. vii. 19). But often a Christian's view of sovereign grace becomes misty through the introduction of *sin*, and then the drawbacks of the world lead him often to draw back. Yet not to perdition, if once graciously saved. There are many attractions—the majority "religious" away from the Lord. It is easy to fall in with circumstances, and to separate oneself from true separation. There are many drawbacks to faithfulness. It hinders outward success, ruins prestige, occasions continual and painful heart-searching, leads to isolation, and so forth. But . . . !

"What I Think." "What I think is this"—how often such words are heard. "I hate thoughts," said the Psalmist. And the Lord rebuked those who received opinions from one another. The Lord's Word is definite and authoritative. We should never "think" when God has expressed His will, and we have in any measure seen it. "What I think" is at the root of all sectarianism, for the word "sect" means "a choosing for oneself." "What has the Lord said?" should be our continual question, and there would be less doubt as to the meaning of passages. We are so desirous of "fitting in" everything with pre-conceived opinions, and of harmonizing Scriptures that were never in discord. "Think not to say within yourselves," was John's message. "If any man *think* himself to be something" is one of the Holy Spirit's suggestive statements through Paul. "We know" has the Divine warrant—knowledge based on faith. "I think" is disguised pride. It seems caution, but is really impertinent. We must be definite, when God has spoken. "It

doth not yet appear" is our answer in other cases. "I think" is dangerous.

"The Theology of the Future."

We are advancing—but on *what* road? The "theology" of Antichrist at first will be that God tolerates and approves all professed worship. Hence he will flatter all who acknowledge that truth is not absolute and exclusive. Christendom and Judaism will yield to him. He will be a *liberal* "Christian." He must be veiled before he is unveiled. Antichrists went out from the assemblies of old, and therefore were inside first, even as Judas. Perhaps he will be at the outside as orthodox, and apparently devoted, as the sad type which the Lord gave to us of him. The "theology" of man will be that there is something good in humanity—some will say "originally," others "baptismally," through the action of some other *man*. The inference will be that Christ's Atonement is unnecessary or incomplete, on this ground there will be the reunion of Christendom to introduce "the golden age." "When the Son of Man cometh shall He find the faith on the earth?" Laodicea's doctrine is *self*: man loves to exalt either a man, men or a system. The *people* are now exalted instead of the *Lord*. Independence is boldly set forth. Without righteousness, and without spiritual eyesight, the "Church" of the last days will ever come to human tradition or intuition for the latter, and to human works for the former.

"And to Walk Humbly."

We cannot walk with God unless we have met Him at the Blood-sprinkled throne, unless we have life, and unless we are humbled. Cf. Isa. lvii. 15. It is easy to be proud, to think something of abilities and position. The next verse in Micah vi. speaks of bearing the rod. Man by nature is unchanged by chastisements and rebukes. The word used implies "preparation": those who are with the Lord are ready to do whatsoever the Lord shall appoint, and likewise ready for His return. We cannot walk with God (although saved) unless we *love righteousness and mercy*. I John deals with this. Only as we hate all sin can we enjoy all fellowship, and the measure of one action is the measure of the others. Pride invariably leads to disobedience. The commands in Ephesians concerning "walking" we might apply thus—"Do I walk circumspectly?"—

"Did I illustrate this precept at business yesterday?"—and so forth. The Lord "requires" this from His people, and He is *well pleased* thereby. He seeketh real worshippers. Are His objects ours, His *delights* ours. If not, *where* is the new nature, from Himself?

"Unto the Lord," Thus may our service and prayer ever be. Why
"In His Name." should the two be separated? We rejoice that the Lord has enabled us to bring before many the gospel of His grace, and the fulness of His redemption, and the authority of His commands, and the sureness of His promises. Some have been impressed. Some have been brought to wait on Him. "Results" have not encouraged so much as the Lord's presence, but we have been gladdened by His work evident therein. Since the feeling that an elaborate organisation with many branches, however orthodox and well-arranged, would be sin, and that the recognition of unwarranted ministry to fill up a gap would be against the Lord's glory, there has been an increasing desire to please Him. Difficulties have not vanished. Money has not flowed in. Helpers have not been multiplied. Perfection has not been attained. But there has been a keener sense of rebellion, and an enjoyment of some measure of Divine guidance. Oh how much has been done "unto self" and "in our own name." That which seemed most pious and spiritually enterprising. To substitute our plans for the less showy ones of the Lord's appointment is the essence of sin. To look back is to mourn, and yet to praise. Beloved fellow-servants is your labor "Unto the Lord," and "In His Name?"

"What Is a Name?" *A name.* That is the answer. Everybody realizes there is something, else why do not those who ask the question call themselves

"Sectarians"? A name is either a true description of position or a false one. If the latter, however slight the deviation may be made to appear, a lie is made, and others are almost caused to repeat it. Jeroboam's sin is re-introduced. A word may change its meaning, and it may be used in the original sense of its parts—but care must be taken lest there is the willingness (not to say the wish) to deceive. Beloved readers, keep to the names which Scripture has given. Can you improve them? Can you share in the degradation of them by misusing or omitting? If any will be misunderstood when rightly employed (sad evidence of corruption) add your explanation. Names do not make created things, but they help to make those *being* formed. Finally, if adoption of a name recognizes approval of its derivation or that for which it stands, unless complete evidence is given otherwise, beware of any courteous or other adoption thereof.

PERCY W. HEWARD.

The Sale of Books.

The writer fears anything that will suggest an approval of the worldly blending of a church and a business. *Evidently* it is Scriptural for saints to devote much of their earnings to the Lord's work (Acts xx.), but is it right to make an assembly of Christians, or that which approaches near thereto a Christian society, the manager of a firm in *any way*? On this account the termination is made, it is thought Scripturally, to discontinue the sale of literature by "The Bible Training College." Moreover, few books—new or old—can be conscientiously recommended, and consequently the difficulty is great. Who would willingly place poison before others? Where can the line be drawn? Hence a colportage branch of this work will not be started, but our brother C. H. Welch will still receive orders for Bibles, and the Editor for Concordances and his own publications, but no other books, unless specially mentioned after this, or unless there be some special reason. It need hardly be added the profits will not be great, and they will not be used to aggrandise self. The chief problem is "The Student of Scripture," a portion of the expense of which has been borne by a few beloved saints, the other fraction by the "College," and copies have been sold. To avoid any inconsistency or the appearance thereof, dishonoring our beloved Lord, this additional burden will be cheerfully taken by the father and mother of the editor, although if the Lord sends in money freely for His testimony, a portion thereof may be used to pay the expense of copies for free distribution. These things may seem trivial, but a conscience void of offence is necessarily connected with little things, and without assuming infallibility, or finality, it may be humbly added that the desire for *exact* obedience is graciously impressed by the Lord, and therefore blessed by Him.

Christians—

- Come boldly unto the Throne of Grace** (Heb. iv. 16; John xiv. 14).
- Have fellowship with Christ** (1 John i. 7; Rev. iii. 20).
- Run in the way of God's Commandments** (Ps. cxix. 32; Heb. xii. 1).
- Imitate God in being kind to the unthankful** (Eph. v. 1; Matt. v. 45).
- Set their affections on things above** (Col. iii. 2; Matt. vi. 33).
- Talk about God's wonderful works** (Ps. cxix. 27; Mal. iii. 16).
- Illustrate the Word** (James i. 22; 1 Pet. ii. 9).
- Adorn the doctrine of God in all things** (Tit. ii. 10; Col. iii. 17).
- Notice all things which are written in God's Law** (Acts xvii. 11; 2 Pet. i. 19).
- Stand in awe of God, and His Law** (Ps. cxix. 161).

Jottings from Jonathan Ranken Anderson.

THE NEW CREATION (EXTRACTS).

2 COR. v. 17.

"If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new."

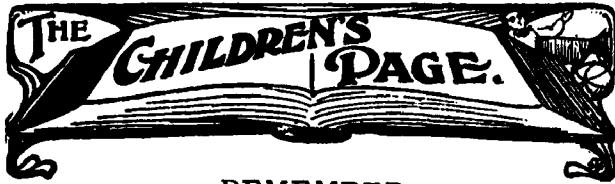
The spiritual darkness in which the understanding is wrapped begins to be dissipated, and the light of truth and wisdom to shine. The consequence is, that the man sees a glory in divine things which he never saw before, and discerns in them a suitability to his tastes which he never discerned before. He sees that in themselves, and independently of any interest he may have in them, and any benefit he may derive from them, they are infinitely amiable and excellent. His religion is thus immeasurably removed from the selfish and worthless thing at present in vogue, and so agreeable to the tastes of carnal men. And hence, while they are always in light, he is often in darkness; while they are full of presumption, he is full of caution; while they are laughing, he is weeping; while they are rejoicing, he is sorrowing; while they go smoothly to hell, he goes tremblingly to heaven: "Blessed are they that mourn, for they shall be comforted" (Matt. v. 4). "And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (John xvi. 22).

A true believer in Christ is also in possession of sterling uprightness. He does not look to that or anything in himself as the ground of his acceptance with his Judge—that he finds solely in the righteousness of Jesus Christ his Surety, imputed to him and received by faith. But in his new nature there is a principle which disposes him to render to all their due. He begins with Him who is entitled to the first place in his regards, to the first place in the universe, and to the first place in his own estimation—the ever blessed Jehovah. And his desire is to render to Him the glory that is due to His Name, according to the command: "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. x. 31). He deals righteously with his neighbour. He will not intrude himself into a place that does not belong to him; take upon him an authority which pertains to others. He will not be a judge when he ought to be a hearer, nor a master when he ought to be a servant, nor rule when he ought to obey. He will be no party to plots laid to entrap those that are over him, and bring those into his power to whom he should meekly submit. He will not bring railing accusations against the servants of Christ in the faithful discharge of their duty, nor be guilty of a gross breach of the law of truth by refusing to admit the honest testimony of another. He scorns the base

and heartless hypocrisy of doing what he can to injure the character of others, and all the while boasting of his regard to righteousness and honesty. He will not conspire with those whom he secretly contemns to effect some petty and selfish purpose. "He walks uprightly, and worketh righteousness, and speaketh the truth in his heart. He backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In His eyes a vile person is contemned, but he honoreth them that fear the Lord. He sweareth to his own hurt, and changeth not" (Ps. xv. 2-4).

The loveliest feature in the character of him who bears the image of God is his holiness. He is by the constitution and principles of his new nature the enemy of sin, whether in himself or others. He consents to the law as good, because in its precepts it is holy. He delights in the people of God, because they are a holy people; and longs for the heavenly inheritance, because there nothing enters that defileth. He accordingly keeps aloof from the associations that are formed in our day, from the little knot of proud and disaffected hearers, planning how they may overcome the man that has by the simple preaching of the word cut them to the heart, up to the gigantic alliances for various purposes that unite in one grotesque body people of every kindred, and nation, and tongue. He protests against the attempt to mix up and send forth as gospel, all shades of opinion, which, if they take effect at all, will produce a race of religionists who, like the builders of the Tower of Babel, shall be utterly unable to understand one another's speech. He does so because they are unholy; and under the name of Christ, are really subservient to Antichrist; beneath the mask of truth, do really promote error; under the pretext of humility, just feed pride; and with high-sounding zeal for the glory of God, do fearfully dishonor His name.

But, after all, his chief care is given to the state of his own heart. He is not indifferent to the condition of public affairs, and sighs in secret over the desolations of Zion. But he knows Him Who has said, "This is the will of God, even your sanctification." He therefore searches out his sin, and is glad of any word, however severe, and any dispensation, however bitter, that helps him to find it. He mourns over it as hateful in the sight of God, grieving to His Spirit, and contrary to His law. He confesses it, while by faith he eyes the Lamb of God that takes away the sin of the world. He lays hold on the promises, rests in the Saviour, abounds in prayer, and hopes that when Christ appears he shall be like Him, for he shall see Him as He is. "And every man that hath this hope in him, purifieth himself, even as He is pure" (1 John iii. 3).



REMEMBER.

IT has always been helpful to me, dear children, to REMEMBER three things. First, WHAT GOD IS; second, then WHAT WE ARE BY NATURE, and thirdly, WHAT SAINTS ARE BY GOD'S WONDROUS GRACE. I have recently taken this one word three times, as an acrostic, for I do so want all the boys and girls to whom I speak or write to be mindful of these precious things. To remember what God is will make us to stand in awe of Him and also to tremble at His Word (Isa. lxvi. 2). This is what I pray our little talk together may, by God's grace, bring about. I am always so sorry when I hear any one speak of God lightly, and I do not like to see boys and girls handle their Bibles roughly. They should certainly be often read, but also taken care of. Will you think of this when you read God's Word, and use it carefully? Now we will consider what God is. A

Rewarder of them that diligently seek Him (Heb. xi. 6). Then we have the promise, "those that seek Me early shall find Me" (Prov. viii. 17). You may be quite sure of this that when any one seeks the Lord, it is because He is working in their hearts. The Lord Jesus came to seek and to save that which was lost. When the lost turn to God in faith they will surely find Him, because His Word is true. How thankful I am for this. Then God is

Eternal, for we read "the ETERNAL God is thy refuge, and underneath are the everlasting arms" (Deut. xxxiii. 27). Oh what a sure place of safety have God's people! Again, "Before the mountains were brought forth or even Thou had'st formed the earth and the world, even from everlasting to everlasting Thou art God" (Ps. xc. 2). He is also

Mighty, "The mighty God, the everlasting Father" (Isa. vi. 9), and as I read this I thought of two other passages in the Bible—the one which speaks of MIGHTY SINS (Amos v. 12) and "I HAVE LAID HELP UPON ONE THAT IS MIGHTY" (Ps. lxxxix. 19). Only a mighty Saviour can save from mighty sins. God is

Exceeding great, for, it is written, "Great is the Lord and His greatness is unsearchable" (Ps. cxlv. 3), for He created all things, and upholdeth all things by the Word of His power (Heb. i. 3). Yet with all He is

Merciful, and this is why He gave His Only Son to die for sinners. Oh, I am so thankful He is a MERCIFUL God (see Ex. xxxiv. 6, 7, Ps. ciii. 8). He is always ready to pardon all who come to Him whether young or old, if they come trusting alone

in the finished work of the Lord Jesus. He is

Bountiful, "The Lord is righteous in all His ways and BOUNTIFUL in all His works" (Ps. cxlv. 17, marg.) So that the Psalmist could say, "Thou art good, and doest good," "Thou hast dealt well with Thy servant, O Lord, according to Thy Word." Then He is

Excellent in name (Ps. viii. 1). In Phil. ii. you can read how the Lord Jesus humbled Himself and became obedient unto death even the death of the cross, "Wherefore God hath highly exalted Him, and given Him a Name which is above every Name" (v. 9). Now we come to the last. Though there are many more things I should like to tell you about Jehovah, Who is

Righteous. Yes, God is, in all His works and ways RIGHTEOUS (Ps. cxix. 137). We cannot understand all His ways for they are past finding out, but we know that all He does is right. It is dreadful to think of the awful punishment of those who continue in their sins, yet we know that God is righteous in this, as in all else, for sin must be punished.

Now we come to what we all are by nature, and though some do not like to hear about their awful state nevertheless it is a fact, for God hath spoken. It is His sure Word that all who are born into the world are

Rebellious against God, "for we have turned every one to his own way" (Isa. liii. 6), and we read "Woe to the REBELLIOUS children, saith the Lord, which take counsel, but not of Me" (Isa. xxx. 1). They are

Evil now, as in the days of Noah, when we are told, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only EVIL continually" (Gen. vi. 5, Ps. xiv. 3).

Miserable, though they think otherwise, but I want you to believe God's Word, and not what men say, or what you think (Rev. iii. 17). All are

Enemies (Rom. v. 10). "The carnal mind is enmity against God" (Rom. viii. 7). "Whosoever therefore will be the friend of the world is the enemy of God." These are solemn words, yet true. Further they are

Marred by sin. Oh, how happy were Adam and Eve in the garden of Eden before they disobeyed God. But sin entered, and ever since it is sin which spoils everything (Jer. xiii. 7, Isa. lii. 14). Then the god of his age (Satan) hath blinded the minds so that all are

Blind not with their natural eyes, but a far worse blindness, for they cannot see that they are what God says they are SINFUL (2 Cor. iv. 4). They are servants to Satan and

Enticed by Satan. Many think they do as they like, but it is not so, for there are two powers work-

ing, and ALL in their lost condition are under the power of Satan (James i. 14). In this state they are

Restless like the troubled sea which is never still. Oh, you say, "I'm not like that" (Isa. lvii. 20). But God says you are, if still unsaved. I am glad we do not all continue in this awful condition, only we should do so, if it were not for God's wondrous love in giving His beloved Son who gave His life a ransom for many. So that we now shall see what saints are by grace, in Christ Jesus.

Redeemed "not with corruptible things as silver and gold, but with the precious Blood of Christ" (1 Pet. i. 18, 19). They are

Enlightened by His Word, for it is written, "The entrance of Thy Words giveth light, it giveth understanding unto the simple" (Ps. cxix. 130). Also

Made nigh to God through the Blood (Eph. ii. 13). So that they can draw near to Him in prayer at the blood sprinkled mercy seat, where God will meet with His people. He further provides and they are

Entertained by Him in His banqueting house, they sit down and eat and His fruit is sweet to their taste (S.S. ii. 3, 4). They are accepted in Him and are

Members of Christ and His Body, they are united to Him, being God's family (1 Cor. xii. 27). They are indeed

Blessed, for their sins are covered with the precious Blood, and remembered no more (Ps. xxxii. 1; Matt. v. 3-11).

Exalted are they with Christ for they sit together in heavenly places "in Christ" (Eph. ii. 6). They are

Rich in Him, for it is written, "For 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. viii. 9). If, my young reader, you can say, by God's grace, "I am now like the last acrostic," truly I am thankful. But it is well always to remember what we were once, as we rejoice in what we are now, and above all think often of what God is, and this will help to keep us humble and dependent upon Him Who brought us out of darkness into His marvellous light, and still works in us both to will and to do, of His good pleasure.

God is !

Rewarder—can it really be
The Lord will hear and answer me?
Eternal, evermore the same,
Jehovah is His Covenant Name.
Mighty is He, a strong high tower,
In which His people prove His power,
Exceeding great is God on high,
Yet saints "in Christ" to Him are nigh.
Merciful He and righteous too,
And all His Word is always true,
Bountiful for He doth provide,
And all our needs are well supplied.

Exceeding great is He in name,
For all His works declare His fame,
Righteous and marvellous are God's ways,
In all His works *this* He displays.

All by Nature!

Rebellious and by sin enslaved,
Beguiled by Satan and depraved,
Evil in thought and word and deeds,
Following Satan where he leads.

Miserable, poor, and wretched too,
Men only evil think and do,
Enemies to the Lord on high,
They cannot in this state draw nigh.

Marred by the devil, full of sin,
Their hearts are dark and hard within,
Blind still by nature, none can see
That they are sinning constantly.

Enticed by Satan day by day,
Onward in sin they further stray,
Restless are they and "without God,"
Till they are saved with Jesus' Blood.

Sinners Saved by Grace!

Redeemed by Jesus' Blood are they,
Who can draw near to God alway,
Enlightened by His Word, they see
His love, His might, His majesty.

Made nigh to God, with saints they meet,
Together at the mercy seat,
Entertained by the Lord above,
They feast upon His wondrous love.

Members of Christ, they are made one,
For He the glorious work hath done,
Blesséd are they, for, through His Blood,
Their sins are covered, hid by God.

Exalted in the Lord are they,
Who walk with Him, His Law obey,
Rich in Himself they now possess,
An everlasting righteousness.

S. A. HEWARD.

N.B.—I have given you three acrostics this month. If you are on holiday or unable to go out on the Lord's Day evening, you will find it helpful to take one at a time, as I have done, and read carefully all the passages.

YOUNG BELIEVERS' COLUMNS.

JER. XVIII. 15.

ALL Scripture is profitable. Do you, dear reader, neglect that which is valuable? "But I haven't time." Reckon up what you did yesterday, and consider if everything during the day was more the Lord's will for you than reading (for example) Jeremiah. "But do you not fail likewise?" Yes, but while this is a reason against hypocrisy, it is not against loving rebuke, including writer and readers alike.

In Jer. xviii. we see the result of "forgetting God." Now is it not easy to do this even after we are saved. "The snow of Lebanon" is often left, and we begin to trust to our own righteousness. The water of life is often forsaken, and the poison, that

is pleasant to a depraved taste, is taken instead. We forget the Lord in business, in the home, on our holidays. It is possible for Christian work to shut out Christ from view.

And what is the consequence here mentioned by the Spirit of God? "Incense to vanity." Incense is a picture of devotion and prayer. The Scriptural incense, by the way, was specially *compounded*, and specially *presented*: wrongly made up prayers are iniquities. Ah, dear friends, have your prayers always been in the name of the Lord Jesus, or have you praised *yourself* and depended on *others*. This indeed would be following vanity, that which is not well pleasing to the Lord. Hence you need not wonder if your petitions are unanswered. The marvel is that any of our supplications are "in Christ," and to the Father. So much rubbish is mixed up with them.

Then we have the further effect, *viz.*, wandering from *the Word*, and the *associated* setting up of fresh roads, fresh paths. When the law of God is set aside, our opinions become *law*, and the Lord is dishonored. The Word of God and prayer are always together: both treated alike.

All stumbling is in *our own* ways. When we are there, we keep on falling. The Lord mercifully bruises us thereby, that we may be saddened by sin, if indeed we have that new nature which can never get "past feeling," but which we can cover up.

The ancient paths, dear readers, are neglected now (Jer. vi. 16). Only therein is rest, "For ever, O Lord, Thy Word is settled in heaven." Outside there is confusion, and no peace is appointed for the wicked.

But men say "we have the Scriptures, and we have our wise men" (Jer. xviii. 18). But how many there are who have not the Word, although they have it, even as Israel who searched the Scriptures yet would not come to Christ, because they trusted in their "prophet's" interpretations.

It is noteworthy that the man who witnessed against those who had left the Lord lived a suffering life. So shall we, dear friends, if we be faithful. We should first of all keep to the ancient paths, and fear the ways of men, and then, by the Lord's grace attract others in whom He is working therefrom.

How is this possible? We must remember *Him*, and thus present a contrast to the world and modern "Christianity." Christ gave commands for the breaking of bread with a view to the *remembrance* of Him. When our soul faints in self we, like Jonah, remember Him, and forget vanities. When we seek to please *Him* in details, and to "abide in *Him*" continuously, we must be remembering *Him*. Let not the oft-repeated word provoke a sneer at tautology, but a heart-searching desire to illustrate Isa. xxvi. 9, Phil. iii. 10.

Special Column for Sunday School Teachers.

A TEACHER or a deceiver, which? A worker in the Lord's Name or because of natural desire, which? What, dear friend, is your attitude with regard to such questions? Do you object to them, criticize them, or earnestly consider them? Were you ever more satisfied with yourself than you are now?

In asking questions, beware lest you confuse, or expect too much or too little. Why not let the children ask *you* sometimes? Why not ask on paper now and then? Why not give out "model answers" occasionally? Avoid any query that will lead the children to assume they are Christians. If you make a mistake, God graciously forgives. But how will you seek to undo the results? Sometimes you will be able to correct incidentally. At other times it may be well to point out the blunder and draw lessons from the cause of it. If, for example, you have been hitherto telling the children that

(a) God is their Father (denying John viii. 44).

(b) They may be saved if they will, and that all lies in their hands (denying John i. 13, the human will is wrong: if any willed they would be saved, *but* another will is needed, John v. 21).

(c) They ought to give their hearts to God (a most unfit offering).

(d) Baptism saves, and that its mode and the time of administration are undecided by Scripture.

Will you not warn them against these lying words? Will you think of your difficulty or the Lord's? Your honor *now* or in that day? The answer will show who you love more, and what day is more important in your opinion. And remember that these errors may have been taught by silence, or by application (*e.g.* if passages concerning Christians are addressed to all (a) is set forth), or by fellowship with a school or system where they are approved. It is easier to be guilty than many imagine. Oh how natural, how awful, how comprehensive, how resultful is sin. Yet we should pray more about a merely earthly contagious illness if we were told we had that. Can our sincerity be accepted? Are we not ashamed of ourselves? To what will such shame lead?

And now let us examine the "parable" of John iii. 25. The miracle of ii. was not lost on John the Baptist. He was on the alert to see Christ's teaching in details (a new dispensation, joy, marriage with Himself). The words "Bride" and "Bridegroom" are from the same root. Christ possesses (*even now and essentially*) His people. And they "have" Him (iii. 36). At once we think of the song of Sol, to which this parable alludes. Note Christ's love, interest, nearness, authority, etc., emphasized by the title given. His *name* is given to His saints. They belong to His house. They look after His glory. They possess His possessions. They cannot be separated from Him. Here all pride, self-seeking, fear, etc., are ruled out.

But who is "the loved one of the Bridegroom?" John gives himself at least five titles in this discourse:

"The friend of the Bridegroom."

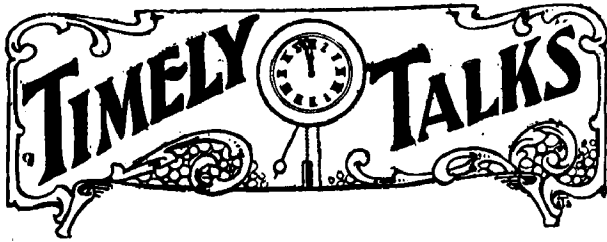
"The one who hath stood and heareth Him."

"The one who is of the earth."

"The one who received His witness."

"The one who believeth into the Son."

Altogether, this suggests personal nothingness and blessed nearness. But is not John part of the Bride? Yes, essentially, but he did not dispensationally enter this. So Abraham will be in the Kingdom of Heaven, but *was* not in apparently. As a *believer* he was "in Christ." As a *servant* he was standing near, listening, rejoicing, putting himself in the background. The servants of Matt. xiii. were also part of the wheat. One figure does not rule out another. Christ is Ark, Sacrifice and High Priest. Oh that *our* work may be in this spirit, and without confidence in the flesh. Otherwise we shall fail, and dishonor again and again our beloved Lord.



SELF-RIGHTEOUSNESS.

WE are so apt to think of the self-righteous Pharisees in the days when our Lord was on this earth and thus fail to see how many descendants they have in this 20th century.

It is more easy to think well of ourselves than may appear, and doubtless this is a growing evil, especially in these days when sin is excused. Let us be on our guard, for Satan is still subtle. The following may seem a strange statement. We believe the many holiness movements, which are not on Scriptural lines, have encouraged self-righteousness. We fully believe in God's teaching concerning His holiness, and are assured that He is able to work in, for, and through His people, so that they may in word, thought, and deed be well pleasing unto Him (Ps. xix. 14). Yet at the same time they will feel their own sinfulness and thus hate and loathe themselves, and frequently cry out, "I know that in me, that is in my flesh, dwelleth no good thing." This fact will cause them to exclaim, "O wretched man that I am: Who shall deliver me from the body of this death?" While at the same time, with joy, looking forward to the coming of the Lord Jesus, "Who shall change this body of our humiliation and fashion it like to His Body of Glory" (Phil. iii. 21), they add, "I thank God through Jesus Christ" (Rom. vii. 18, 24, 25). Many who are followers of those holiness movements seek to live in Rom. viii. and look upon vii. as a past experience. But sin is still in the believer (only, praise God, kept under by the new nature for "sin shall not have dominion over you," Rom. vi. 14, is God's gracious Word). Often do we feel the power of the old nature, and when we remember the awfulness of sin, and the words, "THE THOUGHT OF FOOLISHNESS IS SIN" (Prov. xxiv. 9)—"TO HIM THAT KNOWETH TO DO GOOD AND DOETH IT NOT TO HIM IT IS SIN" (James iv. 17)—"WHATSOEVER IS NOT OF FAITH IS SIN" (Rom. xiv. 23). Have believers no foolish thoughts? Do they obey in all God's law, and is their faith perfect? Alas, no! It is because of sin in us and around that we daily long for "that day" when we shall see our Lord face to face. Then, but not till then, will saints be holy in thought and practice. Praise God they are even now holy and complete in Christ, and God looks at His people through His beloved Son. God can, and I know He does, keep

His children moment by moment by His Almighty power (1 Pet. i. 5) in His perfect peace (Isa. xxvi. 3). Yet sin tries us more, and as we daily read God's Word we tremble at the awfulness of sin and its subtlety. Man's thoughts about holiness have helped to increase SELF-RIGHTEOUSNESS. Even the children are becoming more SELF-RIGHTEOUS, and they find it easy to excuse sin when adults think lightly of it.

The Psalmist said "Horror hath taken hold upon me, because the wicked have forsaken Thy law." May we experience the same sense of horror concerning SELF-RIGHTEOUSNESS so manifest everywhere. It is well to remember God's terrible greatness, His awful holiness, and that we still have the old nature, only the new is pressing it down. This will help to humble us and hinder pride. Some will think it dishonouring to God to write thus, but I am sure God is honoured when we keep to His Word, and not to man's standard of holiness. We believe in trembling before God, and standing in awe of His Word, while we rejoice in the promise that we are more than conquerors through Him That loved us (Rom. viii. 37). When God spoke to His servant Job, he answered the Lord and said "Behold I am vile, what shall I answer? I will lay my hand upon my mouth" (xl. 3, 4). Further, "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee, wherefore I abhor myself" (xlii. 5, 6). We need more of this spirit of humility in these days of SELF-RIGHTEOUSNESS.

It is easy to sing, "Oh to be nothing! nothing!" and to think well of ourselves. May He in His grace humble us, by showing us what we are in His sight, and then like Job we shall exclaim, "I am vile, I abhor myself."

Seek.

SEEK the Lord, His Word obey,
Seek His strength from day to day,
In His presence e'er abide,
As the days and moments glide.

Seek the Lord, and early too,
Read the Bible through and through,
Let your waking thoughts arise
To the Lord beyond the skies.

Seek those things which are above,
Set on heavenly things your love,
For to God you are made nigh,
And in Christ you dwell on high.

Seek ye first God's Will to know,
Thus in grace and wisdom grow,
All His precepts *do* and *TEACH*,
That your life for Him may preach.

Seek ye first God's righteousness,
Then all else you will possess,
Heaven above and earth below,
God will on His own bestow.

S. A. H.

MISSIONARY MEMORANDA.

SOME saints think the "charges" of these columns are too comprehensive. Yet we believe fewer than those for whom they were intended have taken the rebukes. It is, however, easy to reprove with self-complacency, and to indulge in comprehensive denunciations to avoid difficult searching out to see if any are right.

First of all, however, we may consider a few Divine principles which will guide our action. Can a believer rightly recognize as a teacher abroad one whom he could not so characterize in England, one whom he would not appoint to office, or of whose appointment he could not approve? Indeed one feels a solemn responsibility with regard to "recognition." To seek this from those unfit, or to give it to those unfit, for the sake of peace or pleasing appearances, is not to the glory of God. One almost scruples to give the term "Reverend" or "Pastor" to present-day preachers, even out of courtesy. In many cases it can only be employed as the Lord used the words "scribes" and "priest"—the former were not "Scripturalists." An earnest minded man would not wish the Lord's people to give him the name "pastor" unless they thought he deserved it according to Eph. iv. Every kindness to a fellow saint which obliterates a Divine principle, or suggests an acknowledgment of "churches," (which in spite of the Christians in them), are *not* churches, is a mistake. To bring forward a parallel. Some Baptists have admitted to their table any who have passed through what *they* considered to be "water baptism." Why not admit *all* saints? Is a *semi*-acknowledgement of an unscriptural ordinance warranted, provided there is apparent candour? Now an Independent recognized on such lines would naturally feel that *some honor* was paid to the symbolic act of which he was an unconscious centre.

Further, if a missionary society sends forth men who have no clear knowledge of the sovereignty of grace, or the lines of Christian fellowship and separation, can it be said to be zealous for the holding of *the* faith? Can its representatives be regarded except as private and misled Christians?

But it will be said, "Do you ignore all the blessed work under such arrangements?" Nay, dear readers, but there have been glorious awakenings of some in the Church of Rome. What has caused the blessing? Has the *wrong* or the *right* in those concerned been the Lord's channel? Must we approve both? And cannot He bless in spite of all.

"But how about the churches formed abroad, where only one company of Christians are at work, are not they necessarily primitive, embracing all saints?" Nay, no more than a Presbyterian assembly in a village that embraces all Christians there. The quantity or proportion gathered in no

way affect. What is the *basis*? And a company of saints may no more be a church than a gathering of people must be a peaceful meeting, or an assembly in some well-known hotel must be shareholders in a limited company.

To criticize methods is not to condemn everything done by some fellow believer, or to dispute their comparative piety. Alas, the Word has been so neglected that unconscious and unwitting sins have been greatly increased, so that in this list will be found many that would not have been in the earliest age, but rather would there have been wilful acts of rebellion. And till we can get back to this position it is difficult to tell who are Christians. And the pathway thither will be misrepresented. Finally to point out an error is not to judge its author contemptuously, even as to approve a fellow believer is not to recognize all his deeds and opinions. The Lord keep us from participation in other men's sins.

The Lord Weeping.

THE weeping of the New Testament is worthy of notice. Peter wept at backsliding, the saints are instructed to weep in sympathy (Rev. xii. 15), Paul wept by reason of iniquity (Phil iii. 18). "Blessed are ye that weep now" (Luke vi. 21). The Lord did not highly commend the disciple who continually smiles.

But the weeping of the Lord Jesus is pre-eminent. He sheds tears at the tomb (John xi. 35), and over the city (Luke xix. 41). On both occasions *sin* and *sin's* effects were before Him. Have we not here two of His suggestions concerning grief? We are not to sorrow *as others* over a believer's grace, but stoical indifference is not commended. We are urged to weep over Israel: not a *natural* action, but spiritually important.

In both passages we have *the hope* suggested. "Now they are hid" hints a *future* revelation. And Lazarus was to be raised. And the resurrection of sleeping saints and Jerusalem's glory will be at the same time. Till then there is groaning. But it must not be supposed that our beloved Lord merely thought of His departed servant when He shed the tears at Bethany. He beheld unbelief around Him. We have become so used to this. Iniquity is an everyday circumstance. The one who continually performs operations often becomes hardened to the scenes. So is it spiritually. Nearness to transgression prevents sensitiveness: fellowship with the Lord occasions it.

Finally, the Lord wept when Mary wept. Herein is love.

Matt. vi. 32.

1. Man by nature: *not* of God's family, seeking after the life.
2. The Lord's people to be contrasted—"for."
3. The Lord's people not delivered from needs, or told to expect all manner of miracles.
4. Faith in daily life.

Should a Believer have anything to do with Co-operative Societies?

AN ANSWER TO A QUESTION.

THE word "to do" may imply partnership or purchase. Concerning the latter the believer would prefer smaller businesses of struggling saints, but no fellowship is necessarily involved in such a transaction.

But as to sharing, if there be two or five hundred in a business there is an agreement, a portion of government, and a division of profits. How can the Lord's people thus prepare the way for marrying the ungodly and similar acts of voluntary fellowship with those whom 2 Cor. vi. excludes from such communion?

The same principle prevents investing in a railway or any limited company. And it seems to stand in the way of anything that would lead thereto.

But does it affect the giving or acceptance of commission? Hardly, herein is payment for work done.

Does it hinder depositing of money, with a view to interest, in a bank? The question is *not* here considered as to whether Christians should have much money, or whether they can rightly receive even a fixed *return* for their cash being used in transactions of which they cannot approve. Partnership does not seem involved.

In brief, a servant of God must not do through others or as part of a voluntary corporation that which he cannot consistently do himself, whether that corporation be a "Christian Society" (e.g. an independent Church) or any other association.

The results of infringement of the Lord's law in this respect need not be detailed. How often participation in a co-operative institution leads to enjoyment of a related "outing," or something of the kind, or a general settling down in this age, and a wish to get on as well as possible.

This message suggests the following queries:—

(a) "Can a saint rightly invest in government stock or other things in which no control of the money is gained?"

Yes, *if* its use does not cause conscientious doubts. One really becomes a servant and *is paid*. Money (not time and strength) is the service. The question is, "Can I be 'employed' thus?" "Could I be rightly engaged e.g. by a publican?"

(b) "Can a believer lend money to an unbeliever and thus help him?—Israel were permitted to treat the Gentiles thus."

Yes, *if* it is right to possess the money and if the lending of it will not cause others to stumble, or *co-operate* in that which is *evil*. A large "if."

(c) "Can a member of the Body of Christ Scripturally employ one who is not, or deal of one who is not?"

As to first part of the query, it is, I suppose, certain that believers were *employed* by unbelievers, but the *vice versa* seems unnecessary, *as a rule*. An *immediate* change may not be always possible. Sadly must it be added that many professing Christians are the worst workmen and servants. A purchase is no "fellowship"—there is an equivalent for the outlay, and no further agreement is included. But undoubtedly love to saints will approve procuring all that is possible from them.

(d) "Can a Christian rightly insure in any society that gives him a voice in the government?"

No. In some companies there may be merely a financial transaction. Profit sharing does not seem Scriptural. As to the desirability of any insurance some will differ, and the writer is at present waiting on the Lord. The loophole for "chance" is dangerous. Motives are not always according to the Word. The attempt, after a fire, to better one's position, and the condition of one's goods, is dishonest.

The Fall and Its Results.

ADAM and Eve, when they had sinned,

The Lord they would evade,
They hid themselves away from Him,
Whom they had disobeyed.

For they beheld themselves, and thus
Fig leaves in vain did sew,

To make a covering, but their sins,
Would not be covered so.

But God in love and mercy too
Did make them coats of skin,

Thus showing them by blood alone
They could be saved from sin.

And through the fall the flaming sword
Was placed to guard the way,

That no one might go in thereat
And further disobey.

For ever since that dreadful day
All have been born in sin,

And in their words, and actions too,
Displayed their state within.

God Who is Holy, just and True,
Cannot approve one flaw,

Therefore His well-beloved Son
Fulfilled His righteous law.

He bore the awful wrath of God,
He died on Calvary,

And now all those who trust in Him
Are saved eternally.

But all who live and die in sin
The wrath of God will bear,

And they with Satan and his host
Will dwell in dark despair.

You say then, "Why did Adam sin?"
Why all this evil do?

Why am I in this dreadful state
If God is just and true?"

The mystery of sin is hidden,
Hidden from earthly view,

But this I know, whatever God does
Is righteous, just and true.

And if in mercy you are brought
Your lost estate to see,

You'll leave the mystery to Him
Who can from sin set free.

Calendar.

SEPTEMBER, 1906.

MICAH.	MICAH.	MICAH.
1. i. 1-5.	11. iv. 8-10.	21. vii. 5-7.
2. i. 6-9.	12. iv. 11-13.	22. vii. 8-13.
3. i. 10-16.	13. v. 1-4.	23. vii. 14-17.
4. ii. 1-6.	14. v. 5-7.	24. vii. 18-19.
5. ii. 7-13.	15. v. 8-15.	25. Revise } i. 26. care- } ii. 27. fully } iii. 28. and } iv. 29. prayer- } v. 30. fully. } vi. } vii.
6. iii. 1-4.	16. vi. 1-5.	
7. iii. 5-7.	17. vi. 6-9.	
8. iii. 8-12.	18. vi. 10-15.	
9. iv. 1-2.	19. vi. 16-vii. 2.	
10. iv. 3-7.	20. vii. 3, 4.	

These are only suggested portions for the *minimum* of Bible study during *one portion* of a day. The Word of God is either our light or it is not. If *not*, the fault is ours. Pride may seek to get on without it: faith gets on with it. Beware of Bible neglect. Beware of explaining away, or being willingly ignorant of *any* fraction.

NOTES ON MICAH.

- i. 1. Hearing, seeing. Engrossed! Several reigns yet only this *brief* message.
2. God's message solemn and stern. Israel reckoned among the peoples. Out of His temple. Where the blood was. See Jon. ii. 7.
3. The mark of *that* day. The Lord comes *out* of His place, He rises up. Man's high places, and high thoughts trodden down.
5. Sin brings punishment. *All* implicated. Man's headquarters the essence of sin.
8. The Lord's people should *feel* things.
9. Antichrist's journey. See the contrasted open gates of Isa. xxvi. 2.
15. Always grace mingled. Christ the Heir and the Glory (Rom. viii., Heb. vi.)
- ii. 1. Contrast the Psalmist's thoughts by night. Their wisdom, their power.
2. "A man and his heritage." Redeemed by the Lord. The people and the land. "And."
5. The sinners destroyed. None to inherit.
7. God's Words do no good to the rebel. Only when He grants saving grace is there the blessing. How corrupt then must man be.
9. Ezek. xi. 23. "For ever," so far as they were concerned.
10. No ark of safety, no resting place, however honored the ground might be. Shiloh and Jerusalem both deserted. So it is with any system and society from which God hath departed!
11. Prophesying by wine. See 6, Eph. v. 18.
12. Yet grace reigns. God's "together."
13. The *breach* of Messiah against the enemies in that day as in 2 Sam. v. 17-21. See Isa. xxviii.
21. Christ first enters the city and then goes out at the head of His people.
- iii. 1. Their "*Heads*" now *contrasted*.

2. The essence of sin; against God's law, against His people. Hatred always involves love and *vice versa*.

4. "His face." "Before them" in ii. 13 is "To the face of them." Contrast.

"Their doings." See ii. 7.

5. *Their* "saalem." Contrast Isa. lvii. 19.

6. "No morning" for them (Isa. viii.). That day is night to many (Isa. xxi. 12).

8. Power to declare. Isa. lviii. 1, 2.

11. Their prophets, priests, and kings.

Their words—collect, in the prophet.

Professed piety and leaning on the Lord count for nothing.

12, iv. 1. Contrast.

2. The words of "that day."

Come, He will teach, we will walk.

5-7. *In* of manner, time and place.

7. The Lord's work. Judah and Israel?

8. The "headship." The Kingdom.

10. "The time of Jacob's trouble."

Israel in Babylon's control when Christ comes.

12. His counsel, though no counsellors in them, 9.

v. 1. The cause of the siege—their smiting.

2. A parenthesis. "And thou." "Out of thee."

"Unto Me." Yet "*out of* days of eternity."

3. "Therefore," because of the smiting of 1.

"His brethren." Judah. See Matt. xxv.

4. Then Christ shall *stand* glorified. See Zech. xiv.

The result of *His* standing is *their* abiding.

5. *Their* Peace *then*.

Antichrist destroyed by Christ: his land by Christ's followers. 7 and 8. Perfection and resurrection numbers.

7, 8. "In the midst." Contrast.

Collect similes ("as") of the prophecy.

9. "Thine enemies." See Ps. cx. Israel will then be linked with Messiah.

10, 14. Christ in the midst instead.

12. Zech. xiii. 2. Evidently a great development of spiritualism just before Christ comes. See Isa. xxviii.

vi. 2. Answer questions of this book.

4. "Out of." The land, the house.

5. God's protection from spiritualism.

7. Not "my first-born," but *His*.

9. Only wisdom sees and hears. Isa. vi.

11. Sin in every day life seen.

12. "Neither was any deceit found in His mouth."

15. But the Lord as the good Samaritan will bring wine and oil, when Israel are thoroughly broken (13).

vii. 2. Isa. lvii. 1. None, all, every. Rom. iii.

4. Under the curse.

Thy watchmen *i.e.*, the day of which thy prophets spoke.

6. The Lord says the whole of the present dispensation is like that to which reference is here made.

7. The inference of faith.
8. Life and light.
9. "Until." "He . . . for me." Bear, bring, behold. *Not* any righteousness.
10. The contrasted "covering." This chapter deals with coverings. See 3, 19.
- 11—13. At the beginning of the day of blessing the decree shall be far off, and antichrist shall attack Israel, and the land shall be desolate. *Then* the blessing.
14. *Thy*. Carmel, Bashan, Gilead—anything in meaning of names? Fruit and strength. "According to days of eternity," *i.e.*, for ever, days of heaven upon earth then. Because of the past eternity of v. 2.
16. Their might. The nations silenced.
17. Under the curse.
18. His heritage, His anger.
19. No salvation without wrath.
20. Mercy to Abraham. But, when an unconditional promise *has* been given, His truth is involved.

Monthly Record of Testimony.

THIS message is commenced before August and can therefore only deal at first with the part of July. We look forward to real blessings on the Bible Schools during the holidays, for we have a *real* Leader and *real* promises on which to rest. The only danger is lest by our methods or opinions or purse we prevent Him from granting results lest we should behave ourselves proudly. For our sakes He may withhold when we judge differently, inasmuch as success manifestly often leads to departure from Him. Are we strong enough for the trial? He may permit seeming outward blessings to that which is quite unscriptural to test if the authoritative guide of other saints be His word or results, and because His people engaged therein are sufficiently far from Himself for Him to chastise them in this strange way, inasmuch as nothing is more heart-searching (when the Lord begins to work in the heart) than a sense of blunders in Christian work apparently resultful. If we have not reached this distance we cannot attribute the glory of holding back to self, but to Him. Oh how easy it is to backslide, to divide the Lord's people, to decide contrary to the Lord's will. All these things lead to outward results: many of them Satan's startling counterfeits, some being overruled by Him Who will make the wrath of men to praise Him.

More than a week has elapsed since the message was begun. Grace, mercy and peace have abounded amid trials. There has been no failure on God's part. His supplies have been continual. Perhaps the difficulties have been heavier than before, through the cutting off of financial aid and the

necessity of the Editor's removal, with his beloved parents, to 340, Romford Road, to avoid expense. "If it had not been the Lord Who was on our side" we should have been cast down, and ruined. But the Lord never willingly afflicts or permits a temptation which He cannot over-rule and use to His glory.

One notes the connexion of such verses as Judges v. 31, and vi. 1, and fears "rest." The very tribulations keep from sleep, if by grace we are kept from running out of them into the world's resting places.

The Bank Holiday Conference has been held, as usual, to the praise of the glory of God's grace. A goodly number assembled, but one almost trembles to chronicle this, lest pride assert itself, and, moreover, one remembers that the greater the number present the greater the likelihood of hindered blessings and counterfeit "growth." How many only come to meetings to hear—and to disobey. The consequence must be increased carelessness, and blindness. Beloved fellow-Christians, do these things concern you—in two ways?

The children are gathering at the Bible Schools. May the name be correct. It is so easy to leave the Lord's lines—at least in motive or wish. What a number of well-taught saints have as their *object* the *interesting* of those present. The glory of God is put aside. How many words of human eloquence, how many anecdotes of questionable accuracy, how many remarks of suggestive wit would have been omitted if every saint who reads these lines had been led by the Lord. But if even when speaking there has been such departure from Him, how much mischief has been wrought?

We praise God for the interest of many young folk: but if we rest on this, or imagine it must be genuinely from the Lord, we are on the road to developed pride, and to the denial of human depravity. Children are imitative. If their teacher has any enthusiasm for the Word they will probably reflect it, and this makes it the more necessary that those who have the charge of such should warn them of counterfeits. Nearly every child thinks himself saved. If this idea be attacked the majority will give it up, but betray an indifference to the fact that they are under wrath. Probably they draw inferences from our indifference, and lack of heart-broken solemnity.

More than ever we feel that the Lord permitted the Ilford trials, and the complete severance, to show us the hollowness of Christian profession, and the ease with which even those who are mainly in the right can defend that which they afterwards see to be wrong, lest reputation be gone. Moreover He gave us gracious instruction to fear the beginnings of sin, and to remember the power

of one wrong word or deed. "Behold how great a matter a little fire kindleth"—this passage has been illustrated. And the danger of incipient and temporary compromise, together with the solemnity of office, and the sinfulness of "majority-rule" have been impressed to the glory of God. Many will rejoice to hear that an Ilford Bible School is being held under a tree, and the work will not cease. Ere long the Lord will cast down the systems of man, or rather expose them, and little, despised, humanly-disapproved gatherings of saints will be found in many districts from which will be drawn the martyrs for the tribulation.

One would not like to look at Forest Gate as an "experiment" on these lines, but we still feel how far off we are from the *power* and order of a primitive assembly. It may be said "Then how can you ask Christians to join with you, when you will probably find out much incompleteness and therefore sin in your arrangements?" The answer is simple—If they see iniquity in our *basis* let them point it out, and stand aside, unless there be repentance. If not, let them have fellowship. The fact that somewhat similar movements have ended in sectarianism no more justifies *isolation* and *carelessness* as to anything constructive, than the fact that a believer is not perfect excuses sin. If *sectarianism* is in our *war* and *woof*, let there be protest, and *another* constructive testimony. If *not*, it will come in, if the critics be true, *in spite of* that which is Scriptural. And this might be through the holding back of those who, in fear of a blunder, excuse that which they know to be wrong, and become sharers in the government of that which they judge as unscriptural. A member cannot say he stays outside the meetings and so is clear. He is doubly guilty on this ground. The consideration of seeming *results* rather than *principles* keeps many from the Word, not only in this connexion. Some will say that local distance prevents fellowship, and justifies meeting on other lines. Nay, every saint should be in manifest fellowship. If any hinder this, we must not acquiesce. Circumstances do not excuse sin. The writer will gladly have fellowship in the helping forward of Scriptural assemblies elsewhere.

The open-air testimony has been maintained. The Lord has been with us, and the truth has been presented. We cannot tabulate results, but we can praise for strength, and what we can do we will do unto the glory of God.

Finally, brethren, pray for us. We trust in all things to have a good conscience, to set forth the Word of God, to hold forth the word of life, to adorn the doctrine of God our Saviour in all things. Who is sufficient for these things? None but El Shaddai who hath made us sufficient for the inheritance and therefore will withhold no good thing. "Trust ye in the Lord

for ever, for in the Lord Jehovah is everlasting strength." "Trust in the Lord with all thine heart, and lean not unto thine own understanding" (Prov. iii. 5).
PERCY W. HEWARD.

SUGGESTIONS FOR EXPOSITORY MESSAGES.

Judges iv. 6, 7.

1. The Lord *commands* (a) whom He will, (b) as He will. 2. The Lord grants that which makes His Commands resultful, "I will." 3. The Divine emphasis on the fact that our work is useless without Him, and that His work does not encourage idleness; "draw," "I will draw." 4. The Lord promises—precepts frequently finish with such a message.

2 Sam. viii. 6.

1. The Lord's work. 2. Yet David's caution and energy. 3. A picture of Millennial days: "feigned obedience."

Job xvi. 4, 5.

1. Job's definiteness, and rebuke yet . . . ! 2. The two ways of dealing with the afflicted. 3. The power of the tongue.

Ps. xxxi. 5.

1. Faith (a) gives (b) rests (c) has a basis. 2. The fellowship of God the Father and God the Son, even on the cross. 3. The importance of studying the Psalms in a Messianic way. (Bible Readings on the hand of God, the Spirit of Christ, etc., valuable. Note, Christ not *freed* till *after* death, contrast Ex. xiii. 13, same word).

Ps. ii. 5.

1. Man's natural sinfulness. 2. Contrast the Lord Jesus—the reference to the "another" suggests this. 3. Prayer does not minimize or excuse guilt, but marks it before God. (This verse, with 6, shows the importance of *regeneration*).

Isa. xlix. 7.

1. Christ described at His first coming. 2. The encouragements of the Father. 3. The wickedness of man. 4. Christ described at His second coming.

Jer. xxxvi. 24.

1. Fellowship in sin. 2. High office did not keep back from iniquity. 3. To what sin should lead. 4. To what God's Word should lead. 5. Man's corruption—unaffected by the Word, John vi. 63, 64.

Ezek. xlv. 7.

1. The beginning of sin. 2. The nature of idolatry. 3. The possibility of *religiousness* amid iniquity. 4. God's sternness against such rebellion: yet how often excused if not approved.

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Ps. cxix. 41-48.

I WILL walk, Lord, in Thy ways,
Walk with Thee, through all my days,
For Thou hast in wondrous grace,
Set me in a goodly place.
I will walk, Lord, in Thy light,
Walk with Thee, in Thee delight,
Walk by faith, Thy truth embrace
In a large and goodly place.
I will walk each day and hour,
By Thy gracious, wondrous power,
Walk with Thee, and of Thee talk,
As I in Thy judgments walk.
I will speak, Lord, in Thy Word,
As Thou dost Thy grace afford,
Live and speak alone for Thee,
And obedient ever be.
I will in Thy Word delight,
Meditate from morn till night,
And obey by Grace Divine,
All that's written in each line.
I will lift my hands in prayer,
Do Thy will, Thy Word declare,
In Thy Testimonies talk,
As with Thee I humbly walk.
I will love Thy Holy Law,
Love it daily more and more,
Search it, and therein delight,
As I walk, Lord, in Thy sight.

S. A. HEWARD.

Mal. iii. 6.

The years are fleeting, yet I know
God is the Same as long ago,
And day by day "He faileth not,"
His gracious Word is ne'er forgot.
God works in all His Sovereign Will,
His promises He doth fulfil,
Each day, each hour by Him is planned,
And with His own Almighty hand,
He guides His people, night and day,
He keeps them close to Him away,
And whispers words of loving cheer,
His perfect love doth cast out fear,
While those whose mind is stayed on Him
He keeps in perfect peace within,
And as the months and years go by
God changeth not, He reigns on high.
He is the Same as in the past,
For evermore His Word shall last,
All He hath said the Lord will do,
For from of old His Word is true.

S. A. H.

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IN THE LORD'S POWER,
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The Word of the living GOD
Is explained,
As grace may be given by GOD,
And unto the Glory of GOD,

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"There is one Body."

"By Grace are ye saved."

ALL members of the ONE Body, who feel the need for manifesting that which grace has done for them, and the importance of strict adherence to the Word, are invited to consider before the Lord—

- (a) Their recent study of His Word and its effect;
- (b) Their ecclesiastical position;
- (c) Their "Christian Service."

Any who long to escape from systems that dishonor Him, yet fail to see the way out, are invited to correspond, or to attend any gatherings mentioned in these pages. It may be added that NO perfection or finality is claimed by the writer of this message, but he seeks to help fellow saints, and KNOWS he will be helped in so doing "unto the Lord."

PERCY W. HEWARD.

340, Romford Road, E.

EXPOSITIONS (D.V.)

Place.	Day.	Time.	Subject.
FOREST GATE.			
" 340, Romford Road	Wed.	8.0	Genesis
" " "	Thurs.	8.30	Eph. ii.-iii.
" " "	Sat.	7.0	Zech. ii.-iii.
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THE WITNESS OF THE LORD COMMITTED TO THE EDITOR OF THIS MAGAZINE.

OBJECT.—The Glory of God, and *therefore* the pulling down of strongholds against Him. (The inference without its basis would be sin). The Coming of the Lord our hope.

METHODS.—Those revealed in Scripture. Obedience is the only real opposition to demonism (1 Sam. xv. 23). Gatherings around the Word and around the Lord's Table arranged. Conversation in the truth. Correspondence with those seeking to go forward. Witness to Jews and Gentiles as sinners, accompanied by prayer that some be *re-created* as saints.

DESIRES.—"The desire of our soul is to Thy name and to the remembrance of Thee" (Isa. xxvi. 8). The increase of Scriptural assemblies, and suffering for Christ's sake. A willingness to follow the Lord implicitly and to preach His Gospel including hatred to pride, separation, and faith in Him alone by *every* detail of the work.

HELPERS.—"Ye also helping together by prayer" (2 Cor. i. 11). Those who help by public ministry are, so far as one can see, called to the witness. "Not many wise" ones know the Word. The true teacher is a faithful not a compromising man (2 Tim.).

HINDERERS.—Those who wish to remain in Christendom. Those who forget to pray on our behalf. Those who are not growing in grace.

DISCIPLES.—Not to be drawn away *after us*, but belonging unto the Lord. All who value His Word are welcome, their ignorance, lack of experience, present denominational connexions, objection to some part of the teaching will *not* decrease our love for or real interest in them. Those who are not disciples are not welcome as students; many who have made up their opinions have made up opinions.

MEETINGS (D.V.).—Lord's Day (11, 8.30, 8), at Palmerston Road Hall (behind 328, Romford Road), Hebron Hall; Lord's Day (3), 838 and 840, Romford Road. Monday (7.45), Baptist Chapel, Commercial Street (kindly lent). Wednesday (1), Commercial Street Baptist Chapel; (8), 840, Romford Road. Thursday (8.30), 340, Romford Road. Friday (7.45), Commercial Street Baptist Chapel. Saturday (7), 340, Romford Road. Other Biblical meetings can be helped. Fellowship with distant saints desired. Gospel Tricycle Tours in and for the Name. Holiday Bible Schools.

RESULTS.—A sense of God's grace, and a feeling of personal failure. Unity of believers; revealing of the lack of sympathy of those who are backsliding; anguish at the state of Christendom; longing for the return of Christ.

FUNDS.—No "reserve." No salaries. Freewill fellowship of any who desire *not* to lay up treasure on earth, and *not* to help that which is popular.

DEFECTS.—Too great wideness *still*. Continue in prayer.

BREVITIES.—The Word of God is exalted through *testimony*; readers associated therewith, is your life *part* of the testimony. "Criticisms," showing up departures from the Word, will be welcome. The aim is not "something novel," but a real return to primitive position, as far as possible, though without *any* claim to primitive supernatural gifts or apostleship, &c.

Will the LORD'S people prayerfully re-read this message. It is intended rather as a *testimony* than an advertisement.

College Hall, 840, Romford Road, Forest Gate. Hebron Hall, Cornbury Road, Rotherhithe, S.E.

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THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN. 17. 17

"My heart
trusted in Him,
and I am helped."

Vol. vi., No. 10. October, 1906.

EDITED BY PERCY W. HEWARD.
A Monthly of Bible Help for Tried Saints,
who love the Name and the Word, and Seek
the Position of Rejection with Christ.

"Trust ye in
the LORD for
ever."

MOTTO FOR THE MONTH.

Thy statutes have been my songs, in the house of my pilgrimage.—Ps. cxix. 54.
(Note—STATUTES; SONGS; a personal witness; of whom this is true, see 53; the only place of real
song in this evil age).

How can fellow-saints
see that you—

- (a) Sigh and cry for
to-day abomina-
tions?
- (b) Desire Scriptural
fellowship?
- (c) Value the Word?
Have you encour-
aged those in
similar circum-
stances?

Some of the Contents.

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A Few Questions:

1. When is your Bible
most used?
2. What is your
attitude with regard
to things concerning
which you are
doubtful?
3. What do you do when
a portion of the Word
seems difficult, and
when misinterpre-
tation means dis-
obedience?

"Princes also did sit and speak against
me."—Ps. cxix. 23.

"The proud have had me greatly in
derision."—Ps. cxix. 51.

"The proud have digged pits for me."—
Ps. cxix. 85.

"They had almost consumed me upon
earth."—Ps. cxix. 87.

"The wicked have laid a snare for me."—
Ps. cxix. 110.

"Deliver me from the oppression of
man."—Ps. cxix. 134.

"Rejoice not against me, O mine enemy;
when I fall I shall arise."—Mic. vii. 8.

Our object
is the
glory of God
by the
testimony
of His own
authoritative
Word.

Parallel with this "preface" are several
suggestive messages from God's Word.
But Ps. cxix. does not only contain
separation and suffering truth. Precious
are the reminders therein of fellowship
with God, and with God's people.
Companionship with the Word, and the
people who love it is solemnly set before
us. Those who forget to illustrate Mal.
iii. 16 get into Mal. iii. 14, 15. To en-
courage real partnership among saints, and
a reproduction (not merely speculative or
apparent) of primitive rejection by worldly
religiousness, is the aim of this monthly.

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day) Services.

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"Finding" in the Song of Solomon.

THIS book is full of key-words, or rather—as every verse and every word must be a key (as well as a lock)—full of repeated and doubly-emphasized words.

In iii. 1, 2, we have the bride seeking in two wrong places (the *house* and the *city* of men) and therefore unsuccessful. The result is that the watchmen "find" her, and from v. 7 (the parallel passage, for sins are often done again and again), we may learn their treatment. But when there has been separation from them and their sphere the Beloved one is found in verse 4. From v. 2, 4, we learn the grace of Christ in coming to where His sleeping saint was placed. But those who are in such a condition never answer at once, and therefore in disciplinary love withdraws (6). Then there can be no "finding" at once. Moreover, v. 8, indicates a much longer period of absence from Him than on the earlier occasion of iniquity.

In viii. 1, we see that the Lord is found "with out." Then there is the progress to the *right* house.

Those who find Him find peace (viii. 10, see Prov. viii. 35). All treasures are hid in Him. Vainly we seek elsewhere. Foolishly we depart from Him. May the Lord give to us holy repentance and spiritual earnestness.

Prayer List.**"Watching thereunto."**

1. "That the word of the Lord may have free course and be glorified."
2. "That we may be delivered from unreasonable and wicked men."
3. "That utterance may be given to make known the mystery of the gospel."
4. That saints may be "restored" to one another the sooner.
5. For "wisdom"—given liberally.
6. "That the eyes of our understandings may be enlightened, that we may know."
7. That fellow-saints, stricken through departure from the Lord, personal and ecclesiastical (1 Cor. xi. 30), may be healed (Jas. v. 16).
8. That God in all may be glorified.
9. That all saints may be one.
10. That the Lord Jesus may come "even so," as He has said He will come.
11. For all who love our Lord Jesus with incorruption.
12. For the transgressors.

"Nothing wavering."

In much prayer there is merely the driving by the *wind* of emotion, which, like the "Every word of doctrine," is not from God. We need the full bearing along of the *Holy Spirit*, that we may be kept from wavering, and thus secure blessing. A self-suggested prayer cannot be answered. We need to be stable, *i.e.* established, before we can ask aright. And let us recollect that it is possible to pray for all kinds of things, in themselves excellent, that we may consume them on our own desires. We can, alas, ask for blessing—to boast; for instruction—to display it as our own.

—✠ ISRAEL. ✠—

BEHOLD Israel after the flesh. They are as Cain—wanderers, marked out. They are as Ishmael—separated from the house (see Luke xvi.), under law ("Hagar is Mount Sinai.") Do we remind God of His promise to the people? His gifts and calling are without change of mind. Have we meditated on this fact? Have we realized that Christ died for that nation? Do we recollect that the receiving of them shall be life from the dead (see Ezek. 37—note *ἐκ νεκρῶν*, not all are saved)? What is our present position in view of Rom. i. 16.

The writer would ask special prayer for hard and trying testimony at the street corner. The gospel of grace is set forth simply and clearly—at least in measure. But only the Lord can break the hearts, and create anen.

Unity.

HOW good, how pleasant is it still indeed

For those who brethren *are* to feel the need

Of dwelling in real unity, as one,

Made near by grace, *in* God's beloved Son.

How ill, how sad it is for saints to say

That different camps are well in this our day,

That different sects but advertise the Lord—

"Each man must choose"—but what doth say the Word?

How solemn and how real our prayer should be,

That saints may come to holy unity,

That many may the failure boldly own,

And thus the will of God indeed be known.

How faithful in each detail should we be,

How anxious lest the flesh a triumph see,

When evil is cast down what shall be built?

Not as *we* will, but as, O Lord, *Thou wilt*.

"Thy Word is truth:" we take Thee at Thy word,

"Thy Word is truth:" let Thy command be heard,

And we would follow simply and with speed,

Nor substitute our "schemes to meet our need."

Articles of Faith.—By PASTOR W. H. RAWLINGS.**A REVIEW.**

IT is refreshing to meet with saints holding fast old-fashioned truth. We find much Scriptural teaching in this twopenny brochure. But now for kindly criticisms. It is true that "if every transgressor would only trust in it, the sacrifice of God's Son is sufficient to save each," but are we wise to deal in impossible hypotheses, especially as faith results from atonement, and not atonement from faith. The declaration as to the inspiration of words in the original scripture rejoices our heart, but are the *numbers* given taken from a special manuscript or a translation? Is there not sanctification by the blood once and for ever, as well as sanctifying in the daily life? Our brother believes in the Rapture before the Tribulation, and seems to omit the "evangelist" from church officers. 2d. *Streams of Gladness* Office, South Farnborough, Hants.

Thoughts from the Word of God.

Vol. VI. No. 10. New Series.

["In Me ye shall have peace."]

[October, 1906. 1d.]

"See that ye refuse not Him That speaketh."

"The Word of God is living and inworking."

Editorial Jottings.

Which Way? Many a professed brother in the Lord has been brought to see certain errors, and the question is suggested "What am I to do?"

Alas, some turn back like Demas, and love this ruined age. If the new nature were present, and in holy activity, how different would the result be! Many a saint has at least gone sufficiently far to fear the tendency of certain aspects of truth, and rather than risk the consequences the study has been forgotten, and fellowships that would have led to the consideration have been put aside. Not a few who read these messages are in "two minds" now. Many others can look back to a period when they *were*, albeit not many can view their action at the moment with spiritual thankfulness. Which way, dear reader, will you go? You see that sectarianism is a work of the flesh, and that to join a church with one law contrary to the Word involves the same sin as adding oneself to an assembly with twenty errors in its basis. You recognise, moreover, to join that which is unscriptural is as wicked as to establish it. And if more consciously, more wicked. Peter *after* testimony at Jerusalem failed at Antioch, but first there must have been some struggle. He weighed obedience and prestige against one another. The dangers which attend going back are terrible (2 Pet. ii. 19, 20). Everything learned from the Word brings corresponding responsibilities. Wilful sinning is the sin of ignorance, *plus* wilfulness, the essence of anti-christianism. See John vi. 66.

What is Wanting? We have many needs (contrast Rev. iii. 17). It is a blessed thing to realize the Lord *will* fulfil them all (Phil. iv. 19). There is a grave question, however, whether wanting things are wanted. Are we content with the arrangements and the discipline and the progress of to-day, flattering ourselves that churches were never perfect, and that corporate testimony has ceased. That which condones sin—individually or collectively—must be very sinful.

A clear knowledge of the truth is more or less absent. Is the Word of God indefinite? Nay;

whoso is wise shall understand (Hos. xiv. 9). The Words of His Mouth are straightforward to him that understandeth, and right to them that find knowledge (Prov. viii. 9). Some of the most difficult passages concerning church discipline were given to direct assemblies in the absence of an apostle, and because of the distance of such or their representatives, and yet we dare to say that we should know what was meant if apostles were with us. If the Scripture is very definite, so that the vision is plain, and the ignorance of the world is sin, is not the fact that seemingly earnest saints represent the statements as to election, and baptism and church fellowship in two absolutely opposed ways a cause for heart-searching? What about Phil. iii. 15? Our systems of forbearance, and recognition of all that is called evangelical (though with what authority it is not stated) in *our* alliances are essentially sin.

Further, a readiness to carry out one's belief is usually wanting. The ungodly *wish* that Scripture taught otherwise is not checked. Time to think over God's Word is urged on the saint, but the danger of delay is brought before the sinner. Moreover, a believer will remain in a position he considers unchristian to oblige a fellow saint, to avoid a controversy, to show kindness. Is it any wonder that sincerity is doubted?

Elders after God's heart are wanting. If any man takes the title who does not answer to the description of 1 Tim. iii. or Tit. i.—even the parts which concern home life and a converted family—he is presumptuously daring to change God's "must." For a man to call himself an official priest, thus adopting the phraseology of the Old Testament, is no more blasphemous. If I say that "salvation" is "God's help to weak sinners" I am only illustrating a similar misapplication. To call a parody by the name of that which is true is terrible deceit or gross ignorance.

And churches on right lines are wanting. Those who thus speak are "narrow-minded." But some minds are too large for the narrow way, yet not large enough to receive *all* God's precepts. The idea of "joining a church" is now connected with convenience. "Find the best you can in the neighbourhood." Do we say that the man who "approaches nearest" to Christianity is a Christian, or that a *right basis* is needed? One

sin tolerated is anti-christian. A "church" of which a saint is not a member he ought not to join. If he *must* not be reckoned therewith, he *should* not be associated.

**"Destructive"
or
"Constructive."**

To approve error is to ensure a good reputation with some. But many have not fully seared consciences. They grieve over the departures of those who profess to be shepherds, and who are not even sheep. They delight in a clear testimony that man's works are rebellious, that Christ died under substitutionary wrath, that all saints are saved in the same way, and that Christ will soon appear in His glory and to their joy. The destruction of higher criticism and of similar "isms," including perhaps the modern holiness movements which pervert Rom. vii. may be after their own heart. What more is needed or asked? Here is the evidence of opposition to that which is of Satan. But—alas, for the many "buts" that characterize professing disciples—if the systems which support the condemned "isms" are financed, if teachers thereof are recognized as God's teachers, what shall we say to these things? And here let it be noticed that if we acknowledge an erring saint aright, we welcome him as a saint, but not his error. If an erring teacher as *such* is received, we welcome his error, for the departure is part of the very thing which is approved. Now what shall be done? It is easy to sigh and cry without separating. It is easy for some natures to purge themselves from unclean vessels, but the second part of the God-required action (fellowship on a right basis) tests for spirituality. Bad money can sometimes seem to answer to one test, but never to all. Let us be constructive on a Scriptural foundation. As we see *the* Day approaching, we are to exhort one another more in *assembly*. The Lord's Supper is "till He come."

**Scriptural
Testimony.**

By the grace of God we have in measure held forth the faithful word, but there has been an admixture of evil. A wish to please wrong opinions has been felt. A readiness to recognize that which God condemns, or to swing the pendulum to condemnation of that which God recognizes. The things that involve difficult discrimination are those whereby the Lord proves His people. It is easy to be clear in some matters. Where two Scriptural principles *meet* is the Divine action. There is plenty of room while one is apparently on the line of one *or* of the other, but they only come together at a point. The Gospel of the grace of God has been told in the open air to young and old. The word of wrath and salva-

tion has been presented to children and adults on various occasions. May the Lord grant His presentation. Bible school service has been in the Lord's power—at least to some extent. Two more saints have been baptized *into* the one name of our triune God. The Lord's Supper has been remembered, and we trust He who organized it has been remembered therein—both as Substitute, and living and organizing Head of the church. If in anything we fall short of faithfulness—in the use of unscriptural terms, or in the adoption of unscriptural methods, or in silence as to the errors of others, or in fellowship with any in any way on a humanly constructed groundwork, or in the absence of readiness to consider objections and to converse with those who differ, loving indication of our mistakes will be valued. We have all, dear friends, since salvation, turned to our own way, and prayer for unity in thought is foreign to us. Why is this?

PERCY W. HEWARD.

—✕ BEFORE THE LORD. ✕—

BEFORE the Lord are all my ways,

He gently leads me through earth's maze,
He hears each weary sigh and groan,
For all my heart to Him is known.

Before the Lord are all my needs,
By waters calm He sometimes leads,
But often in His wondrous grace,
He leads me in a rugged place.

Before the Lord are my complaints,
He knows the trials of His saints,
And He in perfect peace will keep,
Though thorny is the path and steep.

Before the Lord, my heart is known,
Desires are waiting at His Throne,
Before Him they will ever stay,
Till He shall work His Sovereign way.

Before the Lord His people walk,
And often of His mercy talk,
Upon His Name they oft times think,
And at His banquet eat and drink.

Before the Lord they love to be,
For in His presence they are free
From all that would distract them here,
They walk with Him in holy fear.

Before the Lord are all my ways,
Planned by Jehovah are my days,
Before Him may I daily walk,
And of redemption ever talk.

BIBLICAL MEETINGS.

Any of the Lord's people desiring such, and any who have, in His grace, found such are invited to correspond.

We heartily welcome all who belong to the family, or rather to its *Head*, to Lord's Day "Services" (11, 6.30, 8), at Palmerston Road Hall, Forest Gate; Hebron Hall, Cornbury Road, Rotherhithe. Further particulars will be gladly sent. Heb. x. 25 (in view of the Day), Mal. iii. 16.

Jottings from Jonathan Ranken Anderson.

I DO not wonder at your feeling an incapacity to grasp a spiritual idea. For here, too, the Scriptures are before you in describing the feature of your character. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned."

To settle down in any object, or in the possession of any enjoyment, short of the Eternal I Am, is sin; and the wages of sin is death.

I try to pray for you, but, alas! I make a poor hand at the work: not, I am quite conscious of it, from any cause but the strength of my own carnality. We should tremble to think of having access to such an instrument of prayer, and neglecting to wield it for our own and others' salvation. Oh, if we had more vivid apprehension of the wrath to come. . . Surely we should be constrained to pray without ceasing.

The darkness of your heart will prevent you from seeing the reality of these things in the Word of God, though *there* they are revealed in all their purity and perfection.

The passage from a state of nature to a state of grace is indeed formidable, and to created power quite appalling. But "with God all things are possible."

If you condemn God because He condemns your sin, you do not know Him.

I feel daily and hourly as if walking on the borders of the eternal world, and all seems vanity, but what bears upon its weighty interests. And can I therefore be at ease till I am assured, or at least have good reason to hope that one in whom I have been led to be so much concerned is safe? You must be reconciled to God *now* if you are to escape His wrath *hereafter*.

I am glad you have passed from what are commonly called the evidences of Christianity to the Bible itself.

God has forsaken us. He has withdrawn the favor which He showed to our race in a state of innocence, and has suspended over our heads His fiery indignation.

I have said that there is the appearance of the blessed God and your soul approaching each other. And oh, what an over-powering thought is this! The Fountain of life coming near to a mass of death: the Father of lights visiting a soul in treble darkness; the Holy One of Israel looking upon a dunghill of iniquity, the God of Glory entering into fellowship with a reptile of hell.*

* These thoughts describe the experience of a saved sinner. We must not forget the Lord covers with righteousness, and gives a new life into which He enters and with which He has fellowship, and that the soul cannot "approach" till quickened from above. The beloved author would gladly acknowledge all this.—ED.

Sin is essentially enmity against God, and if He be holy, and holiness be the reverse of sin, He must love Himself infinitely and hate sin infinitely.

You think your pleasures are comparatively pure and somewhat intellectual, but in truth they are just a species of refined sensualism, and full of cold-blooded selfishness. "God is not in all your thoughts."

To me it has sometimes appeared as if there were far less reality in your concern about your spiritual condition than I had supposed, and as if it were little better than a fine-spun sentimental web, of a piece with your delight in the scenery of nature, in the beauties of the works of art, and of the varieties of literary composition. The remark you make about the devotional feeling as not being extinct in some cases, seems to confirm this idea. For what can you mean by the devotional feeling of a heart that is "enmity against God."

SERMON SUGGESTIONS.

Isa. liv. 10.

1. The certainty and perpetuity of God's love.
2. The nature and work of God's love—*peace* and *fellowship* (hinted by a covenant).
3. The unity and unifying power of God's love. "Thee," although many: "there is one Body:" none outside included.

Jer. xxi. 4.

1. God's gracious warning (note the prophet's boldness).
2. God's power.
3. Man's willfulness—the Lord hints they would keep their weapons.
4. The Lord's way of working through His enemies.

Jer. xliii. 2.

1. Sin is proud.
2. Sin attacks God's Word.
3. Sin is encouraged by fellowship.
4. Sin is quick to reply against the Lord.

Ezek. vi. 9-10.

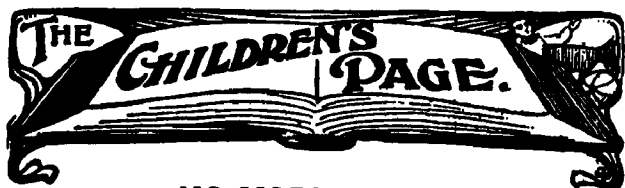
1. The two fold work of sin—from, after: contrast 1 Thess. i. 9.
2. God's grief.
3. Why God spares a few.
4. The result of remembering the Lord—loathing self, knowing His Word.
5. Israel's future.

Ezek xxxiii. 7, 8, 9.

1. The office of God's servants.
2. The Ap-pointing One, not the people as in 2.
3. The preparation of God's ministers—"hear the Word."
4. The sin of silence—equally iniquitous with running when one is unsent.
5. Responsibility not for results.

Amos iii. 2.

1. The penalty of privilege (Jews, Christendom).
2. The *persistency* of sin, despite all outward blessings ("all your iniquities.")
3. God's anger is *exact*. (Verse 3 shows that these had not met the Lord at the blood-sprinkled mercy seat).



"NO MORE CURSE."

WHEN I read these three words, dear children, one afternoon recently, "THERE SHALL BE NO MORE CURSE" kept ringing in my ears, so that I felt it to be a message not only to myself, but for many who read this page. Let us look at the *beginning* of the curse, before we speak about the glorious future when this promise will really be fulfilled; for it must come to pass in God's time and way, because He says "Heaven and earth shall pass away, but My words shall not pass away" (Matt. xxiv. 35). So that we who know God as our Father, the Lord Jesus as our Saviour, and the Holy Spirit as our Guide and Comforter, are looking and longing for the time when sin shall be no more. Then there will be "no more death, neither sorrow, nor crying, neither shall there be any more pain" (Rev. xxi. 4). But I must not mislead you and let you think that every one, whether saved by the precious Blood, or not, will share these blessings. It will only be the redeemed who will thus rejoicingly enjoy all the blessings when there will be "NO MORE CURSE." If you will read Rev. xx. you will see how those will suffer who are unforgiven. I pray that you may be amongst the redeemed who will be with Christ for ever, in heaven, beholding His glory.

Now we will go right back to Gen. iii., where we shall see why the curse came upon this world. It is not only man who is suffering through sin, but the animals, and also the ground, for we read in Rom. viii. 22, "THE WHOLE CREATION GROANETH." Now we will have three headings, "The Curse," "The One Who bore the Curse," and "No More Curse." Everything was so beautiful when God created man in His own image, Gen. ii. But how soon all was marred for Gen. iii. which is such a sad chapter, tells how Eve listened to the serpent and thus disobeyed God. Wherefore God said to the serpent, "because thou hast done this thou art cursed above all the earth." To Adam, God said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree which I commanded thee, saying, thou shalt not eat of it, cursed is the ground for thy sake, and in sorrow shall thou eat of it all thy days" (v. 14, 17, 19), in Gen. iv. we read about Cain who killed his brother, and God said to him, "Now thou art cursed from the earth" (v. 11). And ever since Adam fell all have been under the curse, which is the wrath of God. This is indeed a sad state to be in, but the saddest part is that men are so dead that they do

not feel sorry about their sins, and they are also blind so that they cannot see their awful condition. It is written "the curse of Lord is in the house of the wicked" (Prov. iii. 33), and since all are born in sin, and therefore under the just wrath of a righteous God, the curse is upon all, and there is not one who can deliver himself. Have you thought too how the animals suffer because of the curse? There were no wild beasts in Eden for they were all subject to Adam. It is sin which has brought all the suffering into this world. Think too what God said in His sure Word, "CURSED IS EVERY ONE THAT CONTINUETH NOT IN ALL THINGS WHICH ARE WRITTEN IN THE BOOK OF THE LAW TO DO THEM" (Gal. iii. 10). Not one who is under the wrath of God has ever wholly kept His Law. But He who knew no sin bore the sins of His people. The Lord Jesus was the One Who bore the curse, for it is written "Christ hath redeemed us from the curse of the Law, being made a curse for us, for it is written, cursed is every one that hangeth on a tree" (Gal. iii. 13). If you turn to Deut. xxi. 23, you will see how this form of punishment was looking forward to the time when Christ should be nailed to the tree, and further back still we may see about His dying, for He was "The Lamb slain from the foundation of the world" (Rev. xiii. 8). "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed" (Isa. liii. 5). In this chapter we read how the Lord Jesus suffered for sin. And on the cross when He was bearing the wrath of God instead of His people, He cried, "My God, my God, why hast Thou forsaken me?" (Mark xv. 34). It is beholding the Lord on the cross which enables us to see the awfulness of sin, of which so many, I am sorry to say, speak lightly. So we have seen how wonderfully God, Who always keeps His Word, fulfilled His promise when the curse came into this world by disobedience to God's commands (Gen. iii. 15). To the serpent, God said, "I will put enmity between thee and the woman, between thy seed, and her seed; it shall bruise thy head and thou shalt bruise his heel." Thus the Lord Jesus died, and on the cross He said, "It is finished." Now we consider the glorious future when there shall be "NO MORE CURSE." Only think of the time when the Lord Himself will reign over this earth with His people whom He hath bought with His Own Blood. In Rev. xx. we read about the thousand years of peace when Satan is bound, but during that time some will only pretend to love Him. Oh, how awfully sad this is, for at the close of this time of peace when Satan is let loose for a little season a good many will follow him, and fight against God. Then we are told about Satan's final destruction, and also about the punishment of the wicked. In the

next chapter we read about the new heaven and earth. Oh, what a lovely place the heavenly Jerusalem will be. Then in the last chapter we have the words, "There shall be no more curse." Now I am sure you will say to yourself, and perhaps to others, "Oh, that will be a lovely time." But remember, my dear young reader, that it will only be lovely for those, who by grace, through Christ's Blood have "turned to God from idols, to serve the living and true God, and to wait for His Son from heaven, Whom He raised from the dead, even Jesus, which delivered us from the wrath to come" (Thess. i. 10), by bearing it in His own body on the tree. Rev. xx. 12-15, tells us the awful doom of both young and old who die in their sins. May you be enabled because Christ died, to look forward to this glorious future with great joy.

"No more curse," oh bliss sublime
How we long for that glad time,
For our hearts through sin are sad,
Then with joy they will be glad.

"No more curse" then on this earth,
Peace will reign, with holy mirth,
For in every ransomed soul
Christ will have complete control.

"No more curse," naught to destroy,
Peace and rest and heavenly joy,
Earth and heaven will then rejoice,
And obey God's gracious voice.

"No more curse," this is God's Word,
Oh what peace it doth afford—
As we look around and see
How abounds iniquity.

"No more curse," all free from pain,
Saints with Jesus Christ will reign,
They His glories all shall share,
In the heavenly land so fair.

"No more curse," for evermore
Saints will keep God's holy Law,
Him adore, worship and praise,
Songs of triumphs to Him raise.

"No more curse," eternal bliss,
Only think, dear saints, of this,
For the saved, both young and old,
Will God's glories then behold.

S. A. H.

YOUNG BELIEVERS' COLUMNS.

THE many passages in which the Lord sets forth His love to His people deserve prayerful thought, but those in which He speaks of finding joy in His people, and food in their service, are the most amazing. The Father *seeketh* true worshippers; the Lord *taketh pleasure* in His people, the Bridegroom in the Song of Solomon speaks of His bride as His beloved, causing Him joy, and providing Him with refreshment. One verse in the inspired portion of the inspired Word is before the writer "How fair and how pleasant art thou, O love, for delights." We could well understand the Church speaking of Christ thus. But how can He find this excellency in His people? "I clothed thee . .

I girded thee . . I covered thee" (Ezek. xvi. 10). —Ah, here is the solution. The only perfection is through His comeliness (Ezek. xvi. 14). That which the Lord finds in us He has put in us. We love Him because He first loved us. Our light is the reflection of His. Surely here is a theme for praise, and an encouragement to humility.

But, dear fellow saints, are we living experimentally, as we are by grace actually and legally? Do we show forth the fairness that will be unsullied when the Lord presents to Himself a glorious Church not having spot or wrinkle or any such thing? It is easy to talk of that day? Do we in His mercy live in the light thereof? Are our daily actions fair and pleasant to Him? Is there a holy *beauty* in the way we carry out every *duty*? Is there a spiritual excellency in our speech as well as in our deeds? Is the Lord pleased with our service, or is His Spirit grieved? Can fellow believers thank God upon every remembrance of us? Can we really say that we cause delight to the Lord and to those who are in touch with Him?

The verse before in the S. of S. shows us the King near His people. And if, by grace, we live on resurrection ground, and meet on resurrection basis, we may claim His presence according to the promise of Matt. xviii. He is not slack concerning it. He has never failed to receive His people. But if they go to a place which He has condemned they cannot expect Him to be there, though they may call themselves a Church or an Assembly or what they will.

And S. of S. vii. 7, in the same context, speaks of stature like a palm tree. Do we show forth this or the reverse? Are uprightness and growth prominent in our lives? Is every portion thereof useful? Do we refresh our beloved Lord as He goes through this desert? Are our assemblies as an oasis? Let us remember that the palm trees of Elim were near the wells. If we would grow, we must be planted by the rivers of water of the Word.

In S. of S. vii. 10, we read "I am my Beloved's, and His desire is toward me." "His desire" suggests Gen. iii. 16, iv. 7, and thus indicates a marvellous condescension on His part. Here is more than *mere* affection. Christ loves to meet His people's wishes. He delights in leaving them free (as it were), albeit then they are most guided by Him. He longs to hear His bride calling to Him, and asking Him to accompany her, and indeed He rejoices when *any* members of this holy company of His redeemed thus seek for Him. Such thoughts are too wonderful. We cannot fully attain to them. But we can praise God for this true revelation of covenant love, and seek to show our union with Christ by a hatred for sin, and a holy carelessness as to the themes of the world.

MISSIONARY MEMORANDA.

IF there be a real wish to please anyone there will be a real desire to know his or her will. The man who preached Christ when told to be silent was *very sinful*. If the Gadarene demoniac had refused to go to the appointed sphere of "home," he would have dishonored the Lord. These things are not sufficiently realized. The general warrant to preach, addressed to those whom God equips, is no authority for everyone, and therefore of itself no authority for anyone to go forth. If the Lord did not send forth His disciples after their first tour, because of pride and ignorance, will He send forth now those who are ignorant of the mystery of the faith? Will He ordain *babes* to teach, except in the sense of Ps. viii. 2? Will He rearrange His plans in view of the comparative absence of qualified men? Some organizations may demand a certain number of assistants, and therefore if there be a small supply they may lower the conditions. Not so the Lord. We are not to imagine His laws are mutable. This is Israel's great sin as to the O.T. Shall we err in like manner as to His "necessary" things in church arrangement, according to the N.T.? Truly the penalty for infringement is not judicial separation from Him; but are we only deterred from disobedience by its consequences?

Rom. x. 14, 15, is often a basis for a missionary sermon. Let not the words be forgotten "Except they be sent." We have heard of those who regard this verse as applying to all who go without the authority of certain ecclesiastics themselves appointed by men, and themselves contravening the Lord's rules in 1 Tim. iii. But the verse teaches something far different and very solemn. If a man preaches at his own bidding, he is not heralding. He may be "sincere" (in the 20th century, so distinct from the 1st century use of the term), he may be religious, enthusiastic, and comparatively accurate. But as calling on the Lord is impossible except as the expression of heaven-born faith, and as this is the result of hearing the voice of the Son of God, even so witness without a commission is impossible. The Spirit of God may use the words, but so He can use anything to do His will. The "service" is not reckoned to the preacher. "I have not sent . . . yet they ran." If a man has stood in God's counsel he will keep to God's word, and turn God's chosen people from evil (Jer. xxiii. 22), not encourage them therein, whether the evil be personal or ecclesiastical. There is power with God's messengers. But to take the position of a missionary, because of perishing heathen, because of the open doors of a society, because of a seemingly-religious impulse is a most dangerous thing, preventing real witness, and providing for the erection of a hay and stubble building, which will interfere with the Godly efforts of those who follow after.

Special Column for Sunday School Teachers.

BELOVED friends, there are perhaps many things that you cannot bear now, but if you are saved ones I dare not suffer sin upon you through indifference or fear of offending. And if I treat you as "Sunday School Teachers" I virtually acknowledge your office and your connexions. But I cannot do this in all cases. Forgive, dear friends, any bluntness of my own, and accept the warning of the Lord. "How shall they be heralding, except they have been sent?" It is easy to say—"If I leave, how about my children?"—but this argument would defend fellowships the most ungodly. Beware of seeming zeal for the Lord which is of Satan, and pleasing to the flesh. The religious flesh is flesh still. But you ask perhaps "How can I tell if I am called?" First, God cannot call to a wrong sphere. Secondly, God cannot call those who know not His gospel. Thirdly, test your motives. Fourthly, consider the danger of leading the children to a half-and-half theology or church, which will only be used by Satan to keep them back from the Lord.

I wonder how much the young people committed to your care know about *sin*, about *salvation*, and so forth. Would they consider that boys and girls had anything good in them? How would they answer a question as to faith and new life? Which comes first? You cannot regenerate them: but if you do not teach them truth you are utterly failing. Is there any idea in your class that a Christian is simply improved, reformed, religious, and so forth? Your *omissions* may be as serious as false doctrine: And what *else* do the children hear through your continuance where you are? Do they learn that salvation is of him that willeth and him that runneth, that the Churches are purifying the world, that there will be a general judgment? How, dear friend, can you be (as it were) a partner in a notoriously lying firm? The parallel to that which would ruin a man's credit in the world, wins a reputation for charity in the so-called Church.

Christ's parable in John iv. is very striking—

The Well.

Himself first.

His people second.

(Called by His name).

The Water.
The Thirsty One.

His gift of life (experimentally).
The anxious sinner, made alive (unconsciously), else he would feel no thirst.

The Springing Up.

The holy enthusiasm of new life.

The Refreshment to Others.

The spiritual blessing, one who is saved can supply.

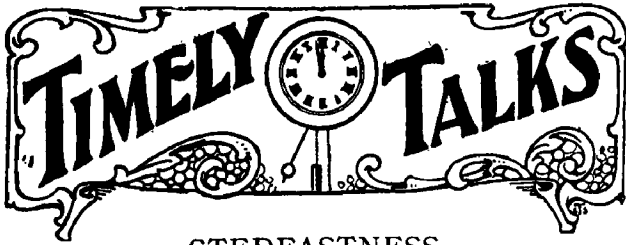
Notice the following suggestive points:—

(a) "I shall give." No purchase. No work of self (contrast 7 and 10). Drawing *after*, Isa. xii. 3.
(b) The *continual* supply. As of the oil in Zech. iv. See John vii. 39.

(c) The need for new life before service.
(d) The nature of Christian work—*overflowing* of the Lord's risen life in His people.
(e) The endless salvation of the redeemed.
(f) "Springing up into everlasting life," also reminds of iv. 36. The object of service.
(g) The term "living water" hints the Bride, S. of S. iv. 15.

The O.T. references to *fountains* should be studied. The Smitten Rock. God's work in the wilderness (John iii. 14). He will make the dry ground (man by nature, Isa. liii. 2) into a well, *i.e.* place something fresh there: not an "improvement" merely.

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STEDFASTNESS.

BE ye STEDFAST, unmovable, always abounding in the work of the Lord" (1 Cor. xv. 58), is the exhortation of holy writ to God's saints in all ages. And the promise is as sure to-day as ever. "They that trust in the Lord shall be as Mount Zion which cannot be removed, but abideth for ever" (Ps. cxxv. 1). But, alas, how few are thus firmly fixed on the Rock which nothing can shake. The words in Gal. i. 6, can well be said to not a few who appeared for a while to be firmly rooted, "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel." For there be many in these days who are carried about with divers and strange doctrines. Satan is indeed actively at work, and we need to be well established, strengthened and settled (1 Pet. v. 10). How easy is it to turn away from the Lord, and thus fall into temptation, being beguiled by the adversary who is ever seeking to hinder spiritual progress. For Satan in his subtlety more often appears as an angel of light, than as the roaring lion. It is thus he deceives many by making darkness to appear even as light. Wherefore let us take heed, for it is only by grace that we shall be kept FIRM and STEDFAST.

The man who has the fixed heart is not afraid of evil tidings (Ps. cxii. 7), and all who can say, "O God, my heart is fixed," will be able to sing praises unto God, even as Paul and Silas when in prison (Acts xvi. 25). It is this STEDFASTNESS which is so sadly lacking in these days of shallowness. If we desire to be "rooted and built up in Him and established in the faith," we must feed upon the Word and wait continually upon the Lord. It is the Word, in the heart which keeps from sinning against God, and strengthens the weakest saint. For it is written, "I write unto you young men, because—YE ARE STRONG." The next sentence tells us the secret of their strength, "the Word of God abideth in you" (1 John i. 14). But Bible study is not so congenial as "active service," and thus many spend little time over the Word alone with God, and then wonder they are so often defeated and turned aside. We are frequently reminded of the words, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." God Who knows the subtlety of Satan, and our weakness has graciously provided spiritual food whereby saints may grow in grace, and means whereby they may be strengthened, and be strong to overcome the evil one, and stand fast.

But alas, the means are neglected, and thus many are overcome by Satan, and God is dishonored (1 Pet. ii. 2; Heb. v. 12-14; Isa. xl. 31). How many read just a few verses from God's Word in the morning, and again at night when they are almost too tired to think, and consider this quite enough time to spend in the study of the Word. We are told in Joshua i. 8 to meditate therein DAY AND NIGHT and to observe to DO ALL that is written therein; and the promise is "Then thou shalt make thy way prosperous, and then thou shalt have good success." Again, "If ye do these things, ye shall never fall" (2 Pet. i. 10). Let us remember that all who are redeemed with Christ's precious Blood have been raised up and made to stand, and the Lord Who has so wondrously worked for and in His people He is able to keep from falling. It is only as we obey the Lord and keep close to His Word that we shall be kept STEDFAST and immovable. God Who has graciously raised us can keep us STANDING. We are told in the Word that when the saints relied upon God, and went forth in His strength, they could STAND before their enemies, and with the whole armor of God upon us, we shall be able to STAND against the wiles of the devil (Eph. vi. 11), "and having overcome to stand" (13 marg.). Who is able to stand against God? And if He dwells in His people, by faith, they will be victorious. Dagon fell down before the Ark of God (1 Sam. v. 3). See what may result from STEDFASTNESS with fellowship (1 Cor. xiv. 23-25). It is said of those who were saved on the day of Pentecost—"they continued stedfastly in the apostles' doctrine and fellowship" (Acts ii. 42). May the Lord, in His grace, revive His people and increase their love for His Word, and thus will they be strong in Him and not easily turned aside, but standing fast in the truth they will be enabled to go forward strengthened with all might, according to God's glorious power, whereby He is able to subdue all things unto Himself, and to keep His saints stedfast unto the end. But "let him that *thinketh* he standeth take heed lest he fall."

—✠ CHRISTIANS ARE ✠—

Ohosen in Christ (Eph. i. 4; 2 Thess. ii. 13).
 alled (Rom. viii. 30; 2 Pet. i. 3).
 lothed (Isa. lxi. 10; Ps. xxxii. 1).
 laimed (Isa. xliii. 1; 1 Cor. vi. 19, 20).
 leanced (1 John i. 7, 9).
 ounselled (Rev. iii. 18; Ps. cxix. 24).
 omforted (Isa. lxvi. 13; John xv. 26).
 ared for (1 Pet. v. 7; John x. 13).
 arried (Isa. lxiii. 9; xl. 11).
 orrected (Prov. iii. 12; 2 Tim. iii. 16).
 hastened (Heb. xii. 6—11).
 rowned (Ps. ciii. 4).
 ommended (Matt. xxv. 21).

FORGETTING GOD.

AS a nation we are guilty of this sin, and also individually. There may be many who appear outwardly religious, but are, nevertheless, FORGETTING GOD. Satan seeks homage. Let us remember what he said to the Lord Jesus in the wilderness, when shewing Him the kingdoms of the world—"All these things will I give Thee, if Thou wilt fall down and worship me." Christ answered him, saying, "It is written thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matt. iv. 9, 10). It is not only in heathen lands that Satan allures people into idol worship, but in our own country. Some speak with horror about Satan being worshipped, and yet this is that of which many are guilty. How many are deceived into thinking that because they attend what is termed a place of worship, that they worship God, and that they are not forgetting Him. But God is forgotten, even by many who profess to be Christians, and thus the way is being prepared by Satan for the manifestation of anti-christ, the man of sin, "who opposeth himself and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the Temple of God, shewing himself as God" (2 Thess. ii. 4). But his destruction is sure (see 2 Thess. ii. 8—10, Rev. xx. 18). So also it will be for those who are FORGETTING GOD. For mere profession is only adding sin to sin. It is written, "The wicked shall be turned into hell, and all the nations that forget God" (Ps. ix. 17). Those who are thus deceived, say, "God hath forgotten, He hideth His face, He will never see it." Then they say, "There is no God" (Ps. x. 4, 11; xiv. 1). There we can see what Jehovah saith about the path of those who are FORGETTING HIM. Oh, how busy is Satan, and he is alluring many by his subtle devices. The pleasures of this world and attractions are leading not a few to forget God. He is not in their thoughts, for their hearts are full of other things, thus there is no time to think about Him. So-called outward worship is an abomination to God, because the heart is far from Him. Do not trifle, dear reader, with this solemn subject; thinking that if you attend church or chapel you are worshipping God, and therefore all is well for time and eternity. Many are thus deluded who are FORGETTING GOD. It is the Lord alone who can give new life and enable any to remember Him. God works through His Word. Wherefore, I beseech you to read the Bible, for "faith cometh by hearing and hearing by the word," and take heed how you read it, for it is written, "The word preached did not profit them, not being mixed with faith in them that heard it" (Heb. iv. 2). But if you will not read the Word of God and continue to forget Him, hear the solemn words, "Now

consider this, ye that FORGET GOD, lest I tear you in pieces, and there be none to deliver" (Ps. l. 22). For it is a fearful thing to fall into the hands of the Living God. For our God is a consuming fire (Heb. x. 31, xiii. 10).

FORGETTING GOD from day to day,
Wandering on destruction's way,
By Satan further led astray—
FORGETTING GOD.

FORGETTING GOD in every clime,
Men are now guilty of this crime,
Of living on from time to time—
FORGETTING GOD.

FORGETTING GOD, beneath sin's yoke
They try to make themselves a cloak,
About the future laugh and joke—
FORGETTING GOD.

FORGETTING GOD, they speak His Name,
But know not of His wondrous fame,
And in their hearts are still the same—
FORGETTING GOD.

FORGETTING GOD, Who knows and sees
They seek by "their good works" to please,
And they are even on their knees—
FORGETTING GOD.

FORGETTING GOD they want earth's gain,
His holy Law despise, disdain,
And in this state they still remain—
FORGETTING GOD.

FORGETTING GOD—the children too,
Young men and maidens, not a few,
Are growing up before our view—
FORGETTING GOD.

FORGETTING GOD, and yet they think
All will be well, earth's joys they drink,
And know not they are on hell's brink—
FORGETTING GOD.

FORGETTING GOD, Christ crucified,
Despising Him the One Who died!
Will they at last have power to hide—
FORGETTING GOD.

Tribulation.

Through tribulation, that is hard to bear,
We must *press* forward—glory soon to share.
Through tribulation, causing grief and pain
We must go on—to join the heavenly strain!
Through tribulation, greater every day,
We must progress, and run the heavenly way.
Through tribulation, though the rich condemn
Through tribulation, though the proud condemn,
Through tribulation though the many say
We need not thus God's righteousness display.
Through tribulation, though the trial be long,
Through tribulation—with a joyful song—
Through tribulation, though we seem worn out,
Through tribulation, and yet kept from doubt,
Through tribulation, though we often could
Make trials light, in compromising mood,
Through tribulation, till that glorious day,
When God the Lord will all His foes dismay,
Through tribulation, till that time of rest,
When all His saints shall be with glory blest.

Ps. cxix. 105-112.

THY Word, O Lord, it is a *Lamp*
 With oil and flame complete,
 It is a *Light* unto my path,
 To guide my wandering feet.
 Thy Precepts, Lord, I have by grace
 Desired to keep alway,
 'Tis only by Thy gracious help
 I can Thy Law obey.
 Though I am oft afflicted much,
 Thy servant, Lord, revive,
 And by Thy wondrous, mighty power,
 Quicken, and keep alive.
 The praises of my mouth accept,
 And teach me, gracious Lord,
 That I may know Thy Precepts well,
 And use the Spirit's Sword.
 Thy Word which is a *Lamp* and *Light*
 Will lighten me, and show
 The snares and traps by Satan set,
 The path wherein to go.
 Thy Testimonies, Lord, for aye,
 Are mine in Thy dear Son,
 They make my heart to sing for joy,
 And cause my feet to run.
 My heart in which Thy love abides
 Will to Thy Precepts bend,
 And I will keep Thy Statutes, Lord,
 Unto the glorious end.

Ps. cxix. 121-128.

I HAVE sought by grace to do
 All Thy Statutes right and true,
 For Thy servant work for good
 That I may live as I should.
 Let me not, Lord, be oppressed
 By the haughty, who detest
 All the meek and lowly ones,
 Those who have been made God's sons.
 Lord, mine eyes have often failed
 For Thy Law, by foes assailed,
 But Thy Word is true and sure
 And I know it will endure.
 Give me, Lord, a holy zeal,
 In Thy mercy ever deal
 With Thy servant that I may
 Know Thy Statutes, and obey.
 Lord, I am Thy servant here
 Keep me in Thy love and fear,
 Give me understanding too,
 That I may Thy Precepts do.
 Lord, they have made void Thy Law,
 Criticized Thy Words so pure,
 Thus the weak are led astray,
 Turned aside from Thine own way.
 Lord, arise, and put to shame
 Those who scorn Thy Holy Name,
 In Thy majesty and might
 Bring their evil deeds to light.
 For Thy Precepts, Lord, I know—
 All are true and right, although
 Many will not truth obey,
 But Thy Law I love alway.

S. A. HEWARD.

The Editor will be glad if any friends who have old
 tracts on Church Fellowship can give them him.

—✠— Calendar. —✠—

OCTOBER, 1906. If the Lord will.

1. i. 1-5.	12. iv. 13-22.	23. vii. 17-28.
2. i. 6-14.	13. iv. 23-30.	24. vii. 29-36.
3. i. 15-26.	14. iv. 31-37.	25. vii. 37-46.
4. ii. 1-13.	15. v. 1-11.	26. vii. 47-53.
5. ii. 14-24.	16. v. 12-23.	27. vii. 54-60.
6. ii. 25-36.	17. v. 24-32.	28. Revise i., ii.
7. ii. 37-47.	18. v. 33-42.	29. „ iii., iv.
8. iii. 1-11.	19. vi. 1-8.	30. „ v., vi.
9. iii. 12-18.	20. vi. 9-15.	31. „ vii.
10. iii. 19-26.	21. vii. 1-8.	
11. iv. 1-12.	22. vii. 9-16.	

Every Word of God is pure. Do we value each part as precious metal, as needed food? It is easy to talk about the Bible. Do our actions prove our faith in inspiration. An unread or rarely-read Bible is *not* believed. *Faith* is influential. There must be results. Those who merely peruse for duty or speculation or increase of knowledge will not receive much blessing. The new heart has an attraction toward the Scripture—like draws like. If we are begotten and live by every word, let us be healthy by continued partaking of spiritual food.

NOTES ON ACTS I.—VII.

- i. 1, 2. Doing and teaching *until*. No wasted time.
2. Chosen ones. Commanded ones. Sent forth ones.
3. Christ *beside* His people. "A Living One."
4. Not to depart but to wait. A needed lesson.
6. "Having come" not "having been gathered."
- 7, 8. "But" *δέ, ἀλλά*.
 Receive . . . be. (a) "For me," (b) witnesses—speaking truth, (c) the sphere, continual progress.
11. *οὗτος* ("This"); *οὕτως* ("So.")
12. "Olives" near the city of *peace*.
13. "Remaining ones." "Continuing steadfast ones."
15. "Together"—"on to the same object."
20. His house left a wilderness, Matt. xxiii. 38.
25. "Out of which." "Into." His "journey," same word 11. Christ journeyed to make ready a place for His people.
- ii. 1. Hence the Spirit's power is something more than merely unity, and agreement.
3. He sat upon each of them. The Spirit's throne.
4. "As the Spirit kept on giving."
6. "Each one," so 3. Marks of the dispensation—gospel to all, service by all saved ones in the Body.
8. Ignorance of the Scriptures. Collect "how's."
11. What the Holy Spirit tells forth.
15. "Ye." The worst addressed. ? The majority.
18. "Those days"—the present period. The

sinful loss of prophecy, etc., should cause grief not mere speculation. A study of 1 Cor. xi. 1-16, xiv. (the latter passage *only* concerning the assembly), and 1 Tim. ii., iii., Tit. ii. will show its affect on woman's ministry, as well as man's. But further it will show how God graciously can use all His people in spite of corporate failure.

22. "In the midst of you." "There standeth One in the midst of you Whom ye have not seen" (John i. 26). How differently is Christ in the middle of His Church and of the throne.

23. "Given out" cf. παραδίδωμι.

24. "The death." He could not be held by him, Heb. ii. 14.

25. Christ not moved. He set His face as a flint.

27. Christ the Elect One, therefore not left.

28. The joy of our Lord. Heb. xii.

33. Contrast their hands, 23. God, the Father.

36. "Assuredly"—without slipping. Those who understand not fall under judgment.

37. The heart—they said.

39. To you is the promise. Shall have called.

41. "Added toward." 42. "Continuing steadfastly toward."

The word "add" is from the same root as "place" in 35.

44, 45. Imperfect tenses. That is, they kept on doing. A rebuke of mere communism (only as needs arose) and of spasmodic generosity.

46. Gladness—as the joy of Christ.

Singleness of heart—first pricked.

47. "Having grace toward the whole of the people."

"But"—something more was needed—"the Lord kept on adding."

iii. 1. "Together" as in ii. 44. Not only general unity: loving fellowship of the twos and threes.

2. Another "placing." Another "daily."

6. "I give in the name." "Resurrection" first, then walking around—life in action: a witness.

8. "And" repeated. *ex, eis.*

10. The utmost that the temple and the law could give *exceeded*. Type of salvation of Israelites, "those who were near."

12. Not our power, not our godliness. Many are ready to say the first: forgetful or undecided as to the second.

13. "Ye denied Him." Contrast "denying oneself."

17. Not to excuse, but to prevent any from saying, "Then we did a good act, for there could have been no salvation if Christ had not died."

19. "In order that there may come appointed time of refreshment from above." Their repentance with a view to this. The blotting out of sins also. *Impossible* without both. These times connected with Christ's return. See Zech. xii., xiii. Isa. xxxv.

21. "Restitution of all things of which God spake." Here we get a reference to *times and seasons*, see i. 6, 7 Gk. "Restore," same word. Everything has fallen now: it will then stand; see 22 (raise: make to stand, the cause).

23. "But." "Which is of such a kind that it shall not have heard."

24. "These days"—the "those days" of O.T. writers, looking from a distance.

26. Christ sent, yet to be sent, 20.

"Blessing you." "Each one"—individual work.

iv. 1. "But." Their "standing upon" them (Gk.)

3. Their "putting" or "placing"; same root, "covenant," iii. 25.

4. "But." "The number"—a hint of redemption, and God's interest. 5,000, a reminder of those who appeared to be all right at the miracle of John vi., but immediately afterwards left Christ.

7. Whence your power? Whom do you represent? Both power and warrant are needed for service. Israel's denial of God the Spirit and God the Son suggestively brought before us.

11, 12. *Is.* "Us"—Sadducee and despised ones alike.

13. They are unlearned (Christ is the Exalted One).

They were recognizing ("let it be recognized," 10).

14. "But" shows that this recognition was not satisfactory. They regarded this "fellowship" as an extra argument for anger, but . . . !

19. "But." John joins in, as in 13, although silent in the first witness. Readiness to suffer.

"If a righteous thing it is in sight of God you to hear rather than God—judge (us); for . . ."

"I was weary with forbearing, and I could not stay."

23. "Having been released," the very word for redemption.

"Their own company" suggests "home." Out of the prison into the family.

Many saints together, as in xii.

26. *Their* "gathering together." The very words of the church. Christ's servants regarded themselves as His representatives: hence application of the Psalm.

30. "Through the name" is a general conclusion to the prayer.

32. "Not one." "Anything."

33. Their "gift" because of God's (29), so 35 with 1 Chron. xxix. 14.

36. "But Josés." Why the contrast? He only had *one* field, note 34, 37.

v. 1. "But Ananias." Another contrast.

2. Equally sinful is it to profess to give all time, etc.—even in hymns—and to disobey with proud reluctance.

4. Something "placed" in the heart, as well as money before the apostles.

5. The causes of wholesome fear noteworthy, see ii. 42, 43.

10. "Some weak and sickly among you, and some *sleep*." But probably the Gk here implies, by its word for death, that these were unsaved, although far more generous and less hypocritical than many to-day.

11. Even saints need fear. Two classes.

12. Fellowship after God's discipline.

13, 14. Joining and *being added*.

17. Another evil "filling," see 3.

20. "*This life*"—Resurrection. A reference to the Sadducee-teaching of the priests.

24. No concern for truth.

26. The readiness of the apostles to come.

28. "Ye wish." An accusation of political aims. His blood *was* on them in God's law court.

29, 30. God, men. God, ye. God, 31, 32.

31, 32. Gifts. The order of Acts ii. The power of the Holy Spirit is only possible after obedience recognizing God's *authority* (*πείθω*). This is practically absent to-day. Hence little spiritual power, and the unity of the spirit absent.

34. How God used the conflict between Pharisees and Sadducees.

39. "Ye be found." A legal term.

41. "Away from the presence"—of the Sanhedrin.

42. As ii. 46.

vi. 3. Fellowship—seven. *Being* witnessed.

4. Prayer first. "We will continue instant."

6, 7. Prayer and the ministry of the Word again.

13. Stephen's earnestness.

14. "He will change the customs (which Moses gave to us)"—their comments: Moses gave them to Israel *until* Messiah should come.

vii. 2, 3. In, out, into.

4. Half-way: yet God led onward.

Filial love misused by Satan.

5. "Not even a walk of a foot." Not expect "earnests" in everything. The word may imply "not a foot of authority."

9, 10. Into, out of, in order.

11. Great tribulation. A prophecy of the time of Jacob's trouble that will bring Israel to the despised Messiah of the same seed according to the flesh.

13. "The second time." Israel did not recognize Christ at the anticipatory truth of A.D. 70.

23. "But." Circumstances cannot thwart God.

Gratitude to Pharaoh's daughter would not have been a good reason for disobedience.

25, 26. First deliverance from the enemy: then fellowship of brethren.

34. "*Now* HITHER, I will send thee *from* Me unto Egypt."

35. "Sent in the hand." See Rev. i. 20.

37, 38. Moses contrasted with Israel. He preached Christ! he welcomed the living words (not the so-call oral law) to give to Israel—to carry out some of the commands as customs after Christ would be *not* to receive the living words as such. Moses realized the law was *living*: hence he knew men needed a Saviour. He was not acknowledged. He would not turn back. Because he was hidden from view (as Christ) the people would not believe.

43. "*And ye received*." The attempt to *mix* ruined all worship. Hence the question of 42 pre-suppose a negative answer. See 2 Kings xvii.

44. Despite the "witness," they wandered.

46. David's *right* heart-prayer remembered (*σκήνωμα*), not the expressed wish for a building to be erected by himself.

51, 54. The heart (all together), the hearts.

57. "With one accord," *on to him* (cf. ἐπὶ τὸ αὐτό)

60. Men seek to make their righteousness stand (Rom. x. 3): unless sin is removed it will stand against this.

His sleep. His murder (viii. 1). His burial (viii. 2).

Monthly Record of Christian Testimony.

HOW many things have happened since the message previous to this was written. Passages of the Word, hitherto veiled, have been graciously opened. Difficulties have been removed. Saints have been built up. Some opportunities for worship and witness have been, by grace, taken, and others have been, by sin, missed. The Lord has not failed, but His people have. None can look back without grief, unless they have wandered far from the Lord. Even then, if they are truly saved there must be some perception of iniquity, and some agony through neglect of His authority.

It is not easy to write a report. Either the account will be specially prepared to awaken congratulation, or there will be the equally dangerous self-complacency at the announcement of blunders. Pride will oftentimes assert itself when least expected, and when there has been most fellowship with a despised Lord.

The question suggests itself "what is Christian Testimony?" That which will be burnt up cannot be worthy of this name, however energetic the laborer be, and however he may seem to build on Christ. Right motives do not make right actions. Intelligent obedience is necessary. Mary sinned in bringing her perfumes to the sepulchre, and the question to the supposed gardener showed dangerous unbelief. We may think with ourselves that we ought to do many things, but if we have not

the Lord's warrant, it is in vain we build the house. *Christian* testimony is that whereof Christ can approve, that which is true in word and manner, that which comes from regenerated men and women unto the glory of God. Well then, how little *Christian* testimony there is; was the *scound* preaching of those who preached *Christ* not sincerely entitled to this description? Is much of the proclamation of those who have a wrong position in a wrong church to be so considered? Doubtless their new heart, if by grace such have received this, will sometimes be serving the Lord, but it is hard to say what is *Christian testimony*, for surely if there were real and constant growth in grace the errors would be detected. This magazine can never be a Monthly of general *Christian* work reports, for it is too hard to discern what is in the name of the Lord Jesus, and our labor must be to point out to dear fellow saints the importance of obedience to *all* the Word. If we should publish accounts of missions we should publish lies, and *interest* many in so-called labor for Christ of which the net result must be solemn. The new life in a modern evangelist may be God's instrument in the salvation of some, but the old life, approving all denominations, and instructing converts to join what Church they like, and recognizing choirs and federations and other devices of Satan—for what is this responsible? At what *cost* are sinners saved? We do not refer to that precious blood shed freely for the most depraved, but rather to the consequences of to-day's methods. Never was there more disregard for the authority of fundamental truth, for while societies professedly keep to that which is "evangelical," they have the temerity to decide what is worthy of this epithet.

But some will say—"Mark the stern preface to make a background for the declaration of one's own acquiescence in Divine arrangements." Nay, dear friends, we cannot assert our own spiritual obedience as exemplary. We are, by grace and not through human skill, pressing forward; but, alas, there is much in our life and assembling which is not of the Father but of the world.

It is a clever movement of Satan to suggest that all rebuking of error is pride. We would more and more realize that the beam must be first removed from our own eye ere we can help saints. Hence to attempt any real work among fellow Christians, without believing that by grace we can see more clearly as to the things attacked would be hypocrisy and an insult to Christ. Yet to believe that which He requires—that in these things He has been pleased to show us our mistakes and to cause us to abhor them—is called pride. To go forward without removing motes is called charity, or to do so without recognizing that one has been privileged to deal with self first is spoken of as the

absence of egotism, whereas it is the absence of obedience, and intrusion into Christ's service without His warrant. According to modern opinion the one who read 1 Tim. iii., and yet desired oversight would be self-exalting. It is not realized that the Lord *may* grant growth in grace, and that there may be proper leading to responsibility, with a fuller and keener sense of sin at the same time. Iniquity for any more instructed one is doubly iniquitous. We do not wish to pretend that we know everything, or on the other hand that the Lord has not called us to difficult service for Him. But why should we emphasize this? To show off ourselves? To make our position easier? Nay, but to glorify God by humbly taking the place He has marked for us, instead of *proudly* picking one less or more prominent. We have no right to choose; only to accept. If with greater privilege we dishonor our Lord by going in the way of Christendom, Christendom's doom will be ours. But He is able to keep from stumbling.

And now for a brief reference to part of His work. As with His "ways," how small a portion is known! Much that we call labor is the sad, would-be accompaniment of the flesh. We have been encouraged in our weekly gatherings around the Lord's Table, and the privilege of bringing the Gospel of Grace before Jew and Gentile, old and young, is a cause for thanksgiving. And what are the "results"? Can any be named as "converted"? We cannot say this of any during the month. But have we not pressed for decision. Nay. We do not want the majority of "conversions." But can any point to blessing? Yes, a goodly percentage would thus testify, but "angles" in their life, and departures from the Word, and delay in obedience, make one wonder how much of the blessing is fleshly emotion, introduced by Satan to satisfy a preacher, and to turn the eyes of God's dear people off their mistakes, yet not unto Jesus. And are any impressed? If the devil had not counterfeits we should say "yes," undoubtedly. But have they yet had the test which proved the worthlessness of the hitherto energetic disciples of John vi. 66. And some are backsliding now—and know it not! Is this a jeremiad? Nevertheless the foundation of God standeth sure. The writer *can* look back on some days of real blessing, and he feels sure the Lord is at work, and that some who appear to backslide awhile will thus be brought to recognize that in their flesh is no good thing. Their religious progress before may have been greater backsliding. But promises are a better resting place than surmises, and "He That shall come will come and will not tarry."

—"Pray for the peace of Jerusalem: they shall prosper that love thee."

—❧ FAITHFUL. ❧—

"Moses," God said, "is FAITHFUL in Mine house" (Num. xii. 7).

There was no reckoning made of the money with those to whom the repairing of God's House was committed because they were FAITHFUL (2 Kings xxii. 6, 7).

Daniel was FAITHFUL, neither was there any fault found in him (Dan. vi. 4).

It is required in stewards that a man be found FAITHFUL (1 Cor. iv. 2).

"He that is FAITHFUL in that which is least, is FAITHFUL also in much" (Luke xvi. 10—13).

Are we FAITHFUL in these evil days?

Ps. cxix. 81-88.

Lord, I long for Thy salvation,
Make no tarrying, O my God;
Give me grace to be more patient,
As I tread earth's rugged road.

Lord, my eyes so often fail me,
Yet I will in Thee delight,
Look to Thee for gracious comfort,
Till shall break the morning light.

I am sometimes like a desert,
Parched, and yet I long to be,
Fresh and like a watered garden,
That Thy goodness all may see.

Though my days, Lord, be not many,
Though men's wrath I now endure,
Thou wilt execute Thy judgments,
For Thy Word is ever sure.

Though the proud dig pits to catch me,
Thou wilt by Thy mercy keep,
Ever Lord uphold Thy servant,
Guard and guide, protect Thy sheep.

Thy commandments, Lord, are faithful,
On Thy promises I rest,
For I know each trial worketh
For my good—Thou knowest best.

Help me, Lord, to trust Thee fully
And Thy precepts keep and do,
Though by foes I am surrounded,
That to Thee I may be true.

Keep me Lord, *alive and lively*,
That I may Thy Law obey,
Praise Thee for Thy loving kindness
And adore Thee day by day.

S. A. HEWARD.

Five Things which God Hates
(Prov. vi. 17-18.)

A PROUD LOOK (Luke xviii. 11-13).

A LYING TONGUE (James iii. 5-7).

HANDS that shed innocent blood (1 John iii. 12, 15).

AN EVIL HEART (Jer. xvii. 9, Gen. vi. 5).

FEET RUNNING TO MISCHIEF.

These are the works of the flesh in which dwelleth NO GOOD THINGS (Rom. vii. 18, Gal. v. 19-21.) *cf.* the FRUIT OF THE SPIRIT OUT OF THE NEW HEART (Gal. v. 22, 24). Which are you manifesting?

"Joined."

JOINED to the Lord and by the Lord—
Is this our state by Grace?

Or have we of our own accord
Joined some religious place?

Joined to the Lord, and thus to all
By His one offering bought,
And meeting *thus* on Him to call,
And where His Word is taught—

Or are we in some system found
Since somewhere we must go,
Because the preacher's fairly sound,
The soundest that we know?

Joined in a church that God would own,
Its laws His laws indeed,
And seeking that His will be shown,
And followed—where He lead—

Or in a church of man's device,
Through membership-enrolled,
Because the workers seem so nice,
And in their witness bold?

Beware, dear friends, lest you should say
Because of *saints* in them,
That churches God approves to-day,
He did at first condemn.

The dispensation is the same,
God's laws are *now* as *then*,
Do not exclude one saint, or claim
Prerequisites of men.

You may be told you are too free,
"Too narrow" some will say;
But let your eyes the Scripture see,
Turn not from Christ away.

If you ask one thing in a "creed"—
However true and sound—
Or if you but compel one deed
Not in the Scripture found—

For instance, if you say that all
Must hold "No saints can be
Involved in a sad final fall"—
Through this you rightly see

You are but making *light* the base
Of fellowship with you,
Forgetting *life* by sovereign grace
Is God's foundation true.

Or if you say the supper hath
The leavened bread or wine,
You keep back those who keep Christ's path,
Who dare not *thus* combine.

The smallest thing may bring about
A sect of human will,
And cause God's people trial and doubt,
And Satan's wish fulfil.

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iv. **Thoughts from the Word of God.**

The Work of THE LORD, associated with the truth and testimony maintained in this Magazine.

OBJECTS—The Glory of the Lord in the building up of His people, and the declaration of His gospel to Jews and Gentiles, old and young.

METHODS—Those which appear to have the warrant of the Word, and to bring honor to the Lord *accordingly*. NOT the *systems* or arrangements of Christendom, however disguised or popular or plausible.

PROSPECTS—The great prospect is the Lord's return. Meanwhile we wait upon Him for the establishment of little assemblies in simple reliance on Himself and governed by His law, and for the organization on His lines of *real* missionary testimony at home and abroad. Our immediate expectation is His *supply of grace* for the right development of a Church in London, and the continuance of Biblical Training Classes (Monday, Wednesday, Thursday, Friday, Saturday), as well as of old-fashioned open-air among the Jews.

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Not one thing, promised in the Covenant of Grace, has failed—for He is faithful that promised. May the above record be blessed as another "Ebenezer"—may thanksgiving rise from many hearts at this testimony of undeserved and continued favor. May the Lord's people be strengthened and guided to a fuller "detail" dependence upon the Lord.

With much thanksgiving,

CHARLES H. WELCH.

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Telephone No. 62, St. Albans.

Printed by Gibbs & Bamforth, Ltd., Dagnall Street, St. Albans.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN. 17. 17

"The Word of the Lord is living and inworking."

Vol. vi., No. 11. November, 1906.

EDITED BY PERCY W. HEWARD.

A Monthly of Bible Help for Tried Saints, who love the Name and the Word, and Seek the Position of Rejection with Christ.

"In meekness welcome the implanted Word."

MOTTO FOR THE MONTH.

(Together with all the Scriptures—all profitable for doctrine, for reproof, &c.)
"Beware lest any man spoil you through philosophy and vain deceit . . . not after Christ."—Col. ii. 8.

What is your attitude with regard to—
(a) Church Socials?
(b) Clubs?
(c) Bazaars?
(d) Mixed worship?
(e) Attempts to please men?
(f) Societies on modern lines?
Is your protest real and loving?

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A Few Questions:
1. When is your Bible most used?
2. What is your attitude with regard to things concerning which you are doubtful?
3. What do you do when a portion of the Word seems difficult, and when misinterpretation means disobedience?

"Ye serve the Lord Christ."—Col. iii. 24.
"Ye became the servants of righteousness."—Rom. vi. 18.
"Ye cannot serve God and Mammon."—Luke xvi. 13.
"O LORD, truly I am Thy servant. . . . Thou hast loosed my bonds . . . I will offer."—Ps. cxvi. 16, 17.
"As the eyes of servants look unto the hand of their masters, . . . so our eyes wait upon the LORD our GOD."—Ps. cxxiii. 2.

Our object is the glory of God by the testimony of His own authoritative Word.

It is easy to protest or to be silent—to do both in the appointed times and ways will prove a difficulty to the child of God. But there is a Master of Difficulties, and guidance is not merely an imagination. "He that dwelleth" shall not only be safe, he shall see God's salvation, and understand His will. Ignorance is often the result of disobedience—particularly ignorance of the exact step required by the Lord. Faith does not reason, because it knows a higher Reason than its own has arranged. The criticism of God's commands is as serious as that of His statements.

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SCRIPTURAL CENTRES, AROUND THE CENTRE (Matt. xviii. 20).

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Why not attend old-fashioned Biblical Services?

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Prayer List.

"There is nothing too hard for Thee."

1. For grace to restrain from prayer that is not in accord with the will of the Lord.
2. For those who see something of the Lord's will, and *fear* to act.
3. For any who have recently lost in this age through obedience to the Lord.
4. For tried and physically-weak believers.
5. For those who are endeavoring to persuade themselves that as certain acts are not necessary to salvation they can be omitted.
6. For those who have just been brought to realize the new birth.
7. For the Lord's people at Forest Gate—and throughout the world.
8. For the conversion of sinners, especially the calling out of many of "the ancient nation."
9. For a divinely-given caution as to reading of unscriptural books, and hearing of teachers who are considered fundamentally right, and yet would not have been approved by the apostle.
10. For a praiseful and confessing attitude, and a holy expectation of the Lord's return.
11. For guidance as to proposed conferences and clear indications of the Lord's will as to re-construction—its nature and limits.

"Pray ye therefore."

Oct. 1st, 1905—Sept. 30th, 1906.

"He Abideth Faithful."

IT is now more than a year since the Lord led the writer to *manifest* a measure of faith in Him for the supply of daily needs. The Lord has been gracious—sometimes to lead to more *waiting upon Him*, He has often allowed a season of waiting for help, but He never faileth:—All is within the sanctified limits of the Covenant of Grace, every blessing is a gift through the Atoning Blood of Jehovah Tsidkenu, the Lord Jesus:—and may all be unto Him in grateful praise. During the year the Lord has through His people sent in **£58 1s. 2d.** which has been just about equal to the actual expenses of living (1 Tim. vi. 8). Thus has He remembered and supplied. May the sins of unbelief and ingratitude be minimized and may a closer walk with the Lord in the light of the Glory over the Mercy Seat be our portion henceforth. The writer is seeking to obey **1 Cor. xvi. 1** in connexion with the Jewish work—dear fellow-believer your income may be proportionately larger than the above—will you seek the Lord's Will regarding Israel?—Particulars gladly sent.

CHARLES H. WELCH.

"Sermon" Suggestions.

2 Samuel. ix. 10.

1. Confession. 2. Desire. 3. Israel's position "in that day" somewhat similar. 4. Only when the Lord slays our false *peace* do we seek after Him.

1 Kings viii. 6.

1. God's place, most holy, sacrificial. 2. Oracle—*where* God SPEAKS, *near the blood*. 3. "Under His wings," the position of SAFETY; all who are here listen to the Lord's voice, and have a resting-place in and on *The Ark*. (From 2 and 3 learn the reasons for the world's grievance of His Will—and ours oftentimes. If we want to look at things from Christendom's standpoint, or to be popular we cannot *remain* experimentally in the Holiest).

1 Chron. xix. 12, 13.

1. Careful arrangement and fellowship. 2. Earnestness. 3. Devotion "unto the Lord." 4. Yet all the *decision* is from God. So in all Christian service.

2 Chron. xxiv. 4.

1. After this, *i.e.* after the instructions of verse 2, despite the family cares of 3. 2. The thought came into "*his heart*:" spiritual zeal. 3. The object, to make as new, *i.e.* to go back to the old times (the word for sanctify similar sound).

Job xli. 1—6.

1. What brings a man to repentance? Not the speeches of Eliphaz, &c., or even the testimony of Elihu, but God's direct Word. 2. The power of questions, when applied by the Lord. 3. The really "scientific" argument—"If I cannot understand or show power as to much of nature, how shall I expect to solve moral problems and spiritual dealings?" (Notice the *last word* of the Lord).

Isa. li. 1—3.

1. It is well to realize our beginning. 2. God's past mercies and powerful acts prove He can and will work in the future. (Let us learn from this how to read scripture). 3. God's program is full of that which is naturally unlikely. 4. The blessings of Israel "in that day" are as sure as the history of Abraham—the idea that prophecy is a vague myth is *higher criticism*.

Isa. lxiv. 6.

1. Ourselves a failure. 2. Our righteousness useless. 3. Our future, terrible. (The three "all's's").

SCRIPITURAL BOOKS, Booklets and Leaflets are not common. We seek, in the Lord's strength, to send them forth. Those who find them helpful, and contrary to the spirit of this age and the leaven of Christendom, are invited to pray, circulate, and make known "unto the Lord's glory." The aim is not money-making or men-exaltation. Earnest fellowship in supplication is asked that boasting and erroneous ideas may be "excluded."

340, Romford Road, Forest Gate.

Thoughts from the Word of God.

Vol. VI. No. 11. New Series. ["Of God That sheweth mercy."]

[November, 1906. 1d.]

"Gather My Saints together unto Me: those that have made a covenant with Me on sacrifice."

Editorial Jottings.

"Our Endeavor"

(2 Cor. 59).

We might say our *ambition*. The word is literally "we love the honor." Do we, dear fellow saints, *love* the *honor* of simple, acceptable service, or do we seek the applause of man, or strive to make a blend of the two, realizing not that anything short of the wish for obedience is a wish for disobedience? It is so easy to please someone instead of the Lord, but in so far as this is done, there is idolatry. We may excuse the sin, but iniquity covered (except by a sacrifice) is iniquity doubled. We are told to obey the Lord, and shall we say "Yes," and do the reverse? The "endeavor" of this magazine is, we trust, in the true sense of the word "Christian," having its centre in our blessed Lord. We would not "endeavor" as if we were the men in authority, but as those under authority. A clerk cannot be a pen, but if he exactly writes a dictated letter he becomes as a pen. We are not machinery. We are not *absorbed* in God's will, but if in the other sense of the word, we become absorbed therein we shall set forth His purposes with less and less modification, the "letterpress" and the "illustration" of our life story, fitting well together.

The Person of Christ.

How many a dangerous controversy has gathered around this. How many have resisted boldly all verbal variations of the Kenosis theory, but have denied in action the "rigid" authority of His mighty words. It is easy to be very orthodox, and yet "far off"—even legally, and frequently in experience. One of the most subtle ways of getting off lines on this subject is to *forget His glory*, and to "*speculate accurately*." We need to have prayerful devotion in all. The Lord's people should beware of saying anything concerning our blessed Lord that will in any way suggest a taking away from His honor as the Son of God, as the Law-fulfiller, as the adorable Substitute of His people. They should equally beware of attacking anyone falsely in this or any theme. It is easy to satisfy a personal whim or to please a proud anxiety for everyone to be as

accurate as oneself, or to show forth one's insight by insinuating that errors are found in diverse statements. The stone once set rolling may never stop. But some will say, "Ah, we see your aim; let every man have his own unchecked opinion." Nay, dear friends, this magazine seeks by grace to be a protest against such a denial of the Spirit of God. The step from spiritual zeal to fleshly jealousy is to appearances very slight. We only urge caution, lest lies be made to prevent lies.

The Applause or Assault of Man.

We shall probably receive one or the other. If we please rebels, and tell them something self-congratulatory, they will exalt us. "But if I now pleased men, I should not have been servant of Christ" is the heart-searching and decisive utterance of Paul. Do people prefer our methods to those of our Lord? Is it not true that Christendom is a closer parallel to Israel's leaders of His day than we are to Him? Those who rise early to praise us, and welcome us unto their houses, because as the unjust steward we modify the debt they owe, are only bringing us nearer to wrath. If grace keeps us outside final judgment we may well thank God, but thankfulness never excuses sin. Those who unite the worship of God and Satan, have the authority of the latter. His *indwelt* king will be a profound religionist, till there comes the fit time for throwing off the mask. And what about man's assault? Do we welcome it for notoriety, or that God may be glorified. Do we boast in tribulations *also*? Do we rejoice only when persecuted in His name? Matt. v. contains a solemn blessing in this connexion. To say we suffer for Christ, if it is untrue, is a complex sin.

Testimony in and for the Name.

By the grace of God we have been strengthened to go forward. But often we have failed to apply for the strength and have tried a worthless substitute. Shall we not all, dear fellow Christians, repent before the Lord the sin involved in this? It is not without gratitude, AND yet a sense of the ignorance making it necessary, that we record the readiness of our Lord to give wisdom. We have been enabled

to hold forth the faithful word to Jews and Gentiles—and to the Church of God, much neglected in these days. We have felt the need for more definiteness and a greater distinctness, not from fellow Christians in false systems, but from such systems, whether the Lord's people be in them or not. We have been strengthened and encouraged by the "coming out" of one and another, constrained by the love of Christ and in accord with old-fashioned trembling at the Word. How the weakest fellow-believer can help others in this way! How the strongest can weaken others by non-separation. The children's work is still an enjoyment, and it is felt that some are under conviction and therefore born from above. One hesitates to mention these things lest there be pride or a mistake, but pride of not making a mistake and *refusal* to acknowledge the working of our gracious Lord is a grievous sin.

A Final Word. Be ye steadfast, dear readers. We do not ask your sympathy merely out of courtesy, but if you are saved by the precious blood and acknowledging the authority of the Lord Jesus, are you showing this? What earnest strivings after real and manifest unity (not mere uniformity) mark your life? Are you growing in grace or becoming more self-satisfied. What more do you know—what more do you *do*—what less do you do—than six months ago.

PERCY W. HEWARD.

Important Questions and an Important Conference

(IF THE LORD WILL).

ALL the people of God who are in any way exercised and concerned at their own failure and the signs of the times, must seek after holy unanimity and the Scriptural resolution of certain problems and difficulties. Indeed, the indifference of many to the Lord's words in 1 Cor. i. 10, is surpassingly strange. There cannot be the full manifestation of union among the redeemed, or even a very partial anticipation of it, while there is so much contradiction in word, if not in manner, and essence, amidst the called of Jesus Christ. For while every local "would-be" church, as a miniature of the Church, must welcome each in whom the Lord has wrought salvation, it would be wrong for such to accept the welcome where any fractions of truth were denied, or misplaced by those having the final oversight. Indeed, a church is rather a miniature of the whole church in glory than of its present condition, and therefore a regularity and a recognition of Christ's Headship are essential. What a solemn thing is authority. What an awful sin is usurped authority.

It is proposed that the Lord's people who are

impressed be specially invited around the word during the week of Christendom's festivities that surround Dec. 25th. The writer will endeavor, with the fellowship of other brethren in prayer, ministry, and the indirect ministry of questioning, to set forth as much of the Lord's will as he sees and can pass on concerning

- (a) The present state of the church.
- (b) God's arrangements for assemblies—"the minimum of a church."
- (c) The *extent* to which we may expect "a little reviving."
- (d) The "assumptions" that must be avoided, and their detection.
- (e) The nature of fellowship with beloved saints in unsatisfactory sectarian connexions.
- (f) The use of gifts by those who see some truth, in gatherings which appear to them unscriptural.
- (g) Prophecy and its value and teaching in these dark days.

(h) Expectations, and things that must not be expected.

(i) Popular evangelical errors that even tone and tone down the teaching of those who desire to be aloof from the spirit of the age.

(j) Means of bringing the truth before fellow-saints, of getting in touch with those who have been awakened, and of uniting manifestly those who, by the Lord's inworking, speak the same thing, with considerations of the causes of variance, and *much* worship and confession. These questions suggest heart-searching and spiritual preparation. Will those who are *concerned* consider "before the Lord?" All saints will be welcome, and those who in distant parts wish for notes will be gladly provided. It is earnestly asked that much anticipatory prayer may ascend to God our Father, that personal opinions may be subdued, and all contempt and anger held back by His presence, and pride severely wounded. Oh that we may not gather for the worse, but rather *be* gathered. All the assemblies will, D.V., be at 340, Romford Road, Forest Gate. Correspondence *welcome*.

Mon., Dec. 24th, 7.45 p.m.

Tues., " 25th, 3 p.m. and 7 p.m. } Tea

Wed., " 26th, 3 p.m. and 7 p.m. } provided.

Thur., " 27th, 7.45 p.m.

Fri., " 28th, 7.45 p.m.

Sat., " 29th, 7 p.m.

Usual Lord's Day Services — may they be "Service."

How much Bible *Study* and how much Bible *Practice* have marked the lives of those who feel the days are apostate? Undigested and unfollowed truth will only bring chastisement. Lack of repentance in the Church is most solemn. "Ye have not mourned."

Jottings from Jonathan Ranken Anderson.

YOU seem to be perplexed that Divine justice should be pointed to as a refuge to a sinner, while it is this very justice which stands arrayed against him in all its terrors. I may free you from your perplexity by calling attention to the distinction between you and your sins. The justice of God is set in stern and inflexible opposition to your sins and to you *only* on account of your connexion with your sins. Now, if you approve of your sins, Divine justice condemns you; if you cling to your sins, Divine justice banishes you; if you make your sins a heaven, Divine justice prepares for you a hell. And do you not deserve the curse of all holy creatures and, what is worse than all put together, the curse of the ever-blessed God, for being in love and in league with that which is infinitely vile and abominable and the power of which alone renders you corrupt and damnable? But in Christ Jesus you see Divine justice taking due vengeance upon sin, exacting full satisfaction to the law, and receiving infinite honor by His obedience unto death; and *in Him* Divine justice is on the side of sinners who believe in His name.

I am neither surprised nor discouraged at the lethargy which has stolen over you, for it is one of those things that frequently befall those who even desire to turn their attention to spiritual things, and the state of their souls before God. This is only another aspect of the condition which so loudly calls for a gracious and effective interposition . . . I have had occasion once and again, to point to your danger from the wrath of God, and to lay before you the aggravated guilt that lies upon you. But now I change the theme and tell you that though all the transgressions you have committed from the day of your birth till the moment when your eye shall fall upon these lines, were blotted out for ever, *you* would still be a vile, a despicable creature, as full as ever reptile was of venom, and as full as you can hold of hatred to the blessed God.

In your note of the 22nd of last month you say, "The most hopeless of cases is that of one who, after a long life, finds he has been a self-deceived formalist." Now, in one sense, all cases are alike hopeless, for "by the deeds of this law no flesh shall be justified." "The law worketh wrath," and therefore "as many as are of the works of the law are under a curse." To this class belong all self-deceivers when they be dead formalists or specious hypocrites or *desponding unbelieving*, for you will observe that there are many ways of deceiving ourselves. We may deceive ourselves in thinking we are reprobates when indeed we are under a dispensation of mercy. . . . But this is a piece of sad presumption on our part, and an attempt to exercise a prerogative which Jehovah claims for

Himself. We may not attempt to save ourselves, for our self-salvation is certain destruction, just as our self-righteousness is splendid iniquity, but neither may we consign ourselves to hopeless condemnation.

Wearing. Bearing. Sharing.*

Isa. lxi. 10.

Heb. xiii. 13.

Isa. liii. 12.

WEARING the Robe of Righteousness,
Because the Lord we now possess,
Our sins are covered with His Blood,
And we have joy and peace with God.

Wearing the Robe of Righteousness,
Christ's spotless Robe, His glorious dress,
That all may see, who are around—
Where sin *did* reign, grace *doth* abound.

Wearing the Robe of Righteousness,
By which our Lord we now confess,
For by it we, through grace, declare
There is none other fit to wear.

Wearing the Robe of Righteousness,
We praise the Lord, adore, and bless,
Give all the glory to His Name,
Show forth His life, His death, His fame.

Bearing Reproach without the camp,
With Him, Whose Word is our sure Lamp,
To keep us close to Him alway,
And guide us safely day by day.

Bearing Reproach and scorn and shame,
Because we bear His Holy Name—
For He is the Rejected One,
Despised, *but* God's beloved Son.

Bearing Reproach—we are His own
Outside the Camp, with Him alone,
Yet with Him in the Holy Place—
We magnify His wondrous grace.

Bearing Reproach, but not for long,
Soon we shall sing *THE* Glory Song—
Together praise the Lamb once slain,
And there in glory with Him reign.

Sharing His Glory even now,
In adoration we would bow,
For all His marvellous love and grace,
That we shall see Him face to face.

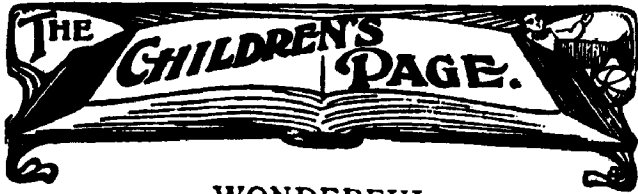
Sharing His Glory THEN, to reign,
When He the Lord shall come again,
To take His people home on high,
To be for ever to Him nigh.

Sharing His glory, oh, what joy!
Nought to distract, or to destroy,
For sin shall never enter there,
When saints His glorious glory share.

Sharing His Glory! Now the shame,
Bearing Reproach for His blest Name,
Scorned by the world, despising gain,
Soon, soon in glory we shall reign.

S. A. H.

* Written after an address on this subject at Palmerston Road Hall, Forest Gate. To be reprinted (D.V.) 2 pp., 8d. per doz. Is it out of place here if we add an invitation to the Lord's people to attend services that seek to be scriptural? Those from the country—for a brief or long period—should not settle down in London according to earthly convenience.



WONDERFUL.

I HAVE been thinking, dear children, very much lately of this one Word. So we will have a talk together about it. I am sure all that is wonderful is of God, Who is Almighty and marvellous in all His works and ways. We say sometimes about that which surprises us—Oh, how wonderful! When I looked in the dictionary at the word “wonder” I found it said that it was “great, extraordinary, or not well understood, a miracle.” God’s great, and all His works are like unto Himself. So that the Psalmist when writing about God’s presence, and His knowledge even of every word in his tongue saith, “Such knowledge is too WONDERFUL for me” (Ps. cxxxix. 6). I believe all God’s saints have to exclaim likewise these words. Yet, God does, by His Spirit, reveal the deep things even to little Christians who search His Law daily. I pray that many of my young readers may, even while they read this message, see how WONDERFUL God is, and have their eyes opened to behold the wondrous things in His Law.

We read in Isa. ix. 6 that one of the names of the Lord is WONDERFUL. If you turn to Judges xiii. 17, 18, you will see that when the Angel of the Lord appeared to Manoah he asked Him His Name, and the Angel of the Lord said, “Why asketh thou thus after My name, seeing it is WONDERFUL?” (marg.) This must have been the Lord Himself. Oh, how much there is in His name, for what His name is, His works are. Thus we find those who heard the Apostles speak on the day of Pentecost as the Spirit gave them utterance, saying, “We do hear them speak in our own tongue the WONDERFUL WORKS of God” (Acts ii. 11). How many on that day were “pricked in their heart” and brought out of darkness into God’s marvellous Light. May the boys and girls who know the Lord Jesus as their Saviour talk about the wondrous works of God, and thus glorify the Lord’s in their daily life.

God’s LOVE IS WONDERFUL. He so loved—“He loved me and gave Himself for me” (Gal. ii. 20). I don’t know how many of my readers can say this. There was nothing in me to cause Him to set His love upon me, but “God is love” and those who are saved by the precious Blood of the Lord Jesus, can only adore Him and marvel at His wondrous love to sinful men. The Psalmist said concerning God’s Word, “THY TESTIMONIES ARE WONDERFUL, therefore doth my soul keep them” (Ps. cxix. 129). Yes, God’s Law is indeed WONDER-

FUL, because it is written by Him, and it is full of wonderful things which are understood only by those who belong to God’s family, for God has written it for them and given His Holy Spirit to teach and to guide them into all the truth. Then God is WONDERFUL IN COUNSEL, for we read, “This also cometh from the Lord of Host which is WONDERFUL IN COUNSEL, and excellent in working” (Isa. xxviii. 29; xxv. 1). The Apostle Paul was one who did not shun to declare all the counsel of God (Acts xx. 27). He was willing to tell forth all God’s purpose, though it brought suffering to him. There are some who do not like to hear about all God’s counsel, but whether they like it or not, we read that God works all things after the counsel of His own will (Eph. i. 11). His purpose shall stand, and though we cannot understand all let us say, “Shall not the Judge of all the earth do right?” (Gen. xviii. 25). God’s GRACE IS WONDERFUL, for it is written, “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. viii. 9). Saints are what they are by God’s grace. Only think how He gave His only begotten Son to die for sinners, for those who were rebels against His Holy Law, God’s grace changes a sinner into a saint. Oh, how wonderful is this! God’s WAYS TOO ARE WONDERFUL, past finding out (Rom. xi. 33). Yet we read in Ps. ciii.—“He made known His ways unto Moses, His acts unto the children of Israel”: in Gen. xviii.—“Shall I hide from Abraham that thing which I do?” I cannot help thinking of the Words, “The secret of the Lord is with them that fear Him, and He will show them His covenant” (Ps. xxv. 14).

But sinners unforgiven are ignorant concerning God’s greatness. He is wonderful, and whether in nature or grace, all His works are likewise marvellous, and only made known to those, who through Christ’s Blood know Him and His wonderful inworking. Have you felt in your heart God’s mighty power? If not I pray you may even as you read these lines.

God’s NAME IS WONDERFUL, so high,
No sinners can to Him draw nigh—
Unless in Jesus Christ the Lord,
They come according to His Word.

God’s WORKS ARE WONDERFUL always,
In nature He His might displayed,
All things would fail without His aid,
And we are wonderfully made.

God’s LOVE IS WONDERFUL to man,
’Tis seen in all redemption’s plan,
He gave His Son to die for all
Who hear His voice and on Him call.

God’s WORD IS WONDERFUL and sure
It will abide for ever more,
And as we read it day by day,
May we, by grace, the truth obey.

And WONDERFUL IN COUNSEL too,
 All God has written He will do,
 His counsel will not ever fail,
 His WORD is sure and must prevail.
 God's GRACE IS WONDERFUL and free,
 For Jesus died upon the tree,
 On Him His people's sins were laid,
 He to the utmost farthing paid.
 God's WAYS ARE WONDERFUL, for He
 Works all by His own firm decree,
 The mountains move at His command,
 And by His power they firmly stand.
 God's PEACE IS WONDERFUL we know,
 Which saints enjoy while here below,
 Their praise for this shall still increase,
 Through Jesus Christ Who is their peace.
 God's PLAN IS WONDERFUL so high,
 He saveth sinful man, and why?
 Oh, why should God such mercy show?—
 Because He loved the sinner "so."
 The Lord is wonderful always,
 In name, in love, in works, in ways,
 In Word, in counsel, and in grace,
 In purpose, and in every place.

S. A. H.

YOUNG BELIEVERS' COLUMNS.

ROM. VII. 18.

THERE is nothing more pleasing to Satan than the misinterpretation of Scripture, for thereby weapons against himself are set aside, and lies are uttered in the Lord's name. If only young believers realized this, there would be less rushing forward to speak, whether at the suggestion of self or others. (Jas. i. 19, iii. 1).

Many a portion of the Word appears to teach that which is strange and even sin-excusing, *when* we look at it through the spectacles of the flesh, and thus with a wish to rebel. Our text is among them.

How many a weak believer has applied this portion to the unsaved because of its seeming difficulty, forgetting that thereby the wish to serve God is spoken of as if existent in the heart of the unregenerate. How many others have inferred that this passage must describe Paul's early strugglings after conversion, ignoring the present tenses by this interpretation, and assuming that such a *keen* sense of sin is the realization of those who are but little grown in grace. How many have imagined that one must get out of ch. vii. into ch. viii., or that as we enjoy ch. viii., ch. vii. experience decreases—whereas ch. viii. is linked with ch. vii., and the real hatred of sin (with genuine, spiritual groanings) can only take place, when there is a hearty realization of the work of the Spirit of God. Let us consider the Lord's Word in the Lord's light, seeking, or rather constrained to believe it, and to act accordingly. In our flesh there is not one good thing. Believers sin. Why is this? Some will blame God. Against this the apostle guards, and against the lowering

of the standard of sin. Anything that man can do by nature is, of itself, *sin*. But the flesh can be very religious. Now this we need to *know*, else we, dear young Christians, shall be surprised. The popular idea that when a man is saved the struggle will cease is wrong. Actually the struggle begins at regeneration, and is developed at realized conversion, and extended as there is growth in grace. And further if we do not know this, we shall try and improve the world, and we shall join in the modern ideas of "sanctification," which are only calculated to lull into unholy sleep. We must *have seen* this (as the word implies) ere we can go forward. There will be little pride and much dependence when this sad fact is before us.

The second part of the verse also reads on from 17. "Now no longer do I work it but the dwelling-in-me sin—for the willing lies beside me, but the complete working of that which is beautiful I find not." The apostle is not dealing with that which we *usually* call sin, but with that of which we are almost unconscious. We will to be perfect, but when the labor is accomplished we realize that it is marred with sin. We investigate it afterwards, and *find* out the failures. Then it is that Satan suggests pride. But the Spirit of God inclines to confession and further conflict. The new nature never yields (23). We cannot really apply these words to ourselves, unless we have no feeling of anything but the will to please God. If the *will* of the flesh is unworking, and even in small degree recognized, we cannot find an *encouragement* in the verse. Hence there is no excusing of sin. But even when we are unconscious of a sinful will, we are far off from perfection. Praise God for One Who was *not*.

Our Attitude.

Is it described in Prov. viii. 34? Are we those of whom Ps. cxxiii. speaks? Or have we set our affections on things of the thing not on things above. Every departure from the Lord makes the next departure more easy. Every sin encourages and feeds sin. It is easy to *take* the position of separation and service. The flesh can do this, with marvellous appearance of sanctity. But to continue therein is not easy. To endure unto the end is the trial of faith. If the Lord has once begun a good work in us, He will perform it. But let us beware of presumption or self-satisfaction. Are we, *in attitude and characteristic*, those who hate sin, who fear any fellowship with iniquity, who mind heavenly things, and who savour the things that be of God and not those of men? We are Christ's representatives. Can others see this, or would they rather imagine that we represented ourselves, and rested in ourselves? What is our habitual attitude? Is separation as marked as it once was—and as much unto God—and as little self-assertive—and as loving?

Special Column for Sunday School Teachers.

SENT or unsent?—there is no third alternative. It may be more pleasant to leave the question with a seemingly self-subduing "I do not know," but such sin is serious. If I am called to a work it must be in the line of God's Will, and I must be dogmatic and earnest therein. If uncalled, I am stealing, disobeying, leading others against the will of the Lord.

To go forth *without a warrant* would prevent a man from being an ambassador. He might be clever, honest, enthusiastic—but he would not be anything but a deceiver or a deceived one if he stated he were an ambassador.

Do the children with whom you come in contact learn from you more truth or error? How many times have you preached a modified gospel, and given one of the worst testimonies *against* the Word within your power by "attracting" in other ways? If you were as earnest for the Scriptures as a child for his play you would have more influence. Any inconsistency between *words* and *works* must have sad results.

It is easy to tell anecdotes, or to say "a few words" on Sunday, but to speak in the Spirit, constrained, upheld, heart-broken through failure, impressed by iniquity all around—this is unnatural, and only possible after continued fellowship.

"Standing before children well" is the description of a "deacon"—a good life witness, a real love for the work, a true authority; are not these things *rare, yet commanded*? What is our authority for *offering* Christ to the children, as if they could say "yes" or "no"? Sinners always say "no." Let us not be afraid to declare *simply* the gospel of distinguishing grace (children are Pharisees), *but* let us show the compassion shown by our beloved Lord, and the absence of pride that we are saved, and of favoritism as if we knew the elect. Conversation may be an occasion of much blessing—or much sin. Nothing is worse than idle talk. Nothing is more useful than homely yet serious talk.

Let us beware of congratulating ourselves on success, or of trying to make ourselves on success, or of trying to make ourselves despond through failure. Spiritual heart searching is *not* despondency.

"Missed opportunities." How many we all have. We refuse to pass on a message given, neglect a half hour granted for prayerful study, omit to pass on a word in an odd moment. Yet we are not alarmed at these things.

Spiritual progress is not usually marked by increasing *outward* energy at first. Let us tremble lest we become fleshly workers. Unspirituality dressed up so as to appear "in the spirit," and to cause feelings of transport, is the ruin of work. The flesh, however religious by culture, circumstance or Satanic influence, *cannot* please God or glorify Him at all. Enthusiasm for the honor of God professedly, but not in accord with His Word and obedience is the greatest dishonor to Him, and Satan's masterpiece of deceit.

And now we come to another of the field-and-harvest parables (collect and connect). We have had the reference to the water of life from the smitten Rock becoming a fountain in each believer, and now we shall see the seed from the corn of wheat living in each saved one (the new heart, that which is born from above, born of God, that which is through the Word of the living God).

John iv. 35-38. The *present* harvest: fruit *now*. (Further teaching elsewhere concerning fruit "in that day.") God *at work* in Palestine at this time. A *living* work, yet before apparent conversion. "Shining white"—righteousness, newness as well as life. The work of some servants—*harvesting* God's harvest. No self-arranging, pleasing, or planting at will. A reward for service (see 32, 34). The present enjoyments of faithfulness. "Is gathering together fruit—with a view to life everlasting": That which gathers *not together* is sin: that which leaves fruit and introduces

poison is sin: that which forgets *the* coming day is sin. When there is the complete gathering, the saints will enter into the joy of the Lord. *He* is the Sower (Matt. xiii.): Our work is after His. The Church and its members can only *help* when God has given *life*. It is useless to *help* a dead man. We cannot regenerate. The object of saints—to meet their Lord. 37, God calls His people to different works—all in the *same* sphere—all sent. "The labor" of Christian service, although *God* creates. "Others"—a second application of the sowing: John's work and that of the prophets. The ministry of *law* prepares. God often gives life long before it shows. Often those who have most "success" have an "easier" work. Fellowship of servants. Notice—the importance of expecting fruit from those redeemed: even an anticipation of the harvest of that day. (By the way, dear friend, did you *boast* of that one you led to Christ? Did you lead him? Who planted? Who gave the increase? It is a privilege to do anything for God, but beware of self-praise which ignores *all* truth!)

A Scriptural Hymn for Children.

THERE are little children
In the realms of love,
Through the Blood of Jesus
They now dwell above.
For on earth they loved Him,
Loved His Holy Name,
Now they will for ever
With the Lord remain.
And behold His glory,
See Him face to face,
Serve Him and adore Him,
For such wondrous grace.

And the little children
Who believe God's Law,
Through the Blood of Jesus,
May on earth adore.
As the saints in heaven,
They the Lord may praise,
Know their sins forgiven,
Walk in all His ways.
Then when God shall call them,
Or the Lord shall come,
He will take His children
To His heavenly Home.

May they each be ready,
Longing day by day,
For the Lord from heaven,
Thus His Word obey.
Read the Holy Scriptures,
So that they may know
Christ the Lord more fully,
While they wait below.
And the Lord from heaven,
He will surely come
To fulfil His promise,
Take His loved ones Home.

Peace.

WITH GOD through Christ Who is our Peace (Rom. v. 1, Eph. ii. 14).

PERFECT PEACE, "Peace, peace"—a first born's portion (Isa. xxvi. 3, John xvi. 33).

PEACE LIKE A RIVER (Isa. xlvi. 18).

GREAT PEACE (Ps. cxix. 165, Phil. iv. 7).

PEACE MULTIPLIED (1 Pet. i. 2).

After Death, the Judgment: Without the Blood

It is appointed unto MEN once to die, but after this the Judgment (Heb. ix. 27).

WHEN I sat down to write to those who are still in the sad state in which they were born into this world, "Without the Blood," without the Blood kept ringing in my ears, so that I penned the following few lines.

No soul can know the bliss of heaven,
No one can ever be forgiven,
But into wrath with Satan driven,
"Without the Blood."

No peace can come within the soul,
Where sin and Satan have control,
No one can ever be made whole,
"Without the Blood."

I had gone no further when I was compelled to attend to home duties, and then to rest. On rising, looking up to God to be sure this was the message, the words "After death the judgment" came into my mind, and I am certain the two go together. There is no judgment after death for the saints, for it is written that Christ "Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (Heb. ix. 26). The Lord Jesus on the cross bore all the righteous wrath of God for His people, He died to give them life, and life eternal, and not one will stand at the Judgment Throne of God. But you say, "I thought all would stand together at the last day and be judged." Nowhere in God's Word do we read this. This is man's opinion. Perhaps you say, "but the Bible speaks about the Judgment Seat of Christ." This is for believers only, where THEIR WORKS will be judged. Sin will not be punished then, for how can God, Who is just and righteous in all His works and ways, punish the sinner saved by grace when the Lord Jesus paid the penalty? Will you read carefully 1 Cor. iii. 12—15, 2 Cor. v. 10, and notice who the "we" are. Then turn to Rev. xx. 15, and see for yourself who will stand at "The Great White Throne." While you are at this chapter, I would ask you to read the solemn words in verses 4—6. May be you have never read this before, or if you have never marked these statements concerning the SAVED and UNSAVED. The former will reign with Christ a thousand years; of the latter it is said, "The rest of the dead lived not until the thousand years were finished." Surely such words should make sinners tremble, and cause sinners, saved by grace, to humbly bow before God and adore Him for His wondrous love. Now you will see how these two fit together, especially if I give you the text which led me to think of the words "WITHOUT THE BLOOD." Without shedding of Blood is no remission, no forgiveness.

Solemn thought, and therefore for those "WITHOUT THE BLOOD" there is "Judgment after death." But not for one whose sins are covered with the Blood. Some say Christ died, and therefore all are saved. But turn with me to the record of the night of the passover. It was not enough that the Lamb was slain, THE BLOOD had to be sprinkled, and God said "When I see the Blood I will pass over you" (Ex. xii. 13). It is the same now. IT IS THE BLOOD, THE BLOOD which saves, and for all who in their heart believe this and trust alone in Christ's finished work there is no "fearful looking for of judgment and fiery indignation, but the looking forward of seeing Him Who gave His life a ransom for many. As I think of the awful day of God's righteous judgment, I tremble for those who are now despising the Blood, and saying to themselves "All will be well at the last, these people are fanatics, but we will take our chances"; and thus they are deceived by Satan. I do not ask you merely to believe what we say, but would plead with you to read God's sure word, and remember this that WITHOUT THE BLOOD there is JUDGMENT AFTER DEATH, and it will be a terrible day for those who hear the solemn words "Depart from Me, ye cursed, into everlasting fire prepared for the devil and his angels" (Matt. xxv. 41).

The day of Judgment it is sure,
God's Holy Word it must endure,
Sinners are lost for evermore,

WITHOUT THE BLOOD.

WITHOUT THE BLOOD, Oh can it be
That you God's awful wrath will see?
Though Jesus did upon the tree,

THERE SHED HIS BLOOD.

How many will in that great day,
Have no excuse, and naught to say,
But bow to God, for did not they

DESPISE THE BLOOD!

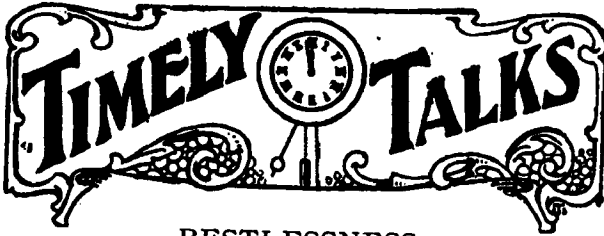
Before I close, with you I plead,
And ask you now God's Word to read,
To be in earnest and take heed—

ABOUT THE BLOOD.

S. A. H.

"Beware."

Beware, dear reader, lest anyone deceive you by leading you to think you can save yourself, prepare yourself for salvation, or believe when you will. All God's mercy is sovereign and free. Are you brought sufficiently low to cast yourself on *that* bounty, and constrained by grace to *flee* from the wrath to come? Beware that ye refuse not God's Word, for if they escaped not who heard Him on earth, what do you think will be your punishment—when He comes from heaven? What are you advantaged by gaining now applause or ease or money? Are your sins under the blood? Have you new life? How can you answer these questions? Are you concerned? Your religiousness and righteousness are as filthy rags (Isa. lxiv. 6). Beware.



RESTLESSNESS.

IS not this one word the characteristic of the day in which we live? In Isa. lvii. 20 we read "The wicked are like the troubled sea which cannot REST." But the Scripture saith, "We which have believed do enter INTO REST" (Heb. iv. 3). To the saints God not only gives INWARD REST to be enjoyed, but to be manifest in daily life. We cannot expect the natural man to be RESTFUL for he has nothing to rest upon, but those who rest upon the finished work of the Lord Jesus, should live as such. But, alas, how few even amongst the children of God have calm restfulness. Is there not rather a desire for something excitable, something fresh in these pleasure seeking days. It is easy to become restless, especially if the Word is neglected. God said to Israel of old, "In RETURNING and REST shall ye be saved, in quietness and confidence shall be your strength," and then He added those solemn words, "And ye would not" (Isa. xxx. 15). Oh, I trust these will not be said to any of us. When the disciples were excited with all they had been enabled to do, the Lord Jesus said to them, "Come ye yourselves apart into a desert place and rest awhile" (Mark vi. 31). It is only as we meditate in the Word, and wait upon Jehovah continually, that we shall be RESTFUL.

For restlessness often arises through not being much alone with the Lord and being satisfied with His goodness. How frequently it is said of a baby that is RESTLESS, "It is not satisfied." Is it not so in the spiritual babe, and also in older Christians? Surely the words in Matt. xi. are for the saint as well as sinners, for are not God's people often "heavy laden." They bid all such to come to Him, saying, "And I will give you rest—Take My yoke upon you and learn of Me and ye shall find REST unto your souls," "When He giveth quietness who then can make trouble" (Job xxxiv. 29). We often read that when the Children of Israel were obedient to God, He gave them rest, and the land had quietness. It is the lack of obedience which causes so many to be RESTLESS! For it is written, "Then had the Church REST throughout all Judea and Galilee and Samaria and were edified and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied" (Acts ix. 31). God is the same to-day as ever, and, if we are obedient to His Word, He will give us not only inward rest but rest which is seen, and results

as of old will follow. But to this end we must come out from all that grieves God, and be separate (2 Cor. vi. 17). Rest comes from God and He gives it to those who obey Him. Wherefore let us humbly bow before Him and return unto Him and He will cause our RESTLESSNESS to cease and give us peace. So that we shall "Rest in the Lord."—Be silent to Him (Ps. xxxvii. 7 marg.),—and the results will be to His glory.

Ps. cxix. 1—8.

BLESSED, oh how blessed
Are those in the Way,
And they walk uprightly
Who God's Law obey.
Blessed are the faithful,
Who with all their heart
Keep God's Testimonies,
Ne'er from them depart.
They are kept from sinning,
Who walk in God's ways,
Keep His Precepts fully—
Faithfully always.
Oh to keep Thy Statutes,
This I long to do,
And all Thy Commandments,
Have respect thereto.
I will praise Thee rightly,
When I've learned, O Lord,
All Thy righteous judgments
In Thy written Word.
I will keep Thy Statutes,
By Thy wondrous Power,
O forsake me never—
Keep me, Lord, each hour.

Ps. cxix. 57-64.

THOU art my Portion, and my God,
My Hope, my All in All—
And every need Thou wilt supply,
However great or small.
Thou art my Portion, and my Strength,
My Guard, my Guide, my Stay,
And Thou wilt keep me by Thy power,
Close, close to Thee alway.
Thou art my Portion, O my God,
Thou art my Sun and Shield,
Thou art my All, and through my life
My all to Thee I yield.
Thou art my Portion, and by grace,
Thy precepts will I keep,
Walk in Thy way, rejoice in Thee,
For sin and sinners weep.
Thou art my Portion, and my days
Are in Thy hand, O Lord,
Be ever merciful to me,
According to Thy Word!
Thou art my Portion, day by day
May I delight to do
Thy Will, and in Thy precepts live,
And love Thy people too.
Thou art my portion, O my God,
And, by Thy grace divine,
Thou hast redeemed me by Thy Blood,
And now, Lord, I am Thine.

Ps. cxix. 89-96.

FOR ever, Lord, Thy Word shall stand,
And over all prevail;
'Tis settled in the heavenly land,
On earth it shall not fail.
Thy faithfulness is manifest
In all Thy works and ways,
Thy people in Thyself are blest,
While in earth's sinful maze.
Thy Law doth comfort, guide and cheer.
Thy servants day and night;
For in afflictions Thou art near,
Thy Word is our delight.
Can we forget Thy precepts thus—
Forget them, gracious Lord,
When Thou hast, by them, quickened us,
Life-giving is Thy Word.
Lord, I am Thine, bought with Thy Blood,
By grace I was made whole,
For I have sought Thee gracious God,
Now all my life control.
The wicked wait, Lord, to destroy,
But I think of Thy Law,
And find in it my greatest joy,
For every Word is sure.
Earthly "perfections" have an end,
Thy Word abides, for aye,
On it Thy saints may now depend,
And through the endless day.

S. A. HEWARD.

"Preach the Word."

2 Tim. iv. 2.

Preach the Word to every creature,
This is God's command to all,
And His grace is all-sufficient
If His servants on Him call.
Preach the Word; be faithful ever,
Say not only "God is love,"
But that He is just and righteous,
And in mercy reigns above.
Preach the Word; proclaim the Gospel
To the heathen far and near;
Tell them Christ the King of Glory,
Is the One you love and fear.
Preach the Word; tell all around you
Of the One Who died to save;
Tell them Christ the King of Glory,
For His own His life-blood gave.
Preach the Word—for men are dying,
Seek the lost both young and old;
Tell them of the Tender Shepherd,
That they may His love behold.
Preach the Word with mighty power,
That dead souls may hear and live,
Live for Him Who reigns in glory,
Who doth life eternal give.
Preach the Word, for time is fleeting,
And the days and moments fly;
Soon will cease our earthly service,
For Christ's Coming draweth nigh.
Preach the Word!—Where'er God leadeth—
Let your life a witness be
For the Lord, the King of Glory,
Till in Heaven His face you see.

The above lines were first penned for another magazine, but the writer thought our readers would like them—and seek by grace to act more and more up to the commands set forth.

Calendar.

NOVEMBER, 1906. If the Lord will.

ACTS.	ACTS.	ACTS.
1. viii. 1-11.	11. xi. 1-18.	21. xv. 1-11.
2. viii. 12-24.	12. xi. 19-30.	22. xv. 12-21.
3. viii. 25-40.	13. xii. 1-12.	23. xv. 22-35.
4. ix. 1-8.	14. xii. 13-25.	24. xv. 36, xvi. 5.
5. ix. 9-16.	15. xiii. 1-12.	25. xvi. 6-17.
6. ix. 17-31.	16. xiii. 13-25.	26. xvi. 18-34.
7. ix. 32-43.	17. xiii. 26-41.	27. xvi. 25-40.
8. x. 1-16.	18. xiii. 42-52.	28. Revise i-v.
9. x. 17-33.	19. xiv. 1-17.	29. Revise vi-xii.
10. x. 34-48.	20. xiv. 14-28.	30. Revise xiii-xvi.

The third repeated "Acts" above, and also "Revise," must awaken unintended thoughts, spiritually heart-searching. Oh that those who read of the Lord's acts through His people may seek to be used by Him. Modern Bible study, without confession, anxiety to know the truth and obedience, is a miserable caricature. The Berean did not merely search daily. The Word of God is given to guide us, and yet we often neglect it and want to guide Him. Scripture cannot be "trifled with"—and chastisement be withheld. Much study is trifling.

NOTES ON ACTS VIII.-XVI.

1. But Saul, 3. "Taking pleasure together."
3. "The houses," i.e. of assembly.
9. "But a certain man."
12. "When they believed . . . they were being baptized"—the best notes on Scripture are the exact translation and connexion of God's Words: the best commentary an obedient, illustrative life.
13. The possibility of a false faith, a false baptism, a false continuance; even when this "faith" involves a change of action, and the apparent giving up of much prejudice.
15. There was a time when John would not have prayed for Samaritans.
16. "Into the name." Hence they were baptized into the one Name of the Spirit as well (Matt. xxviii. 19), and were in one Body. He had not yet fallen on them: A supernatural gift.
18. "Seeing." No thought of the sinfulness of his gains. The idea that the apostles were money makers.
20. "Thy money," contrast iv. 37. If any have any *notification* of this belief, and thus deny grace and think they earn merit, let their money be *sternly* refused.
21. "In this word." "Thy heart is not straight."
22. "Repent, therefore, at once, away from thy badness."

μετανοήσον. ἐπινοία.

23. The goal (eis) if there be no grace-given going away (ἀπο).
24. The contrast of the Spirit. Coming "on to" anyone.

Thoughts from the Word of God.

25. Witness publicly, and speaking privately.
"They were evangelizing"—at last obeying.
26. An unexpected test of faith. Philip first put in the background; then sent away.
27. He had to *journey*: the Lord brought him some of the way back.
28. Passover. Or Day of Atonement time?
31. The word used for the Spirit. John xvi. 13.
33. "His humiliation." Phil. ii.
35. "Having begun." Bible reading. Comparison of passages. Starting away quickly.
40. Back to Samaria: A true evangelist.
- ix. 1. "Breathing." The spirit of evil.
2. "Any belonging to The Way" (John xiv. 6).
4. "Why?" Unanswered. Sin the cause!
5. Christ pursued; at the same time *over* Paul as a Master over a restive ox.
9. Not seeing, not eating, not drinking. Intense agony. No fellowship. Paul says of this time, "I died." He realized *darkness* and *death*, and thus was brought to the Life and Light.
11. As Jonah he *prays*, in despair.
12. The Lord worked first. The name symbolic—"Ananias"—Jah is gracious.
15. Elect. For Me. To *bear* (weight, weariness, honor, substance). To suffer. "Must," cf. xiv. 22.
17. The interpretation of "bearing the Name."
20. And straightway: probably after the journey to Arabia. Earnestness, definiteness.
22. "But Saul."
- "Proving by comparison of Scriptures."
23. "Sufficient days were being fulfilled"—God's arrangements amid all.
- 26, 27. The Scriptural action in doubtful cases.
28. "In" for fellowship: "Out" for ministry to the world.
30. Witness at home.
36. The works were *in* her first.
41. "And the widows." Helped, yet *not* counted with the saints? Or does this mean a class of saints, showing the apostle's special courtesy and their special love?
43. Wherever the way opened the apostles as evangelists used to stay awhile, not settling down, but living in another's house. See x. 48.
- x. 6. As with Paul. Emphasis on "must."
- 10, 11. The Lord would teach spiritual hunger.
12. These animals first pictures of Gentile saints (realise the natural animosity, which grace overcame, to make such a picture appropriate), secondly of that which they provide spiritually (identified with themselves, speech in the Spirit). The Lord's people are to feed on the words and lives of one another.
13. "Sacrifice"—regard them as accepted by God. Priestly eating.
16. A reminder of the *threefold* message ("My sheep," "My lambs") in John xxi. See verses 19, 40.
22. Righteous first. Warned to send . . . to hear.
23. "Therefore"—obedience.
24. Fellowship. "Together."
24. "Cornelius was expecting them."
25. How Satan endeavors to step in and ruin all. How Christ's love is *counterfeited*.
28. "How contrary to custom," almost defied. "And God."
- 31, 32. Real prayer and service blessed by further teaching.
33. (a) In sight of God, (b) to hear, (c) all things.
35. This does not mean that the unsaved are saved, or by natural power do righteousness. "In every nation" does not mean one who is merely a Gentile. "A welcomed one to Him."
- 36, 37. Cornelius *knew* the gospel.
40. Life and light ("openly" suggests "light.")
41. With Him on resurrection ground, see 12.
43. "Every one that is believing *hath received*."
45. Peter not astonished.
- xi. 2. Not merely "of circumcision" physically: all at present were this.
- 15, 16. The works *and* the words noticed.
- 19, 20. Note parallels and contrasts of verses.
23. "The purpose (before placing) of the heart."
- 23, 24. *προθεσις, προστιθημι*.
26. The mention of Christians first in connexion with Paul. "Saul, Saul, why persecutest thou ME?"
- xii. 3. His "adding" (marg.) See xi. 24.
12. Where the Angel leaves him—near a prayer meeting.
- Gathered together. Praying. "But" (13).
19. Caesarea. How trying for Cornelius to live faithfully there.
- 23, 24. He died, but the Word was growing.
25. "Having fulfilled." "Having received *with* them."
- xiii. 1. "But there were certain prophets." Mark specially distinguished from these. Preparatory work. "According to the being church" literally—Fellowship in belief suggested, ministry to all ("along the church")—perhaps a hint of meeting in different places, yet one assembly. A *living* church.
2. When the Lord leads.
- 3, 4. They let them go. By the Spirit.
9. "But Saul."
- Man by nature.
10. "Thou wilt not cease."
15. Reading first (27) exhortation after. 1 Tim.
- iv. 13.
18. "He bore their turnings." How about ours?
22. Heart-accord. Will do.

32. Εὐαγγελίζομαι, ἐπαγγέλιαι.
 39. "From." "In."
 41. "In your days." Contrast "His days," Ps. lxxii.
 43. Church not yet formed.
 48. "Having been placed." By nature man is not placed under God's Word (Rom. viii. 7), same word.
 51, 52. "They came . . . but the disciples were being filled."
 xiv. 3. "Therefore" depends on 1, and 2.
 7. "And the country around." Villages never neglected (xiii. 49, xix. 10).
 9. "Faith of the *having been saved*" (lit.)
 12. Barnabas needed as much.
 14. Contrast Jesuit methods.
 19. "Outside the city."
 21, 22. Both parts of an evangelist's work here connected.
 22, 23. "Into the Kingdom." "Into Whom they had had faith." Col. i.
 26. "Into the work."
 xv. 2, 3. Note "therefore's."
 5. Their "necessary" thing; see xiv. 22.
 11. The same road. Grace and faith, Eph. ii.
 15. The *final* authority. "Results" would have been useless without God's Word.
 21. "The reading of the Word."
 23. "Greeting"—"joy" first, 31.
 25, 27. *Four* sent.
 Note how the Lord brought Silas to help Paul.
 40. "Commended"—given aside to the Grace, because Christ was delivered, "given aside" to the wrath.
 xvi. 3. *Not* because of the Judaizers.
 5. *Therefore*.
 6, 7. When Paul had finished this work of giving the "epistles," the Holy Spirit gave him *trials* to separate him. Afterwards he wrote his Epistles in the Spirit to the assemblies he founded (to none before this).
 12. No rush at once.
 13. "Outside the city."
 13, 14. The women, a woman. Not all.
 20. Satan's changed method, see 17.
 24, 25. "Into," "into." *But* . . .
 32, 33. *And, and, and.* 39. "Out of the city."

Boldness.

- To enter into the Holiest by the Blood (Heb. x. 19, Eph. iii. 12).
 Before the Throne of Grace (Heb. iv. 16, vii. 25).
 Before man (Acts iv. 13, v. 20).
 In speaking God's Word (Acts iv. 29—33, Acts xiv. 3).
 In the day of judgment (1 John iv. 17, 1 Cor. iii. 13—15).
 Questions concerning the Word and obedience are always welcome.

Monthly Record of Christian Testimony.

"NOT unto us, O Lord, not unto us, but to Thy name give glory, for Thy mercy and for Thy truth's sake." If at any time this thought is excluded from our mind there is a definite back-sliding.

A "report" is not easy. There are so many little things that influence. A stray word may keep one from going (or send one) *astray*. The analyses of reasons for actions is not very possible. We can, however, venture to say, "The Lord hath done great things for us," and like Paul can proclaim something what He has done *with* us. Strength—physical and spiritual—has been given for many meetings. Individual conversation has been more impressed upon us. The importance of obedience, and the need for reproof have been hearty realizations at the Breaking of Bread. The addresses have included Neh. viii., Mal. i., Matt. iv., the Parable of the Good Samaritan, Acts ii. 42, Tit. ii. 14, and the Tabernacle in the wilderness. At present the following books are being expounded, Genesis, Zechariah, Ephesians, 1 Thessalonians, Hebrews, James, Revelation. There is thus an endeavor to get a general knowledge of the Word. At Hebron Hall, Daniel and 1 Timothy are under consideration. In the young women's class at Forest Gate, Joshua. The Scriptures need much searching, but even the general knowledge of which we speak, and the much searching, may be used by Satan to increase pride, to encourage disobedience to Rom. xiv. 1, to neglect conversation "in the Lord," to hinder helping *other* saints, to promote speculation, and a love for something fresh.

Since the above was written there has been a little continued waiting on the Lord as to a Jewish centre. We do not wish to establish a *modern mission* for several reasons—

1. We believe the Lord's missionary organization is composed of assemblies, and *qualified* itinerants, staying in one sphere as long as the Lord will. We do not regard this as the work of "anybody," or even of all who have a love to souls.

2. We fear anything great, or grand.

3. We tremble lest we undertake that which will of necessity be entrusted to unequipped though sound and hearty brethren at least in emergencies. The material must be considered, although if the Lord plainly leads forward He will supply things that are lacking.

4. We do not want to put aside or to listen to any temptation to put aside Divinely appointed *open air* work in the name of the Lord Jesus.

Moreover, expenses are heavy and one does not wish to increase them. Particularly sad would it be for that which is afterwards found out to be sin. Although our Lord can meet every *need*, if we

undertake *our* work He will perhaps leave us to run it, at least in measure, on *our* lines, on *our* responsibility, at *our* expenses, and with burdens on *ourselves*. If the work is His, the difficulties can be trustfully left to Him. This is very important. As no testimony is perfect, all involves "worry," and to exclude *worry* when there is unrealized and unconfessed sin is not *obedience*. As there is approach to His will, so there is decrease in anxiety, for our Father knoweth, and anything really done in the Lord Jesus is His *credit* concerned therein.

There are many reasons for a "hall." We have no house in the neighbourhood, as Paul usually had, where enquirers could be seen. We cannot rightly bear witness in the London synagogues now. Hence we come to the *second* action of Paul in *connexion* with the church about which we are told most as to discipline and government, the "sample" assembly of Ephesus (Acts xix. 9). We need a place for private conversation. In the open air sin-burdened ones are sometimes afraid. There are many like to Nicodemus to-day. The beginnings of grace must not be despised.

And, further, an entirely unattached building for the central classes would *indicate* more clearly the existing fact that we cannot but regard every section of professing Christendom as wrapped in tradition, and therefore (despite the excellency of many saints therein) no fit place for any close follower of the Lord Jesus. And the same words apply to mission halls and undenominational denominations, including *all* the usual assemblies for the breaking of the bread. The question is not one of personal character but of systems. If a most earnest brother in the Lord offer me £100 as a result of fellowship with him in a legal transaction against another saint, though the £100 would help to build a hall, and though he be personally in nearer experimental association with the Lord than myself, 1 Cor. vi. makes me draw back at once. I may not know so much of truth as he does, but as to this point the Lord has shown me His will. But does His absence of fellowship in a certain way that I see as God-dishonoring involve pride, contempt, and denial of *all* co-operation? Nay! So is it in connexion with churches. A Scriptural saint must never condemn one evil to make one friend, and never meet on wrong lines to get some one else to right lines, or for fear of alienating another from such labor. Howbeit, every *act* of a brother from which I separate should cause me pain, and only lead me to cling to the brother more. If a man whom I loved was taking poison in small quantities, I would not become a partner, but warn him, and seek him out for this. If he forbade me to speak with him, my love would not be broken, and its *manifestation* would only be hindered *by him*. So is it in spiritual affairs. Hence the wish for a building

entirely separated from sects and systems, lest there be the *appearance* of excusing the sin, or taking advantage of it. If love cannot point out ecclesiastical sins, it cannot point out any sin. If love can co-operate with ecclesiastical sins, it can join with anything, and Scriptural discipline is at an end. Love dare not *judge* a saint because it loves that which is God, but love dare not stop judging sin, whatever its connexion, for it hates that which is of Satan.

And so we wait. A decision must be soon made. And likewise as to Hebron Hall. It sometimes seems the Lord's will to continue something in South London, but the expense of the present building will be too great. The Lord has lately sent 6—8 to break bread, and about the same number gather on Wednesday around the Book of Daniel, and its Author. Problems remain. How can we fully go forward, without putting in office those Scripturally unfitted? How can we refuse to enter seemingly open doors? The realization of these things would be over-powering, were it not for the grace of the Lord. One word as to *giving*. Only that which is *cheerful because of atonement* (2 Cor. ix. 7, Greek) is valued. "Fellowship" alone can please God. We do not ask the help of the Gentiles or Christendom, or of those who seek to aid "both sides," but surely there is *sin* somewhere which prevents any who value the Word from requesting the loving help of any professed child of God in that which is unto the glory of God. We do not think it necessarily sin to ask for supplies—provided there be no unbelief or appearance of it or asking of the wrong people. But we hardly know where to find the right ones, and therefore the simplest and surest thing is to wait on the Lord, seeking to proclaim all the truth to the glory of its Author.

Awakened.

AWAKENED once from *death* in sin

I longed God's house to enter in,
And found the road the Lord had made,
When all our sins on Him were laid.
The Spirit led along that way,
That I might hear God's voice, and pray.

Awakened, when alas, I sleep,
And fellowship with dead ones keep,
Then Christ in mercy gives me light.
And I distinguish wrong and right,
Arisen from among the dead,
I follow my exalted Head.

Awakened every morning too,
That I may all His grace review,
That I may learn, instructed well,
His grace—to weary ones to tell,
"A word in season" by His power,
Strengthened by Him from hour to hour.

Awakened, with His likeness then,
When Christ shall come for ransomed men,
The dead in Christ and those alive
Shall all around Himself arrive—
I shall behold Him face to face,
And in His Kingdom find my place.

The Lord's Work connected with this Magazine and its Editor.

CAREFUL attention to the following words is asked. Those who take the stand of this monthly seek to recognize *all* Christians, but for this very reason cannot allow all the actions of such. Without claiming infallibility of judgment they confess that if anything is *seen* to be wrong they cannot in any way co-operate *therein*, and it is believed that this is the method of growth, and that consequently true broadness involves increasing true narrowness, and also the *appearance* of its own opposite. Hence, while we love all believers, the ecclesiastical position of practically none can be approved, and the few who seem nearest the Word are *isolated*, and often afraid of anything constructive. All service is the Lord's work, but public and fellowship labor is here contemplated, and in that respect we are only associated with the continued City Training Classes (Monday and Friday), the assemblies and related meetings at Forest Gate* and Hebron Hall (the latter to be discontinued unless the Lord raise up some helpers: most of the few concerned will probably meet at a Jewish centre or Forest Gate), the open-air testimony to Israel, and *occasional services* elsewhere ONLY where an absolutely free hand is willingly given, and the possible result is clearly known. The literature service must not be forgotten. A cordial invite to the Lord's people to the various gatherings—every evening, except Tuesday, in the different parts—is heartily tendered. Correspondence concerning the truth will be cheerfully arranged. The desire is the Lord's Will and the seeking after that which He appointed and has not repealed. Finance is left in His hands increasingly. No finality or perfection is claimed. It is hoped that not mere *assumptions* are made, or hurrys forward to secure ease or numerical success. We do not "challenge" but welcome criticism.

Further particulars from PERCY W. HEWARD, 340, Romford Road, Forest Gate.

*Lord's Day: 11, 6.30, 8 (Palmerston Rd. Hall); Wed. 8; Thurs. 8.30; Sat. 7 (340, Romford Rd.), if the Lord will.

Thoughts on Parts of the Song of Solomon.

We *gladly* refer to this collection of helpful and heart-searching messages by the late B. W. Newton. They point out the fulness and perfectness of the Lord Jesus at all times, and the frequent failures of His people. The need for separation unto Him is shown definitely to be a large portion of the testimony of the Song. We only wish we had thoughts on *all*; but the primary question is how are we and other readers obeying those passages which are made clear to us? 1/3 post free, Mr. Lucas Collins, 319, Oxford Street, W.C.

A LETTER TO SAINTS.

340, ROMFORD ROAD,
FOREST GATE.

Dear Friends in Christ Jesus,

It seems impossible to issue, at least just now, even a final number of

The Puritan Quarterly.

Moreover, the Editor would wish to change the title to **The Biblical Quarterly**, and to deal with some of the unpopular truth as to a degenerate protestantism, and the neglect of the Lord's church-commands and prophecies. These, alas, so many who stand firm in Christ set on one side, and thus dishonor Him, and an alliance on the basis of fair agreement and silence as to disputed points is often preferred to humble, heart-searching and Scripture-searching *before God*.

Will you, therefore, intimate

- (a) if your subscription has not run out—the writer is not sure in all cases;
- (b) what you wish to be done with the amount unused, if it is not to be returned.

May I ask all fellow-helpers who are or have been on our list (including those not sure if their subscription is out), to notice this and write at once to prevent further correspondence, and that we may indeed provide things honest in the sight of all men?

The delay has been through a hope to re-issue, but the Lord's will is best.

Likewise is it in connexion with the proposed Introduction to the Gospels, and the Commentary on Jude. The sending forth may not be for many months. Meanwhile, prayer is asked that the re-arrangements may only be a move in the Lord's arrangements, and that every detail may glorify Him.

Yours heartily in Christ, and in the blessed Hope, with its accompaniments now,

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iv.

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By the Editor of this Magazine.

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saints who feel the importance of a right attitude ecclesiastic-
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THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN 17:17

Vol. vi., No. 12. December, 1906.

EDITED BY PERCY W. HEWARD.

A Monthly of Bible Help for Tried Saints,
who love the Name and the Word, and Seek
the Position of Rejection with Christ.

"As the rain
... so shall my
Word be."

"I will cause
the shower to
come down in
his season."

MOTTO FOR THE MONTH.

(A part of the whole Motto—even fundamental truth—i.e., "All Scripture.")
"Take heed, brethren, lest there be in any one of you an evil heart of unbelief in the departing
from the Living God."—Heb. iii. 12.

Some of the Contents.

What is your attitude
with regard to—
(a) Church Socials?
(b) Clubs?
(c) Bazaars?
(d) Mixed worship?
(e) Attempts to please
men?
(f) Societies on modern
lines?
Is your protest real
and loving?

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To Concerned Ones.
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Salvation? See Eph.
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ii. 21.
3. About spirituality?
Gal. v. 16, 22.
4. About the Lord's Will?
John vii. 17.
5. About anything? Phil.
iv. 6.

Our object
is the
glory of God
by the
testimony
of His own
authoritative
Word.

In the Name of the Lord we venture to
lift up our banners, desiring to do every-
thing in that Name. But how can we
contradict God's Word, or be worldly in
the Name of the Lord Jesus? How can
we please ourselves in His Name? To
point out errors for amusement or in pride
is as sinful as to do them. But not to point
them out in love, because of fear of man or
indifference, is likewise sinful. All un-
spirituality is disobedience. All dis-
obedience is unspirituality. Some com-
mands seem easy, because many seem to
obey. Often they are the hardest.

"Wrong Prayers."

"This people draw near to Me with their
mouth ... but have removed their hearts
from Me."—Isa. xxix. 13. The same con-
text speaks of NOT KNOWING THE WORD.

"He gave them their request, but sent lean-
ness into their soul."—Ps. cvi. 15.

"When ye make many prayers I will not
hear; your hands are full of blood"—the
state of all who rest not in atonement for the
sin of murdering Christ.—Isa. i. 15.

"But it displeased Jonah exceedingly, and
he was very angry. And he prayed unto the
LORD."—Jonah iv. 1, 2.

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Prayer and Praise List.

"By Him therefore (note contrast) let us offer the Sacrifice of praise to God continually."

1. For a sense of sin leading to confession
2. For a realization that a prayer list is never complete. Phil. iv. 6.
3. For the avoidance of "ritualism" in prayer, and for the absence of mere "unritualism."
4. For grace to know *what* to pray for, *as* we ought.
5. For the Lord's Blessing on all the Lord's people, for we are members one of another.
6. For spiritual adherence to old-fashioned truths and spiritual separation from old-fashioned and new-fashioned errors.
7. For those who labor "unto the Lord" in distant lands, particularly native Christians, many trained alas, to neglect certain parts of God's Word.
8. For Israel—for the peace of Jerusalem ere long.
9. For *wisdom* as to contractions and extensions and that the object, and power in all may be joined to the Lord.
10. For backsliding believers whom one has seen "come up to the point," and then apparently esteem the treasures of Egypt greater riches than the reproach of Christ.

"Pray without ceasing."
"Continue in prayer."

—✠ ISRAEL! ✠—

Poor Israel! The nation received the oracles of God, yet . . . ! The people were favored by the presence of Christ, yet "He was despised and rejected of men," "abhorred" by the nation as well as the nations (Isa. xlix.) Have we not in Israel a proof of election, a manifestation of its unchangeableness (the nation—that which was elected—still exists), an evidence of the fact that God's promises will often appear to fail, a reminder of Jehovah's severity (a type of another severity, yet not feared, Rom. xi.), an illustration of the rooted hatred of man to God, a demonstration of the powerless of favourable circumstances, an encouragement to prophetic study, a showing forth of the accuracy of Scripture, and an invitation to prayer for that which is unlikely?

If Matt. xxiv. shows there will be the conversion of many around Jerusalem, of the seed of Abraham according to the flesh—if Rom. xv. 26, 27, contains a powerful argument—if Rom. x. 1, shows an inspired prayer, what should we do for this people? Are we not in error, and without a sense of sin because of it?

What the Lord Jesus does for His Sheep.

- Seeks them (Luke xix. 10, Eze. xxxiv. 11-15).
- Holds them (Isa. xl. 11, xli. 10).
- Encamps round about them (Ps. xxxiv. 7, cxxv. 2).
- Etternally saves them (John x. 28, xiv. 19).
- Provides for them (Rom. viii. 32, Phil. iv. 19).

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FOR THE NEW YEAR.

"The Lord's Leading."

WHAT wilt Thou have me do, Lord?

My heart would humbly say,
What wilt Thou have me do, Lord,
As at Thy feet I lay?

What wilt Thou have me do, Lord,
For I am, oft perplexed?

What wilt Thou have me do, Lord,
When I by foes am vexed?

What wilt Thou have me do, Lord,
With darkness all around?

What wilt Thou have me do, Lord,
Midst teaching so unsound?

What wilt Thou have me do, Lord,
Be silent—or to speak?

What wilt Thou have me do, Lord,
For 'tis Thy Will I seek?

What wilt Thou have me do, Lord,
Throughout this year each day?

What wilt Thou have me do, Lord,
That I may Thee obey?

What wilt Thou have me do, Lord,
When all my path is rough?

What wilt Thou have me do, Lord—
Thy will—that is enough?

What wilt Thou have me do, Lord,
Reproach and sorrow bear?

What wilt Thou have me do, Lord,
Till I Thy glory share?

A Faithful Message for the New Year.

HAVE YOU GOD'S PEACE, and can you say
With joy, "Lord, hasten that glad day,
When saints now scattered everywhere,
Shall, in Thy light, Thy glory share"?

Have you GOD'S REST, and can you say
You love to wait on Him alway,
That in His Word you find delight,
Which is a Lamp to guide aright?

Have you GOD'S JOY, and can you say
He is your Saviour, Strength and Stay,
Your Lord and Master, and the One
Who all the glorious work hath done?

Have you GOD'S GRACE, and can you say
He works in all His Sovereign way?

"I once was lost far off from God,
But now am saved through Jesu's Blood."

Or have you thought, and do you say,
That you delight in your own way,
That your good works will surely do
If you are earnest in them too?

But all have sinned, God's Word doth say,
The Lord He is THE ONLY WAY,
And, through His precious Blood alone,
We can approach God's righteous Throne.

If by His grace you now are led,
To trust my Saviour, Lord, and Head,
Then you to Him will be made one,
And know the work by Him was done.

S. A. H.

The above poems can each be obtained as NEW YEAR MESSAGES on neat Cards. 6d. per doz. post free. May we urge the Lord's people to have "fellowship."

Thoughts from the Word of God.

Vol. VI. No. 12. New Series. ["The end of all things is at hand."]

[December, 1906. 1d.]

"Seeing that ye look for such things be diligent that ye may be found of Him in peace, without spot or blameless."

Editorial Jottings.

"His Glory." Isaiah saw it (John xii. 41), and likewise the disciples of the Lord (John i. 14). Hence their isolation and sense of sin. The vision of all had become to their contemporaries as a book that was sealed, and they saw no beauty that they should desire Him. But our eyes have been opened, and we see Jesus glorified on the earth and crowned with glory and honor; thus we rejoice in hope of the glory of God. The light of the Gospel of the glory of God has shined in our hearts *in the face of Jesus Christ*. Beloved readers, do we meditate on these things! Do we read the fourfold biography of the Lord Jesus to see the fine twined linen of His holy obedience? Do we *recognize* that He is now the Priest at the right hand of His Father, and act accordingly? We may not have a transfiguration scene, but we are witnesses *to*, if not earthly eye witnesses *of*, "His Majesty" (2 Pet. i. 16, 17). And this it is that makes us discontented with self, and satisfied with Him. Bright is our heavenly prospect: dark that which is earthly. If we live in His Word sufferings will seem nothing and rejection will be a slight thing, for we shall have respect unto the recompense of the reward. A day is soon coming when His prayer shall be answered—"Father, I will that they also whom Thou hast given *Me*, be with *Me* where I am, *that they may behold My glory*" (John xvii. 24). Meanwhile, do we have low views of His person, and only rare thoughts of His high exaltation? If so, we are backsliding. Aye, and shall backslide, until resistless grace intervenes and we shall be to the praise of *His glory* in that day! If we realize His glory we shall seek it.

What is Compromise? The Lord's people are often far more afraid of transgressing etiquette than Scripture. Ecclesiastical custom regulates more things than Scripture. Many who *talk* much of obedience seem more afraid lest they break the command "Love one another," than the word "come out from among them, and be ye separated." Now any distinction between the Lord's commands shows that self is given a regulating *over*-authority. And

love is not weakly indifference, else Christ was most unloving to His disciples, and the Spirit of God is most unloving when He sheds abroad love. It is not denied that only *sinless* ones can cast a stone, AND only those who cast out a beam *first* can see to cast out a mote, but the sin is *not* this second action, but its performance *out of order* and with a wrong idea. Nothing is harder than to restore a brother (Gal. vi. 1). We must be faithful. Compromise is the recognition—verbal or tacit—of any sin in any one showing itself by any fellowship in connexion with that sin. If I meet with a brother, who is wandering on his own ground, I *deny* the Lord's table, and make his *sin* the basis of the communion. If I have "good motives" I am doing evil that good may come. If I see a brother erring, and I smile or *condemn* there is compromise: so condemnation of the very sin may be the sin itself. In Jas. iv. we see the awfulness of fellowship with the world amid *prayer meetings*, etc. Are we compromising to save time, strength or reputation, or "to prevent a misunderstanding?"

To Lull or to Alarm.

The promises of the Gospel always need a prepared state of heart. When a man is first saved as a heavy laden one, he hears for the first time the promise of grace addressed to himself, and he enjoys the soothing words. But if a hardened rebel take hold of such a message as Matt. vi. 28, or 1 Tim. i. 15, it only becomes an occasion of sin to him, or rather sin takes occasion by it. The very word that would encourage one under spiritual conviction, and therefore regenerate, is dangerous to the transgressor (see 1 Pet. ii. 8). Hence the popular indiscriminating preaching of the Gospel, and the circulation of one-sided tracts may be serious. Aye, even the Word of God, *which belongs to His family*, may be misused. In like manner, the believer needs to be as a believer (*cf.* the argument of 1 Cor. 5, 7), if the word preached is to profit him. To Lot in Sodom the Lord sent no communication of grace as to Abraham, the Hebrew, and the stranger. The messages of millennial rest are seriously misapplied when they are addressed to those who want semi-fellowship with Christendom. The words of Jas. iv. 4, are more appropriate. Though we sleep we *shall*

be saved if once saved (1 Thess. v. 10), but so as through fire. The words of God are to alarm an unbelieving believer. Sad indeed is the condition of Ezek. xxxiii. 30—33.

The Via Media. Newman tried this between Anglicanism and Romanism, but he was compelled to desist. But in a very awful sense everything between absolute obedience and absolute disobedience, between *true* unsectarianism (*i.e.* the recognition of *all* and *only* the Lord's arrangements) and Romanism is a *via media*. It is not the way of the truth. Where is the Scriptural authority for sectarian creeds? If they be altogether true, the fact that those who formulated them have willingly shut out Christians thereby is all the more heart-rending. Where is the Biblical warrant for *modern* officialism, or for its non-recognition together with the non-recognition of Scriptural oversight and offices in many *seemingly excellent* attempts at primitiveness? The *via media* is followed to some extent by any saint who seeks for any action which sets aside *any* Scriptural precept, practice, or *principle*. A half-and-half union and separation will ever bring failure. It will hinder Satan's blessing, but not secure that which is from above. If we refuse to recognize as teachers those who hold grievous error, how can we decide that anything we know to be error is not grievous, and where is the "shading off" between recognition and non-recognition? And how about those who exchange pulpits or co-operate with "grievous errorists?" The separation must be absolute and distinct, or it is inconsistent and self-destructive as a witness. Likewise is it with societies and "churches" for their error (if we see any) is part of themselves, and an acknowledged part. Not so with the welcome of a saint as a saint, as distinct from a teacher, unless there be the *added* act of smoothing over the difference.

The Coming of Christ. Prophetic truth is immutable. But how many blunders have attended its study. Satan first tries to close the revelation, and then to encourage false teaching. Years ago he led to universal ignorance of that which is known as Futurism, and now he has loaded the latter with that which the Scripture does not teach, denying the unity of the Lord's saved ones, and thus indirectly attacking "the Body" *i.e.*, that which it professes to uphold. Let not the Lord's people who differ condemn this strong language. If they do not feel so as to the doctrine which they reject they have no right to reject it.

But have any of the saints the true earnestness toward the coming which characterized Paul? Accuracy in interpretation and spirituality of life

should fit together. Do those who reject by grace the Jewish theory of Matt. xxiv. which the writer once adopted when wanting *in some measure* to be Scriptural—do such speak, as their Lord, of continual watching, of the blessed hope? "Ah," some who oppose will say, "even one who supports the idea that the coming of Antichrist is before that of the Lord Jesus, acknowledges that his fellow-students put the latter in the background." Yes, dear brethren, and *so do you*; but as *truth* sanctifies, truth must be grasped before its effects can be seen. Let us all be humbled, and *look* for the hope which is the *appearing* (Tit. ii. 13). How can we do this *on the very argument of dear fellow-Christians* if something intervenes for *every* saint. The writer believes that if a saint "falls asleep," the next *prophetic event* (as distinct from next fact or consciousness) is the revelation. Hence *all* hold the commandment until "that day." May it, indeed, sanctify our life, and separate us from that which does not belong to "that day" in church or state, and awaken our willingness to suffer because of grace, and our fear of loss at the Judgment Seat of the Lord Jesus. See Jas. iii.

Witness that seeks to be Scriptural.

By grace we have sought to go forward, realizing that in many things we all offend. Often we have said inaccurate words, and done that which is not of the Lord, and omitted that which He has commanded. We do not wish to boast in ourselves, but taking the lowly position of Isaiah, in vi. we would be equipped for ministry. The feebleness and insufficiency of everything in our labor has impressed us more of late. But if we give a *jeremiad* some will refuse to read, although the very word, by derivation, suggests that there may be necessity for mournfulness; and if we tell of failure many call it "cant." And indeed, cant is easy, even after spiritual teachings and feelings. Satan *always* strives to intrude. We have sought to tell to Jew and Gentile Christ's work, but we want more *conversational* testimony. The Lord is making some of the children at Forest Gate feel their sin, and we believe that only the new nature can feel spiritually. As to the *recognition* of "popular ministry," those who have fellowship are becoming more definite. The introduction of more conversation into the children's gatherings known as Sunday Schools, to avoid the condemnation of Jas. iii. 1 in connection with *public* ministry is being definitely attempted unto the Lord. Hebron Hall, it seems, must be "given up," but the neighbourhood is still accessible by prayer and in open air testimony, and the children seemingly impressed by correspondence. The Lord will lead us to Jewish labor. "Transition" is unpleasant,

and betokens lack of quick understanding of the Lord's will, but it is, in the Lord's mercy, a step beyond proud settling down at hasty changing. We wait and watch, realizing that our reward is with the Lord, and that *His work* must prosper in His sight.

We should much like to know of any saints in any parts who are seeking to get to Scriptural lines, and who have lost on this account, or who feel they have not reached finality.

PERCY W. HEWARD.

As to the obtaining of Bibles—the Lord's people are urged not to purchase "Teachers' Editions" often containing *dangerous* notes. These *cannot* be secured.

Conference Notes and Suggestions (D.V.)

PRAYERFUL fellowship valued. Only on Tuesday, December 25th, and Wednesday, December 26th, will there be *afternoon* gatherings (3 p.m.), unless a goodly number of saints feel that another afternoon for waiting on God and meditation over—aye, and *under*—His Word would be unto His glory (Thursday?). The Monday and Friday evening gatherings will, after all, be in Aldgate—preceded by conversation with men of Israel in our land, and containing special reference to the immediate future of the minority and majority of that nation, the majority being subsequently divided again (Isa. lxvi.)

The writer does not wish to force "his" conclusions on others. Suggestions, criticisms, questions before, during and after the gathering will be welcome. No finality is claimed, but rather a witness against proud assumptions is sought. Have we a *church*? Have we *elders*? Have we *discipline*? If we think we possess anything, we shall not pray for it. "I will that the men pray everywhere" gives Scriptural instruction as to prayer. All *brethren* will be welcome to lead us at the throne of grace, but care must be taken lest the flesh decide the Lord's leading," and take away the time from exercised fellow-servants. 1 Pet. v. 5 will apply. Let prayer be as the oracles of God, pleading His word definitely and trustfully. The *suggestion* of 1 Tim. ii. is that a goodly number lead in supplication. *Much* humbling before God, and a real and subduing sense of the failure of Christians (not of Christ or Christianity) are *essential*, if there is to be blessing. If we consider that affairs are not so bad, we shall be mixed up with those whom we ought not to be able to bear. A few more hints as to subjects may be given:—

The Importance of Marked Separation.

Love and its Counterfeits.

Root Errors of Attempts that seemed to Promise much. (not *mere* history: we do well to realize that many things happened to our brethren in olden days, and even about 1830, as *examples*, with the Divine purpose of warning and humbling us).

Fellowship and friendship (with whom was Christ "a Friend.")

Bible Study and Bible Obedience.

The Dangers of Unscriptural Isolation.

Unity and Uniformity. Does the former include the latter?

Lambs.

THE LORD JESUS.

Leads them (Deut. xxxii. 12, John x. 4).

Abides with them (Matt. xxviii. 20, Heb. xiii. 5).

Marks them (1 Cor. vi. 19, 20).

Blesses them (Eph. i. 3, Num. xxii. 12).

Satisfies them (Eze. xxxiv. 14, 15, Ps. xvii. 15).

JOTTINGS FOR BELIEVERS

ON VARIOUS VERSES.

THE title "Sermon Suggestions" is *changed* to avoid any appearance of fine language or of approval of a modern sermon. Moreover, the majority of the Lord's people should not publicly teach, and though the truth given may have been Scriptural and therefore blessed, the title may have encouraged fleshly energy. The idea of *Bible Readings in brief* seems good, and a few are appended with prayer that the Author of Scripture may be pleased to use much everything therein which is according to His Word and Will.

Ezra x. 1.

Prayer is linked with confession. Sin must be felt. Prayer is connected with God's house (Bethel—the place of *the* ladder). Individual obedience will lead others out. They assembled because of weeping.

Ezra x. 17.

A New Year of separation. Evidently the work was hastened. A getting ready for Passover. The word "all" suggests the extent of the sin, and the completeness of the discipline. Note emphasis on "men"—the very builders and leaders. No progress without isolation. The cutting of these ties was much more difficult than our problems to-day. Painful must have been the results of sin, as always.

Ps. xxxi. 2.

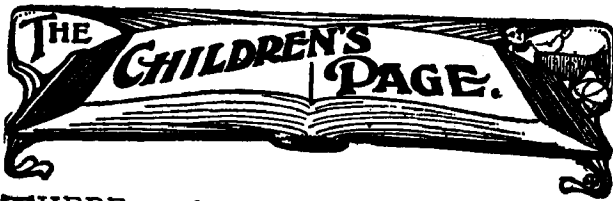
God condescends to hear the whisper of His people. "Deliver me speedily" follows "deliver me in Thy righteousness (1): there must be a basis for prayer. A saint is earnest, but every one who is earnest is not necessarily a saint. "Be Thou my Rock . . . for Thou art my Rock" (3). The believer feels personally insecure, spiritually safe. The wrath of man should be terrible.

Prov. xxiii. 20.

Flesh and wine: what a contrast in John vi. A definite command: Not merely, "Be not a winebibber": the danger of fellowship. One sin leads to the other. This is to be applied *literally* and *spiritually*.

Isa. liv. 11.

God speaks *to the heart-broken, the needy*. "Not comforted"—then we receive the comfort of the Holy Ghost. "See"—the eyes opened—and the only thing *seen* at once is a *promise*. God's answer to grief—a building: then its beautifying (12). Then the going forward of *instruction*, and *peace*, and the final deliverance in the day of Antichrist (15-17). How truly *historical* is all this. How striking a parallel exists between the "forsaking" of *the elect of Israel in appearance* for a little while, and the experiences of real saints during the dark ages.



THERE are four texts, dear children, in God's Word about which I want our last little talk this year to be. They are very precious to me; I am thankful to say that *all* God's Word is likewise precious, for although I may not be able to understand everything written therein, I know God will do all that He hath spoken. I can say, by God's grace, even as Abraham did hundreds of years ago, "Shall not the Judge of all the earth do right?" Yes, God is a righteous God. He is Love but also *a just God and a Saviour*. If my young readers will remember this, it will save them from many difficulties. Now we will take our first text. The Lord Jesus said to His disciples, "WITHOUT ME YE CAN DO NOTHING" (John xv. 5). This is as true to-day as it was then. I wonder how many who commenced 1906 "WITHOUT CHRIST" are still in this sad condition. I fear many, I am sorry to say. Have you ever seriously thought what it really means to be WITHOUT GOD, having no hope? Satan is so subtle, that he makes sinners whether young or old to be unconcerned about their fearful state by nature. May the two words WITHOUT CHRIST ring in your ears until you are, by grace, troubled about your sins. For even boys and girls are SINFUL, and yet how forgetful are they of this solemn fact! But you say "I was born sinful, and how can I be changed so that I may no longer be WITHOUT CHRIST?" Our second text will answer your question, for you cannot make yourself better; you will only grow more and more sinful, unless God the Holy Spirit works in your heart and convinces you of sin. Thus we read, "IT IS GOD WHICH WORKETH IN YOU both to will and to do of His good pleasure" (Phil. ii. 13). No one who has ever been born into this world has turned to God till He has first worked in their heart. Why, the sinful heart hates God, and God hates sin. You will see in Jer. xvii. 9 what the natural heart of every one is like. It is because people do not believe this that they try to make themselves better by their so-called "good works" which God says are as filthy rags (Isa. lxiv. 6).

On the day of Pentecost at the preaching of the Word many were pricked in their heart; this was a proof that God was working in them, likewise the jailer, who tremblingly said to Paul and Silas, "What must I do to be saved?" When young and old alike are TROUBLED about their sins it is a proof God is working. I want you to notice God works in TO WILL, THEN TO DO. So how true, like

all God's Word, is our first text. Without Him we can do nothing. Yet some think that they can turn to God just when they like, and this leads them to talk lightly about the Lord Who is Almighty; and He has planned all things, and He is working out all things after the counsel of His own Will (Eph. i. 11). I do want my young readers to remember that God is a great God, and He is merciful, and the "heavy laden" may always come to Him by Christ Jesus. Now we come to our third text—"Being confident of this very thing that He which hath BEGUN A GOOD WORK IN YOU will perform it until the day of Jesus Christ" (Phil. i. 6). My sheep, the Lord Jesus saith, shall never perish. Oh, I am so thankful for this glorious promise. It is the Lord Who first begins to work, and He continues His work in His people till they meet the Lord in the air, and are changed, fashioned like to His body of glory. What a glorious change it will be when the old nature is gone for ever and we shall dwell for ever with the Lord. I want you to notice how God works. It is written—"So then faith cometh by hearing, and hearing BY THE WORD" (Rom. x. 17). The Holy Spirit convinces sinners of their sins BY THE WORD. How does God continue His work in His saints? BY THE WORD! "Sanctify them through Thy truth, Thy Word is truth." The Word of God is a Lamp, it is a Guide, and Food for all who have the new life. It is milk for babes, and strong meat for those who are full grown. When a baby does not grow it shows there is something wrong—so with a Christian who does not grow. Now we come to our last text—"I can do all things THROUGH CHRIST Which strengtheneth me" (Phil. iv. 13). I often repeat these words to myself. As our first text is true, WITHOUT THE LORD we can do nothing, this is equally true. In ourselves we are all weak, but with the Lord we can do ALL THINGS for He it is, Who works in us both TO WILL and TO DO. God has never given a command to His people, whether young or old, for which He does not give strength. They are so linked with the Lord Who, by His Spirit, dwells in them to carry on His work. Why, we cannot pray aright unless the Holy Spirit puts the words in our heart, neither can we do anything which is well-pleasing unto God unless He works in and through us. We are so apt to think that we, in our strength, can do something for God, when it is God Who alone can work. Let our daily prayer be, if we are saved by the precious Blood, and no one else can pray, LORD WORK IN and THROUGH ME that which is well-pleasing in Thy sight. We are all so fond of wanting to do service for the Lord, and this is right, yet I fear some of us think that we can do it, instead of this "God must do IT ALL." I cannot close without a word to those who are still "without

Christ." Remember this, you can do nothing—nothing whereby you may be accepted by God. The Lord Jesus He alone could and He did give His life a Ransom for many. Are you troubled about your sins? Come then to God through Christ, and your sins will be blotted out, and you will be enabled by grace to daily live and please Him Who worketh in you both to will and to do of His good pleasure.

WITHOUT THE LORD no soul is saved,
But lost and utterly depraved,
WITHOUT THE LORD none can draw near
To Him with holy reverent fear.

WITHOUT THE LORD, who shed His Blood,
None can have peace and joy in God;
WITHOUT THE LORD, Who is the Way,
Men only evil do alway.

WITHOUT THE LORD, is this your state?
Still dead in sins so high and great?
WITHOUT THE LORD, none seek His face,
Till He begins His work of grace.

IT IS THE LORD, helpless are we,
Without His mercy none can see
Their lost estate, or His great plan
To save poor sinful fallen man.

IT IS THE LORD Who first begins
To trouble us about our sins;
Then in His love and wondrous might,
He, by the Blood, blots them out quite.

IT IS THE LORD Who, through His Son,
Reveals to us all He hath done;
He gives the will the power to seek
When we are strengthless, helpless, weak.

IT IS THE LORD Who will complete
His work in us, and guide our feet
Till we, partakers of His love,
Shall dwell with Him in heaven above.

'Tis through the Lord saints can obey
What God commands from day to day,
He strengthens us from hour to hour
And makes us conquerors by His power.

WITHOUT THE LORD I could do naught,
By His own working I was brought
To see that I was sinful, dead,
But that for me His Blood was shed.

WITHOUT THE LORD helpless are you—
First God must work to will, to do,
And give you power to seek His face
And save you by His wondrous grace.—S. A. H.

YOUNG BELIEVERS' COLUMNS.

DEAR fellow Christians, do you know you are as *righteous* as the oldest saint living? And do you realize that your *ignorance* of the Word in no way annihilates your responsibility? Your sins may not be known to you, but they need the precious blood, and *confession* in the Holy Spirit. Do you sigh and cry over your departures from precepts you have never seen? Do not say "So-and-so ought to have told me." Realize that sin is sin in you as well as in so-and-so. You are verily guilty—yet verily righteous because of the imputation of a perfect righteousness to you. Blessed be God for the sufficiency of Christ's work.

Will you prayerfully consider the fact that new born babes ought to grow? Why are you still a child in spiritual things. Are you carnal (1 Cor. iii. 1—4)? Beware of thinking that the title of this message is a *congratulation*. Your faith is of the Lord, and if it is *weak* you are wandering. Those who are redeemed should quickly be *mature* saints. But men are imitated rather than Christ, customs are followed rather than Scriptural arrangements. The young saint is more afraid of being too narrow than too broad.

Will you weigh 2 Cor. iv. 13, 14, and yourself in connexion with it? First, behold the apostle as a *real* servant of Jesus Christ. He possessed the spirit, and the spirit or vital power connected with a living faith. This was *the same* strength as the Old Testament saints felt, *aye* and amid affliction, but not an evidence of "perfection" (contrast the received speaking of the next verse—Ps. cxvi. 11), hence possible for the Lord's people to-day. Can we not see Paul, a bond-servant, surrounded by foes of Christ? And likewise in the midst of foolish believers. "I had faith—wherefore I spake." No human policy would have guided the action. There was simple faith, and "in deaths oft," "having obtained help of God he continued," proving that "God is the Saviour of all men, especially of them that have faith."

Now, dear fellow Christians, is this your condition? If you are afraid to acknowledge the Lord Jesus there is *lurking unbelief*. Do not excuse it—mourn over it? Realize your weakness; realize the Lord's sufficiency. Beware of fleshly confidence; beware of spiritual un-confidence. Remember that you have a place of witness (Rom. x. 9). Do not make the mistake that has led many to disobey the Lord, while professing to obey Him. Do not think that your sphere of testimony is the same as Paul's. You have no public church teaching to give (Heb. v. 11—14). But if you deny Christ . . . ! You have ungodly associates in business, and need to remember your Lord was *undefiled* amidst a crooked and perverse generation. You have those in your home who watch you narrowly. And perhaps in your neighbourhood there are those who wait for your halting. Now, dear young Christian, are you going to reserve your witness for special occasions? Are you going to deny Christ by fearing to own Him, by smiling at a joke on Scripture, by the absence of manifest loathing of that which dishonors the One Who died for you? Do you believe? Then *speak*, as a proof that you walk before the Lord in the land of the living (Ps. cxvi. 9). He will keep your eyes from tears—tears because of sin that will "grieve" you as well as Jabez, and your feet from falling. He will not fail nor forsake. You shall not die but live and declare His works. You have been redeemed to "show forth" His virtues (1 Pet. ii. 9). He desires to

show the exceeding riches of His Grace in you. He will not suffer you to be tempted above that ye have power. Can you—dare you *be silent*? Surely you must praise His name? Will you forget to “announce” His death in the appointed way, though this means persecution? Do you fail to recollect that the sufferings of this little while are not worthy to be compared with the glory which shall be unveiled?

May 2 Cor. iv 14 indeed be a *message* to you. May you *know* that you will be “raised up,” and therefore if you have the Kingdom in view you will not try to get authority or rest in an alien country, during these times of the Gentiles that precede “His days” (Ps. lxxii.) for Whom, by grace, we, as blood redeemed ones, are waiting.

Sunday School Teachers' Column.

FOR various reasons this column will not be given henceforth. The writer fears to help Christians *in labors out of which* He would gladly lead them. The majority of saints are unfit for the service and in wrong spheres. If a witness against this is set forth, it will have little weight if a suggestive “lesson” follows. Moreover, the wisdom of every part of the title is not proved, *i.e.* the Scripturalism. Wrong language is at the root of many sins. And if we are to keep to Biblical teaching, we must remember that modern ideas of a “Sunday School” have no place therein, and that children’s meetings will *quickly* pass over the narrow limits of Divinely appointed principles if any latitude is given, and many be “in authority.” The warrant of the Word is not so easily found as the warrant of the world. The appearance of fellowship with that which does not honor God is to be condemned, unless the names and methods which suggest the fellowship are clearly authorized. But the cessation of this column does not imply the loss of Christian love to those who have read it. If any have any spiritual difficulties, correspondence will be gladly undertaken. A stepping out through the persuasion of a magazine or a person must be sinful. Spiritual constraint, and withal willingness, must be found unto the glory of God. And perhaps here a word may be said to Christian parents. You, dear fellow saints, have a sacred trust, and yet perhaps you spend more time over that which is earthly or physical. Beware. And remember the power of bad example, and sinful words—whether jesting, indifference to singing, temper or flattery. Do not forget to train your children for the Lord. If you cannot bring them up in the *nurture* of the Lord something is wrong. But you must not deny *human depravity* to do this professedly, or readily reckon, your little ones as Christians. When manifestly saved you must not hold them back from further obedience and church fellowship. Wait on the Lord. Do not send your children anywhere. Do not think “the best possible” will be alright. Do not bring up your family at a “church” where you find error, but simply stay through customs or because you cannot find a better.

And one word may be added as to the magazine. The editor feels more the need for *verbal* and *more definite* ministry, but he does not want to hinder the Lord’s work by unnecessary modifications of this Bible messenger. *Curtailment* may be financially necessary. Here is a subject for prayer.

The Lord’s people are asked not to forget the Conferences around the Word during Christmas week. Prayer is needed that compromise may be kept out, truth realized, and Christian love manifested. Prayerful enthusiasm in making known *valued*. Further particulars from 340, Romford Road.

“This I Know” (Ps. lvi. 9).

’Twas in my place my Surety stood,
In Him alone I can do good,
One day I’ll praise Him as I should :—

THIS I KNOW.

While in this body I shall be
Oft grieved by sin, but on the tree,
Christ bore sins penalty for me :—

THIS I KNOW.

Jehovah in His wondrous grace,
Has opened wide His Holy Place,
Where saints can daily seek His face :—

THIS I KNOW.

There they upon His mercy gaze,
Adore Him for His works and ways
And for the sprinkled blood they praise :—

THIS I KNOW.

When in temptations trying hour
God manifests His gracious power,
For He Himself is my Strong Tower :—

THIS I KNOW.

Jehovah is the Lord on high,
Who hears His people’s humble cry,
For with them He is ever nigh :—

THIS I KNOW.

Though I in sorrow oft may be,
God’s Will I cannot clearly see,
The Lord Jehovah cares for me :—

THIS I KNOW.

And when perplexed, upward I gaze,
Acknowledge God in all my ways,
He guides me safely through earth’s maze :—

THIS I KNOW.

When I am persecuted sore,
Because I love God’s Holy Law,
By His own grace I can endure :—

THIS I KNOW.

If I God’s glory daily seek,
Though I am feeble, poor, and weak,
Yet through me He will live and speak :—

THIS I KNOW.

The days are dark and evil too,
But, if God’s Law we keep and do,
The future we shall have in view :—

THIS I KNOW.

God’s written Word for aye will stand,
He will fulfil ALL He hath planned,
Israel shall yet possess their land :—

THIS I KNOW.

The Lord Himself will soon appear,
His Coming draweth VERY NEAR.
His faithful ones have naught to fear :—

THIS I KNOW.

S.A.H.

Resurrection (Rev. xx. 4-6).

- Reign with Christ (Rev. xx. 4 ; 2 Tim. ii. 12).
- Eat of the hidden manna (Rev. ii. 17).
- See Him face to face (Rev. xxii. 4).
- Understand the mysteries (1 Cor. xiii. 12).
- Reverence God (Rev. vii. 12).
- Rest in His Presence (Rev. xxi. 3).
- Enjoy pleasures for evermore (Ps. xvi. 11).
- Come into the joy of their Lord (Matt. xxv. 34).
- Trust God fully (Rev. xix. 2).
- Inherit Heaven (Rom. viii. 17).
- Obey God (Rev. xxii. 3).
- Never go from His presence (Rev. xxii. 5).

Rom. vii. 5, 6.

HERE the apostle speaks of *all* saints by nature before quickened ("we"). Likewise is it concerning the freedom from condemnation and the inseparability from the love of God in Christ Jesus our Lord in Rom. viii. That part of Rom. vii. which deals with a rarely reached height of Christian experience is placed by the Holy Spirit's arrangement, and not by pride, in the singular "I." And the record is so unvarnished that we cannot accuse the writer of glorifying himself, for the majority of interpreters have thought it too bad for Paul after growth in grace, instead of too good for themselves—as a description.

In this verse we see that all saints were "in the flesh"; but now we are not "in the flesh," although flesh is in us. We are not in sin, although sin is in us. Nor are we legally far off from God, although often, alas, experimentally. What a wonderful "change of position" regeneration has produced. Let us be humbled to think of what we are, and praiseful to think of what grace has made us.

"The feelings that are joined to the sins." Do we not know what these mean. Alas, how often we are guided by "feelings" which are usually aside from the Word. But what is the difference between a spiritually-minded saved one and an unsaved one in this respect? The word "*inworking*" is found here as distinct from "*indwelling*"—and bringing forth fruit as distinct from being lopped in the branches, aye, toward the root. The height of Christian experience is not to deny or ignore what God says *exists*, not to excuse that which is within, or to pray for its eradication before the time, but to cut at each tiny sprout as soon as it shows itself. We recollect how Israel "spared" some of Midian and Amalek whom the Lord had appointed to destruction, because they *thought* there could be no harm from such. If we smile at a single sin, we are going on the same path, and Saul's sin in this respect had much to do with his rejection. How fearful must the natural heart be if the perfectly holy law *never* awakens one good thing therein, but is only misused to excite the feeling of non-acceptance and sinful independence.

We have now been taken away from the works of the law, *i.e.* wrath is passed. We look backwards not forwards to judgment. Christ was a true Substitute. Well then, what is the result of having died in Him? Can we obey the law or *any* law as the law? No, because law worketh wrath. But do we not serve? Yes, verily "in newness connected with the new nature, and begotten and sustained by the Spirit of God, and secured by the inworking of the new covenant." Can this obedience add to our righteousness? Nay, only adorn it. Should we say we cannot help bringing forth fruit to death? To say this is to deny the Lord

Jesus. What then? If we are no longer held in bondage, and unable to complete Christ's work for the simple reason that it has been completed, shall we not serve in gratitude, and be characterized by *continuance* therein? For our salvation was, according to this verse, with that *object*.

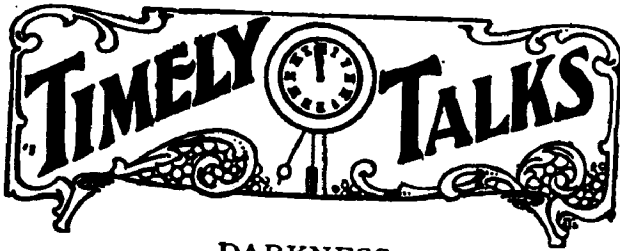
But does "the oldness of the letter" signify that we can set aside the words of Scripture, and act as we *think* the Spirit leads? Shall we put experience and emotion instead of the Lord's book? Nay, "the Spirit" is not opposed to His words, but outside grace the words, however exactly obeyed in appearance, are not followed. This is the contrast. Scripture without the Spirit of God would be no value to *me*, although essentially invaluable; because the *flesh* misuses it, and the pure Gospel not mixed with *heaven-wrought* faith is not profitable. (Heb. iv. 1.)

Ps. cxix. 97—104.

Lord, I love with all my heart
Thy sure Word, It is my Chart,
And I meditate therein
All the day, amid earth's din.
Thou hast taught me, gracious Lord,
By the Precepts of Thy Word,
Made me wiser than my foes,
I through *It* can them oppose.
More I understand and learn,
Of Thy truth than some discern,
For I daily meditate
In Thy Law—exceeding great.
More than older ones, I know,
Thou Thyself hast taught me so,
While Thy Precepts I have kept,
And for sinners oft times wept.
I have, Lord, my feet refrained,
From the evil way restrained,
That I might obedient be,
Keep Thy gracious Word to me.
In Thy Judgments I have walked,
Of Thy Precepts often talked,
For Thou hast Thy servant taught
And great wonders in me wrought.
To my palate, oh, how sweet,
Is Thy Word, yea, more than meat,
Sweeter far than honey too,
Every Word so pure, so true.
Through Thy Precepts I have learned,
Thus I have false ways discerned,
And Thy Precepts I preserve,
From Thy Judgments dare not swerve.

Blessed.

Beloved (Deut. xxxiii. 12, Eph. i. 6).
Living stones (1 Pet. ii. 5, Ps. xviii. 2, Eph. ii. 20, 22).
Established (Ps. xl. 2, Heb. xiii. 9. HEART, Ps. cxii. 8. FEET, xxxvii. 23. HANDS, Ps. xc. 17. THOUGHTS, Prov. xvi. 3).
Separated (Ps. iv. 3, 2 Cor. vi. 17, Luke vi. 22).
Sons of God (Rom. viii. 15, 16, 1 John iii. 2, 1 John iii. 10).
Epistles (2 Cor. iii. 2, 3, 1 Pet. ii. 9, Acts iv. 13).
Disciples (John viii. 31, xv. 8, Matt. xi. 29, Luke x. 39).



DARKNESS.

IN Gen. i. 2 we read, "And the earth was without form and void, and DARKNESS was upon the face of the deep." Surely it was sin which brought about such a terrible condition. For God Who created man in His own image, when He, in the beginning, created the heaven and the earth, made them also beautiful. DARKNESS is essentially to do with sin. Thus we read the way of the wicked is as DARKNESS. "But the path of the just is as the shining light that shineth more and more unto the perfect day" (Prov. iv. 18, 19). Further, "What communion hath light with DARKNESS?" (2 Cor. vi. 14). Those who are still far off from God love DARKNESS rather than light, because their deeds are evil (John iii. 20). At the close of the last Passover concerning Judas it is written, "he then having received the sop went immediately out and it was NIGHT" (John xiii. 30). The Lord Jesus said to the chief priests, "This is your hour and the power of DARKNESS" (Luke xxii. 53). When He was on the cross bearing the sins of His people there was DARKNESS over the face of the earth from the sixth hour until the ninth (Luke xxiii. 44). So we see that DARKNESS is the result of sin. When sin is put away for ever the redeemed will dwell in the heavenly city where they have no need of the sun, neither of the moon, to shine in it for the glory of God will lighten it, and the Lamb is the Light thereof (Rev. xxi. 23). "There shall be no night there" (Rev. xxiii. 5). How saints who have been brought out of DARKNESS INTO GOD'S MARVELLOUS LIGHT" (1 Pet. ii. 9), should WALK IN THE LIGHT, as He is in the Light," and hate DARKNESS. It is then we have fellowship with our Lord and His Blood cleanseth from all sin (1 John i. 7).

We should continually praise Him "Who hath delivered us from the POWER OF DARKNESS and translated us in the Kingdom of His beloved Son" (Col. i. 13), and remember the words, "Ye were sometimes DARKNESS, but now are ye light in the Lord, walk as children of Light" (Eph. v. 8). Again, "Have no fellowship with the unfruitful WORKS OF DARKNESS, but rather reprove them" (ver. 11). How can we obey these commands? By constantly looking into God's Word which is a LAMP and a LIGHT. How clear are the words, "In Thy Light we shall see Thy Light." When the Lord sent the thick darkness over the land of Egypt, it is written, "But all the Children of Israel

had light in their dwellings" (Ex. x. 23). God still puts a difference between His people and the people of the world. LIGHT and DARKNESS cannot have fellowship, and yet, alas, how many try to make them agree, which is impossible. This is the WORLD'S NIGHT, and there is DARKNESS, and terrible DARKNESS, which is increasing, yet how few behold it. It is as we live in the Light of God's Word and walk in His Light that we shall not only see the DARKNESS but feel it, and seek to understand more and more clearly the sure "Word of prophecy whereunto ye do well that ye take heed in your hearts as unto a light that shineth in a DARK PLACE until the day dawn and the day star arise" (2 Pet. i. 19). "ALL SCRIPTURE is given by inspiration of God." But how few study the prophetic portions, which would prove a light to them, and show up the DARKNESS. May the Lord give us grace to search the Scriptures daily, to believe all that is written therein, and to have no fellowship with the UNFRUITFUL WORKS OF DARKNESS, but rather reprove them, although this brings suffering. Thus shall we look for Him Who is the Light of the World, and in Whom is no DARKNESS at all.

Christian Love.

"By this shall all men know that ye are my disciples—my learners," said our beloved Lord. And He explained the nature of the love commanded, "As I have loved you." That which is merely natural is not a fulfilment of His precept. That which has friendship with disobedience, and which refuses to condemn error is expressly excluded. Did the Lord Jesus love Peter less when He said, "Get thee behind me, Satan," and when He spoke to the disciples sternly as to their not yet understanding and the littleness of their faith. What are the *majority* of His conversational words, as distinct from addresses, to His disciples?

2 Cor. ii. 4 must read strangely to those who object to severity, and likewise Titus, i. 13. Love does not cover a multitude of sins by excusing, but by rebuking and subduing ere they become more noticeable or more prolific. Love seeks to reclaim a sinner out of the *error* of his way (connect James v. 20 and 1 Peter iv. 8). Love does not call light, darkness. To flatter a man may please the flesh, but if it be wrong to please an unsaved man it is equally wrong to please anything in a saved man except that which is born of the Spirit.

Christian love hates that which hinders a brother. His blindness to danger does not effect the judgement. As with God's love it seeks to *draw*, but *chastisement* is far more common in the New Testament than in "our opinion." Does the Lord fail to love thee?

Biblical Messages in *The Student of Scripture* for November are earnestly commended to those who feel the need for obedience, in dark days.

Far off from God.

- "Far off" from God, you cannot see
That you despise His love so free,
That you your own way love to go,
And never seek the truth to know.
- "Far off" from God, so blind and dead,
Heedless that Christ the Saviour bled,
That all the Scripture saith is true—
God's judgments He will surely do.
- "Far off" from God, Who dwells in Light,
With sins as black, as black as night;
And yet men laugh and scorn and jeer
Against the God they ought to fear.
- "Far off," and even as the grass
Your life:—Yet unconcerned, alas!
Forgetful of the awful woe
To which the guilty ones must go.
- "Far off" from God Whom men despise,
Believing Satan and his lies,
Blinded by him they onward press,
Forgetting how God loves to bless.
- "Far off" from God, without His grace,
Alas, men do not seek His face,
"Far off" from Him they still must be
Unless, by grace, their state they see.
- "Far off," men labor on in vain,
God's wrath on such will e'er remain,
'Tis by His grace alone that He,
Through Jesu's blood makes sinners free.
- "Far off" from God, and not made nigh,
Men live in sin and thus they die,
Men question God, and would say "How?"
But to His Word we humbly bow.
- "Far off" and yet so unconcerned,
Against the Scriptures you have turned,
And dare you think all will be well,
That you with Satan will not dwell?
- But think how can a righteous God
Forgive except through Jesu's blood?
- "Far off" from God men live and die
Unless by Jesu's blood made nigh.

In Christ.

- In Christ by grace, all-undeserved,
In Christ for evermore!
Though I have oft in wandering swerved—
Himself I *must* adore.
- In Christ by choice—not mine but His,
In Christ redeemed by blood,
His wondrous grace alone it is—
In Christ brought near to God.
- In Christ by birth—birth from above,
In Christ for ever saved—
Such is the power of His love
To ope in sin depraved.
- In Christ by calling from the tomb,
In Christ one body now—
One house where all His saints find room,
They to His will shall bow.
- In Christ for ever, blessed thought,
In Christ by sovereign grace—
Then let me live as one who's brought
Into the heavenly place.

Calendar.

DECEMBER, 1806. If the Lord will.

ACTS.	ACTS.	ACTS.
1. xvii. 1-9.	12. xx. 17-38.	23. xxv. 14-27.
2. xvii. 10-21.	13. xxi. 1-14.	24. xxvi. 1-14.
3. xvii. 22-34.	14. xxi. 15-29.	25. xxvi. 15-32.
4. xviii. 1-11.	15. xxi. 30-40.	26. xxvii. 1-19.
5. xviii. 12-23.	16. xxii. 1-16.	27. xxvii. 20-44.
6. xviii. 24-xix. 7.	17. xxii. 17-20.	28. xxviii. 1-16.
7. xix. 8-20.	18. xxiii. 1-16.	29. xxviii. 17-31.
8. xix. 21-30.	19. xxiii. 17-35.	30. Revise xvii.-xx.
9. xix. 31-41.	20. xxiv. 1-9.	31. Revise xxi.-xxviii.
10. xx. 1-16.	21. xxiv. 10-27.	
11. xx. 17-38.	22. xxv. 1-13.	

The Word of God is worthy of all acceptance—and all study. Every neglect of it betokens unbelief. Spiritual sounding words of seeming Scriptural enthusiasm are as cheap as "much love" of the lips. The heart can go after its own idols while these are being said, aye, and the more so, through such words, with unholy compliance and complacency. Let us, dear fellow Christians, beware of Satan's drawing aside from heart-searching, and heart-humbling, and heart-gaining Bible Study and obedience.

NOTES ON ACTS XVII.-XXVIII.

The Lord's people who want to *learn* and *do* the Lord's Will as to *fellowship* are asked to consider these notes, and not to leave the points undecided. Contentment with indefiniteness is the denial of the Word. Lack of enthusiasm to find out that which is right betokens lack of spirituality. We should not act thus in less solemn earthly matters, concerning physical health or daily business. "A willingness to wait for light" may be an unwillingness to leave the dark.

- xvii. 1. Roadside ministry hinted.
2. "He was conversing." Frankness, earnestness, continuance, avoidance of pride.
3. "Opening." The Scripture *closed*, Isa. xxix. "And placing beside." Comparing passages.
- First, the *necessity* of a suffering and raised Messiah. Next, the application (*repeated*).
5. The very Word made the occasion of opposition. Unbelief: its spite. When public testimony given, the next thing was the finding of a suitable house to continue fellowship and ministry.
10. "The brethren": recognized at once.
11. "Investigating the Scriptures"—discernment. "If *these* things should hold *thus*" (definiteness). After *welcoming* THE WORD.
14. Was this a truthful action? It was the prelude to one of Paul's greatest failures.
16. "His spirit." Apparently right earnestness.
18. "Because he kept on preaching the gospel."
20. "Therefore we wish." Sad reason. Surely rebuke needed.
23. Is this parallel with 1 Cor. x. 20?

Thoughts from the Word of God.

27. Is this in accord with Rom. iii. 11?
- 28, 29. Is this the same as John viii. 44; 1 John v. 19?
31. The resurrection at the end. Cf. the way Philip kept back that which he thought would be unpalatable, John i. 45—and then made a mistake (the son of Joseph).
33. "And *thus* Paul came out of the midst of them." Alas, he had put himself in the midst. See reference to this, with sorrow, in 1 Cor. ii. The sermon is recorded to give an inspired warning.
34. Yet grace saved *one* Areopagite.
- xviii. 2. Paul's despondency—He only spoke on Sabbaths, feeling he had manifested fleshly energy when alone.
5. "Paul was being constrained by *the* Spirit."
7. Wisely chosen place. Near.
10. A twofold reason for *not* fearing and *not* being silent.
17. Afterwards converted. Thus the Lord overcame the leaders. Yet Corinth's Church afterwards in such a sad state.
18. The Church at Cenchrea formed at the time, see Rom. xvi. 1.
- Why a vow? The result—hurrying to Jerusalem, 21—omission of meeting Apollos—ill-training of some at Ephesus—disunion at Corinth.
- 25, 26. Accurately: more accurately—at first he only went a "certain way."
28. "That there *is* the Messiah Jesus."
- xix. 2. "We did not hear"—through Apollos.
- 5, 6. Baptism and the laying on of hands Obedience, blessing.
9. "Daily." Collect passages in this book.
- 13, 24. Satan's diverse methods: one object.
15. To use the name in prayer without the warrant equally dangerous.
18. Belief *first*: confession next. "Coming" to the school, 9.
20. *Thus*: as there was separation, as there was loss.
21. "Purposed in *the* Spirit."
- xx. 3. "There became an *opinion*."
4. Fellowship. Training for ministry."
- 6, 7. We waited, *but* in the first day the being GATHERED *for the purpose* of breaking bread.
11. After *midnight*, not till the morning of the 2nd day! This was not the Lord's arrangement. How solemnly the Acts (like e.g. Genesis and Kings) records *sins* of the Lord's people, without express condemnation. Only *one* Perfect Servant of Jehovah.
16. Paul's judgment to *hurry* to Jerusalem, despite the failure in this before, and when an opinion is *made* how earnestly it is held (xxi. 4).
- 18, 19. With *you*. The Lord. The Jews.
20. "I withheld nothing of the things that bear together."
21. Repentance and faith *one*.
23. The Holy Ghost in every city: through the prophets then connected with assemblies.
24. *With* joy: see "with's." cf. 19, 31.
25. "Ye all," some would see him. See 1 Tim. iii. 15.
- A thought of tribulation and the Kingdom is at once in mind.
28. "*Therefore* take heed." He *made*, ye *shepherd*.
31. "*Wherefore* keep awake."
- 35, 36. The Word of God and prayer.
- xxi. 7. The word "remained" used even for one day. Fellowship after greeting.
20. Pride. Faith—and *self*-reliance.
24. The compromise.
36. The words used in connexion with the Lord. In like manner he died through Jew *and* Roman. Thus our Lord was marked as an example, and *entire* rejection of His people was set forth. But He *alone* suffered under the wrath of God.
- xxii. 3. Rom. x. 2, ix. 3, Gal. i. 14, Phil. iii. 6. How the apostle remembered this with sorrow. Are *sins thus* recollected by us, while at the same time we have no conscience of them, which would deny Christ's finished work.
7. I *fell* and I *heard*.
14. "Laid His hand on thee before."
16. Importance of baptism in testimony to Israel. Having stood up (resurrection word) be baptized; and be washed as to thy sins having called, etc.—or attend to thy baptism and wash away thy sins.
- xxiii. 5. "I did not know he is a high priest." Paul rightly, it seems, refused to recognize the leaders of the "cast off" people as God's rulers. But he may have felt there was the *appearance* of anger and sin.
8. Resurrection, angel, spirit. *All* argued by our Lord in Luke xx. "Spirit"—intermediate state. Perhaps denial of the existence of unclean spirits included.
11. "As." God's gracious authentication. Into Jerusalem, into Rome—a pathway of witness.
35. Herod. A striking reminder of Christ's rejection.
- xxiv. 6. Cf. "We have a law."
12. Witness neglected in measure. "Along the city"—open air work.
14. "Along the way." "All things *along* the law."
23. The hatred between Jew and Roman overruled to give certain liberty.
- xxv. 4. Caesarea. The very place would suggest Rome, and remind of the beginning of the salvation of the Gentiles.
21. The hearing, "diagnosis." Note force of discernment in the word elsewhere.

xxvi. 5. "Along the most accurate sect." Contrast xxiv. 5—14.

6, 7. "Upon a hope"—"into which they are hoping." (See 18).

"I am called *in* (the law court)."

11. To speak evil of Christ, or deny Him in any way—blasphemy.

17. Christ's "sect." The word "delivering out" or "choosing out" suggests this.

22. "Saying nothing outside."

27, 28. Faith in *the prophets*, faith as a Christian—necessary inference. "In a little time"—irony, and yet emotion hardly knowing how to express itself.

29. "Outside and aside from these bonds." Hence the hint—inside and beside the Gospel.

xxvii. 9. The fact—the day of *atonement* no longer called by its original name, cf. Zech vii.

11. The world rather than the Word.

Us—note how Luke *keeps* in the background.

20. All *hope* taken away. "But."

25. No exhortation to them to make up faith in God, but a hint of the value of it.

35. Faith in action. Reminder of a covenant. He did not take merely ordinary nourishment, the broken bread would be spiritually suggestive to him.

44. *Thus*. So will it be with all saints in that day. Many are only "just saved." Different classes—different pathways—one salvation.

xxviii. 14. Seven days—a picture of perfect fellowship ("and *thus* we came," collect: occurrence of "thus" in Acts). There may have been the waiting, as at Troas, for the breaking of bread.

20. The hope (Resurrection) and *the* Hope.

22. "What thou *thinkest*."

23. "He was expounding"—not his *thoughts*.

25. Faith and unbelief cannot agree.

29. Many still remained in the synagogue. Apparently Paul gave no special loving message to the ones seemingly impressed. He knew the Lord would apply the stern word to meet the needs of such, but that Satan would use a "gentle word" to hinder their separation from sin, and to encourage others.

31. The Kingdom. Jesus Christ. Boldness.

NOTICES.

Will those friends in Christ who have kindly transferred the balance of their subscription for "*The Puritan Quarterly*" to any portion of the Lord's work committed to our care—accept gratitude in the Lord? And will any who have not written, please let us know what to do with their money? Spiritual correspondence valued *without* subscriptions!

The circulation of scriptural literature (including the leaflets we are privileged to issue) may be a branch of the Lord's work to which the reader is called. The object and aim must ever be "the glory of God."

Monthly Record of Testimony.

NOT by works of righteousness which we have done, but according to His mercy the Lord hath saved us, and His keeping power has the same basis, and not unto us can be the glory for service. But the sad outlook will be used by Satan, unless in the Lord's grace there be sin-detecting nearness to Himself, to promote despondency. Who can be brought out? "The people of God" are blind. The watchmen are dumb dogs. Those who follow love to have it so. And if, by mercy, one is awakened, he is often still blind as to other things. And *mere* orthodoxy may become the entry of seven demons. Yet the Lord's Word stands as certainly as if all its fulfilment were now being realized around us. Oh that this may be realized by us. The sending of much commerce suddenly to the East, the raising up of a final Christian witness, and the conversion of the hard-hearted nation of Israel, alike look unlikely, but He Who brought up the Jews from Egypt, and Who hath His way in all, will bring about that which *seems* impossible. The only question is, What standpoint do we take? And if, by grace, we are held back from desponding, there is the tendency to regard every further ray of light as an evidence of superior spirituality, based on a forgetfulness that to whom men grant the more, from him they expect the more. Verily there is a mysterious way in which one saint does more with a talent than his brother. But rather let us consider how little we do, and look at our faithlessness and His faithfulness, lest we begin to imagine our faithfulness and His faithlessness.

If, by grace, we have received anything, why do we boast as though it were not received? Gratitude is not pride, and pride is not gratitude. The service of the Lord is in the Lord's power, and if we have done anything in the name of the Lord Jesus, the very readiness to do it is of Him. The mysterious conflict between the flesh and the spirit, and why one is uppermost, we may not understand, but when we seek to explain without knowing the hidden constrainings of God, and the holding back of demon power that may be suffered to lull others, we tremble lest the very investigation be a journey beyond that which is revealed, and an evidence of "fleshly energy in research." Alas, that such a thing is possible. Are we not ready by this time to acknowledge that sufficient insoluble mysteries have been explained by our Lord to cause our trust in Him? Can we not recognize His time and limits of revelation, and realize that we deal with His revealed will, not His secret purposes or workings? Hence we must blame ourselves, as indeed we are blame-worthy, for every coming short, and see to it that we do not ever complain of the *absence* of constraining power for complete obedience.

The work goes on *slowly*. There is no rapid

progress. Some backslide. One or two drop off—although by grace we can say, “very few of late.” The manifestation of separatedness is not *marked*. Many feel this is mere separateness. Some are afraid of offending. All exhibit results of environment. How many besetting sins are encouraged by wrong training. How foolish are those who argue for continuance in a wrong connexion with a view to improvement of the circumstances, or clearer light as to commanded *apostasy* from unrighteousness. The danger of one-sided teaching is felt. How responsible is the work of the writer. As those who are apart from the testimony do not now share the ministry, although loved equally heartily in heart as fellow-Christians, there is every *natural* possibility of one leading dear saints into a groove, and only prayerful dependence, in which all can join, may be *expected* to be the Lord’s means of preventing this. The establishment of a College Hall jargon, and the appearance of a certain look of complacent sanctimoniousness on the face would be Satan’s favorite method of overthrowing the witness. May grace be given, and many teachers be raised up.

The children’s work still causes prayerful thought. It is a branch of preaching to the *unsaved*, and of conversing with the spiritually *impressed*. Adults are welcomed to all the meetings, for the idea of a *separate* labor may be a step toward the present arrangements in Christendom. More *homeliness* will be introduced, D.V., in the Sunday School. Those who have fellowship are, it is believed, beginning to regard themselves not so much as official teachers, but as trusted saints who engage in a little extra conversation with a certain class of sinners who can be best reached at a certain time, and who could not be so reached in the 1st century. Deviation from Scriptural principles we hope, by grace, to exclude. The “*dangers*” of this witness are not usually remembered. To teach away from a parent what one would not say before such, however true, hardly suggests spirituality. No promises of certain teaching should be given. Yet no earnest believer would usually feel it right to attack a certain denomination by name in such a gathering. The possibility of *dishonesty* we merely hint in these words, and if children are saved without their parents, while living at home, there will be, unless special interest be prayerfully taken, an unsatisfactory beginning to the Christian life which will ever leave a mark. And this suggests that it may be the Lord’s will to try especially to bring the dear parents to Christ. This will involve toil, but if a believer takes up any branch of service to fill in odd moments, and permit continued dilatoriness, he makes a grievous mistake that grieves the Spirit of God.

The open-air labor has been hard. Conversation has been permitted with various ones in the

presence of others. Some look as anxious as others seem indifferent. Real solemnity is almost forgotten by nearly all. And those who minister the Word look less concerned than if the danger were physical. *Brethren* are invited to come down and see an open-air witness-hour—not to speak, but to have other “fellowship.” The writer assumes not his perfection, but realizes his own *responsibility* for the ministry when he asks the Lord’s people who attend not to “speak.” Is it sufficiently realized that those who lead “open-air” are accountable for all the unqualified ministry therein?

We still look to the Lord for the means for a hall in our garden at Forest Gate, and a room in East London, if His will is so. Continuance in prayer is not common. We all pray more heartily and regularly *at first*. Is this “cooling” from the Spirit of God.

It is believed that many saints who read this page have considered with prayerful interest its messages. Will those who are *concerned*, and those who are outside ordinary “societies” and “systems” communicate? Dear brethren and sisters, we do not know your addresses: you know ours. The binding together of all believers is a fact, and their banding together should be our holy aim. This is the exact opposite of “the Re-union of Christendom.” Do not consider fellowship unnecessary. Its absence is a great stumbling block to young believers, and to impressed sinners. Do not regard union as impossible and refuse to *seek* after it (Eph. iv. 3). If ye know the things that make for peace, happy are ye if ye do them, doing all in the name of the Lord Jesus, giving thanks to God even the Father by Him.

PERCY W. HEWARD.

The Lord’s Will and Word.

Many really oppose these to one another, or at least make them parallel, imagining that it is enough to have the support of one. But surely the Lord’s Will is *within* His Word, *i.e.* everything in His Word is true and to be believed, but not to be followed out by every believer at every time. It would not be obedience for every one to apply 2 Tim. iv. 2 to himself. Some precepts are universal to all saints at all times, *e.g.* Continue in prayer; Love one another. But *official* commands are not. And many things cannot be rightly done till other things have been done *first*. It is possible to counterfeit zeal for the Word by contradicting this, but disobedience is doubled. In truth, we need to realize the Lord’s Will (or leading) after we see the Lord’s Word, *i.e.* spirituality and intuition are not a substitute for Bible Study.

“We are His workmanship.”

“To the praise of the Glory of His Grace.”

Thoughts from the Word of God.

iii

Received with gratitude unto the Lord.

Central Work, 298, 5s.
 Extension Witness in the Lord's Name, 324, £1; 325, 2s. 6d.;
 326, 10s.; 327, £1 10s.; 318, £1; 329, 5s.
 Gospel Literature Circulation, 2s. (Ceylon); 5s.; £1 10s.
 "Not unto us, O Lord, but unto Thy Name give glory."
 "Wait on the Lord." "He careth for you."

It is with thankfulness that this acknowledgment of the Lord's great goodness and faithfulness is again given, being the first account of the second year of the Lord's provision.

Oct. 1st—Nov. 20th, 1906.

G. H., 5s. 1d.; Ministry Fund, 5s.; A. R., £3 10s.; J. S., 10s.; J. E., 2s. 6d.; P. J. E., 10s. 6d.; J. C., £1; A. R., £3 10s. Total, £9 13s. 1d.

CHARLES H. WELCH.

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Thoughts from the Word of God.

✠ A Small Portion of THE LORD'S WORK. ✠

WE do not know all the Lord's work. In all lands He has His people, and all of them do something in and for His name. Organizations as such may be unscriptural, but in His mercy individuals connected therewith are using some of their time unto Him, although hampered by surroundings. There will be fruit where there is life.

And even near oneself not a large fraction of the Lord's work is known. Much that is called by this name never deserves the title, and much background "witness," despised and rejected of men, the odd work of the office, the shop, or the kitchen, may be indeed *Christian service* since done *because of* and *unto* Christ. If we were to say, "This part of our life is labor for the Master," because it happened to be public, we should err exceedingly. There is iniquity in our holy things, and rarely five minutes of concentrated spiritually-mindedness and energy. But by the grace of God we can say that we believe His hand is with us in much of the toil that is recorded in this monthly. And therefore, we ask the true prayerful interest of the Lord's people in as much of each of the following things which can be consistently called "His work." Truth alone can be acceptable, even as truth alone sanctifies. Sentiment is not a substitute and that which is not on lines of obedience cannot please our beloved Lord, mercifully He bears with us but never excuses our failures. If they had not been settled by atonement, we could not be accepted and righteous.

Realizing that there is the danger of "cant" in doing that which will look to some like "a combination advertisement and testimony," but feeling that *witness* should be humbly made known, we add the following particulars:—

Lord's Day (11, 6.30, 8), Palmerston Road Hall, Forest Gate.

Wednesday (6.30, 8), Thursday (6.30), Saturday (7), 340, Romford Road, Forest Gate.

Monday (8), Friday (8), Central Training Classes, Aldgate.

All arrangements are "if the Lord will."

Perhaps some of the Lord's people will take the opportunity of a farewell visit to Rotherhithe centre (Hebron Hall, 68, Cornbury Road), to be discontinued, unless the Lord open up the way for maintaining the *indoor* witness in that neighbourhood, as well as that which is outdoor.

Open-air Conversation over the Scripture is usually held to the glory of God, on Mondays and Fridays at corner of Wentworth Street, Commercial Street, Aldgate (6). The literature and correspondence branches of service are not to be despised. The aim of all is God's glory because of God's grace. Gladly will the Editor write to any troubled one. Our position with regard to Christ compels a consistent position against Christendom, but the Lord's people therein are loved as an earthly brother in self-chosen dangerous environment would be loved—or rather with a more important affection.

If there be anything in the arrangements which seem to any saints unwarranted by the Word, their intimation will be valued, and their silence *condemned*. If there be any further opportunities for service without compromise which we ought to take in these "outside the camp" days, when everything is in ruins except the Lord and His word and His work, we will gladly try and enter thereinto. We would not only abstain from asking for money generally, as a witness, but also fear to encourage gifts from those who think they please God by helping this and all other kinds of work. The object is God's glory by testimony in *all* details. Grace is expected, and grace will lead to praise.

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Telephone No. 62, St. Albans.

Printed by Gibbs & Bamforth, Ltd., Dagnall Street, St. Albans.